LIKKUTEI TORAH • PARSHAS VAYIKRA • MAAMAR 5

ביאור הדברים הנ"ל ע"פ ולא תשבית מלח וגו'

An Explanation of the Above, on "And You Shall Not Omit the Salt"

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The essence of the soul, which is above intellect, is united with the essence of G-d through Torah study, because the Infinite Light is clothed in the Torah's wisdom. The revealed Torah is "bread," whose essence the mind can grasp; the inner Torah is "salt," which has no taste of its own yet gives the whole its taste, brings fear of sin, and refines and elevates the animal soul.

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 essence of the soul, which is above intellect, is united with the essence of G-d through Torah study, because the Infinite Light is clothed in the Torah's wisdom. The revealed Torah is "bread," whose essence the mind can grasp; the inner Torah is "salt," which has no taste of its own yet gives the whole its taste, brings fear of sin, and refines and elevates the animal soul.

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

Explaining the preceding discourse on the salt of the offerings, the maamar first shows that intellect, and even will, are only vessels for the soul's essence, simple light; so too supernal Chochmah is only a vessel for the Infinite Light, which reconciles the Rambam's "He is the Knowledge" with the Maharal's objection. Since the Infinite Light rests in the Torah's wisdom, binding the mind to a law of the Torah unites the soul's essence with G-d's, as self-sacrifice does; prayer and the Shema must come first, so that the heart truly wants this. The revealed law, whose physical subject the mind fully grasps, achieves this most; Scripture, by its letters alone, draws down a light from above Chochmah even for one who does not understand it, and the Aggados and Kabbalah, whose essence is not grasped either, are counted with it. This explains the division of study into thirds and the image of bread, meat and salt. Salt, rooted in the Gevuros of Abba, destroys evil, preserves good and sweetens judgment; it is the "covenant" that blends the worlds. The maamar explains why matzah, the "bread of poverty" of simple faith, is unsalted, and ends with the sailors who make a way through the sea, and the Splitting of the Sea.

OUTLINE

1 **The soul above its intellect** ¶1–4

Intellect and will are vessels for the soul's simple essence; supernal Chochmah is a vessel for the Infinite Light; the Rambam and the Maharal are both right; the Yechidah is rooted above Chochmah.

2 **Self-sacrifice and Torah study** ¶5–8

Self-sacrifice comes from the soul's essence; since the Infinite Light is clothed in the Torah's wisdom, Torah study unites the soul's essence with G-d and so answers "with all your might."

3 **Torah study in self-nullification** ¶9–16

The sages' ceaseless study; the Torah clothed in physical laws; nullification as the opposite of making a "void"; the kav and the future revelation; study for the Torah's sake, preceded by the Shema and prayer, and joined with kindness.

4 **Revealed Torah and Kabbalah** ¶17–22

In revealed law the mind grasps the essence of G-d's wisdom, in Kabbalah only its existence; Pri Etz Chaim maps Scripture, Mishnah, Talmud and Kabbalah onto the four worlds; why, then, study the inner Torah? Scripture counts even without understanding.

5 **Scripture, the inner Torah and the thirds of study** ¶23–30

Scripture draws down a light from above Chochmah through its letters alone; the Aggados and the Kabbalah belong with Scripture; the division of study into thirds; the revealed Torah as bread and meat and the inner Torah as salt.

6 **Salt, fear of sin and the covenant** ¶31–39

Midrash brings fear of sin; a glimpse of a higher level surpasses the essence of a lower one; salt as a covenant of love above reason; the wheat and the chumtin; bread with salt, the thirst of love and the remedy of water; salt for the offerings that refine the animal soul.

7 **Salt that destroys and preserves** ¶40–48

The Gevuros of Abba; the animal soul's offering need only be salted; salt as water and fire, Chesed and Gevurah; the blue light that consumes the separate and enlivens the nullified; Elisha's salt and the lower waters raised to living waters.

8 **Sweetening judgment and the bread of poverty** ¶49–57

Salt heals the bitter waters of the animal soul and sweetens the judgments of Elokim; salt as three Names Havayah, cholem and strength; why matzah, the bread of poverty and simple faith, has no salt until Daas makes it rich.

9 **The covenant that blends the worlds** ¶58–66

The Maggid's teaching: Aharon's covenant of salt blends the worlds; Sinai as the wedding of upper and lower; the night of watching and matzah as the receiver waiting; salt belongs to the offerings, after the light is drawn down.

10 **The sailors and the Splitting of the Sea** ¶67–71

Souls cross the hidden "sea" in ships of Torah and mitzvos steered by the divine flow; the yoke of heaven before the yoke of mitzvos; the Splitting of the Sea, by the light of Keser, makes the sea dry land, the seventh day of Pesach.

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 Rebbe's teachings on this maamar gather around its two halves: a self-giving above intellect that is reached through Torah study, and the "salt" that is the inner Torah. A note he wrote in 5709 explains that the Torah gives no reason for mesirus nefesh (מסירת נפש), as this maamar says; his maamar „שלום רב" of 5738 and a handwritten note for Yud-Tes Kislev explain why study needs bittul (ביטול) and prayer. Two letters and a note in Likkutei Sichos vol. 5 work out why the inner Torah belongs with Mikra, and his maamar „ויענך וירעיבך" of 5723 turns its limit, knowing only that its subjects exist, into a hunger. The salt he identifies, in a letter of 5718, with Chassidus mixed into one's learning, the „קב חומטין" (kav of chumtin), and on Shabbos Vayikra 5749 with a healing that reaches the animal soul. His maamarim „השמים כסאי" of 5736 and „ושבתי בשלום" of 5738, with his Haggadah, open the closing sections on matzah, the saltless „לחם עוני" ("bread of poverty") of faith. Perhaps (biur b'derech efshar) one line runs through them all: what is above understanding is not left outside a person's learning; it gives the learning its taste.

KEY CONCEPTS

The essence of the soul עצמיות הנפש

The soul itself, a simple light above its ten powers; intellect, emotions and even will are only its vessels or garments.

Chochmah as a vessel חכמה כלי לאור א"ס

Even supernal Chochmah is only a vessel for the Infinite Light; yet in Atzilus G-d is wholly one with it, so that a person who grasps the Torah's wisdom is united with G-d.

Grasping the essence and knowing the existence השגת המהות וידיעת המציאות

In the revealed law, about physical things, the mind grasps the essence of G-d's wisdom; in Kabbalah, about spiritual things, it knows only that they exist. Yet that knowledge, like Scripture said without understanding, is a great thing.

Salt מלח

The inner Torah and the fear of G-d: it has no taste of its own but gives taste, destroys evil and preserves good, sweetens judgments, and is the "covenant" that blends upper and lower.

Bread of poverty לחם עני

Matzah: the stage of simple faith without understanding, like the moon that has nothing of its own, which must later be enriched with Daas.

The hidden world and the revealed world עלמא דאתכסיא ועלמא דאתגליא

The "sea" and the "dry land": here the hidden world is Atzilus, and the revealed world is Beriah, Yetzirah and Asiyah, whose souls rise into the sea only in the ships of Torah and mitzvos. At the Splitting of the Sea the hidden world itself became revealed, and no ships were needed.

SECTION 1 • ¶1–4

The soul above its intellect

1 ביאור הדברים הנ"ל ע"פ ולא תשבית[1] מלח[2] וגו'

An explanation of the matters mentioned above, on the verse "And you shall not omit the salt," etc.

> This maamar is a further explanation of the discourse mentioned above on Leviticus 2:13, "And you shall not omit the salt of the covenant of your G-d from upon your meal-offering." It sets out to explain more fully the ideas raised there.

2 הנה בס' של בינונים פ"ג [פרק ג'] נתבאר[3] בענין הנפש שהיא כלולה מעשר בחינות כנגד ע"ס [עשר ספירות] עליונות[4] כו', וכן פי"ב [נתבאר] נת' מהות ועצמות נפש[5] האלהית שהן עשר בחינותיה[6] כו'.

Now, in Sefer shel Beinonim [Tanya], chapter 3, it is explained concerning the soul that it is composed of ten levels corresponding to the supernal Ten Sefiros, etc.; and likewise in chapter 12 there is an explanation of the essence and very being of the G-dly soul, which are its ten levels, etc.

> The Alter Rebbe begins from his own Tanya, also called Sefer shel Beinonim ("the Book of the Intermediates"). Chapter 3 there says that each soul is made of ten powers parallel to the Ten Sefiros, and chapter 12 calls these ten powers the essence of the G-dly soul.

אך באמת חסר שם ולא נתבאר איך שגם החכמה שהיא ראשית שבעשר בחינות הנ"ל הוא רק בחי' כלי בלבד לעצמיות ומהות הנפש.

But in truth something is missing there, and it was not explained how even Chochmah (wisdom), which is the first of the ten levels mentioned above, is only the level of a vessel, nothing more, for the very being and essence of the soul.

> Here he says that account left something out: even Chochmah, the highest of the soul's ten powers, is only a vessel for the soul's true essence, not the essence itself.

כמו שהמוח הגשמי הוא רק כלי לכח השכל והחכמה המתפשט מהנפש. כך עד"ז כח השכל שבנפש הוא רק כלי למהות ועצמיות הנפש.[7] (ועמ"ש בד"ה פתח אליהו).[8]

Just as the physical brain is only a vessel for the power of intellect and wisdom that extends from the soul, so too, in the same way, the power of intellect in the soul is only a vessel for the essence and very being of the soul. (And see what is written in the discourse beginning "Pasach Eliyahu" ["Eliyahu opened"].)

> The analogy: the physical brain is only the instrument through which the soul's intellect works, and in the same way intellect is only the instrument through which the soul's essence expresses itself. In Torah Ohr, Vayera, in the discourse "Pasach Eliyahu," the Alter Rebbe explains that the soul in itself is simple light, and that its intellect and emotions are its garments, the "tikkunim" in which it arrays itself.

אבל לא שהשכל הוא ממהות ועצמיות הנפש. שהרי השכל אינו שוה באדם בכל עת שפעמים צלול דעתו ופעמים לא כן עד שפעמים ידבר שטותים וא"כ יש בהשכל שינויים רבים,

But [it is] not that the intellect is of the essence and very being of the soul. For a person's intellect is not the same at all times: at times his mind is clear and at times it is not, to the point that at times he will speak nonsense; if so, there are many changes in the intellect.

> The proof that intellect is not the soul's essence is that it changes. A person thinks clearly at one time and not at another, and may even talk nonsense, while the essence of the soul does not change.

ולכן א"א לומר שהשכל הוא עצמיות הנפש ממש ושעצמיות הנפש הוא רק עשר בחינותי' [בחינותיה] שהן שכל ומדות או אפי' [אפילו] לומר שהיא מציאות א' והוא שכל אלא שהשכל הוא רק כלי לבד

Therefore it is impossible to say that the intellect is the actual very being of the soul, and that the very being of the soul is only its ten levels, which are intellect and emotive attributes (middos), or even to say that it is a single entity and that [entity] is intellect; rather, the intellect is only a vessel, nothing more.

> So one cannot identify the soul with its intellect, nor define it as nothing more than its ten powers of intellect and emotion, nor even call it a single faculty that is intellect. Rather, intellect is only a vessel.

ואפילו בחי' רצון שיש בנפש למעלה מהשכל כמו ענין שתוק כך עלה[9] כו' ג"כ נק' קרקפתא או גלגלתא דחפיא על מוחא שהוא גם כן בחי' כלי

And even the level of will that is in the soul, above intellect, like the matter of "Be silent; so it arose [in thought]," etc., is also called the karkafta, or the gulgalta (skull) that covers the brain, which is also the level of a vessel.

> Even will, which stands above intellect, is only a vessel. The Talmud's "Be silent; so it arose in thought," G-d's answer to Moshe about Rabbi Akiva's death, expresses a will beyond reasons; in Kabbalah this level is called the karkafta or gulgalta, the skull that covers the brain, an image of something that surrounds the intellect as a vessel.

(ולכן אנו רואים שהשכל הולך ומתגדל שהתינוק שכלו קטן ביותר וכשמתגדל מעט מעט כך יתוסף הגדלת שכלו ומדותיו וזקני ת"ח [תלמיד חכם / תלמידי חכמים] כל מה שמזקינין דעתן מתיישבת[11, 10] כו'.

(Therefore we see that the intellect keeps on growing: an infant's intellect is very small, and as he grows little by little, so the growth of his intellect and his emotive attributes increases; and as for elderly Torah scholars, the more they age, the more settled their mind becomes, etc.

> A proof from experience, in parentheses: intellect grows. A baby's mind is tiny and develops as he grows, and the Mishnah teaches that elderly Torah scholars become more settled in mind as they age.

והרי הנשמה היה בו גם מקטנותו ואם כן למה היה אז שכלו קטן. אלא הענין כי הנשמה עצמה היא למעלה מהשכל. והשכל הוא כח המתפשט ממנה וכדי שיהיה נמשך המשכה והתפשטות זה אל הגילוי הוא כשיש כלי להכיל

Yet the soul was in him from his infancy as well; if so, why was his intellect small then? Rather, the point is that the soul itself is above intellect, and intellect is a power that extends from it. And for this drawing-forth and extension to be drawn into revelation, [this happens] when there is a vessel to contain [it],

> Yet the soul is present from infancy, so if intellect were the soul, a baby would have a full mind. The answer is that the soul itself is above intellect; intellect is a power that radiates from it and becomes revealed only to the extent that there is a vessel to receive it.

דהיינו כלי המוח שהוא כלי לאור השכל אזי הכלי הוא ממשיך לתוכו גילוי אור וכח השכל ובקטן מצד קטנות מוחו השכל מאיר בקטנות מאד כו', אבל הנשמה עצמה מלובשת בו גם מקטנותו ותחלת התהוותו).

namely, the vessel of the brain, which is a vessel for the light of intellect. Then the vessel draws into itself the revelation of the light and power of intellect; and in a small child, because of the smallness of his brain, the intellect shines in a very small measure, etc. But the soul itself is enclothed in him from his infancy and from the very beginning of his coming into being.)

> That vessel is the brain. A child's small brain lets only a small measure of intellect shine, but the soul itself is fully present in him from the moment he begins to exist.

והנה מהות ועצמות הנפש היא חלק אלוה[12] שאינו בגדר עשר בחינות שיש להן גדר מיוחד אלא אור פשוט כו',

Now, the essence and very being of the soul is "a part of G-d," which is not within the bounds of ten levels, which have a specific definition; rather, [it is] **a simple light, etc.**

> The essence of the soul is "a part of G-d above" (Job 31:2). It is not defined by the ten powers, each of which has its own particular character, but is simple, undivided light.

וכן כתב הגאון מהר"ל [מהרוצה לומר] מפראג זצ"ל [זכר צדיק לברכה] בהקדמתו לס' גבורות ה' ד"ג ע"ג [עמוד ג'] וז"ל [וזה לשונו] ואולי יאמרו אם אין עצמותו שכל וגשם[13] ח"ו [חס ושלום] לומר עליו אם כן מהו יתברך.

And so wrote the Gaon, the Maharal of Prague, may the memory of the righteous be a blessing, in his introduction to the book Gevuros Hashem, folio 3, column c; and these are his words: "Perhaps they will say: if His essence is not intellect — and body, G-d forbid to say [it] **of Him — then what is He, may He be blessed?**

> Support comes from the Maharal of Prague (Rabbi Yehudah Loew), in his introduction to Gevuros Hashem. He anticipates a question: if G-d's essence is not intellect, and He is certainly not a body, what is He?

נשיב להם וכי הנשמה שבגוף האדם יוכל לעמוד על אמתתה. כל שכן וכל שכן בורא הכל שאין לשאול עליו קושיא זאת כי לא יראני האדם וחי[14] עכ"ל [עד כאן לשונו].

We shall answer them: can [one] come to know the true nature of the soul that is in a person's body? All the more so, all the more so the Creator of all, about whom one may not ask this question, 'for man shall not see Me and live.'" End of his words.

> The Maharal answers that a person cannot grasp the true nature even of his own soul; how much less can he ask what the Creator is, of whom it is said, "Man shall not see Me and live" (Exodus 33:20).

הרי ביאר שהנשמה עצמה היא למעלה ממהות שכל. והנה כמ"כ [כמו כן] יובן מזה הנמשל למעלה (כמ"ש הגאון הנ"ל) בענין ע"ס [עשר ספירות] עליונות לגבי המאציל א"ס ב"ה.

Thus he has explained that the soul itself is above the essence of intellect. Now, likewise, from this one will understand the analogue above (as the Gaon mentioned above wrote), concerning the supernal Ten Sefiros in relation to the Emanator, the Infinite One (Ein Sof), blessed be He.

> From the Maharal's words it follows that the soul is above intellect. The Alter Rebbe now applies this upward: as the soul is to its powers, so the Infinite One is to the supernal Sefiros.

או שכמו שהוא למעלה כך הוא למטה בנפש (כמ"ש נעשה אדם בצלמנו[15] כו' דקאי על הנשמה ועיין בשל"ה [בשני לוחות הברית] ד"ט וד"י [ודי יסודות]) שאפילו בחי' חכמה עילאה דאצילות היא רק בחי' כלי לבד לאור א"ס ב"ה,

Or [put otherwise]: as it is above, so it is below in the soul (as it is written, "Let us make man in Our image," etc., which refers to the soul; and see the Shelah, folio 9 and folio 10). [That is,] even the level of supernal Chochmah of Atzilus is only the level of a vessel, nothing more, for the Infinite Light (Or Ein Sof), blessed be He,

> Or, seen the other way, the soul below mirrors the order above, since "Let us make man in Our image" (Genesis 1:26) refers to the soul; the text also points to the Shelah (Shnei Luchos HaBris, by Rabbi Yeshayah Horowitz). Even supernal Chochmah of Atzilus, the first of the Sefiros, is only a vessel for the Infinite Light.

אבל אינה עצמיותו של המאציל ב"ה כי הוא פשוט בתכלית הפשיטות, משא"כ בחי' חכמה הוא איזה מהות וגדר מיוחד.

but it is not the very being of the Emanator, blessed be He; for He is simple with the utmost simplicity, whereas the level of Chochmah is some specific essence and definition.

> Chochmah cannot be G-d's essence, because it has a definite character, while G-d is utterly simple and beyond every definition.

3 ואנת חכים[16] זהו השפלה וענוה שמשפיל א"ע [את עצמו] כביכול להיות מתלבש בחכמה ואזי איהו וחיוהי וגרמוהי חד[17] ולא כמו התלבשות הנפש בשכל.

And "You are wise": this is a lowering and humility, that He lowers Himself, as it were, to be enclothed in Chochmah; and then "He and His life-forces and His vessels are one," and [it is] not like the enclothing of the soul in intellect.

> The Tikkunei Zohar says of G-d, "You are wise, but not with a known wisdom." The Alter Rebbe reads "You are wise" as divine humility: G-d lowers Himself, as it were, to be clothed in Chochmah, and there the union is complete ("He and His life-forces and His vessels are one"), unlike the way the soul is clothed in its intellect.

ומ"מ הוא רק כלי כו'. וכמ"ש בס' של בינונים דמ"ש הרמב"ם [הרבי משה בן מימון][18] הוא המדע והוא היודע[19] כו' והודו לו חכמי הקבלה,

Nevertheless, it is only a vessel, etc. And as is written in Sefer shel Beinonim, that what the Rambam wrote, "He is the Knowledge and He is the Knower," etc., and the sages of the Kabbalah agreed with him,

> Even so, Chochmah remains only a vessel. Tanya quotes the Rambam's statement that G-d "is the Knowledge and the Knower," meaning that His knowledge is one with Him, and adds that the sages of the Kabbalah agreed with him.

זהו דוקא בהתלבשות אור א"ס ב"ה ע"י צמצומים רבים בכלים דחב"ד [דחכמה בינה ודעת] דאצי' אך לא למעלה מהאצי' כו'.

this applies specifically to the enclothing of the Infinite Light (Or Ein Sof), blessed be He, through many contractions (tzimtzumim), in the vessels of Chochmah, Binah and Daas of Atzilus, but not above Atzilus, etc.

> Tanya explains that this unity holds only where the Infinite Light is clothed, through many contractions, in the vessels of Chochmah, Binah and Daas of Atzilus; above Atzilus G-d cannot be described as wisdom at all.

כי הנה בהקדמה לספר גבורות ה' שם השיג לגמרי עמ"ש הרמב"ם [הרבי משה בן מימון] שהוא המדע כו', וז"ל [וזה לשונו]

For in the introduction to the book Gevuros Hashem, there, [the Maharal] completely disputed what the Rambam wrote, that He is the Knowledge, etc.; and these are his words:

> The Maharal, in the introduction to Gevuros Hashem, rejected the Rambam's statement outright, and the Alter Rebbe now quotes him.

אבל הוא יתי שקראו רז"ל [רבותינו זכרונם לברכה] בשם הקב"ה ולא נקרא השכל ב"ה כי אמיתת עצמותו לא נודע רק שהוא נבדל מכל גשם וגוף ומכל הנמצאים[20]

"But He, may He be blessed, whom our Sages, of blessed memory, called by the name 'the Holy One, blessed be He,' and who is not called 'the Intellect, blessed be He': [this is] because the truth of His essence is not known, only that He is separate from all matter and body and from all existing things.

> In the Maharal's words, the Sages call G-d "the Holy One, blessed be He," never "the Intellect, blessed be He," because His essence is unknown; all that is known is that He is separate from everything.

ועל זה נאמר הקדוש ב"ה שענין קדוש נאמר על מי שהוא נבדל כי הוא יתברך פשוט בתכלית הפשיטות כו' יעו"ש [יעויין שם] שהאריך להשיג לגמרי ע"ד הרמב"ם [הרבי משה בן מימון] הנ"ל.

And of this it is said, 'the Holy One, blessed be He,' for 'holy' is said of one who is separate; for He, may He be blessed, is simple with the utmost simplicity," etc. See there, where he elaborates in completely disputing the words of the Rambam mentioned above.

> "Holy" (kadosh) means separate. So the very name the Sages chose says that G-d is utterly simple and set apart from every definition, including that of intellect.

אמנם לפי קבלת האריז"ל [האר"י זכרונו לברכה] עולה שדברי שניהם אמת, דבא"ס ב"ה עצמו לא שייך כלל לתאר בחי' חכמה כי החכמה נחשבת אצלו כמו עשי' [עשיה] ממש וכדברי הגאון מהר"ל [מהרוצה לומר] שלכן נק' הקב"ה כנ"ל.

However, according to the Kabbalah of the Arizal, of blessed memory, it emerges that the words of both are true. For of the Infinite One (Ein Sof), blessed be He, Himself, it does not apply at all to describe [Him by] the level of Chochmah, since before Him Chochmah is considered like actual action (asiyah); and [this accords with] the words of the Gaon, the Maharal, that this is why He is called "the Holy One, blessed be He," as mentioned above.

> The Kabbalah of the Arizal shows both views to be true. Of the Infinite One Himself the Maharal is right, for before Him even wisdom is like mere physical action; but as He is clothed in the Sefiros of Atzilus, the Rambam is right that He and His knowledge are one.

4 ומ"מ בהתלבשות אור א"ס ע"י צמצומים רבים בכלים דחב"ד [דחכמה בינה ודעת] דאצילות כיון דאיהו וחיוהי וגרמוהי חד בהון[21] זהו מ"ש הרמב"ם [הרבי משה בן מימון] שהוא המדע והוא היודע כו' וכמאמר התיקונים אנת חכים[22] ולא בחכמה ידיעא כו'.

Nevertheless, in the enclothing of the Infinite Light (Or Ein Sof) through many contractions (tzimtzumim) in the vessels of Chochmah, Binah and Daas of Atzilus, since "He and His life-forces and His vessels are one" in them, this is what the Rambam wrote, that "He is the Knowledge and He is the Knower," etc.; and as the saying of the Tikkunim, "You are wise, but not with a known wisdom," etc.

> The other side of the reconciliation: in Atzilus, where the Infinite Light is clothed in Chochmah, Binah and Daas through many contractions, G-d is fully one with these vessels. There the Rambam's "He is the Knowledge and the Knower" is true, and so is the Tikkunei Zohar's "You are wise, but not with a known wisdom."

ואם כן מכ"ז [מכל זה] מובן מ"ש שהחכמה הוא רק כלי לאור א"ס ב"ה:

If so, from all this one understands what was said, that Chochmah is only a vessel for the Infinite Light, blessed be He.

> So Chochmah is only a vessel for the Infinite Light.

(והנה הגם שבתניא נתבאר[23] שהנשמה נמשכה מבחי' חכמה שהוא המדע כו' כמו שהבן נמשך ממוח האב[24] והחכמה היא בחי' כלי כנ"ל. אך י"ל [יש לומר] כי אע"פ [אף על פי] שהחכמה היא בחי' כלי מ"מ שורה בה עכ"פ [על כל פנים] א"ס ב"ה עצמו שלמעלה מהחכמה וכמ"ש בס' של בינונים פל"ה בהג"ה [בהגהה]

(Now, although in the Tanya it is explained that the soul is drawn from the level of Chochmah, which is "the Knowledge," etc., as a son is drawn from his father's brain, and Chochmah is the level of a vessel, as mentioned above, it can be said that although Chochmah is the level of a vessel, nevertheless, at any rate, the Infinite One (Ein Sof), blessed be He, Himself, who is above Chochmah, rests in it, as is written in Sefer shel Beinonim, chapter 35, in the gloss.

> A long parenthesis takes up a question: Tanya (chapter 2) says the soul is drawn from Chochmah, as a child is drawn from the father's brain; if Chochmah is only a vessel, how can the soul be above it? The answer: even though Chochmah is a vessel, the Infinite One Himself, who is above Chochmah, rests in it. The gloss in Tanya, chapter 35, which the Alter Rebbe heard from his teacher, gives the reason: the Infinite One is the true One, He alone and nothing besides Him, and that is the level of Chochmah.

ולכן גם בהנשמה הנמשכת מכלי ח"ע [חכמה עילאה] מלובש גם כן הארה מבחי' האור המלובש בכלי הח"ע [החכמה עילאה] דאיהו וחיוהי חד. וכמ"ש באגה"ק [באגרת הקודש][25] משל גשמי לזה כמו בהטפה נמשך בה גם ממהות הנפש ועצמותה המלובשת במוחין ולכן מולידה בדומה לה ממש[26] עכ"ל [עד כאן לשונו].

Therefore in the soul too, which is drawn from the vessel of supernal Chochmah, there is also enclothed a radiance from the level of the light that is enclothed in the vessel of supernal Chochmah, for "He and His life-forces are one." And as is written in Iggeres HaKodesh, a physical analogy for this: "As in the drop [of seed], there is drawn into it also [something] of the essence and very being of the soul that is enclothed in the brain (mochin), and therefore it begets [offspring] truly resembling it." End of quote.

> So the soul, drawn from the vessel of supernal Chochmah, also carries a radiance of the light that is clothed in that vessel, since G-d and His life-forces are one. The analogy is the drop of seed: unlike an ordinary thought, it draws with it something of the very essence of the parent's soul as it is clothed in the brain, and that is why a parent begets a child truly like himself. The text cites this from Iggeres HaKodesh; the Kehot note places it in Tanya's Kuntres Acharon, in the essay "To understand what is written in Pri Etz Chaim."

וזהו שנזכר לעיל שעצמיות ומהות הנשמה הוא למעלה מהשכל כו' והשכל אינו רק בחי' כלי לבד להנשמה עצמה.

And this is what was mentioned above, that the very being and essence of the soul is above intellect, etc., and the intellect is only the level of a vessel, nothing more, for the soul itself.

> This fits what was said above: the essence of the soul is above intellect, and intellect is only its vessel.

אכן באמת בחי' יחידה היא נמשכה מלמעלה ממש מהחכמה, ועיין בזוהר ח"ג [חלק ג'] נשא דקמ"א ע"ב ע"פ ויפח באפיו נשמת חיים[27], ועיין בשע"ק [בשערי קדושה] להרח"ו [להרבי חיים ויטאל] ח"ג [חלק ג'] ש"ב [של בינונים] שהיחידה שרשה מא"ק [מאדם קדמון]

However, in truth, the level of Yechidah is drawn from actually above Chochmah. And see the Zohar, Part III, Naso, folio 141b, on the verse "And He breathed into his nostrils the breath of life"; and see Sha'arei Kedushah by Rabbi Chaim Vital, Part III, Sha'ar (Gate) 2, that the root of the Yechidah is from Adam Kadmon,

> Still, the highest level of the soul, Yechidah ("the single one"), comes from truly above Chochmah. The text points to the Zohar on "And He breathed into his nostrils the breath of life" (Genesis 2:7) and to Rabbi Chaim Vital's Sha'arei Kedushah, which roots the Yechidah in Adam Kadmon, the first and highest stage of emanation.

והוא למעלה מעלה מהחכמה ועמ"ש על פסוק אלה מסעי[28,29] בענין מוצאיהם למסעיהם,[30] ועמ"ש במ"א[31] על פסוק ולא אבה[32] הוי' אלקיך לשמוע אל בלעם בענין האהבה מסותרת שהוא מבחי' קוצו של יו"ד שלמעלה מהחכמה כו'):

which is far, far above Chochmah. And see what is written on the verse "These are the journeys," concerning "their goings-forth according to their journeys"; and see what is written elsewhere on the verse "But Havayah your G-d would not listen to Bilam," concerning the hidden love, which is from the level of the tip (kotz) of the yud, which is above Chochmah, etc.)

> Adam Kadmon is far above Chochmah. The parenthesis closes with two cross-references in Likkutei Torah: to the discourse on "These are the journeys" (Masei), where Adam Kadmon is called "the Adam of Beriah" and all of Atzilus "the Adam of Asiyah" relative to the Infinite Light itself; and to the discourse on "But Havayah your G-d would not listen to Bilam," which speaks of the hidden love in every Jew as coming from the tip of the yud, the point above Chochmah.

SECTION 2 · ¶5–8

Self-sacrifice and Torah study

5 ב והנה לפיכך בחי' ומדרגת מס"נ [מסירות נפש] שהוא ענין הביטול במציאות ממש לא"ס ב"ה נמשך דוקא מצד עצמיות הנפש שלמעלה מהשכל שבטלה לעצמיות א"ס ב"ה שלמעלה מעלה גם כן מהחכמה[33] כביטול הנר באבוקה.

2. Now, therefore, the level and rank of self-sacrifice (mesirus nefesh), which is the matter of the nullification (bittul) of one's very existence to the Infinite One, blessed be He, comes specifically from the very being of the soul, which is above intellect, and which is nullified to the very being of the Infinite One, blessed be He, who is also far, far above Chochmah, like the nullification of a candle in a torch.

> Section 2 draws the practical consequence. Self-sacrifice (mesirus nefesh), the complete setting aside of one's existence before G-d, comes only from the essence of the soul, which is above intellect and bows to G-d's essence, which is above Chochmah, as a candle's flame is lost in a torch.

אבל לא די בבחי' השכל שבנפש לבד מאחר שאינו רק כלי וגם מקור החכמה הוא כלי בלבד לאלקות. וזהו בכל נפשך[34] ממש ולא בחינת לבושים לבד מודומ"ע [מחשבה דבור ומעשה],

But the level of the intellect in the soul alone does not suffice, since it is only a vessel; and even the source of Chochmah is only a vessel for G-dliness. And this is "with all your soul" in the literal sense, and not only the level of [its] garments: thought, speech and action.

> Intellect alone cannot produce this, since it is only a vessel, and even the source of Chochmah is only a vessel for G-dliness. So "with all your soul" (Deuteronomy 6:5) means the soul itself, not merely its garments of thought, speech and action.

(ובזה מתורץ למה לא נמצא בתורה טעם על מס"נ [מסירות נפש][35] רק על אהבה כמ"ש לאהבה את ה' אלקיך כו' כי הוא חייך[36] אלא שהוא מפני שהמס"נ [שהמסירות נפש] נמשך מצד הבחי' שלמעלה מהשכל א"כ איך שייך לומר ע"ז טעם ושכל).

(This resolves why no reason is found in the Torah for self-sacrifice, only for love, as it is written, "To love Havayah your G-d," etc., "for He is your life." Rather, it is because self-sacrifice comes from the level that is above intellect; if so, how could one speak of a reason and rationale for it?)

> This explains why the Torah gives a reason for loving G-d ("for He is your life," Deuteronomy 30:20) but none for self-sacrifice: self-sacrifice comes from above intellect, so no reason can be given for it. In Torah Ohr, Megillas Esther, the Alter Rebbe adds that "for He is your life" could not be a reason for self-sacrifice, which means giving up one's life; it comes from the hidden love above Daas.

ועפ"ז [ועל פי זה] יובן גם כן ענין ותלמוד תורה כנגד כולם,[37, 38] וגם מ"ש ודברת בם[39] מיד לאחר בכל מאדך

According to this, one will also understand the matter of "and the study of Torah is equal to them all," and also what is written, "And you shall speak of them," immediately after "with all your might."

> Two questions follow from this. Why is Torah study "equal to all" the mitzvos (Mishnah Peah 1:1)? And why does the Shema say "And you shall speak of them," Torah study, right after "with all your might"?

דמאדך היינו אה"ר [אהבה רבה] בלי גבול ליכלל וליבטל באי"ס ב"ה ואיך תתיישב צמאון אה"ר [אהבה רבה] זו ע"י ודברת בם כו' גם בפי' בכל נפשך שהוא מס"נ [מסירות נפש] ממש.

For "your might" is a great love (ahavah rabbah) without limit, to be included and nullified in the Infinite One, blessed be He; so how will the thirst of this great love be quenched through "And you shall speak of them," etc.? [The same question applies] also to the interpretation of "with all your soul" as actual self-sacrifice.

> "With all your might" is a boundless love that longs to be absorbed into G-d. How can studying Torah satisfy such a thirst? The same question applies to "with all your soul" understood as actual self-sacrifice.

וידוע דיש גם כן עוד פי' דבכל נפשך היינו ג' לבושי הנפש מחשבה ודיבור ומעשה לקשרם במודומ"ע [במחשבה דבור ומעשה] של הקב"ה ע"י עסק התורה ומצות.

And it is known that there is also another interpretation: that "with all your soul" means the three garments of the soul, thought, speech and action, to bind them with the thought, speech and action of the Holy One, blessed be He, through occupying oneself with Torah and mitzvos.

> There is a second, well-known reading: "with all your soul" means the soul's three garments, thought, speech and action, which a person binds to G-d's thought, speech and action through Torah and mitzvos.

ואם כן איך ב' פירושים אלו שבתיבות בכל נפשך שייכים זל"ז [זה לזה]. והענין כי התורה היא חכמתו ית'[40] שבאצי' שבה מלובש אור א"ס ב"ה ממש,

If so, how are these two interpretations of the words "with all your soul" related to each other? The explanation is that the Torah is His wisdom, may He be blessed, in Atzilus, in which the very Infinite Light (Or Ein Sof), blessed be He, is enclothed.

> How are the two readings, self-sacrifice and binding the garments, connected? The answer begins with the Torah itself: it is G-d's wisdom in Atzilus, and the Infinite Light itself is clothed in it.

(ולכן נקרא התורה משל הקדמוני[41,42] שהיא בחי' ח"ע [חכמה עילאה] שהוא כלי לאור א"ס ב"ה שהוא קדמונו של עולם כמ"ש מזה בדרוש פורים)[43]

(Therefore the Torah is called "the parable of the Ancient One": it is the level of supernal Chochmah, which is a vessel for the Infinite Light, blessed be He, who is "the Ancient One of the world," as is written about this in the discourse for Purim.)

> This is why the Torah is called "the parable of the Ancient One" (I Samuel 24:14): it is supernal Chochmah, the vessel for the Infinite Light, "the Ancient One of the world." In Torah Ohr's discourse for Purim the Alter Rebbe explains that "the Ancient One" is the Infinite Light itself, beyond the light that fills and the light that encompasses the worlds, which are only a radiance related to the worlds.

וחכמה דאצילות נתלבשה בחכמה דבי"ע כדי להתלבש בהלכות הערוכות לפנינו שהם מדברים בענינים גשמיים דעשייה פיאה תרומות ומעשרות כו' יציאות השבת כו'.

And Chochmah of Atzilus was enclothed in Chochmah of Beriah, Yetzirah and Asiyah, in order to be enclothed in the laws set out before us, which speak of physical matters of Asiyah: the corner of the field, the heave-offerings and the tithes, etc., the carrying out [from domain to domain] on Shabbos, etc.

> That supernal wisdom descended through the wisdom of the lower worlds until it was clothed in practical laws about physical things, such as the corner of the field, priestly gifts and tithes, and carrying on Shabbos.

וכשהאדם לומד התורה ומבין ומשיג איזו הלכה לאשורה הרי חכמתו מתקשרת בחכמתו ית' שבהלכה זו. והיו לאחדים מכל צד ופנה[44] כמ"ש בס' של בינוני' ח"א [חלק א'] פ"ה.

And when a person studies Torah and understands and grasps some law properly, his wisdom is bound up with His wisdom, may He be blessed, that is in this law, "and they become one, from every side and angle," as is written in Sefer shel Beinonim, Part I, chapter 5.

> When a person truly understands a law of the Torah, his mind becomes one with G-d's wisdom in that law. Tanya, chapter 5, calls this a wondrous union, "from every side and angle."

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

A QUESTION THE REBBE RAISES

In a note written in 5709 on a line in a maamar of the Rebbe Rayatz (printed in Sefer HaMaamarim 5709 and among the additions to Likkutei Sichos vol. 12), „לא נאמר ענין המס"נ מפורש בתושבי"כ" ("mesirus nefesh is not stated explicitly in the Written Torah"), the Rebbe asks how this can be, since sanctifying G-d's Name is a commandment of the Torah.

The Rebbe distinguishes two ways in which mesirus nefesh (מסירת נפש) differs from the other mitzvos. Its reason is stated nowhere, „לא בתנ"ך ולא בש"ס" ("not in Tanach and not in the Talmud"), and its command is given in the Written Torah not as an explicit order but as a result that comes of itself, „ונקדשתי בתוך בני ישראל" ("and I shall be sanctified among the children of Israel"). Torah Ohr and Likkutei Torah, in this paragraph, explain the first difference: what this paragraph says, in a parenthesis, is that the Torah gives no reason (טעם) for mesirus nefesh.

The Alter Rebbe: ובזה מתורץ למה לא נמצא בתורה טעם על מס"נ רק על אהבה

The Rebbe: הטעם על מסירת נפש לא נאמר כלל לא בתנ"ך ולא בש"ס. הציווי על מסירת נפש לא נאמר בתושבי"כ כציווי בפירוש

Likkutei Sichos, vol. יב, p. 212–214 · מרשימת שנת תש"ט

6 והנה מבואר למעלה[45] שעם היות הנשמה עצמה היא למעלה מהשכל מכל מקום עכ"פ [על כל פנים] השכל הוא כלי לעצמות הנשמה.

Now, it was explained above that although the soul itself is above intellect, nevertheless, at any rate, the intellect is a vessel for the very being of the soul.

> A recap of what was shown above: the soul is above intellect, yet intellect is a vessel for the soul's essence, which is clothed in it.

וכן למעלה אע"פ [אף על פי] שאור א"ס ב"ה הוא למעלה מגדר ובחי' חכמה אפילו מבחי' ח"ע [חכמה עילאה] דאצילות מ"מ מלובש הוא בח"ע [בחכמה עילאה]

So too above: although the Infinite Light (Or Ein Sof), blessed be He, is above the definition and level of Chochmah, even the level of supernal Chochmah of Atzilus, nevertheless it is enclothed in supernal Chochmah,

> The same holds above: the Infinite Light is beyond Chochmah, even the Chochmah of Atzilus, yet it is clothed in supernal Chochmah.

שהחכמה היא דוקא כלי לאור א"ס ב"ה כמ"ש הטעם בס' של בינונים פל"ה בהג"ה [בהגהה]

for Chochmah is specifically a vessel for the Infinite Light, blessed be He, as the reason is given in Sefer shel Beinonim, chapter 35, in the gloss.

> For Chochmah is the one vessel in which the Infinite Light rests, as the gloss in Tanya, chapter 35, explains.

וכיון שכן הרי על ידי התקשרות ויחוד חכמה ושכל של הנשמה בחכמה שבתורה שהיא חכמתו יתי עי"ז ממילא נעשה ג"כ התכללות ויחוד עצמיות הנשמה שלמעלה מהשכל באור א"ס ב"ה ממש שלמעלה מעלה מבחי' ח"ע [חכמה עילאה] כיון דאור א"ס ב"ה מלובש בח"ע [בחכמה עילאה] אשר היא הלכה זו.

Since this is so, through the binding and union of the wisdom and intellect of the soul with the wisdom that is in the Torah, which is His wisdom, may He be blessed, through this there comes about of itself the inclusion and union, too, of the very being of the soul, which is above intellect, in the very Infinite Light, blessed be He, which is far, far above the level of supernal Chochmah; since the Infinite Light, blessed be He, is enclothed in supernal Chochmah, which is this law.

> Since this is so, when a person unites his mind with a law of the Torah, which is G-d's wisdom, he thereby unites the very essence of his soul, which is above intellect, with the very Infinite Light, which is far above Chochmah, because that light is clothed in the Chochmah that is this law.

7 וגם נשמת האדם שלמעלה מהשכל שלו מלובשת בכח השכל שהרי הנפש נק' נפש המשכלת.

The human soul too, which is above his intellect, is enclothed in the power of intellect, for the soul is called "the intellectual soul."

> The human soul too is clothed in its power of intellect; that is why it is called "the intellectual soul."

א"כ בהתקשרות ויחוד שכל האדם בחכמת התורה. נעשה גם כן יחוד עליון יותר מזה והוא התכללות עצמיות הנשמה בעצמיות אור א"ס ב"ה.[46]

If so, in the binding and union of a person's intellect with the wisdom of the Torah, there also comes about a union higher than this, namely the inclusion of the very being of the soul in the very being of the Infinite Light (Or Ein Sof), blessed be He.

> So when a person's intellect unites with the wisdom of the Torah, a higher union also takes place: the very essence of the soul is absorbed into the very essence of the Infinite Light. Through Torah study, then, a person reaches the same level as self-sacrifice. The Kehot note cites Likkutei Sichos (vol. 15, p. 3, note 28): this comes about when the study is preceded by the Shema and prayer with readiness to give one's soul at "One," as the maamar itself says below.

8 וכ"ז [וכל זה] נעשה דוקא על ידי התקשרות השכל בחכמת התורה וזהו שאיתא דאורייתא היא היכלא עילאה דקוב"ה [דקודשא בריך הוא].[47]

And all this comes about specifically through the binding of the intellect with the wisdom of the Torah. This is what is stated, that the Torah is the supernal chamber of the Holy One, blessed be He.

> This union of the soul's essence with G-d comes only through binding the intellect to the Torah's wisdom. That is why the Zohar calls the Torah "the supernal chamber" of the Holy One: the place where He Himself dwells.

ואע"פ [ואף על פי] שהאדם אינו מרגיש כלל התכללות זו בשעת עסקו בתורה ועיקר עסקו וטרדתו הוא בהחכמה להשיגה

And although a person does not feel this inclusion at all while he is occupied with Torah, and his main occupation and preoccupation is with the wisdom, to grasp it;

> An objection: a person studying Torah feels nothing of this union. He is busy trying to understand the material, and that effort fills his mind.

ולא עוד אלא שאפשר שיתערב מקצת ישות באמצע אם השכיל בטוב כו'

and not only that, but it is possible that some measure of self-importance (yeshus) will mix in along the way, if he has understood well, etc.;

> Worse, if he understands well he may feel a little pride.

מ"מ מאחר שעיקר כוונתו לשמה ובתורת ה' דוקא חפצו[48] לכן עצמיות נשמתו נכללת באי"ס ב"ה ואע"ג [ואף על גב] דאיהו לא חזי[49] מזליה חזי. (ועמ"ש מכל זה בד"ה וידבר אלקים גבי חג השבועות[50] ע"ש).

nevertheless, since his main intention is for its own sake, and "his desire is" specifically "in the Torah of Havayah," therefore the very being of his soul is included in the Infinite One (Ein Sof), blessed be He; and even though he does not see, his mazal sees. (And see what is written about all this in the discourse beginning "And G-d spoke," for the festival of Shavuos; see there.)

> Yet since his main intention is to study for its own sake, and his "desire is in the Torah of Havayah" (Psalms 1:2), the essence of his soul is absorbed into G-d all the same. The Talmud says of the men with Daniel, who did not see his vision yet were seized with fear, "Though they did not see, their mazal saw": the root of the soul above perceives what the person below does not. In the Shavuos discourse "And G-d spoke" (Likkutei Torah, Bamidbar), the Alter Rebbe explains that Torah study below arouses the soul's root above, its mazal, to receive the light of the Infinite One that rests in the Torah's wisdom.

ובזה יובן איך שני הפי' דבכל נפשך מישך שייכי אהדדי וגם דשייך ודברת בם תיכף לובכל מאדך.

With this one will understand how the two interpretations of "with all your soul" are bound up with each other, and also that "And you shall speak of them" belongs immediately after "and with all your might."

> Now the two questions are answered. The two readings of "with all your soul," self-sacrifice and binding the soul's garments through Torah, belong together, and so does "And you shall speak of them" after "with all your might."

כי המס"נ [המסירות נפש] ליבטל ולהכלל באי"ס ב"ה ובעסקו בתורה גם כן מתכללת נשמתו באי"ס ב"ה כו'

For self-sacrifice (mesirus nefesh) is to be nullified and included in the Infinite One, blessed be He; and in his occupation with Torah, too, his soul is included in the Infinite One, blessed be He, etc.

> Self-sacrifice means being nullified and absorbed into G-d, and Torah study achieves the same absorption of the soul into G-d.

לכן ענין ודברת בם הוא המרוה צמאון האה"ר [האהבה רבה] דבכל מאדך ליבטל וליכלל באי"ס ב"ה (ועמ"ש מענין עסק התורה בד"ה כי ביום הזה יכפר[51,52] בפי' והיו הדברים האלה[53] כו' ודברת בם ע"ש):

Therefore "And you shall speak of them" is what quenches the thirst of the great love (ahavah rabbah) of "with all your might," to be nullified and included in the Infinite One, blessed be He. (And see what is written on the matter of occupation with Torah in the discourse beginning "For on this day He shall atone," in the explanation of "And these words shall be," etc., "and you shall speak of them"; see there.)

> So Torah study is what satisfies the boundless love of "with all your might," the thirst to be absorbed into G-d. The text refers to its discourse on "For on this day He shall atone" (Likkutei Torah, Acharei), which asks how "these words" of the Shema, said only morning and evening, lead to "you shall speak of them" at all times, in words of Torah.

SECTION 3 • ¶9–16

Torah study in self-nullification

9 ג וזהו הטעם לעוצם השקידה בתלמוד תורה של חכמי המשנה והגמרא אשר זה היה עבודתם כל הימים לא פסק פומי' [פומיה] מגירסא. ומהדר תלמודי' [תלמודיה] מתלתין יומין[54] לתלתין יומין וגם רשב"י [רבי שמעון בר יוחאי] כנז' [כנזכר] בשבת פ' במה מדליקין.[55,56,57]

3. And this is the reason for the immense diligence in Torah study of the sages of the Mishnah and the Gemara, for whom this was their service all their days: "his mouth did not cease from study," and "he would review his learning every thirty days"; and also Rabbi Shimon bar Yochai, as is mentioned in [tractate] Shabbos, the chapter Bameh Madlikin.

> Section 3 draws a conclusion: this is why the sages of the Mishnah and Talmud studied with such intensity, never pausing and reviewing all their learning every thirty days (as the Talmud says of Rav Sheshes), and why Rabbi Shimon bar Yochai, as the Talmud recounts in the second chapter of Shabbos, devoted himself entirely to Torah.

10 וגם בזוהר נז' [נזכר] מארי מתניתא ומארי קבלה מועטים[58] היו ומהו הלימוד סדר זרעים בצמח הארץ וסדר טהרות אבות הטומאה כו'

And in the Zohar too the "masters of the Mishnah" are mentioned, and the masters of the Kabbalah were few. And what is [their] study? The Order of Zeraim, on what grows from the earth, and the Order of Taharos, the primary sources of impurity, etc.

> The Zohar too speaks of "the masters of the Mishnah," while the masters of Kabbalah were few. And what did the masters of the Mishnah study? Laws of agriculture (the Order of Zeraim) and of ritual purity (the Order of Taharos).

שהם הכל מדברים בענינים גשמיים אלא לפי שבהם נתלבשה חכמתו ית' ע"י התלבשות בחכמה דבריאה כו' כנ"ל

All of these speak of physical matters; but [they were studied] because His wisdom, may He be blessed, was enclothed in them, through being enclothed in the Chochmah of Beriah, etc., as mentioned above;

> All these deal with physical matters. They studied them because G-d's wisdom is clothed in them, having descended through the wisdom of the lower worlds, as explained above.

ובתוכה שורה אור א"ס ב"ה, וזהו עיקר התכלית להמשיך גילוי אור א"ס ב"ה שלמעלה מהאצי'.

and within it rests the Infinite Light (Or Ein Sof), blessed be He. And this is the main purpose: to draw down the revelation of the Infinite Light, blessed be He, that is above Atzilus.

> Within that wisdom rests the Infinite Light itself. The very purpose of the study is to draw down the revelation of the Infinite Light that is above Atzilus.

11 וגם המלאכים בקשו[59] התורה בשביל זה ולא ניתנה להם אלא לישראל דוקא להמשיך גילוי אור הסוכ"ע בעה"ז [בעולם הזה] דוקא

The angels, too, asked for the Torah for this reason, yet it was not given to them, but specifically to Israel, to draw down the revelation of the light that encompasses all worlds (sovev kol almin) specifically into this world.

> The angels asked for the Torah for this very reason (Shabbos 88b), yet it was given only to Israel, so that the encompassing light, too great to enter the worlds, would be revealed in this lowest world.

ולכן נתלבשה התורה בענינים גשמיים דוקא.[60] בכדי שאח"כ בתחה"מ [בתחיית המתים] שהוא תכלית הבריאה יהי' [יהיה] גילוי זה לנשמות שבגופים דוקא.

Therefore the Torah was enclothed specifically in physical matters, so that afterwards, at the Resurrection of the Dead, which is the purpose of creation, this revelation will come to souls in bodies specifically.

> That is why the Torah is clothed in physical matters: so that at the Resurrection of the Dead, the goal of creation, this revelation will come to souls in bodies.

12 והיינו ע"י ביטול הנפש והתכללותה באור א"ס ב"ה עכשיו ע"י עסק התורה כנ"ל[61]

And this is through the nullification (bittul) of the soul and its inclusion in the Infinite Light (Or Ein Sof), blessed be He, now, through occupation with Torah, as mentioned above:

> That revelation is earned now, through the soul's self-nullification in Torah study.

שלא להיות בבחי' יש בפ"ע [בפני עצמו] אלא להיות בטל לאור א"ס ורצונו וחכמתו שזהו עסק התורה וכמ"ש ולא תחללו[62] שלא לעשות בחי' חלל והעלם אור א"ס ב"ה.

not to be in the state of a "something" (yesh) by itself, but to be nullified to the Infinite Light and to His will and wisdom, which is occupation with Torah. And as it is written, "And you shall not profane (techalelu)": not to make a void (chalal) and a concealment of the Infinite Light, blessed be He.

> Not feeling oneself a separate, independent "something" (yesh), but being nullified to G-d's light, will and wisdom, which is what Torah study is. The Alter Rebbe reads "And you shall not profane" (velo techalelu) as "do not make a void" (chalal), a place from which G-d's light is hidden. At the end of the discourse "And I shall be sanctified" (Likkutei Torah, Emor) he reads the verse the same way: first one must turn from evil entirely, so as not to make a void that separates a person from his Father in heaven.

שהוא יתי' אינו שורה במי שהוא יש ודבר שאין אני והוא יכולים לדור[63] בעולם א"כ גורם בחי' חלל שמסתלק אור א"ס ב"ה ממנו כו'.

For He, may He be blessed, does not rest upon one who is a "something" and an entity, for "I and he cannot dwell in the world [together]"; if so, he causes [a state of] void, in that the Infinite Light, blessed be He, withdraws from him, etc.

> G-d does not rest on one who feels himself a separate entity; the Talmud says of the arrogant, "I and he cannot dwell in the world together." Such a person creates a "void," from which the Infinite Light withdraws.

13 והנה ידוע שלהיות התהוות העולמות נעשה חלל ומקום פנוי[64] ואח"כ נמשך קו לתוך מקום החלל, וענין החלל הוא העלם האור והקו היא בחי' הגלוי.

Now, it is known that for the worlds to come into being, a void (chalal) and an empty space were made, and afterwards a kav (line of light) was drawn into the place of the void. The void is the concealment of the light, and the kav is the level of revelation.

> Background from the Arizal's teaching on creation: to make room for the worlds, G-d's light was withdrawn, leaving a "void" or empty space, and then a thin "line" (kav) of light was drawn into it. The void is the hiding of the light; the kav is its revelation. Below, in the supplements to Likkutei Torah on Vayikra (51b), the Alter Rebbe quotes a gloss that the void is not truly empty: an impression (reshimu) of the light remains there, and it is called a void only relative to the Infinite One.

אך כיון שהגילוי מעט רק עד"מ בבחי' קו וחוט לבד ע"כ[65] ברבוי ההשתלשלות העולמות נעשה למטה בחי' העלם והסתר, וגם כי הארת הקו מסתיים במלכות דאצי' אלא שאח"כ נמשך ובוקע דרך הפרסא.

But since the revelation is small, only, by way of analogy, in the form of a line and a thread alone, therefore, through the many stages of the chain of descending worlds (hishtalshelus), concealment and hiding come about below; and also because the radiance of the kav ends at Malchus of Atzilus, except that afterwards it is drawn on and breaks through the partition (parsa).

> Because that revelation is only a thin line, it is progressively concealed as it descends through the many worlds. Its radiance ends at Malchus of Atzilus, and only afterwards breaks through the "partition" (parsa) that separates Atzilus from the lower worlds.

אמנם לע"ל [לעתיד לבוא] יהי' [יהיה] גילוי אור א"ס שלמעלה מהצמצום וחלל ולא יהי' [יהיה] עוד הגילוי בבחי' קו אלא עצמות אור א"ס יתגלה ולא יהיה עוד חלל והפסק כלל.

In the Time to Come, however, there will be a revelation of the Infinite Light (Or Ein Sof) that is above the tzimtzum and the void. The revelation will no longer be in the form of a kav; rather, the very essence of the Infinite Light will be revealed, and there will no longer be any void or interruption at all.

> In the Time to Come, the Infinite Light from before the tzimtzum will be revealed: not a thin line but the essence of the light itself, with no void and no interruption.

14 והגילוי יהיה למטה דוקא. משא"כ עכשיו שהקו מסתיים באצי' כו' והא בהא תליא שכשהגילוי רק בבחי' קו ע"כ הולך ומתמעט וכמשל החבל שבראשו עב והולך ומתקצר כו' עד שמסתיים באצי'

And the revelation will be specifically below; whereas now the kav ends in Atzilus, etc. The one depends on the other: when the revelation is only in the form of a kav, therefore it keeps diminishing, like the analogy of a rope that is thick at its top and keeps tapering, etc., until it ends in Atzilus;

> In the future the revelation will reach below, whereas now the kav ends in Atzilus. The two are linked: a revelation that comes as a line keeps diminishing, like a rope that is thick at the top and keeps thinning until it gives out at Atzilus.

משא"כ כשהגילוי הוא עצמיות האור שלא בבחי' קו הנה מעלה ומטה שוין,

whereas when the revelation is of the very essence of the light, not in the form of a kav, above and below are equal.

> But when the essence of the light itself is revealed, not as a line, above and below are equal.

(וכמ"ש בד"ה זכור את יום השבת[66] גבי פי' קוינו כו' ולעתיד כו' ע"ש), וגילוי זה לע"ל [לעתיד לבוא] הוא ע"י עסק התורה עכשיו בבחי' ביטול שבחכמת התורה שורה ומלובש אור א"ס אלא שהוא בבחי' קו.

(As is written in the discourse beginning "Remember the Shabbos day," regarding the explanation of "We have hoped (kivinu)," etc., and "in the Time to Come," etc.; see there.) And this revelation in the Time to Come comes through occupation with Torah now in a state of self-nullification (bittul); for in the wisdom of the Torah the Infinite Light (Or Ein Sof) rests and is enclothed, except that it is in the form of a kav.

> The parenthesis points to the Shabbos discourse in Torah Ohr, which links "kivinu" ("we have hoped") to the kav and says that in the future, as on Shabbos, above and below will be equal. That future revelation is brought about by Torah study now, in self-nullification, since the Infinite Light is clothed in the Torah's wisdom, though only as a kav.

וע"י הביטול של הנפש האדם שעצמיות הנפש נכללת בבחי' ביטול בהקו אור א"ס שבתורה גורם וממשיך התגלות עצמיות האור שלמעלה מהקו והחלל כו',

And through the nullification of a person's soul, in that the very being of the soul is included, in a state of nullification, in the kav of the Infinite Light that is in the Torah, he causes and draws down the revelation of the very essence of the light that is above the kav and the void, etc.

> When a person's soul is nullified and its essence absorbed into the kav of light that is in the Torah, he draws down the essence of the light that is above the kav and the void.

(כי ביטול היש מעורר מאד למעלה לכן ביטול זה של הנפש והחב"ד [והחכמה בינה ודעת] שלה ולבושיה מו"ד [מחשבה ודבור] בעסק התורה בבחי' ולא תחללו גורם להמשיך תוספת אור בהתורה.

(For the nullification of the "something" (yesh) brings about a great arousal above. Therefore this nullification of the soul, and of its Chochmah, Binah and Daas and its garments of thought and speech, in occupation with Torah in the manner of "And you shall not profane," causes additional light to be drawn into the Torah.

> The reason, in parentheses: self-nullification below arouses a great response above. When the soul, its intellect and its garments of thought and speech are nullified in Torah study ("do not make a void"), more light is drawn into the Torah.

וזהו פי' עוסק בתורה לשמה ר"ל [רוצה לומר] לשם התורה עצמה.[67] שהרי עכשיו מלובש בה רק קו מאור א"ס וע"י עסק האדם בתורה לשמה גורם התגלות אור א"ס שלמעלה מהקו כו', ועמ"ש סד"ה ויקח קרח).[68]

And this is the meaning of "one who occupies himself with Torah for its own sake (lishmah)": that is, for the sake of the Torah itself. For now only a kav of the Infinite Light is enclothed in it, and through a person's occupation with Torah for its own sake he causes the revelation of the Infinite Light that is above the kav, etc. And see what is written at the end of the discourse beginning "And Korach took.")

> This is what "Torah study for its own sake" (lishmah) means: for the sake of the Torah itself, to bring into it the light above the kav that now shines in it only as a line. The parenthesis refers to the end of the discourse "And Korach took" (Likkutei Torah, Korach), where the Alter Rebbe explains that Torah alone is not enough: awe and love must also be drawn down from above, through the mitzvos.

ומ"מ ארז"ל [אמרו רבותינו זכרונם לברכה] כל האומר אין לי אלא תורה אפילו תורה אין לו,[69] כי בכדי שיהיה נעשה התכללות הנפש באור א"ס ב"ה בעסק התורה ברעותא דלבא תליא מלתא שיחפוץ באמת בביטול זה.

Nevertheless, our Sages, of blessed memory, said, "Whoever says, 'I have nothing but Torah,' does not have even Torah." For in order for the inclusion of the soul in the Infinite Light, blessed be He, to come about through occupation with Torah, "the matter depends on the desire of the heart": that he truly desire this nullification.

> Yet Torah study alone is not enough: the Talmud says that whoever says "I have nothing but Torah" does not have even Torah. The soul's absorption into G-d through study depends on the heart's true desire for this self-nullification. In Likkutei Torah, Va'eschanan, the Alter Rebbe cites the same saying: even the drawing-down that comes through the Torah needs prayer from the depth of the heart first.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
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> **THE REBBE EXPLAINS**
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> In the maamar „שלום רב לאוהבי תורתך" ("Great peace to those who love Your Torah"), said on Motzaei Shabbos Vayeshev 5738 and built on the Rebbe Rayatz's maamar of the same opening (5704), the Rebbe explains why Torah study after prayer is higher.
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> The Rebbe reads „ברכו בתורה תחלה" ("they blessed the Torah first") as drawing the Infinite Light, above Chochmah, into the Torah, and calls this „עסק התורה לשמה לשם התורה עצמה" ("study for its own sake, for the sake of the Torah itself"), words this paragraph also uses. Citing this maamar, he writes that drawing the Infinite Light into the Torah comes mainly when the study is in bittul (ביטול), and that such bittul comes from praying first. So the advantage of study after prayer lies not only in the person but in the Torah he learns.
>
> The Alter Rebbe: וזהו פי' עוסק בתורה לשמה ר"ל לשם התורה עצמה
>
> The Rebbe: בכדי להמשיך אוא"ס בתורה הוא (בעיקר) כאשר לימוד התורה הוא בביטול
>
> Sefer HaMaamarim Melukat, vol. ב, p. ר"א–ר"ב · מוצאי ש"פ וישב, מבה"ח טבת, ה'תשל"ח

15 והיינו ע"י קדימת ק"ש [קריאת שמע] ותפלה וכמ"ש האריז"ל [האר"י זכרונו לברכה] למס"נ [למסירות נפש] באחד.[70]

And this is through preceding [Torah study] with the Shema and prayer, and as the Arizal, of blessed memory, wrote: to give over one's soul (mesirus nefesh) in [the word] "One."

> That desire is created by reciting the Shema and praying before studying, with the Arizal's intention of giving one's soul to G-d at the word "One" (Echad); the Kehot note gives its source in Pri Etz Chaim, the Gate of the Reading of the Shema, chapter 12.

דלכאורה הרי מס"נ [מסירות נפש] הוא באומרו ובכל נפשך. אלא כי ענין מס"נ [מסירות נפש] באחד היינו הביטול עצמיות נפש האלקית שלמעלה מהשכל כו'. וענין מס"נ [מסירות נפש] דובכל נפשך היינו שגם נפש הבהמית תסכים לזה בבחי' אתכפייא ואתהפכא

For seemingly, self-sacrifice is when one says "and with all your soul." But the matter of self-sacrifice in "One" is the nullification of the very being of the G-dly soul, which is above intellect, etc.; and the matter of self-sacrifice of "and with all your soul" is that the animal soul, too, should agree to this, in the manner of subjugation and transformation (iskafya and is'hapcha),

> But one might think self-sacrifice belongs to the next verse, "and with all your soul." The answer distinguishes two levels. Self-sacrifice at "One" is the nullification of the G-dly soul's essence, above intellect; self-sacrifice at "with all your soul" is that even the animal soul agrees, first by being subdued (iskafya) and then by being transformed (is'hapcha).

והיינו ע"י ההתבוננות כו', ולזאת אח"כ כשעוסק בתורה ומתקשר שכלו בחכמתו ית' שבתורה. נעשה ג"כ יחוד והתכללות עצמיות הנפש באור א"ס ב"ה ממש המלובש בח"ע [בחכמה עילאה].

and this is through contemplation, etc. Therefore, afterwards, when he occupies himself with Torah and his intellect is bound with His wisdom, may He be blessed, that is in the Torah, there also comes about a union and inclusion of the very being of the soul in the very Infinite Light (Or Ein Sof), blessed be He, that is enclothed in supernal Chochmah.

> The animal soul is brought to this through contemplation of G-d's greatness. Having prepared in this way, when a person then studies Torah and binds his mind to G-d's wisdom in it, the essence of his soul is united with the Infinite Light clothed in supernal Chochmah.

16 וכמ"ש אם ישים אליו לבו[71] כו'.

And as it is written, "If he sets his heart toward Him," etc.

> The verse "If he sets his heart toward Him" (Job 34:14) supports the point that everything depends on the heart's desire. In its plain sense Elihu says that if G-d were to set His heart upon a man, He would gather the man's spirit and soul to Himself; the maamar reads it of a person who sets his heart toward G-d, so that his spirit and soul are gathered to Him.

והגם שבדברי רז"ל [רבותינו זכרונם לברכה] נז' [נזכר] הלשון כל האומר אין לי אלא תורה[72] אפילו תורה אין לו אלא תורה וגמילות חסדים. הנה ודאי דגמילות חסדים הוא כפשוטו ממש כי תכלית חכמה תשובה ומעשים טובים והלומד ואינו עושה[73] נוח לו שתהפך שלייתו[74] ע"פ.

And although in the words of our Sages, of blessed memory, the wording mentioned is, "Whoever says, 'I have nothing but Torah,' does not have even Torah; rather, Torah and acts of kindness," certainly acts of kindness are [meant] in their actual, literal sense, for "the purpose of wisdom is teshuvah and good deeds," and "one who learns and does not do, it would be better for him had his afterbirth been turned over on his face."

> But the Sages' wording is "Whoever says, 'I have nothing but Torah,' does not have even Torah; rather, Torah and acts of kindness." Acts of kindness there are meant literally, since "the purpose of wisdom is teshuvah and good deeds" (Berachos 17a), and the Jerusalem Talmud says that one who learns without doing would have been better off never born, his afterbirth turned over his face.

אמנם באמת גם עיון תפלה[75] הוא בכלל גמ"ח [גמילות חסדים] כדאיתא בגמ' [בגמרא] ופרש"י [ופירש רש"י / ופירוש רש"י] בשבת דקכ"ז (ועמ"ש בד"ה וכל בניך למודי[76,77] ה' בענין בניך ובוניך):[78]

However, in truth, concentration in prayer (iyun tefillah) is also included in acts of kindness, as is stated in the Gemara and as Rashi explains, in [tractate] Shabbos, folio 127. (And see what is written in the discourse beginning "And all your children shall be taught of Havayah," concerning "your children" [and] "your builders.")

> Yet the Talmud in Shabbos (127a), as Rashi explains it, counts concentration in prayer among the acts of kindness, so prayer, too, is the needed partner of Torah study. In Likkutei Torah, Re'eh, on "And all your children shall be taught of Havayah," the Alter Rebbe reads "your children" (banayich) as prayer, with its love and awe, and "your builders" (bonayich) as the Torah study that follows it, and adds that the building is made lasting by charity and kindness.

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

THE REBBE EXPLAINS

In a handwritten note for Yud-Tes Kislev on the Alter Rebbe's name, Schneur, „נגלה ונסתר, ב' אור" ("two lights, the revealed and the hidden"), the Rebbe writes what the hidden part of the Torah adds to the revealed.

The revealed Torah by itself, he writes, can be as in the saying that one who says he has only Torah has not even Torah, „כי נשאר הוא לבד והתורה לבד" ("for he remains by himself and the Torah by itself"). There must be „שגם תפלה בכלל, תורה וגמ"ח" ("Torah and acts of kindness, in which prayer too is included"), and he points to Rashi in Shabbos: through prayer a person brings it about that the Torah be his, after he has studied it „לשמה לשם התורה" ("for its own sake, for the sake of the Torah"). The note names no source; its terms are those of this paragraph and the one before it, and in Likkutei Sichos vol. 14 (p. 317, notes 15 and 16*) the Rebbe gives this paragraph as the place for that ending of the saying and for prayer as part of acts of kindness.

The Alter Rebbe: אמנם באמת גם עיון תפלה הוא בכלל גמ"ח כדאיתא בגמ' ופרש"י בשבת דקכ"ז

The Rebbe: כי צ"ל תורה וגמ"ח, שגם תפלה בכלל

Reshimos (second edition), vol. א חוברת, p. 5-6 · י"ט כסלו (רשימה)

A QUESTION THE REBBE RAISES

In a talk of Acharon shel Pesach 5736, printed among the additions to Likkutei Sichos vol. 14, on what was new in the Tomchei Temimim yeshivah, the Rebbe quotes the saying „כל האומר אין לי אלא תורה אפילו תורה אין לו" ("Whoever says, 'I have nothing but Torah,' does not have even Torah") with the ending found in this paragraph.

In a note he cites this paragraph and observes that the ending „אלא תורה וגמ"ח" ("rather, Torah and acts of kindness") is not in the Talmud's text there (Yevamos 109b). He suggests that it follows what the Alter Rebbe writes in another discourse of Likkutei Torah, that the plain meaning of the saying is „שצריך שיעסוק בתורה ובגמ"ח כו' כללות המצות" ("that one must engage in Torah and in acts of kindness, the whole of the mitzvos"). In a second note he points to this paragraph's further step, „גם עיון תפלה הוא בכלל גמ"ח" ("concentration in prayer, too, is included in acts of kindness").

The Alter Rebbe: כל האומר אין לי אלא תורה אפילו תורה אין לו אלא תורה וגמילות חסדים

The Rebbe: סיום מרז"ל זה "אלא תורה וגמ"ח" אינו בש"ס שם. וי"ל עפמ"ש בלקו"ת ד"ה כי תשמע בקול ס"ג

Likkutei Sichos, vol. יד, p. 317 (הערות 15, 16*) · משיחת אחרון של פסח תשל"ו

SECTION 4 · ¶17–22

Revealed Torah and Kabbalah

17 ד והנה מכ"ז יובן שמעלה ומדרגה זו שבעסק התורה ששכל האדם העוסק בתורה מתקשר [מכל זה] ומתאחד בחכמתו ית'.

4. Now, from all this it will be understood that this virtue and rank in occupation with Torah, that the intellect of a person who occupies himself with Torah is bound and united with His wisdom, may He be blessed,

Section 4 draws a further conclusion from all that has been said: the special power of Torah study is that the learner's mind binds itself and becomes one with G-d's wisdom.

ועי"ז נכלל עצמיות הנפש באור א"ס ב"ה המלובש בחכמתו ית' זהו דייקא בעסק התורה הנגלות לנו שהם שיתא סדרי משנה המדברים מכשר ופסול טמא וטהור וחייב וזכאי כו'

and through this the very being of the soul is included in the Infinite Light (Or Ein Sof), blessed be He, that is enclothed in His wisdom, may He be blessed, is specifically in occupation with [the parts of] the Torah that are revealed to us, which are the six orders of the Mishnah, which speak of what is fit and unfit, impure and pure, liable and exempt, etc.

Through that, the essence of the soul is absorbed into the Infinite Light clothed in G-d's wisdom. This happens specifically in the revealed Torah, the six orders of the Mishnah, which rule on what is fit or unfit, pure or impure, liable or exempt.

לפי שהם נתלבשו בעשיה ר"ל [רוצה לומר] שחכמתו יתברך שבאצי' שבתוכה אור א"ס ב"ה[79] נסעה וירדה עד[80] שנתלבשה בדברים גשמיים שבעניני עוה"ז

For they have been enclothed in Asiyah; that is to say, His wisdom, may He be blessed, of Atzilus, within which is the Infinite Light, blessed be He, journeyed and descended until it was enclothed in physical things, in the matters of this world,

> The reason is that these laws are clothed in the world of action. G-d's wisdom in Atzilus, with the Infinite Light within it, "journeyed and descended" step by step until it was clothed in physical things of this world.

בכדי שהאדם הלומד ההלכה יהיה שכלו משיג ותופס מהות ועצמיות החכמה שבההלכה מכיון שמדברת בענינים גשמיים שמהותן מושג.

so that the intellect of a person who learns the law will grasp and take hold of the essence and very being of the wisdom in the law, since it speaks of physical matters, whose essence is grasped.

> So a person learning the law can grasp the very essence of the wisdom in it, because it deals with physical matters, whose essence the human mind can grasp.

18 ולכן נעשה התקשרות ויחוד אמיתי שכל האדם בחכמה שבההלכה

Therefore there comes about a true binding and union of a person's intellect with the wisdom in the law.

> So the learner's mind truly unites with the wisdom in the law.

וכיון שהיא חכמתו ית' ממש המיוחדת במאצילי' [במאצילה] א"ס ב"ה רק שנתלבשה בלבושי' [בלבושין / בלבושים] כו' ע"כ ע"י נעשה ג"כ היחוד העליון שעצמיות נשמתו נכללת בעצמות אור א"ס המלובש בח"ע [בחכמה עילאה] המלובשת בהלכה זו.

And since it is actually His wisdom, may He be blessed, which is united with its Emanator, the Infinite One (Ein Sof), blessed be He, only that it has been enclothed in garments, etc., therefore through this there also comes about the higher union: the very being of his soul is included in the very essence of the Infinite Light (Or Ein Sof), which is enclothed in supernal Chochmah, which is enclothed in this law.

> And that wisdom is G-d's own, one with the Infinite One, only clothed in garments; therefore the higher union follows: the essence of the soul is absorbed into the essence of the Infinite Light, which is clothed in supernal Chochmah, which in turn is clothed in this law.

אבל בלימוד חכמת הקבלה[81] הואיל שחכמתו ית' שבענינים אלו מלובשת בעניינים רוחניים כמו בתיקון פרצופי האצי' או בבי"ע בבריאת שרפים וחיות[82] כו' נשמות ומלאכים ג"ע [גן עדן] העליון וג"ע [וגן עדן] התחתון כו'

But in the study of the wisdom of the Kabbalah, since His wisdom, may He be blessed, in these matters is enclothed in spiritual matters, such as the arrangement (tikkun) of the partzufim of Atzilus, or, in Beriah, Yetzirah and Asiyah, the creation of seraphim and chayos, etc., souls and angels, the upper Gan Eden and the lower Gan Eden, etc.,

> Kabbalah is different. There G-d's wisdom is clothed in spiritual subjects: the arrangement of the partzufim (the "countenances," configurations of Sefiros) of Atzilus, and in the lower worlds the creation of angels such as seraphim and chayos, souls, and the upper and lower Gan Eden, the realms in which souls delight in the G-dliness they grasp.

הרי האדם הלומד זה דהיינו ידיעת סדר ההשתלשלות שבע"ח [שבעץ חיים] אין יד שכלו משיג מהות חכמה זו ששכל האדם אינו משיג המהות רק בעשיה ולא מהות הרוחניות איך ומה הוא רק מציאותו,

a person who learns this, that is, the knowledge of the order of the chain of descending worlds (hishtalshelus) in Etz Chaim, his intellect cannot reach the essence of this wisdom; for the human intellect grasps the essence only in Asiyah, and not the essence of the spiritual, how and what it is, but only its existence.

> One who studies this, the order of the worlds as Etz Chaim (the Arizal's teaching as set down by Rabbi Chaim Vital) describes it, cannot grasp the essence of that wisdom. The human mind grasps what a thing is only in the physical world; of spiritual things it can know only that they exist, not how or what they are.

ולכן כשחכמתו ית' מלובשת בעשיה משיג מהותם ממש כמו בד' רשות לשבת משיג היטב מהות רה"י [רשות היחיד] ומהות רה"ר [רשות הרבים].

Therefore, when His wisdom, may He be blessed, is enclothed in Asiyah, he grasps their actual essence: as with the four domains for Shabbos, he grasps well the essence of the private domain and the essence of the public domain.

> So when G-d's wisdom is clothed in physical matters, the mind grasps them fully: in the laws of Shabbos, for example, one understands exactly what a private domain is and what a public domain is.

משא"כ כשהחכמה מדברת בענינים רוחניים שאין מהותן מושג כלל היינו בלימוד הקבלה אין שכלו תופס ומשיג ומתקשר כ"כ [כל כך] במהות חכמתו ית'. רק במציאות' [במציאותה] ולא במהות' [במהותה]

Whereas when the wisdom speaks of spiritual matters, whose essence is not grasped at all, that is, in the study of the Kabbalah, his intellect does not take hold of, grasp and bind itself so much with the essence of His wisdom, may He be blessed, but only with its existence and not with its essence.

> But when the wisdom speaks of spiritual matters, as in Kabbalah, whose essence is not grasped at all, the mind does not take hold of the essence of G-d's wisdom in the same way, but only of its existence.

ואין זה יחוד והתקשרות כמו בנגלה ששכל האדם תופס ומשיג מהות חכמתו ית' ולא מציאותה לבד.

And this is not a union and binding like [that] in the revealed [Torah], where a person's intellect takes hold of and grasps the essence of His wisdom, may He be blessed, and not its existence alone.

> So the union is not like the union in the revealed Torah, where the mind grasps the very essence of G-d's wisdom, not only that it exists.

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

BACKGROUND FROM THE REBBE

In the maamar „ויענך וירעיבך" ("He afflicted you and let you hunger"), Shabbos Ekev, 20 Menachem Av 5723, the Rebbe takes up the question of the Rebbe Rashab's maamar of that opening (5675): everywhere the Torah praises the manna, and here it speaks of it as affliction and hunger.

The manna, „לחם מן השמים" ("bread from heaven"), hints at the Aggadah and the inner Torah, as „לחם מן הארץ" ("bread from the earth") is the revealed Torah. Since, he writes, „בפנימיות התורה הוא רק ידיעת המציאות ולא השגת המהות" ("in the inner Torah there is only knowledge of its existence, not grasp of its essence"), for which his note sends the reader to this maamar "at length," its study is bound up with hunger: a longing to grasp the essence, like „הרעב לשמוע את דבר ה'" ("the hunger to hear the word of G-d"). For the hunger his notes point to the Tzemach Tzedek's Or HaTorah and, as similar, to the end of the Rebbe Rashab's maamar.

The Alter Rebbe: אין שכלו תופס ומשיג ומתקשר כ"כ במהות חכמתו ית'. רק במציאות' ולא במהות'

The Rebbe: וכיון שבפנימיות התורה הוא רק ידיעת המציאות ולא השגת המהות, לכן, הלימוד דפנימיות התורה קשור ברעבון

Sefer HaMaamarim Melukat, vol. ד, p. שנו (המאמר מתחיל בע' שנה 21 הערה) · כ' מנחם-אב ה'תשכ"ג, ש"פ עקב

19 ולכן ע"י"ז דוקא נעשה ג"כ התכללות עצמיות נשמתו באור א"ס המלובש בחכמתו יתברך שהשיג מהותה ממש. שבתוכה א"ס ב"ה.

Therefore, specifically through this there also comes about the inclusion of the very being of his soul in the Infinite Light (Or Ein Sof) that is enclothed in His wisdom, may He be blessed, whose actual essence he has grasped, within which is the Infinite One, blessed be He.

> This is why it is specifically through the revealed Torah that the soul's essence is absorbed into the Infinite Light clothed in G-d's wisdom, whose essence the learner has truly grasped and within which is the Infinite One Himself.

משא"כ בלימוד ידיעת סדר ההשתלשלות שהשיג רק מציאות מחכמתו יתי' ולא המהות ממש.

This is not so in learning the knowledge of the order of the chain of descending worlds (hishtalshelus), where he has grasped only the existence of His wisdom, may He be blessed, and not the actual essence.

> In studying the order of the worlds, by contrast, the learner grasps only the existence of G-d's wisdom, not its essence.

20 וזהו מ"ש בפע"ח [בפרי עץ חיים] דקבלה[83] היא באצילות ותלמוד הוא בבריאה ומשנה ביצי' [ביצירה] ומקרא הוא בעשי' [בעשיה].[84] דלכאורה תמוה שהרי משנה ותלמוד הן תשבע"פ [תורה שבעל פה] ודאי כולם נמשכו מחכמה דאצי' וכ"ש [וכל שכן] המקרא תשב"כ [תורה שבכתב],

And this is what is written in Pri Etz Chaim, that Kabbalah is in Atzilus, Talmud is in Beriah, Mishnah in Yetzirah, and Scripture is in Asiyah. Seemingly this is puzzling: for Mishnah and Talmud are the Oral Torah, [and] certainly they were all drawn from the Chochmah of Atzilus; all the more so Scripture, the Written Torah.

> Support from Pri Etz Chaim, the Arizal's teaching on the mitzvos and prayer as set down by Rabbi Chaim Vital (in the Gate of the Conduct of Study, the Kehot note says), which assigns each kind of Torah study to a world: Kabbalah to Atzilus, Talmud to Beriah, Mishnah to Yetzirah, and Scripture to Asiyah. This is puzzling, since all of Torah, Written and Oral, comes from the Chochmah of Atzilus.

אלא דר"ל [דרוצה לומר] בבחי' ההתלבשות שבמקרא נתלבשה ח"ע [חכמה עילאה] גם בעשי' [בעשיה] שעיקר הקפידא הוא על תמונת האותיות ושיהיה הקלף כדין כו' ובתגין שבהם נרמזו רזין דאורייתא[85] שלא יוכלו להתלבש בדיבור אלא ע"י עשי' [עשיה] כמו לחכימא ברמיזא[86] כו'

Rather, it means [that it speaks of] the level of the enclothing: in Scripture supernal Chochmah has been enclothed even in Asiyah, for the main strictness is about the form of the letters, and that the parchment be according to law, etc., and about the crowns (tagin), in which the secrets of the Torah are alluded to, which could not be enclothed in speech but only through action (asiyah), as [in] "for the wise, a hint," etc.

> The answer: the assignment describes where each is clothed. Scripture is clothed even in the world of action, since its essential laws concern the physical form of the letters, valid parchment, and the crowns (tagin) on the letters, which hint at secrets of the Torah that could not be put into speech, only into action (asiyah, the same word as the world of Asiyah), like a hint to the wise.

ומשנה ותלמוד הן נתלבשו ביצי' [ביצירה] ובריאה שהוא בחי' אותיות הדבור והחכמה שבהן.

And Mishnah and Talmud were enclothed in Yetzirah and Beriah, which are the level of the letters of speech and the wisdom in them.

> Mishnah and Talmud are clothed in Yetzirah and Beriah, which correspond to the letters of speech and the wisdom expressed in them.

משא"כ קבלה היא באצי' דהיינו שאין מהות חכמה זו מושגת למטה כיון שלא נתלבשה בבריאה ויצי' [ויצירה] כמו משנה ותלמוד.

Whereas Kabbalah is in Atzilus, that is, the essence of this wisdom is not grasped below, since it has not been enclothed in Beriah and Yetzirah as Mishnah and Talmud have.

> Kabbalah "is in Atzilus": its wisdom has not come down into Beriah and Yetzirah, the realms of comprehension and speech, as Mishnah and Talmud have, so its essence is not grasped below.

לכן אין מושג רק מציאותה ולא מהותה משא"כ משנה ותלמוד מושג מהות חכמתו יתי' שבהן.

Therefore only its existence is grasped, and not its essence; whereas in Mishnah and Talmud the essence of His wisdom, may He be blessed, that is in them is grasped.

> So in Kabbalah only the existence of the wisdom is grasped, while in Mishnah and Talmud one grasps the essence of G-d's wisdom within them.

> **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 Nitzavim 5730 on his father's notes to Tanya, Iggeres HaTeshuvah, chapter 4, the Rebbe explains why the Alter Rebbe says of the tip of the yud only that it hints at the supernal will, while the sefiros from Binah down are „נכללות ונרמזות" ("included and hinted") in the letters of the Name Havayah.

The Rebbe distinguishes a light that is enclothed and grasped in letters, as a teacher's idea is in his words, from a light that cannot be enclothed in letters at all, where the letters only hint at it, as the words of a riddle hint at a deep idea. The tip (קוץ) of the yud is of the second kind, not the form of a letter but a hint alone: „איז אַ רמז אויף כתר וואָס איז ניט בגדר השגה כלל" ("it is a hint at Keser, which is not within grasp at all"). In his note he sends the reader to this paragraph, where the crowns (tagin) of a Torah scroll hint at secrets of the Torah „שלא יוכלו להתלבש בדיבור" ("that could not be enclothed in speech"), like a hint to the wise.

The Alter Rebbe: ובתגין שבהם נרמזו רזין דאורייתא שלא יוכלו להתלבש בדיבור אלא ע"י עשי'

The Rebbe: איז אַ רמז אויף כתר וואָס איז ניט בגדר השגה כלל

Likkutei Sichos, vol. יט, p. 422–423 (הערה 32) · ש"פ נצבים תש"ל

21 וזהו ענין משנה ביצירה כו' שעי"ז מושג מהותן. אך להבין לפ"ז [לפי זה] תוכן ענין לימוד פנימית התורה

And this is the matter of "Mishnah in Yetzirah," etc.: that through this their essence is grasped. But according to this, one must understand the substance of the study of the inner dimension (pnimiyus) of the Torah,

"Mishnah in Yetzirah" means that through the Mishnah's descent into speech its essence can be grasped. This raises a question about the study of the inner dimension of the Torah, the Kabbalah.

שהאריכו בזהר ותיקונים ובע"ח [ובעץ חיים] בחיוב לימוד זה[87] וכמ"ש ג"כ בספר ראשית חכמה בהקדמה ובשל"ה [ובשני לוחות הברית] במסכת שבועות שלו בפרק נר מצוה הפליג מאד במעלת לימוד זה.

for in the Zohar, the Tikkunim and Etz Chaim they elaborated on the obligation of this study, as is also written in the book Reishis Chochmah, in the introduction; and the Shelah, in his Tractate Shavuos, in the chapter Ner Mitzvah, greatly extolled the virtue of this study.

The Zohar, the Tikkunei Zohar and Etz Chaim insist on the obligation to study it, and Reishis Chochmah (Rabbi Eliyahu de Vidas's work of ethics), in its introduction, and the Shelah, in his Tractate Shavuos, chapter Ner Mitzvah, praise it greatly; what, then, does it achieve?

22 ויובן ענין זה בהקדים תחלה ענין שליש במקרא.

This matter will be understood by first prefacing the matter of "a third in Scripture."

The answer begins with the Talmud's instruction to devote "a third" of one's study to Scripture.

כי הנה ענין הלימוד במקרא אינו ע"ד לימוד משנה ותלמוד שהעיקר הוא להשיג החכמה שבהן שע"י יתקשר שכל האדם בחכמה זו שבתורה כו' אלא דצריך ג"כ להוציא הדברים בדיבור פה דוקא

For the study of Scripture is not in the manner of the study of Mishnah and Talmud, where the main thing is to grasp the wisdom in them, so that through this a person's intellect will be bound with this wisdom in the Torah, etc., except that one must also bring out the words in actual speech of the mouth;

> Studying Scripture is different in kind from studying Mishnah and Talmud. There the main thing is to grasp the wisdom, so that the mind binds itself to the Torah's wisdom; the words must also be spoken aloud.

אבל מ"מ אם אומר ההלכה ואינו מבין אינו נחשב לו ללימוד כלל כמ"ש במ"א סי' נ',

but nevertheless, if he says the law and does not understand [it], it is not considered learning for him at all, as is written in the Magen Avraham, section 50.

> But reciting a law without understanding it does not count as study at all, as the Magen Avraham (Orach Chaim, section 50) rules.

משא"כ בעסק המקרא ותשב"כ [ותורה שבכתב] אם מוציא בשפתיו אע"פ [אף על פי] שאינו מבין אפי' [אפילו] פי' המלות מפני שהוא ע"ז ה"ז [הרי זה] מקיים מצות ולמדתם, שלפיכך כל ע"ה מברך ברכת התורה בשחר לפני הפסוקים וכן כשעולה לס"ת [לספר תורה],

Whereas in occupation with Scripture and the Written Torah, if he utters [it] with his lips, even though he does not understand even the meaning of the words because he is unlearned, he thereby fulfills the mitzvah of "and you shall learn them." That is why every unlearned person recites the blessing over the Torah in the morning before the verses, and likewise when he is called up to the Torah scroll.

> With Scripture, the Written Torah, it is otherwise: even one who does not understand the words, because he is unlearned, fulfils the mitzvah of Torah study by saying them. That is why every unlearned person says the blessing over the Torah in the morning before reciting verses, and when he is called up to the Torah.

וכ"כ [וכן כתב] בפרדס שכ"ז [שכל זה] פ"א[88] גבי לימוד המקרא שגם מי שלא יבין לחבר התיבות גם הוא אם יעסוק בו יומם ולילה שכרו אתו ופעולתו לפניו כו',

And so it is written in the Pardes, Sha'ar (Gate) 27, chapter 1, concerning the study of Scripture: that even one who does not understand how to join the words, he too, if he occupies himself with it day and night, "his reward is with him and his recompense before him," etc.;

> Pardes Rimonim, Rabbi Moshe Cordovero's work of Kabbalah (Sha'ar (Gate) 27, chapter 1), also says that even one who cannot connect the words, if he engages in Scripture day and night, is fully rewarded.

ואדרבה כתב והלומד בתורה לדעת כמי שלומד בספר זכרונות כו' הלואי שלא יפסיד כו' ע"ש.

and on the contrary, he wrote: "And one who learns the Torah [only] to know [it], as one who learns from a book of chronicles, etc., if only he would not lose," etc.; see there.

> On the contrary, Pardes adds, one who learns the Torah merely for information, as one would read a history book, may well lose by it.

SECTION 5 · ¶23–30

Scripture, the inner Torah and the thirds of study

23 והענין כי הנה מה שבא מהתשב"כ [מהתורה שבכתב] בהתגלות בתשבע"פ [בתורה שבעל פה] דהיינו ידיעת איך ומה לעשות הציצית והתפילין כו' עד"מ,

The explanation is this. What comes from the Written Torah into revelation in the Oral Torah, namely, the knowledge of how and what to do [in] the tzitzis and the tefillin, etc., for example,

> The explanation of the study of Scripture begins. The Written Torah mentions mitzvos such as tzitzis and tefillin; how to make and use them is revealed only in the Oral Torah.

זהו התלבשות אור א"ס בבחי' חכמה וח"ע [וחכמה עילאה] נתלבשה בח"ת [בחכמה תתאה] עד שנתלבשה בחכמה דבריאה יצירה ומשם נתלבשה בהלכות דתשבע"פ [דתורה שבעל פה] עד שנתלבשה החכמה להיות מושג ונתפס בשכל אנושי.

this is the enclothing of the Infinite Light (Or Ein Sof) in the level of Chochmah: supernal Chochmah was enclothed in the lower Chochmah, until it was enclothed in the Chochmah of Beriah [and] Yetzirah, and from there it was enclothed in the laws of the Oral Torah, until the wisdom was enclothed so as to be grasped and held by human intellect.

> That revelation follows the path traced above: the Infinite Light is clothed in supernal Chochmah, which descends through the lower Chochmah and the wisdom of the worlds of Beriah and Yetzirah into the laws of the Oral Torah, where a human mind can grasp it.

[89] אמנם יש בתורה דברים שלא ניתנו להתלבש למטה בחכמה ושכל כלל וכמו ויוסף הורד מצרימה ויקנהו פוטיפר,

However, there are things in the Torah that were not given to be enclothed below in wisdom and intellect at all, such as "And Yosef was brought down to Egypt, and Potiphar bought him."

> But some parts of the Torah were never meant to be clothed in wisdom that the mind can grasp. An example is the plain narrative "And Yosef was brought down to Egypt, and Potiphar bought him" (Genesis 39:1).

(ועיין בפי' המשניות להרמב"ם [להרבי משה בן מימון] פרק חלק[90] וז"ל [וזה לשונו] ואין הפרש בין ובני חם כוש[91] ומצרים. ושם אשתו מהיטבאל.[92, 93] ותמנע היתה פלגש.[94, 95] ובין אנכי[96] ה' אלקיך. ושמע ישראל[97] כי הכל מפי הגבורה),

(And see the Rambam's Commentary on the Mishnah, the chapter Chelek; these are his words: "And there is no difference between 'And the sons of Cham: Cush and Mitzrayim,' 'And the name of his wife was Mehetavel,' 'And Timna was a concubine,' and 'I am Havayah your G-d' and 'Hear, O Israel'; for all is from the mouth of the Almighty.")

> The Rambam, in his Eighth Principle of Faith (in his commentary on the chapter Chelek of Sanhedrin), says that there is no difference in holiness between bare genealogies and stories, such as "the sons of Cham" or "Timna was a concubine," and "I am Havayah your G-d" or the Shema: all of it was given by G-d.

שבחי' ההמשכה מאור א"ס המרומז באותיות אלו וספור זה לא יוכל להתלבש כלל בחכמה ושכל.

For the level of the drawing-down from the Infinite Light that is alluded to in these letters and this narrative cannot be enclothed in wisdom and intellect at all.

> The divine light that such letters and stories carry cannot be put into terms of wisdom and intellect at all.

ולכן ההמשכה היא רק ע"י האותיות והפסוקים בלבד כי נעוץ סופן בתחלתן[98] כו', ולכן גם מה שלא נתלבש בחכמה דהיינו שהוא מבחי' כתר שלמעלה מהחכמה

Therefore the drawing-down is only through the letters and the verses alone, for "their end is wedged in their beginning," etc. Therefore even what was not enclothed in Chochmah, that is, what is from the level of Keser (the Crown), which is above Chochmah

> So it is drawn down only through the letters and verses themselves. Sefer Yetzirah says of the Sefiros that "their end is wedged in their beginning": the lowest level, the bare letters, is joined to the highest, Keser, which is above Chochmah.

(כי אורייתא מחכמה נפקת.[99, 100] נפקת דייקא שהתגלותה הוא מבחי' חכמה אבל שרשה בעצם למעלה מהחכמה וכמ"ש לעיל בד"ה ויקרא אל משה,

(for "the Torah comes forth from Chochmah": "comes forth," specifically, that its revelation is from the level of Chochmah, but its root in essence is above Chochmah, as is written above in the discourse beginning "And He called to Moshe";

> A parenthesis: the Zohar says "the Torah comes forth from Chochmah." The Alter Rebbe stresses "comes forth": the Torah is revealed from Chochmah, but its root is above Chochmah, as explained in the discourse "And He called to Moshe" earlier in Likkutei Torah.

ולכן מה שנתלבש ממנה בבחי' חכמה הוא רק הארה ע"י שערות וצמצומים כי אבא יונק ממזלא כו' אבל עצם האור שבכתר לא יוכל להתלבש בחכמה).

and therefore what of it was enclothed in the level of Chochmah is only a radiance, through "hairs" and contractions, for "Abba draws from the mazal," etc.; but the essence of the light in Keser cannot be enclothed in Chochmah),

> What of the Torah is clothed in Chochmah is only a narrow ray, passed down through "hairs" and contractions, as Kabbalah says, "Abba (Chochmah) draws from the mazal" (a channel from Keser). The essence of the light in Keser cannot be clothed in Chochmah.

ואעפ"כ [ואף על פי כן] נמשך הוא ג"כ ע"י האותיות שבתשב"כ [שבתורה שבכתב] ולכן נקרא מקרא שקורא וממשיך התגלות אור א"ס ע"י האותיות אף שאינו משיג כלל,[101] ועמ"ש מענין אותיות התורה איך ששרשן למעלה מהחכמה בד"ה נר חנוכה כו' כדי שתהא מזוזה מימין[102] כו' ע"ש

nevertheless, it too is drawn down through the letters of the Written Torah. Therefore it is called Mikra (Scripture), for one calls (korei) and draws down the revelation of the Infinite Light through the letters, even though he does not grasp [it] at all. And see what is written on the matter of the letters of the Torah, how their root is above Chochmah, in the discourse beginning "The Chanukah lamp," etc., "so that the mezuzah be on the right," etc.; see there;

> Yet that higher light, too, is drawn down through the letters of the Written Torah. That is why Scripture is called Mikra, from korei, "calls": the reader calls down the light through the letters even without understanding them. The text refers to the Chanukah discourse on the root of the Torah's letters above Chochmah, on the Talmud's rule that the Chanukah lamp is placed on the left "so that the mezuzah be on the right."

וסד"ה צאינה וראינה גבי בעטרה שעטרה[103] שהעטרה נעשה מאבנים טובות הוא בחי' אותיות התורה,

and at the end of the discourse beginning "Go out and see," regarding "with the crown with which [his mother] crowned [him]," that the crown, which is made of precious stones, is the level of the letters of the Torah.

> The text also refers to the end of the discourse "Go out and see" (Song of Songs 3:11), which explains "the crown with which his mother crowned him," made of precious stones, as the letters of the Torah.

(וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] כל התורה שמותיו של הקב"ה. ועד"ז יובן[104] מארז"ל [מאמר רבותינו זכרונם לברכה] יפה שיחתן של עבדי אבות מתורתן של בנים[105] כו' כי הן המשכות ממקור התורה כמו שהוא עדיין למעלה מבחינת חכמה,

(As our Sages, of blessed memory, said: "The whole Torah is names of the Holy One, blessed be He." And in this way one will understand the saying of our Sages, of blessed memory, "The conversation of the servants of the Patriarchs is more beautiful than the Torah of the children," etc.; for they are drawings-down from the source of the Torah as it is still above the level of Chochmah.

> Another parenthesis: "the whole Torah is names of the Holy One," so its letters carry His light regardless of their plain meaning. This explains the Midrash that "the conversation of the servants of the Patriarchs is more beautiful than the Torah of the children," since those stories draw from the source of the Torah as it is still above Chochmah.

וע"כ האריכה התורה הרבה בסיפור מעשה דאליעזר עבד אברהם כו' יותר מבכמה גופי תורה מתורתן של בנים כו'.

Therefore the Torah elaborated greatly in the account of the episode of Eliezer, the servant of Avraham, etc., more than on many essential laws of the Torah, [which are] "the Torah of the children," etc.

> That is why the Torah tells the story of Eliezer, Avraham's servant, at great length, at greater length than many essential laws, which are "the Torah of the children."

ועד"ז הוא ענין סיפור ויוסף הורד מצרימה כו' כנ"ל. והמשכה זו הוא ע"י האותיות דוקא. ולכן אף ע"ה [עם הארץ] שאינו מבין פי' המלות ממשיך משא"כ בתשבע"פ [בתורה שבעל פה] שנתלבשה בחכמה לכך כשאינו מבין אינו ממשיך

In the same way is the matter of the narrative "And Yosef was brought down to Egypt," etc., as mentioned above. And this drawing-down is specifically through the letters; therefore even an unlearned person who does not understand the meaning of the words draws [it] down. Whereas in the Oral Torah, which has been enclothed in Chochmah, therefore when he does not understand he does not draw down.

> The narrative of Yosef going down to Egypt is the same. This light is drawn down only through the letters, so even an unlearned person who does not understand the words draws it down; in the Oral Torah, which is clothed in Chochmah, without understanding nothing is drawn down.

אבל בתשב"כ [בתורה שבכתב] ממשיך אף שאינו מבין ואינו תלוי כ"כ [כל כך] בהבנת הפי' יען מקור המשכה זו הוא מלמעלה מהחכמה כו' והיינו ע"י האותיות ולכן נק' תשב"כ [תורה שבכתב] מקרא שקוראים וממשיכים ע"י האותיות ועמ"ש מענין מקרא סד"ה ענין ק"ש [קריאת שמע]).

But in the Written Torah he draws down even though he does not understand, and it does not depend so much on understanding the meaning, because the source of this drawing-down is from above Chochmah, etc., and this is through the letters. Therefore the Written Torah is called Mikra, for one calls and draws down through the letters. And see what is written on the matter of Mikra at the end of the discourse beginning "The matter of the recital of the Shema.")

> In the Written Torah one draws down the light even without understanding, since its source is above Chochmah and it comes through the letters. Hence the name Mikra, "calling." The text refers to the end of the discourse on the Shema for more on Mikra.

והנה בכלל לימוד המקרא הוא ג"כ לימוד האגדות שהרי רוב האגדות הם על הפסוקים ומעט מוסר וגם הם אין מושגים ובכלל מקרא יחשב.

Now, included in the study of Scripture is also the study of the Aggados, for most of the Aggados are on the verses, with a little ethical instruction; and they too are not grasped, and they are counted as included in Scripture.

> The Aggados, the non-legal teachings of the Talmud and Midrash, belong with Scripture: most of them comment on verses, with a little ethical instruction, and they too are not grasped in their essence.

והנה בכלל מקרא הוא ג"כ לימוד פנימית התורה שהרי מדרש הזהר הוא על פסוקי התורה.[106, 107]

And included in Scripture is also the study of the inner dimension (pnimiyus) of the Torah, for the Midrash of the Zohar is on the verses of the Torah.

> The inner Torah, the Kabbalah, also belongs with Scripture, since the Zohar is a Midrash on the verses of the Torah. This begins the answer to the question about studying the inner Torah.

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

THE REBBE EXPLAINS

In a letter printed among the Shavuos additions to Likkutei Sichos vol. 18, answering a correspondent who asked how reading the Zohar without understanding can count, when only the Written Torah is said to count even without understanding, the Rebbe turns to this maamar.

He first notes that the case of the unlearned person concerns his blessing over the Torah when called up, and then offers, as a possibility, what seems to him the real answer: „ששוה קריאה בזהר הקי' ובחלק האגדה שבתורה לקריאה שבתושב"כ" ("that reading the holy Zohar and the Aggadah part of the Torah is like reading the Written Torah"). He bases this on this maamar, where plain Scripture and

a certain part of the Aggadah „שניהם נכנסים בגדר מקרא" ("both enter the category of Mikra"). The real dividing line, he adds, is not Written against Oral Torah but „החילוק דמקרא למשנה וגמרא" ("the distinction between Mikra and Mishnah and Gemara"), as Likkutei Torah explains.

The Alter Rebbe: והנה בכלל מקרא הוא ג"כ לימוד פנימית התורה שהרי מדרש הזהר הוא על פסוקי התורה

The Rebbe: י"ל בדא"פ ששוה קריאה בזהר הק' ובחלק האגדה שבתורה לקריאה שבתושב"כ

Likkutei Sichos, vol. יח, p. 438–439 · ממכתב כ"ק אדמו"ר (בברכה לחנוכה; בלי תאריך בדפוס)

24 ועוד שגם בלימוד רזין דאורייתא אינו משיג רק המציאות מההשתלשלות ולא המהות.

Moreover, even in the study of the secrets of the Torah one grasps only the existence of the chain of descending worlds (hishtalshelus), and not the essence.

A further reason the inner Torah belongs with Scripture: even in studying the secrets of the Torah one grasps only that the chain of worlds exists, not what it is.

א"כ אינו דומה למשנה ותלמוד שמשיג מהות חכמתו ית' ובלימוד ההשתלשלות אינו משיג כלל מהות חכמה זו מהו בחי' אופנים וחיות ושרפים וכ"ש [וכל שכן] למעלה יותר כו'. אלא רק ידיעת המציאות.

If so, it is not like Mishnah and Talmud, where one grasps the essence of His wisdom, may He be blessed; whereas in the study of the chain of descent one does not grasp at all the essence of this wisdom, what the level of the ofanim, chayos and seraphim is, and all the more so [what is] higher, etc., but only the knowledge of [their] existence.

So it is unlike Mishnah and Talmud, in which one grasps the essence of G-d's wisdom. In studying the order of the worlds one cannot grasp what the angels called ofanim, chayos and seraphim really are, still less anything higher, but only know that they exist.

25 ואעפ"כ [ואף על פי כן] דבר גדול הוא מאד כיון דא"א להיות בזה השגת המהות.

Nevertheless, it is a very great thing, since in this a grasp of the essence is impossible.

Nevertheless, knowing that these levels exist is a very great thing, precisely because their essence cannot be grasped.

והי"ז [והרי זה] כמו שבמקרא אע"פ [אף על פי] שא"א להיות ההשגה בבחי' חכמה כיון ששרשה למעלה מהחכמה לכן גם מה שאומר האותיות דבר גדול ועצום הוא אף שאותיות הוא רק בחי' האחרונה ונקרא בחי' דומם לגבי השכל כו'. כמ"כ [כמו כן] ידיעת המציאות מהפנימית אע"פ [אף על פי] שאינו משיג כלל המהות דבר גדול הוא עד להפליא.

This is like Scripture: although comprehension [of it] on the level of Chochmah is impossible, since its root is above Chochmah, therefore even his saying the letters is a great and mighty thing, although letters are only the last level and are called the level of the inanimate relative to intellect, etc. So too the knowledge of the existence of the inner dimension, even though he does not grasp the essence at all, is a great thing, wondrously so.

> It is like Scripture, which cannot be grasped as wisdom because its root is above Chochmah: just as merely saying the letters of Scripture is great, though letters are the lowest level, like the "inanimate" relative to intellect, so knowing that the inner realities exist, without grasping their essence, is wondrously great.

26 ועיין זח"ג [זהר חלק ג] פ' אחרי דע"ג א' ג' דרגין אינון מתקשרין דא בדא,[108] ועמ"ש מזה בד"ה כי קרוב אליך הדבר מאד,[109]

And see the Zohar, Part III, Parshas Acharei, folio 73a: "Three levels are bound to one another." And see what is written about this in the discourse beginning "For the thing is very near to you."

> The Zohar says that three levels are bound together, namely the Holy One, the Torah and Israel. In Likkutei Torah, Nitzavim, on "For the thing is very near to you," the Alter Rebbe explains that every drawing-down of the Infinite Light depends on Israel's Torah study below, for "whoever reads and studies, the Holy One reads and studies opposite him."

והנה כיון שהתורה היא הממוצע המקשר ומחבר נש"י [נשמות ישראל] להקב"ה, והממוצע יש בו שני בחינות סתים וגליא א"כ בחי' הפנימיות הנק' סתים הוא המקשר ומחבר בחי' פנימיות של הנשמה לבחי' פנימיות אלהותו יתי'.

Now, since the Torah is the intermediary that binds and joins the souls of Israel to the Holy One, blessed be He, and the intermediary has two aspects, hidden and revealed (stim and galya), then the inner aspect, which is called hidden, is what binds and joins the inner aspect of the soul to the inner aspect of His G-dliness, may He be blessed.

> The Torah is the intermediary that binds the souls of Israel to G-d, and like any intermediary it has a hidden side and a revealed side. Its hidden side, the inner Torah, binds the inner dimension of the soul to the inner dimension of G-d.

27 ועיין זח"ג [זהר חלק ג] בהעלותך קנ"ב א'. ועמ"ש ע"פ חסדי ה' כי לא תמנו[110] בענין שיש ב' בחינות חסד.

And see the Zohar, Part III, Beha'alosecha, [folio] 152a. And see what is written on the verse "The kindnesses of Havayah, for we have not ceased," concerning there being two levels of Chesed (kindness).

> The text points to the Zohar in Beha'alosecha (3:152a), which calls the Torah's plain stories its "garment," beneath which lie its body and soul. It also points to the letter in Iggeres HaKodesh (section 10) on "The kindnesses of Havayah, for we have not ceased," which, citing the Zohar, distinguishes two levels of Chesed: "worldly kindness" (chesed olam), given within measure, and the supernal kindness that is "abundant in kindness" (rav chesed), beyond all limit.

ועד"ז יובן קצת ענין סוכ"ע וממכ"ע [וממלא כל עלמין] סתים וגליא כו', ועמ"ש בד"ה שובה ישראל[111] בענין מ"ש אם יהיה אלקים עמדי[112] כו' והיה הוי' לי לאלקים,[113]

In this way one will understand somewhat the matter of the light that encompasses all worlds (sovev kol almin) and the light that fills all worlds (memalei kol almin), hidden and revealed, etc. And see what is written in the discourse beginning "Return, O Israel," on the matter of what is written, "If Elokim will be with me," etc., "then Havayah will be Elokim to me."

> The same pair, hidden and revealed, helps explain the two modes of G-d's light: the light that encompasses all worlds, which stays hidden, and the light that fills them, which is revealed. The text refers to the discourse "Return, O Israel" (Likkutei Torah, Shabbos Shuvah) on Yaakov's vow, "If Elokim will be with me … then Havayah will be Elokim to me." There the Alter Rebbe reads it so: after all the stages of service, Yaakov will reach a nullification in the Infinite Light so great that, beside it, even the Name Havayah counts as Elokim, a contraction.

ועמ"ש מענין סתים וגליא סד"ה להבין ענין לחם משנה. ועמ"ש מזה בביאור ע"פ לריח שמניך.[114]

And see what is written on the matter of hidden and revealed at the end of the discourse beginning "To understand the matter of the double bread (lechem mishneh)"; and see what is written about this in the explanation on the verse "For the fragrance of your oils."

> The text also refers to the discourses on the double bread of Shabbos (Torah Ohr, Beshalach) and on "For the fragrance of your oils" (Song of Songs 1:3; Likkutei Torah, Shir HaShirim), which treat hidden and revealed.

(ועוי"ל [ועוד יש לומר] בענין מעלת העסק בפנימיות עפמ"ש [על פי מה שכתוב] באגה"ק [באגרת הקודש] בד"ה להבין מ"ש בפע"ח [בפרי עץ חיים] דלימוד פנימיות כוונת המצות לא גרע מלימוד הלכותיה ואדרבה כו' אף שאינו משיג המהות[115] עכ"ל [עד כאן לשונו],

(One may further say, concerning the virtue of occupation with the inner dimension (pnimiyus), according to what is written in Iggeres HaKodesh, in the discourse beginning "To understand what is written in Pri Etz Chaim," that the study of the inner dimension, the intentions of the mitzvos, "is no less than the study of their laws, and on the contrary, etc., even though one does not grasp the essence." End of quote.

> A long parenthesis adds a further answer about the value of studying the inner Torah. The text quotes the Alter Rebbe's essay "To understand what is written in Pri Etz Chaim," which it cites as Iggeres HaKodesh and which is printed in Tanya's Kuntres Acharon: studying the inner meaning of the mitzvos is no less than studying their laws, even without grasping its essence.

ור"ל [ורוצה לומר] מפני שהמצוה מושג מהותה לכן ידיעת סודות המצוה אף שאינו משיג המהות לא גרע כו'. ואף שכ' [שכתב] שם משא"כ בסדר ההשתלשלות אף אם השיג המציאות לא עדיף מצד עצמו כלימוד המצות שמשיג ותופס המהות כו'.

That is to say: since the essence of the mitzvah is grasped, therefore the knowledge of the secrets of the mitzvah, even though one does not grasp the essence, is no less, etc. And although he wrote there that it is not so with the order of the chain of descending worlds (hishtalshelus): even if one has grasped [its] existence, it is not in itself superior, like the study of the mitzvos, in which one grasps and takes hold of the essence, etc.,

> The reason is that the mitzvah itself is grasped, so knowing its secrets is no less, even without grasping their essence. The same essay says that knowing the order of the worlds is different: knowing only that they exist is not in itself superior to the study of the mitzvos, where the essence is grasped.

הרי מסיק אח"כ אלא שידיעת המציאות מההשתלשלות היא ג"כ מצוה רמה ונשאה ואדרבה עולה על כולנה כמ"ש וידעת היום.[116] דע את אלקי אביך[117] כו'. ומביאה ללב שלם כו' שהוא העיקר.

he concludes afterwards: "but the knowledge of the existence of the chain of descent is also a lofty and exalted mitzvah; on the contrary, it surpasses them all, as it is written, 'And you shall know this day,' [and] 'Know the G-d of your father,' etc., and it brings to 'a whole heart,' etc., which is the main thing."

> Yet the essay concludes that knowing that the chain of worlds exists is itself a lofty mitzvah, even greater than the others, fulfilling "And you shall know this day" (Deuteronomy 4:39) and "Know the G-d of your father" (I Chronicles 28:9), and that it brings one to "a whole heart," which is the main thing.

ור"ל [ורוצה לומר] כמ"ש ויצונו ה' לעשות את כל החוקים האלה ליראה את ה' אלקינו. הרי תכלית התומ"צ [התורה ומצות] הוא לבא ללב שלם שהוא ליראה את ה',

That is to say, as it is written, "And Havayah commanded us to do all these statutes, to fear Havayah our G-d": thus the purpose of Torah and mitzvos is to come to a whole heart, which is "to fear Havayah."

> The Alter Rebbe explains this by the verse "And Havayah commanded us to do all these statutes, to fear Havayah our G-d" (Deuteronomy 6:24): the goal of Torah and mitzvos is a whole heart, which is the fear of G-d.

ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] שהתורה נק' תרעא לדרתא[118] לגבי יראה כו' והיינו לגבי יראה עילאה וכמ"ש בסש"ב [בספר של בינונים] ס"פ כ"ג והשגת המציאות הוא להפשיט מגשמיות רק שזו היא מצוה א' מתרי"ג והאדם צריך לקיים כל התרי"ג כו'

Therefore our Sages, of blessed memory, said that the Torah is called "a gate to the courtyard" in relation to awe, etc., that is, in relation to the higher awe, as is written in Sefer shel Beinonim, at the end of chapter 23. And the grasp of [its] existence serves to strip away physicality; except that this is one mitzvah of the 613, and a person must fulfill all 613, etc.

> So the Sages call the Torah a "gate to the courtyard" of awe, meaning the higher awe, as Tanya, chapter 23, explains. Knowing the existence of the higher worlds helps to strip away a physical outlook; but it is only one of the 613 mitzvos, and a person must keep all of them.

לכך צריך להרבות בלימוד כל התרי"ג וקיומן בפ"מ [בפועל ממש] במודומ"ע [במחשבה דבור ומעשה] כו' א"כ הרי בידיעת ההשתלשלות אף שאינו משיג כלל המהות מקיים מצות וידעת כו' ולא גרע מלימוד ההלכות):[119]

Therefore one must devote much study to all 613 and to fulfilling them in actual deed, in thought, speech and action, etc. If so, in knowing the chain of descent, even though one does not grasp the essence at all, one fulfills the mitzvah of "And you shall know," etc., and it is no less than the study of the laws.)

> Therefore one must study all the mitzvos at length and keep them in thought, speech and action. Still, knowing the order of the worlds, even without grasping its essence, fulfils the mitzvah "And you shall know" and is no less than studying the laws.

28 ה ועפ"ז [ועל פי זה] יתורץ מה שנדחקו גדולי המפרשים בפי' מימרא זו דלעולם ישלש אדם שנותיו שליש במקרא שליש במשנה שליש בתלמוד[120] דהר"ן [דהרבינו נסים] ספ"ק [סוף פרק קמא] דע"ז [דעבודה זרה] כ' [כתב] ולאו דוקא שישליש ימותיו בשוה כו'.

5. According to this, [the difficulty] will be resolved with which the great commentators struggled in explaining this saying: "A person should always divide his years into three: a third in Scripture, a third in Mishnah, a third in Talmud." For the Ran, at the end of the first chapter of Avodah Zarah, wrote: "And it does not mean precisely that he should divide his days equally," etc.

> Section 5 applies all this to a difficult Talmudic saying: a person should divide his years into three, a third for Scripture, a third for Mishnah and a third for Talmud. The Ran (Rabbeinu Nissim), on the first chapter of Avodah Zarah, wrote that it does not mean exactly equal portions.

והרמב"ם [והרבי משה בן מימון] פ"א מהל' [מהלכות / מהלכה] ת"ת [תלמוד תורה] ס"ל [סבירא ליה / סבירא להו] דישלש היינו לשלישים שוים ממש אלא דנתכוין לתרץ קושיית הר"ן [הרבינו נסים] במ"ש שזהו בתחלת למודו של אדם אבל כשיגדיל בחכמה כו' ויקרא בעתים מזומנים תשב"כ [תורה שבכתב][121] כו'.

And the Rambam, in chapter 1 of the Laws of Torah Study, holds that "divide into three" means into actually equal thirds; but he intended to resolve the Ran's difficulty in what he wrote, that this is at the beginning of a person's learning, "but when he grows great in wisdom," etc., "he should read the Written Torah at set times," etc.

> The Rambam, in the Laws of Torah Study, takes it as truly equal thirds, but answers the Ran's difficulty by limiting it to the beginning of one's learning: once a person has grown in wisdom, he reads the Written Torah only at set times.

29 ולפ"ז [ולפי זה] דוחק קצת לשון לעולם ישלש כו' וגם מה שהקשו בגמ' [בגמרא] מי ידע כמה חיי. דמזה משמע דכל שני חייו ישלש כו'.

According to this, the wording "always divide into three," etc., is somewhat strained, and so is what was asked in the Gemara, "Does one know how long he will live?", from which it is implied that all the years of his life he should divide into three, etc.

> On the Rambam's reading, the word "always" is strained, and so is the Gemara's question, "Does one know how long he will live?", which implies that the division applies to one's whole life.

ורי"ו בשם הרמ"ה כתב דלא אמרו זה אלא לדורות ראשונים כו' כמ"ש בב"י [בבית יוסף]. אמנם לפמ"ש [לפי מה שכתוב] א"ש [אתי שפיר] דבתחלת למודו של אדם ישלש השליש במקרא ממש לבדו.

And Rabbeinu Yerucham wrote in the name of the Ramah that this was said only for the early generations, etc., as is written in the Beis Yosef. However, according to what has been written [here], it is well resolved: at the beginning of a person's learning he should devote the third to Scripture itself, alone;

> Rabbeinu Yerucham, citing the Ramah (Rabbi Meir HaLevi Abulafia), as quoted in the Beis Yosef, limited the rule to earlier generations. The maamar's approach resolves it simply: at the start of one's learning, the third in Scripture means the plain text of Scripture alone.

דאע"ג [דאף על גב] שלתלמוד צריך זמן יותר מ"מ יש לו למהר ללמוד המקרא[122] בתחלה ואחר שהגדיל בחכמה יש לו לקיים השליש במקרא בתשב"כ [בתורה שבכתב] עם מה שילמוד אח"כ מפנימיות התורה והאגדות[123] שזה נכלל הכל בשליש במקרא כנ"ל,

for although Talmud requires more time, nevertheless he should hasten to learn Scripture first. And after he has grown in wisdom, he should fulfill the third in Scripture with the Written Torah together with what he will learn afterwards of the inner dimension of the Torah and the Aggados, for all of this is included in the third in Scripture, as mentioned above.

> Although Talmud needs more time, one should first learn Scripture quickly. Later, once grown in wisdom, a person fulfils the third in Scripture with the Written Torah together with the inner Torah and the Aggados, all of which count as Scripture, as explained above.

(ואפשר דגם לימוד מדרש רבה ושאר המדרשים[124] הוא בכלל השליש במקרא שהרי בפ"ק [בפרק קמא] דברכות דף י"א ע"ב משמע בהדיא בגמ' [בגמרא] ופרש"י [ופירש רש"י / ופירוש רש"י] דמדרש הוא קרוב למקרא כו' לפי שהם מדרשי מקראות.

(And it is possible that the study of Midrash Rabbah and the other Midrashim is also included in the third in Scripture; for in the first chapter of Berachos, folio 11b, it is explicitly implied in the Gemara and in Rashi's commentary that Midrash is close to Scripture, etc., since they are interpretations of verses.

> A parenthesis suggests that Midrash Rabbah and the other Midrashim also count as Scripture, since the Gemara in Berachos (11b), with Rashi, treats Midrash as close to Scripture, being interpretations of verses.

וכ"מ [וכן משמע] בנדרים דל"ו סע"ב [סוף עמוד ב] ואף שבהלכות ת"ת [תלמוד תורה] מבואר דמדרש תורה שהוא ספרא וספרי וכה"ג [וכהאי גוונא] הן בכלל שליש במשנה היינו מפני שהן הלכות וגופי התורה כמו המשנה משא"כ לימוד הרבות שהן אגדות שעל המקרא[125] ומוסר ה' אפשר שזה נכלל בשליש במקרא.

And so it is implied in Nedarim, folio 36, at the end of side b. And although in the Laws of Torah Study it is explained that Midrash of the Torah, which is the Sifra and the Sifrei and the like, is included in the third in Mishnah, that is because they are laws and fundamentals of the Torah, like the Mishnah; whereas the study of the Rabbos, which are Aggados on Scripture and moral instruction of G-d, it is possible that this is included in the third in Scripture.

> Nedarim (36b) implies the same. The laws of Torah study do place the halachic Midrashim (Sifra, Sifrei) under Mishnah, but that is because they are laws; the Midrash Rabbah, which is Aggadah on verses and moral teaching, may belong with Scripture.

ולכן אתי שפיר דלעולם ישלש אדם[126] כו'. והנה ענין לעולם ישלש אדם מה שחלקו זה לשלישים י"ל [יש לומר] כדכתיב ולכבודי בראתיו[127] יצרתיו אף עשיתיו. ואין כבוד אלא תורה.[128, 129]

Therefore "a person should always divide into three," etc., is well understood. Now, as for the matter of "a person should always divide into three," why they divided this into thirds, it may be explained according to what is written, "For My glory I created him, I formed him, also I made him," and "there is no glory but Torah."

> So "always" is right: the division holds for life. Why thirds? Because of the verse "For My glory I created him, I formed him, also I made him" (Isaiah 43:7), and "glory" means Torah (Avos 6:3): the three verbs correspond to three worlds.

והנה תלמוד בבריאה ומשנה ביצירה וכתיב יוצר אור ובורא חושך.[130] ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] במחשכים הושיבני זה תלמוד בבלי. ומקרא בעשיה.[131]

Now, Talmud is in Beriah and Mishnah in Yetzirah; and it is written, "Who forms light and creates darkness." Therefore our Sages, of blessed memory, said, "'He has set me in dark places': this is the Babylonian Talmud." And Scripture is in Asiyah.

> Talmud is in Beriah ("created") and Mishnah in Yetzirah ("formed"), as in "Who forms light and creates darkness" (Isaiah 45:7); the Babylonian Talmud is called "dark places" (Sanhedrin 24a), matching "creates darkness." Scripture is in Asiyah ("made").

והנה אף עשיתיו אף הוא בחינ' [בחינת / בחינה] רבוי שמרבה בחינ' [בחינת / בחינה] רביעית כמ"ש בד"ה מי מנה[132] עפר יעקב[133] כוי ע"ש, לכן בכלל שליש במקרא נכלל בחינה הרביעית שהוא לימוד פנימיות התורה.

Now, [in] "also I made him," [the word] "also" (af) is a term of inclusion, which includes a fourth level, as is written in the discourse beginning "Who has counted the dust of Yaakov," etc.; see there. Therefore within the third in Scripture is included the fourth level, which is the study of the inner dimension (pnimiyus) of the Torah.

> The word "also" (af) in "also I made him" adds something, a fourth level, as explained in the discourse "Who has counted the dust of Yaakov." So within the third given to Scripture is included this fourth level, the study of the inner Torah. In that discourse (Likkutei Torah, Balak) the Alter Rebbe explains that af adds the highest level, the supernal Keser, and that it is joined to "made" because it is drawn down into action through keeping the mitzvos.

וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] והביאו הרמב"ם [הרבי משה בן מימון] בפי' המשניות ספ"ה דאבות ע"פ אף חכמתי עמדה לי[134] חכמתי שלמדתי באף עמדה לי[135] כוי).

And this is what our Sages, of blessed memory, said, and the Rambam brought it in his Commentary on the Mishnah, at the end of chapter 5 of Avos, on the verse "Also (af) my wisdom stood by me": "The wisdom that I learned in af [anger] stood by me," etc.)

> The Midrash on "Also (af) my wisdom stood by me" (Ecclesiastes 2:9), cited by the Rambam at the end of his commentary on Avos chapter 5, reads it as "the wisdom I learned with af" (literally "in anger," that is, with strain) "stood by me." The same discourse in Balak explains that af, "anger," is in itself not good, yet by refining it one draws down the highest level.

והנה מכ"ז [מכל זה] יובן בתוספת ביאור ענין ולא תשבית מלח[136] כוי שלימוד הפנימית נק' בשם מלח שהמלח ממתקת הבשר. אף שאין בו טעם בעצמו כמו הבשר,

Now, from all this one will understand, with additional explanation, the matter of "And you shall not omit the salt," etc.: that the study of the inner dimension is called by the name "salt," for salt sweetens the meat, even though it has no taste in itself as the meat does.

> Now the opening verse returns. The inner Torah is called "salt" because salt brings out the flavor of the meat, though it has no taste of its own the way meat does.

וכך הנגלה שבתורה נמשל ללחם כמ"ש לכו לחמו בלחמי.[137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152]

And so the revealed [part] of the Torah is likened to bread, as it is written, "Come, eat of my bread,"

> The revealed Torah, by contrast, is likened to bread: "Come, eat of my bread" (Proverbs 9:5).

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

THE REBBE EXPLAINS

In a sicha of Shabbos Bereishis 5726 on Rashi's commentary, which keeps to the plain sense of the verse and yet holds even „רזין דאורייתא" ("secrets of the Torah"), as in the Alter Rebbe's saying that Rashi on Chumash is „יינה של תורה" ("the wine of the Torah"), the Rebbe explains in a note how the secrets come to be in the plain sense.

The secret part of the Torah is the furthest from the plain sense, yet the Alter Rebbe's saying shows that there is a special bond between them. The Rebbe explains: among the worlds, Atzilus, hinted in the word „אף" ("also"), is joined specifically to „עשיתיו" ("I made him"); so too in the four parts of the Torah, which correspond to the four worlds, the secret part, Atzilus, belongs to the plain part, Asiyah. He cites this paragraph, which brings „אף עשיתיו" for the bond between the inner Torah and Mikra.

The Alter Rebbe: והנה אף עשיתיו אף הוא בחינ' רבוי שמרבה בחינ' רביעית

The Rebbe: חלק הסוד שבתורה — אצילות — שייך לחלק הפשט — עשי'

Likkutei Sichos, vol. ה, p. 1 (3 הערה) · ש"פ בראשית תשכ"ו

A QUESTION THE REBBE RAISES

In a letter of 23 Tammuz 5715 to a correspondent who had written about learning Kabbalah and the Zohar, the Rebbe takes up his question from this paragraph against the Alter Rebbe's Laws of Torah Study.

In the Laws of Torah Study (chapter 2) the Alter Rebbe counts the inner Torah in the third given to Talmud, while here he counts it „בכלל שליש במקרא" ("within the third given to Mikra"). The Rebbe answers that it depends on which part of the inner Torah one learns, an explanation of verses or debate in understanding and explanation; one may even learn it like the settled laws of the Mishnah and Talmud, which belong to Yetzirah. Still, Likkutei Torah derives the inner Torah from „אף עשיתיו" ("I also made him"), that is, from Mikra, „כי זהו בכלל ועיקרו" ("for so it is in general, and in its main part").

The Alter Rebbe: השליש במקרא בתשב"כ עם מה שילמוד אח"כ מפנימיות התורה והאגדות שזה נכלל הכל בשליש במקרא

The Rebbe: בהלי' ת"ת לאדה"ז רפ"ב מחשבו בכלל שליש בתלמוד, ובלקו"ת ויקרא (ה, ג) בכלל שליש במקרא

Igros Kodesh, vol. יא, p. רעז (האגרת מתחילה בע' רעו) · כ"ג תמוז תשט"ו

30 וגם לבשר כמ"ש במ"א ע"פ זאת הפעם עצם מעצמי ובשר מבשרי.[153] דקאי על תשבע"פ [תורה שבעל פה]. וכן בגמ' [בגמרא] ב"ב [בבא בתרא] דכ"ב אמרו אכלו בישרא שמינא בי רבא[154].

and also to meat, as is written elsewhere on the verse "This time, bone of my bones and flesh of my flesh," which refers to the Oral Torah. And so too in the Gemara, Bava Basra, folio 22, they said, "Eat fat meat at Rava's house."

The revealed Torah is also likened to meat. Elsewhere "bone of my bones and flesh of my flesh" (Genesis 2:23) is explained as the Oral Torah, and the Talmud (Bava Basra 22a) calls the Torah learned at Rava's house "fat meat."

והיינו כמו הלחם והבשר יש בהן טעם וממש כך בלימוד הנגלה שבתורה יש בה השגת המהות ממש

That is: just as bread and meat have taste and substance, so in the study of the revealed [part] of the Torah there is an actual grasp of the essence;

> Bread and meat have taste and substance; so in the revealed Torah the mind truly grasps the essence of the wisdom.

משא"כ בלימוד הפנימי' [הפנימיות / הפנימית] שאין בזה רק ידיעת המציאות ולא השגת המהות והמהות נסתר ונעלם ואינו מושג כלל להיות בבחי' טעם ממש כמו הנגלה עד לע"ל [לעתיד לבוא] שיתגלה פנימית התורה.[155]

whereas in the study of the inner dimension (pnimiyus) there is in this only knowledge of the existence, and not a grasp of the essence. The essence is hidden and concealed and is not grasped at all, so as to be in the manner of actual taste like the revealed [part], until the Time to Come, when the inner dimension of the Torah will be revealed.

> In the inner Torah it is otherwise: there one has only knowledge that things exist, not a grasp of what they are, so it has no "taste" of its own, like salt. That essence will remain hidden until the Time to Come, when the inner Torah will be revealed; Rashi on Song of Songs 1:2, which the Kehot note gives, speaks of the hope that G-d will appear again to explain the secret of the Torah's reasons and its hidden treasures.

SECTION 6 · ¶31–39

Salt, fear of sin and the covenant

31 ולכן נמשל למלח לומר שעם היות שאין בו טעם עכ"ז [עם כל זה] הוא דייקא הנותן טעם בהבשר.

Therefore it is likened to salt, to say that although it has no taste, nevertheless it is precisely what gives taste to the meat.

> Salt has no taste of its own, yet it is what gives meat its taste. So too the inner Torah, whose essence is not grasped, gives "taste" to the revealed Torah.

וז"ש [וזהו שכתוב] רז"ל [רבותינו זכרונם לברכה] באדר"ן [באבות דרבי נתן] ס"פ כ"ט וכ"ה ג"כ ברבות כל מי שיש בידו מדרש ואין בידו הלכות לא טעם טעם של חכמה כל מי שיש בידו הלכות ואין בידו מדרש לא טעם טעם של יראת חטא,

And this is what our Sages, of blessed memory, said in Avos deRabbi Nasan, at the end of chapter 29 (and so it is also in the Rabbos): "Whoever has Midrash in hand but does not have laws in hand has not tasted the taste of wisdom; whoever has laws in hand but does not have Midrash in hand has not tasted the taste of fear of sin."

> The Sages' saying in Avos deRabbi Nasan (also in the Midrash Rabbah) supports this. It sets "Midrash" (here, the inner Torah) beside "laws" (the revealed Torah): one who has only Midrash has not tasted the taste of wisdom, and one who has only laws has not tasted the taste of fear of sin.

פי' שהלכות נק' טעם של חכמה לפי שבהן ועל ידן מושג המהות חכמתו ית' שנתלבשה בהלכה זו

The meaning is that the laws are called "the taste of wisdom" because in them and through them the essence of His wisdom, may He be blessed, that has been enclothed in this law is grasped;

> The laws are called "the taste of wisdom" because in them, and through them, the very essence of G-d's wisdom clothed in the law is grasped.

משא"כ בלימוד הפנימיות הנק' מדרש אין מושג המהות ממש ולכן נק' שלא טעם טעם של חכמה פי' המהות ממש.

whereas in the study of the inner dimension (pnimiyus), which is called Midrash, the actual essence is not grasped. Therefore [of such a one] it is said that he "has not tasted the taste of wisdom," meaning the actual essence.

> In the inner Torah, called "Midrash," the essence is not grasped, so it is said of one who has only Midrash that he "has not tasted the taste of wisdom," its actual essence.

32 ועכ"ז [ועם כל זה] מי שיש בידו הלכות ואין בידו מדרש לא טעם טעם של יראת חטא

And nevertheless, one who has laws but does not have Midrash "has not tasted the taste of fear of sin."

> Yet one who has laws without Midrash lacks the taste of fear of sin.

כי אף שבלימוד המדרש אין מושג רק הארה מ"מ זו ההארה מביאה לידי יראת חטא ועמ"ש מענין פי' יראת חטא סד"ה וידבר משה אל ראשי המטות.[156, 157]

For although in the study of Midrash only a radiance is grasped, nevertheless this radiance brings one to fear of sin. And see what is written on the meaning of fear of sin at the end of the discourse beginning "And Moshe spoke to the heads of the tribes."

> For in Midrash, the inner Torah, the learner grasps only a radiance, not the essence, yet that radiance brings him to fear of sin. The discourse "And Moshe spoke to the heads of the tribes" (Likkutei Torah, Matos) ends with the Sages' sequence: holiness brings to humility, and humility brings to fear of sin.

33 ועוד כי אף שזהו רק הארה הנה היא הארה מבחי' הפנימיות כי אורייתא סתים וגליא,

Moreover, although this is only a radiance, it is a radiance from the level of the inner dimension (pnimiyus), for the Torah is hidden and revealed.

> Moreover, though Midrash gives only a radiance, it is a radiance of the Torah's inner, hidden side; the Torah has both a hidden and a revealed side.

והנה ארז"ל [אמרו רבותינו זכרונם לברכה] חכם עדיף מנביא[158] אף שהנביא משיג המהות ממש בבחי' ראייה משא"כ החכם אינו משיג המהות כ"א ידיעת המציאות.

Now our Sages, of blessed memory, said, "A sage is greater than a prophet," although the prophet grasps the actual essence, in the manner of sight, whereas the sage does not grasp the essence, but only knowledge of the existence,

> A parallel: the Sages said "a sage is greater than a prophet," though the prophet sees the essence of what he perceives, as with the eyes, while the sage knows only that it exists.

34 וכמ"ש באג"ה [באגרת הקודש] בד"ה עוטה אור כשלמה.[159, 160] אעפ"כ [אף על פי כן] חכם עדיף מנביא לפי שמשיג תעלומות חכמה[161] מה שלא ניתנו להתגלות בנבואה.

as is written in Iggeres HaKodesh, in the discourse beginning "Wrapped in light as a garment." Nevertheless, a sage is greater than a prophet, because he grasps "the hidden things of wisdom," which were not given to be revealed in prophecy.

> Iggeres HaKodesh, in the letter on "Wrapped in light as a garment" (section 19), explains it: the sage is greater because he grasps "the hidden things of wisdom," which cannot be revealed in prophecy.

א"כ אף ההארה מבחי' עליונה יש בה מעלה יתירה מהמהות שבבחי' שלמטה, וכה"ג [וכהאי גוונא] נתבאר בענין מצות ל"ת [לא תעשה] ומ"ע [ומצות עשה] סד"ה חייב אינש לבסומי בפוריא.[162, 163]

If so, even a radiance from a higher level has a greater virtue than the essence that is in a lower level. Something similar is explained concerning the prohibitions and the positive commandments, at the end of the discourse beginning "A person is obligated to become intoxicated on Purim":

> So even a mere radiance of a higher level outweighs the essence of a lower one. The Purim discourse "A person is obligated to become intoxicated" makes a similar point about prohibitions and positive commandments.

35 וגדול כח גילוי כו' ע"ש

"And great is the power of revelation," etc.; see there.

> The Purim discourse continues, "And great is the power of revelation"; see there.

וכענין ברכה והודאה שאף שההודאה אין בה השגת המהות אעפ"כ [אף על פי כן] היינו לפי שהיא בבחינה דלית מחשבה תפיסא ביה[164, 165] כמ"ש במ"א בביאור ע"פ אתה הצבת כל גבולות ארץ[166, 167] ובד"ה אלה פקודי המשכן,[168, 169]

And [it is] like the matter of blessing and acknowledgment (hoda'ah): although in acknowledgment there is no grasp of the essence, nevertheless [it is higher]; that is, because it is on the level of which [it is said], "no thought can grasp Him," as is written elsewhere, in the explanation on the verse "You have set all the borders of the earth," and in the discourse beginning "These are the accounts of the Mishkan."

> Another parallel: acknowledgment (hoda'ah, as in "Modim") involves no grasp of G-d's essence, yet it is higher than blessing, because it reaches the level where "no thought can grasp Him" (Tikkunei Zohar). So it is explained in the explanation of "You have set all the borders of the earth," printed in the Siddur, and in the discourse "These are the accounts of the Mishkan" (Likkutei Torah, Pekudei), where blessing is the drawing-down into revelation and acknowledgment is the bowing before what is above grasp.

גם ע"ד שארז"ל [שאמרו רבותינו זכרונם לברכה] אבידת אביו ואבידת רבו[170] של רבו קודמת אף שמהאב נמשך בו המהות ממש שהטפה היא מהמוח מהעצמיות ממש ומהרב אין נמשך בו מהות ועצמיות ממש רק הארת השכל המלובש בהדבור כו',

Also along the lines of what our Sages, of blessed memory, said: "[If] his father's lost object and his teacher's lost object [are before him], his teacher's takes precedence"; although from the father the actual essence is drawn into him, since the drop is from the brain, from the actual very being, while from the teacher there is not drawn into him the actual essence and very being, but only a radiance of the intellect enclothed in speech, etc.

> A further parallel comes from a law of lost objects: if a person finds both his father's and his teacher's lost objects, his teacher's comes first, unless his father is himself a Torah scholar. Yet from his father he received his very essence, since the seed comes from the father's brain, while from his teacher he received no essence, only the light of intellect clothed in speech.

אעפ"כ [אף על פי כן] זו ההארה שהיא התורה גבוה מעצמיות החכמה שבנפש כמ"ש בתניא ח"א [חלק א'] פ"ה.

Nevertheless, this radiance, which is the Torah, is higher than the very being of the wisdom in the soul, as is written in Tanya, Part I, chapter 5.

> Even so, that light, the Torah, stands higher than the essence of the wisdom in the soul, as Tanya, chapter 5, explains.

36 ובמסכת סופרים פט"ו [פרק ט"ו / פרשה ט"ו] ה"ח [ה' חסדים] הובא בספר ערכי הכינויים מבואר דהמקרא נמשל למלח. וא"ש [ואתי שפיר] ג"כ ע"פ מה שנת' [שנתבאר] לעיל,

And in Tractate Soferim, chapter 15, halachah 8, cited in the book Erchei HaKinuyim, it is explained that Scripture is likened to salt. This too is well understood according to what was explained above.

> Tractate Soferim, quoted in Erchei HaKinuyim, likens the Torah of Scripture to salt (the Mishnah to pepper and the Talmud to spices). This fits what was explained above: Scripture, like the inner Torah, is not grasped in its essence yet gives the rest its taste.

ולכן נק' המלח ג"כ ברית אלקיך[171] פי' ע"ד מ"ש לעברך בברית[172] ה' אלקיך שהוא בחי' התקשרות ואהבה רבה ונפלאה למעלה מהשכל וכמו כריתת ברית,

Therefore the salt is also called "the covenant of your G-d." The meaning is along the lines of what is written, "that you may enter into the covenant of Havayah your G-d," which is the level of a bond and of a great and wondrous love above intellect, like the making of a covenant.

> That is why the salt is called "the covenant of your G-d" (Leviticus 2:13). A covenant, as in "that you may enter into the covenant of Havayah your G-d" (Deuteronomy 29:11), is a bond of great and wondrous love above reason, like the covenant two friends make so that their love will last beyond any reason.

ועמ"ש מזה בד"ה אתם נצבים[173, 174] ובד"ה מקושש עצים,[175, 176] והמשכת אהבה רבה זו בנפש נמשך ע"י עסק התורה וכמש"ל [וכמה שכתוב לעיל] שע"י עסק התורה מתקשרת באור א"ס ב"ה הסוכ"ע.

And see what is written about this in the discourse beginning "You are standing" and in the discourse beginning "Gathering wood." And the drawing of this great love into the soul comes through occupation with Torah, as is written above, that through occupation with Torah [the soul] is bound with the Infinite Light (Or Ein Sof), blessed be He, that encompasses all worlds (sovev kol almin).

> In Likkutei Torah, Nitzavim, on "You are standing," the Alter Rebbe explains that two friends make a covenant so that their love will never cease, even where reason would end it, as though they had become one flesh. That great love is drawn into the soul through Torah study, which binds the soul to the encompassing Infinite Light.

ועפ"ז [ועל פי זה] יש לפרש מארז"ל [מאמר רבותינו זכרונם לברכה] פ"ב [פרק ב'] דחגיגה ד"ב ע"ב ע"פ הקוטפים מלוח עלי שיח[177, 178, 179] (באיוב סי' למ"ד) שפוסקים מד"ת [מדברי תורה] ועוסקים בדברי שיחה

According to this one may interpret the saying of our Sages, of blessed memory, in chapter 2 of Chagigah, folio 12b, on the verse "Who pluck saltwort (maluach) by the bushes (alei siach)" (in Job, chapter 30): "those who interrupt words of Torah and engage in words of idle talk (sichah)."

> This explains the Talmud's reading (Chagigah 12b) of "Who pluck saltwort (maluach) by the bushes (alei siach)" (Job 30:4): those who break off from words of Torah for idle talk (sichah). In Job the words describe outcasts who, in hunger, gather a salty desert plant among the bushes; the Talmud reads maluach, "salty," as words of Torah, and siach, "bush," as sichah, "talk."

הרי שד"ת [שדברי תורה] נק' מלוח,ועמ"ש בזה רש"י [רבי שלמה יצחקי] פ"ק [פרק קמא] דע"ז [דעבודה זרה] ד"ג ע"ב, ולפי מש"כ [מה שכתוב] י"ל [יש לומר] כפשוטו.

Thus words of Torah are called "salty" (maluach). And see what Rashi wrote on this in the first chapter of Avodah Zarah, folio 3b; and according to what has been written [here], it can be explained according to its plain sense.

> So words of Torah are called "salty." Rashi on Avodah Zarah 3b comments on this; according to the maamar it can be taken in its plain sense: Torah is salt.

וזהו ג"כ ענין מארז"ל [מאמר רבותינו זכרונם לברכה] פ"ב [פרק ב'] דשבת דל"א סע"א [סוף עמוד א] קבעת עתים לתורה[180] כו' פלפלת בחכמה כו' ואפילו הכי אי יראת ה' היא אוצרו[181] אין אי לא לא.

And this is also the matter of the saying of our Sages, of blessed memory, in chapter 2 of Shabbos, folio 31, at the end of side a: "Did you set times for Torah?" etc. "Did you engage in the dialectics of wisdom?" etc. "And even so, if 'the fear of Havayah is his treasure,' yes; if not, no.

> The same idea is in the Talmud's account of judgment after death (Shabbos 31a): a person is asked whether he set times for Torah and engaged in its analysis, but all this counts only if "the fear of Havayah is his treasure" (Isaiah 33:6).

משל לאדם שאמר לשלוחו העלה לי כור חיטין לעלייה הלך והעלה לו אמר ליה עירבת לי בהן קב חומטין אמר ליה לאו,א"ל [אמר ליה] מוטב שלא העליתה.[182, 183]

It is like a man who said to his agent, 'Bring up for me a kor of wheat to the upper storey.' He went and brought it up for him. He said to him, 'Did you mix in for me a kav of chumtin?' He said to him, 'No.' He said to him, 'It would have been better had you not brought it up.'"

> The parable: a man's agent brought up a kor of wheat but did not mix in a kav of chumtin (which Rashi explains as salty earth); the owner said it would have been better not to bring it up at all.

37 והענין כי חטה הוא כ"ב אתוון[184] דאורייתא. ולכן מ"ת [מתן תורה] בשבועות בכורי קציר חטים.[185] וכמ"ש במ"א באריכות בד"ה וספרתם לכם[186, 187] כו' ע"ש.

The explanation is that "wheat" (chitah) is the twenty-two letters of the Torah. Therefore the Giving of the Torah was on Shavuos, "the first fruits of the wheat harvest," as is written elsewhere at length in the discourse beginning "And you shall count for yourselves," etc.; see there.

> Wheat (chitah, חטה) has the numerical value 22, the number of letters of the Torah. That is why the Torah was given on Shavuos, the festival of "the first fruits of the wheat harvest," as the discourse on "And you shall count for yourselves" explains.

וקב חומטין פרש"י [פירש רש"י / פירוש רש"י] ארץ מלחה, והוא ענין ולא תשבית מלח כו' וזהו שנזכר עירבת לי בהן קב חומטין דתיבת לי מיותר.

And "a kav of chumtin" Rashi explains as salty earth; this is the matter of "And you shall not omit the salt," etc. And this is why it mentions "Did you mix in for me a kav of chumtin": for the word "for me" is superfluous.

> Rashi explains chumtin as salty earth, which is the salt of "And you shall not omit the salt." The parable's words "Did you mix in for me" contain a superfluous "for me."

אלא דר"ל [דרוצה לומר] שע"י שיראת ה' היא אוצרו אזי התורה והחטים הם לי ונק' תורת[188] ה' וכמ"ש והייתם לי[189] כו' כי לי בנ"י [בני ישראל][190] כו' משא"כ תורה בלא יראה כו':

Rather, it means that through "the fear of Havayah [being] his treasure," the Torah and the wheat are then "for Me," and it is called "the Torah of Havayah," as it is written, "And you shall be Mine," etc., "For the children of Israel are Mine," etc.; whereas Torah without awe, etc.

> Its point is that when the fear of Havayah is a person's treasure, his Torah and "wheat" are "for Me," for G-d, and are called "the Torah of Havayah," as in "you shall be Mine" and "the children of Israel are Mine." Torah without awe is not.

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

THE REBBE EXPLAINS

In a letter of 18 Kislev 5718, the eve of Yud-Tes Kislev, to a man active in communal work who also taught a Torah class in public, the Rebbe adds a hope about that class.

He writes: „מעניני תורת החסידות .א.ז, ותקותי חזקה שמערב בזה קב חומטין" ("and my strong hope is that he mixes into it a kav of chumtin, that is, matters of the teaching of Chassidus"), and sends the reader to „הביאור דקב חומטין" ("the explanation of the kav of chumtin") in section 5 of this maamar. There the Alter Rebbe reads the Gemara's kav of chumtin, which Rashi explains as salty earth, as the salt of the offerings, which the maamar has identified with the inner Torah.

The Alter Rebbe: וקב חומטין פרש"י ארץ מלחה, והוא ענין ולא תשבית מלח כו'

The Rebbe: ותקותי חזקה שמערב בזה קב חומטין, ז.א. מעניני תורת החסידות והנהגותי' והשיחות שלה

Igros Kodesh, vol. טז, p. קנז · ח"י כסלו תשי"ח

BACKGROUND FROM THE REBBE

In a talk of Simchas Beis HaShoevah 5715 on the Talmud's account (Sukkah 48b) of the Sadducee and the water libation, after which „נפגמה קרן המזבח והביאו בול של מלח וסתמוהו" ("the horn of the altar was damaged, and they brought a lump of salt and stopped it up"), the Rebbe explains what the salt repaired.

The altar, he explains, is „קבלת עול" (the acceptance of the yoke), the subjection of even one's highest powers, such as intellect, to G-dliness; the Sadducee, who held that comprehension is enough without accepting the yoke, was shown a flaw in the altar. It was repaired with salt, which does not nourish: in divine service this is the study of the inner Torah (פנימיות התורה) with faith in the Sages, even when one does not understand it as one can and must understand the revealed

Torah. As is known of the „קב חומטין" (kav of chumtin) and the salty land, he says, precisely this gives strength in all six orders, and it helps remove the „העלמות והסתרים" (concealments) by which intellect hides the truth.

The Alter Rebbe: וקב חומטין פרש"י ארץ מלחה, והוא ענין ולא תשבית מלח כו'

The Rebbe: כידוע בענין קב חומטין וארץ מליחה, אַז דוקא דאָס גיט אַ כוח אין אַלע זעקס סדרים

Likkutei Sichos, vol. ב, p. 431–432 (54 הערה ,לא-סעיפים ל) · שמחת בית השואבה תשט"ו

38 ו והנה פי' וכל קרבן מנחתך במלח תמלח[191] קאי על המנחה ואח"כ על כל קרבנך תקריב מלח היינו בכל הקרבנות כולם.

6. Now, "And every offering of your meal-offering you shall season with salt" refers to the meal-offering; and afterwards, "On all your offerings you shall offer salt," that is, with all the offerings altogether.

Section 6 returns to the verse. Its first clause, "every offering of your meal-offering you shall season with salt," speaks of the meal-offering; the last, "on all your offerings you shall offer salt," of all the offerings.

כי הנה המנחה שהיא סולת ושמן זהו ענין עסק התורה חטה כ"ב אתוון דאורייתא וצריכה מלח כנ"ל,

For the meal-offering, which is fine flour and oil, is the matter of occupation with Torah, "wheat," the twenty-two letters of the Torah, and it needs salt, as mentioned above.

The meal-offering, of fine flour and oil, stands for Torah study, since wheat is the twenty-two letters of the Torah, and like Torah it needs salt.

וזהו פת במלח תאכל[192, 193] פת הוא לימוד הנגלות משנה ותלמוד במלח תאכל מקרא ואגדות כו' כנ"ל,

And this is "Bread with salt you shall eat": "bread" is the study of the revealed [parts], Mishnah and Talmud; "with salt you shall eat" is Scripture and Aggados, etc., as mentioned above.

This is the Mishnah's "Bread with salt you shall eat" (Avos 6:4): bread is the revealed Torah, Mishnah and Talmud, and salt is Scripture and the Aggados, as explained above.

ואמר אח"כ ומים במשורה תשתה כי המלח גורם הצמאון היינו להיות צמאה לך נפשי[194] שהוא הפלגת האהבה בבחי' כלתה נפשי.[195, 196]

And afterwards it says, "and water by measure you shall drink"; for salt causes thirst, that is, to be [in the state of] "My soul thirsts for You," which is the intensity of love in the manner of "my soul pines."

Then comes "and water by measure you shall drink": salt makes one thirsty, like the soul that "thirsts for You" (Psalms 63:2), an intense love in which the soul "pines" (Psalms 84:3).

39 והעצה לזה הוא בחי' מים שהם המרוים הצמאון והוא ענין אם רץ לבך שוב[197, 198, 199] לאחור [לאחד בכ"ק [בכתב יד קדשו]][200]

And the remedy for this is the level of water, which quenches the thirst; this is the matter of "If your heart runs, return backward" [in his holy handwriting: "to the One"].

> The remedy for that thirst is "water," which quenches it. This is the teaching "If your heart runs, return": the soul's yearning must be followed by a return. Sefer Yetzirah reads "return to the place"; the bracket gives the reading of the Tzemach Tzedek's manuscript, "return to the One."

והקרבנות שהם בשר העולה הוא ענין בירור והעלאת נפש הבהמית וכמ"ש בד"ה צו את בנ"י [בני ישראל] ואמרת אליהם[201] את קרבני לחמי[202] מענין עצמות גידין ובשר של קרבן העולה שהבשר שרשו מן הדם שבלב והוא ענין המדות שבנפש הבהמית

And the offerings, which are the meat of the burnt-offering, are the matter of the refinement and elevation of the animal soul, as is written in the discourse beginning "Command the children of Israel and say to them: My offering, My bread," on the matter of the bones, sinews and flesh of the burnt-offering: that the flesh has its root in the blood that is in the heart, and this is the matter of the emotive attributes (middos) of the animal soul,

> The offerings, the meat of the burnt-offering, stand for refining and elevating the animal soul. In the discourse on "My offering, My bread" (Likkutei Torah, Pinchas), the bones, sinews and flesh of the burnt-offering are explained, the flesh coming from the blood of the heart, which is the emotions of the animal soul; there the Alter Rebbe adds that the animal soul of the offering rises to its root in the "face of the ox" of the Chariot and from there to be included in the Infinite Light.

וצריך להפכן מן הקצה אל הקצה כו', וע"כ צריך לזה מלח דוקא שהוא מגבורות דאבא ובחכמה אתברירו.[203]

and one must transform them from one extreme to the other, etc. Therefore for this salt is needed specifically, for it is from the Gevuros (severities) of Abba, and "through Chochmah they are refined."

> Those emotions must be turned around completely. For that, salt is needed, since salt comes from the Gevuros (severities) of Abba, Chochmah, and "through Chochmah they are refined" (the Kehot note points to the Zohar, II, 154b). The preceding maamar (Likkutei Torah, Vayikra 4a) explains this refining by the image of rennet, which separates cheese from whey without its own taste remaining in either.

SECTION 7 • ¶40–48

Salt that destroys and preserves

40 ולכן ע"ה [עם הארץ] אסור לאכול בשר[204] וכמ"ש מזה בד"ה בהעלותך את הנרות[205, 206] ופרש"י [ופירש רש"י / ופירוש רש"י] כשראה אהרן[207] כוי יעו"ש [יעויין שם].

Therefore an unlearned person is forbidden to eat meat, as is written about this in the discourse beginning "When you raise up the lamps," and [on] Rashi's explanation, "When Aharon saw," etc.; see there.

> Because refining the animal soul needs the "salt" of Torah, the Talmud says an unlearned person may not eat meat: he cannot elevate it. The Talmud (Pesachim 49b) derives this law from the verse "This is the Torah of the beast and the fowl": one who occupies himself with Torah may eat the meat of animals and fowl, and one who does not may not. The text refers to the discourse on "When you raise up the lamps" and Rashi's comment there that Aharon was distressed when he saw the princes' offerings.

ופי' גבורות דאבא הוא ע"ד לעולם ירגיז אדם[208] יצ"ט [יצר טוב] על יצה"ר [יצר הרע] ועמ"ש ע"פ וגם אתה תדין את ביתי[209] כוי

And the meaning of "the Gevuros of Abba" is along the lines of "A person should always incite his good inclination against his evil inclination." And see what is written on the verse "And you too shall judge My house," etc.

> The "Gevuros of Abba," the severities rooted in Chochmah, are explained by the Talmud's advice that a person should always rouse his good inclination against his evil one: a holy force that wages war on evil. The text also refers to its discourse on "And you too shall judge My house" (Zechariah 3:7).

וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] פ"ג [פרק ג'] דמנחות דכ"א ע"א ע"פ במלח תמלח יכול תבונהו ופרש"י [ופירש רש"י / ופירוש רש"י] יכול יתן בו טעם כבינה[210] המתקנת את האדם כו'.

And this is what our Sages, of blessed memory, said in chapter 3 of Menachos, folio 21a, on the verse "With salt you shall season [it]": "One might think, tevunehu," and Rashi explains, "One might think that he should give it taste like understanding (binah), which perfects a person," etc.

> The Talmud (Menachos 21a) asks of the words "with salt you shall season" whether one might "tevunehu," a word built on the root of binah, "understanding." Rav Ashi explains: might one give it taste as binah does? The maamar quotes Rashi: like the binah that perfects a person. The verse answers, "you shall season."

41 ולכאורה אינו מובן. אלא הענין כי בינה המתקנת את האדם קאי על נפש האלקית כי בינה היינו בן[211] י"ה וכמ"ש ע"פ וכל בניך למודי הוי' וע"ז נאמר יסובבנהו יבוננהו.[212]

Seemingly this is not understood. Rather, the point is that "understanding, which perfects a person," refers to the G-dly soul; for Binah is ben Kah (son of Kah), as is written on the verse "And all your children shall be taught of Havayah"; and of this it is said, "He encompassed him, He gave him understanding (yevonenehu)."

> The Talmud's question is puzzling, so it is interpreted: "binah that perfects a person" refers to the G-dly soul. Binah is read as ben Kah, "son of Kah" (as in the discourse on "all your children shall be taught of Havayah"), and the verse says of Israel, "He encompassed him, He gave him understanding" (Deuteronomy 32:10).

וע"ז אמרו יכול שאין קרבן נה"ב [נפש הבהמית] עולה לרצון אא"כ [אלא אם כן] תתהפך למעלת ומדרגת הביטול דנפש האלקית ממש,

And of this they said, "One might think": [one might think] that the offering of the animal soul does not rise with favor unless it is transformed into the actual virtue and rank of the nullification (bittul) of the G-dly soul.

> So the question "might one think" means: might the animal soul's offering be acceptable only if it reaches the full self-nullification of the G-dly soul?

ובאמת זהו דבר הקשה כי הנה"א [הנפש האלקית] היא חלק אלוה ממעל[213] שנלקחה מפנימיות העולמות וע"כ יש בה בחי' הביטול האמיתי בטבעה להשתפך בחיק אביה אור א"ס ב"ה

And in truth this is a difficult thing, for the G-dly soul is "a part of G-d above," which was taken from the inner dimension (pnimiyus) of the worlds, and therefore it has the level of true nullification in its nature, to pour itself out into the bosom of its Father, the Infinite Light (Or Ein Sof), blessed be He;

> That would be very hard, for the G-dly soul is "a part of G-d above," taken from the inner dimension of the worlds, so true self-nullification is natural to it: by nature it longs to pour itself out into the bosom of its Father, the Infinite Light.

משא"כ בנה"ב [בנפש הבהמית] שלוקחה מק"נ [מקליפת נוגה] כו' וכמשנ"ת [וכמו שנתבאר] בד"ה אדם כי יקריב מכם[214] מן הבהמה כו'

which is not so with the animal soul, which was taken from kelipas nogah, etc., as was explained in the discourse beginning "A man, when he brings near of you [an offering] from the animals," etc.

> The animal soul, though, comes from kelipas nogah, the "glowing husk" in which good and evil are mixed, as the first discourse of this parsha, "A man, when he brings near of you," explains: every Jew has two souls, the G-dly soul rooted in "Adam" and the animal soul rooted in the "face of the ox."

וזהו ת"ל [תלמוד לומר] תמלח. שעכ"פ [שעל כל פנים] תוכל לבוא גם היא לבחינת ביטול היש כו'. וזהו ענין ההפרש בין למסור נפשו באחד ובין בחינת בכל נפשך כו' כמש"ש [כמה שכתוב שם].

And this is [why] "the verse teaches: you shall season": that at any rate it too can come to the level of the nullification of the "something" (yesh), etc. And this is the matter of the difference between giving over one's soul in "One" and the level of "with all your soul," etc., as is written there.

> So the verse answers, "you shall season," with salt: the animal soul too can at least reach a measure of self-nullification. It is the same distinction as between giving one's soul at "One" and "with all your soul," explained above.

42 והנה הרמב"ן [הרבי משה בן נחמן] בפי' החומש[215] כאן כתב שהמלח הוא מים ובכח השמש הבא בהם יעשה מלח[216] כו' והמים והאש באים בה כו'

Now, the Ramban, in his commentary on the Chumash here, wrote that salt is water, and by the power of the sun that comes into it, it becomes salt, etc.; and the water and the fire come into it, etc.,

> The Ramban, on this verse, explains that salt is water that has become salt through the heat of the sun, so both water and fire are in it.

ולכן תקיים הדבר וגם תכרית כמ"ש גפרית ומלח שרפה כל ארצה[217] לא תזרע ולא תצמיח כו'.

and therefore it preserves a thing and also destroys [it], as it is written, "Sulfur and salt, a burning, all its land; it shall not be sown and shall not sprout," etc.

> That is why salt both preserves and destroys, as in the description of a land laid waste with "sulfur and salt" (Deuteronomy 29:22).

43 ועיין ברבינו בחיי שביאר דבריו[218] דהיינו שכלול משני המדות חו"ג [חסד וגבורה] שבהם הנהגת העולם וקיומו כי מלך במשפט יעמיד ארץ.[219]

And see Rabbeinu Bachya, who explained his words: that is, that [salt] is composed of the two attributes, Chesed and Gevurah, by which the world is conducted and sustained, for "a king, through justice, establishes the land."

> Rabbeinu Bachya explains the Ramban: salt holds the two attributes by which the world is run and kept in being, kindness and severity, as "a king establishes the land through justice" (Proverbs 29:4).

והוא ע"ד הנזכר בזח"א [בזהר חלק א] דנ"א ע"א[220] בענין תכלת דאכיל ושצי ות"ח [ותא חזי] אע"ג [אף על גב] דאורחא דהאי נהורא תכלא אוכמא לשיצאה[221] כו' ואתם הדבקים בה' אלקיכם חיים כו' ע"ש

This is along the lines of what is mentioned in the Zohar, Part I, folio 51a, concerning the blue (techeles) that consumes and destroys: "Come and see: although the way of this blue-black light is to destroy, etc., 'But you who cleave to Havayah your G-d are alive,'" etc.; see there.

> The Zohar (1:51a) says the same of the blue-black light (techeles) of a flame, which consumes; yet it adds, "But you who cleave to Havayah your G-d are alive" (Deuteronomy 4:4).

כי המל' נקרא נהורא תכלא ארץ אוכלת יושביה[222] והיינו שמכלה את הקוצים והרשעים שהם יש ודבר נפרד היא מכלה אותם

For Malchus is called "the blue light," "a land that consumes its inhabitants": that is, it consumes the thorns and the wicked; those who are a "something" and a separate entity, it consumes them.

> Malchus is that blue light, "a land that consumes its inhabitants" (Numbers 13:32): it consumes the "thorns," the wicked, who regard themselves as separate entities. In Likkutei Torah, Sh'lach, the Alter Rebbe quotes this Zohar: the spies meant the words as slander, but they are praise, for to those who cleave to G-d this self-nullification is life.

אבל ואתם הדבקים[223] ע"י שיש בכל אחד בחינת ביטול למס"נ [למסירות נפש] באחד ע"י"ז אדרבה חיים כו' וכענין הקב"ה מוציא חמה מנרתיקה[224] צדיקים מתרפאים בה ורשעים נכוין בה.

But "you who cleave," since each one has the level of nullification, to give over his soul in "One," through this, on the contrary, [are] "alive," etc. And it is like the matter of "The Holy One, blessed be He, takes the sun out of its sheath: the righteous are healed by it, and the wicked are burned by it."

> But those who cleave to G-d, through the self-nullification of giving their soul at "One," are given life by it. It is like the sun that G-d will take out of its sheath: it heals the righteous and burns the wicked (Nedarim 8b).

44 והנה נהורא תכלא תכלת שרשו מגבורות דאבא וכמ"כ [וכמו כן] המלח שרשו משם כנ"ל. לכן יש במלח ג"כ ב' הכחות

Now, "the blue light," techeles, has its root in the Gevuros of Abba, and likewise salt has its root there, as mentioned above. Therefore salt too has the two powers;

> The blue light has its root in the Gevuros of Abba, and so does salt. So salt too has two powers.

דהיינו כמ"ש במ"א שהתורה נקרא עוז ותושיה[225] פי' שנותן עוז כח וגבורה בנפש האלקית ומתשת כח נפש הבהמית.

that is, as is written elsewhere, that the Torah is called "strength and tushiyah," meaning that it gives strength, power and might to the G-dly soul, and weakens (mateshes) the power of the animal soul.

> The Torah is called "strength and tushiyah": it gives strength to the G-dly soul and, reading tushiyah as mateshes, "weakens," it weakens the animal soul. The Talmud (Sanhedrin 26b) gives this reading of tushiyah: the Torah is so called because it wears down a person's strength, through the toil of study. The maamar directs that weakening at the animal soul alone.

והיינו על ידי כי בחכמה אתבדירו הוא מברר נפש הבהמית ומפריד הרע ממנו כו' וז"ש [וזהו שכתוב] כי שמים כעשן נמלחו[226] (בישעיה סי' נ"א ו').

And this is because "through Chochmah they are refined": it refines the animal soul and separates the evil from it, etc. And this is what is written, "For the heavens shall dissolve (nimlachu) like smoke" (in Isaiah, chapter 51, [verse] 6).

> It does so because "through Chochmah they are refined": wisdom refines the animal soul and separates the evil from it. Hence "the heavens shall dissolve (nimlachu) like smoke" (Isaiah 51:6), a verb from the same root as melach, salt.

והיינו כי שמים אש ומים[227] והיינו המדות חו"ג [חסד וגבורה] ויש בהן זה לעומת זה[228] שמים דקדושה כמ"ש השמים כסאי[229] שהם המדות כשר פסול כו' ולעומת זה מדות הרעות נקרא שמים דקליפה.

That is: shamayim (heaven) is esh and mayim (fire and water), that is, the attributes of Chesed and Gevurah; and in them there is one opposite the other: the heavens of holiness, as it is written, "The heavens are My throne," which are the attributes: fit, unfit, etc.; and opposite them the evil attributes are called the heavens of kelipah.

> Shamayim, "heavens," is read as esh and mayim, "fire and water," the emotions of kindness and severity. There are holy "heavens," as in "The heavens are My throne" (Isaiah 66:1), and opposite them the "heavens" of kelipah, the evil emotions.

45 וע"ז נאמר והיו שמיך אשר על ראשך[230] נחושת. וכמ"ש בת"ז [בתיקוני זהר] תקון ח' ובשל"ה [ובשני לוחות הברית] דפ"ח ע"ב בשער האותיות אות קו"ף בענין קונה שמים וארץ כו'

And of this it is said, "And your heavens that are over your head shall be copper," as is written in the Tikkunei Zohar, Tikkun 8, and in the Shelah, folio 88b, in the Gate of the Letters, the letter kuf, concerning "Possessor (koneh) of heaven and earth," etc.

> Of the unholy heavens it is said, "your heavens that are over your head shall be copper" (Deuteronomy 28:23), as the Tikkunei Zohar and the Shelah (on the letter kuf and "Possessor of heaven and earth") explain.

ועל זה נאמר כי שמים כעשן נמלחו ופרש"י [ופירש רש"י / ופירוש רש"י] לשון רקבון עיין בירמיה ל"ח י"ב בפרש"י [בפירש רש"י / בפירוש רש"י],

And of this it is said, "For the heavens shall dissolve (nimlachu) like smoke," and Rashi explains [it as] a term of rotting; see Rashi on Jeremiah 38:12.

> These are the heavens that "dissolve like smoke"; Rashi explains nimlachu as rotting, as in Jeremiah 38:12.

והיינו ע"י המלח דקדושה שמכלה ומכרית היש ודבר נפרד כו'. ועיין מ"ש בד"ה זאת חקת התורה[231, 232] בענין להקריב אותיות להרקיב כו' ע"ש.[233]

And this is through the salt of holiness, which consumes and destroys the "something" (yesh) and separate entity, etc. And see what is written in the discourse beginning "This is the statute of the Torah," on the matter of lehakriv (to offer) [having the letters of] leharkiv (to rot), etc.; see there.

> That rotting is the work of the holy salt, which destroys the sense of separate self. The text refers to the discourse on the red heifer, "This is the statute of the Torah," where lehakriv, "to offer," is linked with leharkiv, "to rot."

46 והנה כמו שהמלח יש בו כח להכרית את הרע להיות שמים כעשן נמלחו כו'. וע"ד שפי' בש"ך [בשפתי כהן (הש"ך)] ס"פ תצא בשם המדרש[234] בענין תמחה את זכר עמלק מתחת השמים[235] אתה מתחת השמים ואני מעל לשמים כו'. כמ"כ [כמו כן] יש בו כח לקיים את הטוב

Now, just as salt has in it the power to destroy the evil, so that "the heavens shall dissolve like smoke," etc., and along the lines of what is explained in the Shach, at the end of [Parshas] Teitzei, in the name of the Midrash, on "You shall blot out the memory of Amalek from under the heavens": "You, from under the heavens, and I, from above the heavens," etc., so too it has in it the power to sustain the good,

> Salt destroys evil, as the heavens "dissolve like smoke." The Siftei Kohen (Shach) on the Torah cites a Midrash on "You shall blot out the memory of Amalek from under the heavens": "you" blot it out below, and G-d blots it out above the heavens. Just so, salt also has the power to preserve the good.

וכמ"ש גבי אהרן ברית מלח עולם[236] וכן גבי דוד (ד"ה [דברי הימים] ב' י"ג ה'), ועיין מזה ברבות ר"פ קדושים.

as it is written regarding Aharon, "an everlasting covenant of salt," and likewise regarding David (II Chronicles 13:5); and see about this in the Rabbos, at the beginning of [Parshas] Kedoshim.

> As G-d's covenant with Aharon is "an everlasting covenant of salt" (Numbers 18:19), and so too with David (II Chronicles 13:5).

והיינו שנותן טעם להיות טעמו וראו כי טוב[237] ה' ונותן כח בנפש האלקית כנ"ל

That is, it gives taste, so that there be "Taste and see that Havayah is good," and it gives strength to the G-dly soul, as mentioned above;

> Salt gives taste, as in "Taste and see that Havayah is good" (Psalms 34:9), and strengthens the G-dly soul.

וגם מהפך הטוב דנפש הבהמית להתעלות בקדושה שזהו ענין על כל קרבנך תקריב מלח כנ"ל. וכמ"ש לקמן שמלח לשון תערובות והפך והיינו שמהפך נה"ב [נפש הבהמית] ממרירו למיתקו:

and it also transforms the good of the animal soul, to be elevated in holiness, which is the matter of "On all your offerings you shall offer salt," as mentioned above. And as is written below, that melach (salt) is a term of mixing and reversal; that is, it transforms the animal soul from bitterness to sweetness.

> It also transforms the good in the animal soul and raises it to holiness; that is "on all your offerings you shall offer salt." As explained below, melach means mixing and reversal: it turns the animal soul from bitter to sweet.

47 ז וז"ש [וזהו שכתוב] גבי אלישע שריפא את מי יריחו ע"י מלח (במ"ב סי' ב' כ"א) וכמ"ש בזח"א [בזהר חלק א] דרמ"א ע"ב[238] דאיהו ממרק ומבשם מרירו לאטעמא.[239, 240]

7. And this is what is written concerning Elisha, who healed the waters of Jericho by means of salt (in II Kings, chapter 2, [verse] 21), and as is written in the Zohar, Part I, folio 241b, that it "cleanses and sweetens the bitterness, to give taste."

> Section 7 brings Elisha, who healed the bad waters of Jericho with salt (II Kings 2:21). The Zohar (1:241b) says salt "cleanses and sweetens the bitterness, to give taste."

ועו"ל [ועוד יש לומר] בזה כי מים הרעים שרשם נמשך ע"י ההבדלה שהבדיל בין מים עליונים ובין מים תחתונים.

One may further say about this that the bad waters have their root drawn from the separation by which He separated between the upper waters and the lower waters.

> A further explanation: the "bad waters" have their root in the separation G-d made on the second day of creation between the upper and lower waters.

ומזה נמשך הפסולת דמים שהם מים הרעים ע"ד מים המאררים[241] כו' עיין זח"ב [זהר חלק ב'] שמות ד"ו ע"א ובפ' נשא דקכ"ה ע"א ובפרדס בעה"כ [בערכי הכינויים] ערך מים בסופו ובמא"א [ובמאורי אור] אות מ' ססע"י [סוף סעיף] ט"ז,[242]

From this is drawn the dross of the waters, which are the bad waters, along the lines of "the bitter waters that bring the curse," etc. (See the Zohar, Part II, Shemos, folio 6a, and in Parshas Naso, folio 125a; and in the Pardes, in Erchei HaKinuyim, the entry "water," at its end; and in Me'orei Or, the letter mem, at the end of section 16.)

> From that separation came the dross of the waters, "bad waters," like the "bitter waters that bring the curse" of the sotah (Numbers 5). The text gives references in the Zohar, the Pardes and Me'orei Or.

והנה רש"י [רבי שלמה יצחקי] פי' כאן ע"פ ולא תשבית מלח שהובטחו מים תחתונים ליקרב ע"ג [על גבי] המזבח במלח ובניסוך המים.[243]

Now, Rashi explains here, on the verse "And you shall not omit the salt," that the lower waters were promised to be offered upon the altar, in the salt and in the water libation.

> Rashi explains our verse: the lower waters were promised that they would be offered on the altar, in the salt and in the water libation of Sukkos.

> **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, IN HIS NOTE, BRINGING THE REBBE RASHAB'S HEMSHECH 5672**
>
> Why salt, of all things, heals the bitter waters of Jericho, when the bitter waters of Marah were sweetened by a tree; the maamar calls salt "the root of the rectification of the lower waters" but does not set the two healings side by side.
>
> Perhaps (biur b'derech efshar) a note of the Rebbe helps here. In his talk of Shabbos Vayikra 5749, on this maamar's words that salt sweetens judgments by drawing from their root, he brings the Rebbe Rashab's Hemshech 5672: severities sweetened by kindness, like the waters of Marah sweetened by a tree, are sweetened by a revelation from above, while severities sweetened at their root, „כמו מי יריחו שנמתקו ע"י המלח" ("like the waters of Jericho, sweetened by salt"), are sweetened from within themselves. This maamar says the same of salt: it sweetens by drawing „משרש ועיקר הגבורות דקדושה" ("from the root and essence of the holy Gevuros").
>
> the Rebbe, in his note, bringing the Rebbe Rashab's Hemshech 5672: Sefer HaSichos 5749, vol. א, p. 338 (הערה 123)

48 והיינו שע"י המלח של הקרבן מתעלים המים תחתונים עד שנעשו בבחי' מים חיים.

That is: through the salt of the offering the lower waters are elevated until they become living waters.

> Through the salt of the offering the lower waters are raised until they become "living waters."

וז"ס [וזה סוד] רפואת מים הרעים דיריחו ע"י המלח שהוא שרש התיקון לבחי' מים תחתונים כו' עד שנעשו ע"י בבחי' באר מים חיים כו'.

And this is the secret of the healing of the bad waters of Jericho through salt, which is the root of the rectification of the lower waters, etc., until through this they become "a well of living waters," etc.

> That is the inner meaning of Elisha healing Jericho's bad waters with salt: salt is the root of the repair of the lower waters, until they become "a well of living waters."

SECTION 8 · ¶49–57

Sweetening judgment and the bread of poverty

49 וכמ"כ [וכמו כן] יובן ענין זה בנפש שבכדי לרפאות המים המרים דנה"ב [דנפש הבהמית] שנמשכת אחר תענוגי עוה"ז הנקרא בשם מרירו. כמ"ש כי נופת תטופנה[244] כו' ואחריתה[245] מרה כלענה.[246] ועי' זח"ב [זהר חלק ב'] ויקהל דר"ג ע"ב

Likewise this matter will be understood in the soul: in order to heal the bitter waters of the animal soul, which is drawn after the pleasures of this world, which are called by the name "bitterness" (meriru), as it is written, "For [her lips] drip honey," etc., "but her end is bitter as wormwood" (and see the Zohar, Part II, Vayakhel, folio 203b),

> The same holds within a person. The animal soul is drawn after the pleasures of this world, which are called "bitterness" (meriru) because their end is bitter, as Proverbs says of forbidden pleasure that its lips "drip honey" but its end is "bitter as wormwood." These are its "bad waters," which need healing.

הנה זהו ע"י התורה שנקרא בשם מלח וכמ"ש רפאות תהי לשרך[247,248]

this is through the Torah, which is called by the name "salt," and as it is written, "It shall be healing to your navel,"

> The healing is the Torah, called salt, of which Proverbs says, "It shall be healing to your navel."

דהיינו אפילו מפלגך ולתתא[249] שהוא למטה מרקיע המבדיל בין מים למים[250] כו', ולכן נקרא המלח ברית אלקיך.

that is, even "from your middle downward," which is below the firmament that separates between water and water, etc. Therefore the salt is called "the covenant of your G-d."

> "Your navel" is read as reaching even "from your middle downward," the lowest level, below the firmament that separated the upper waters from the lower. That is why the salt is called "the covenant of your G-d." The Kehot note sends the reader to the first discourse on "There are sixty queens" (Likkutei Torah, Shir HaShirim), which cites the heretic in the Talmud who gave "from your middle upward" and "from your middle downward" to two powers, and explains that when Israel draw the Infinite Light down below, upper and lower are united.

כי שורש הדינים והמרירות נמשכים משם אלקים שיש בו ק"ך צירופים המשתלשלים למטה עד סוף העשיה ומהם יונקים ק"ך צירופים דנוגה שבין שניהם נעשים מ"ר ב"פ [בי פעמים] ק"ך וכחשבון עמלק.[251]

For the root of the judgments and the bitterness is drawn from the Name Elokim, which has 120 combinations that descend below to the end of Asiyah; and from them the 120 combinations of nogah draw their nourishment, so that between the two of them they make 240 (mar, "bitter"), twice 120, which is the numerical value of Amalek.

> Judgments and bitterness come from the Name Elokim, whose letters can be arranged in 120 ways; these descend to the bottom of the world of action, and the 120 combinations of nogah, the mixed husk, feed on them. Together they make 240, written מ"ר, which spells mar, "bitter," and is the numerical value of Amalek (עמלק).

50 והמלח ממתיק הדינים הנ"ל ע"י שממשיך משרש ועיקר הגבורות דקדושה כו' ומקיים ומכרית כו' כנ"ל.

And salt sweetens the judgments mentioned above, by drawing from the root and essence of the Gevuros of holiness, etc.; and it sustains and destroys, etc., as mentioned above.

> Salt sweetens these judgments because it draws on the root of the holy Gevuros; so it both sustains and destroys, as explained above.

ובכהאריז"ל [ובכתבי האריז"ל] אמר מלח כחשבון ג' שמות הוי' ולכן נאמר גבי אהרן ברית מלח עולם[252] כי הכהנים מברכים את העם שלש ברכות שהן ג' שמות הוי' דיברכך יאר וישא,[253] ששרשן גבוה מאד נעלה למעלה מההשתלשלות

And in the writings of the Arizal, of blessed memory, he said that melach (salt) is the numerical value of three Names Havayah. Therefore it is said regarding Aharon, "an everlasting covenant of salt," for the kohanim bless the people with three blessings, which are the three Names Havayah of "May He bless you," "May He shine" and "May He lift up," whose root is very high, exalted above the chain of descending worlds (hishtalshelus),

> The Arizal's writings note that melach (מלח, 78) equals three times the Name Havayah (26). So Aharon's covenant is "a covenant of salt": the kohanim bless the people with three blessings, each with the Name Havayah, from a root far above the chain of worlds.

ובזה הוא קיום העולם וזהו שנק' מלח שהוא קיום הדבר כו' ועם היות המלח הוא גבורה אך גם ברכת כהנים נקרא ששים גבורים[254] ברבות נשא פי"א [פרק י"א].

and through this is the sustaining of the world. And this is why it is called salt, which is what sustains a thing, etc. And although salt is Gevurah, the Priestly Blessing too is called "sixty mighty men (gibborim)," in the Rabbos, Naso, chapter 11.

> Through these blessings the world is sustained, and salt is what preserves. And though salt is severity (Gevurah), the Midrash (Bamidbar Rabbah, Naso) also calls the Priestly Blessing "sixty mighty men," severity in the service of blessing.

51 וזהו פי' ברית אלקיך שהוא ענין ההמשכה משם הוי' בשם אלקים כו' שיהי' [שיהיה] בבחי' אלקיך ממש בבחי' גילוי בפנימיות. וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] מה ברית האמור במלח, מלח ממתקת.[255] דהיינו המתקת הדינין של שם אלקים.

And this is the meaning of "the covenant of your G-d (Elokecha)": it is the matter of the drawing down from the Name Havayah into the Name Elokim, etc., so that it be in the state of "your G-d" in actuality, in a state of revelation in the inner dimension (pnimiyus). And as our Sages, of blessed memory, said: "Just as with the covenant mentioned regarding salt, salt sweetens"; that is, the sweetening of the judgments of the Name Elokim.

> "The covenant of your G-d" means drawing the transcendent Name Havayah into the Name Elokim, so that G-d becomes "your G-d," revealed within. The Talmud's comparison, "as the covenant of salt: salt sweetens" (Berachos 5a), means sweetening the judgments of the Name Elokim.

52 ובת"ז [ובתיקוני זהר] תקון כ"א דף נ"ד ע"א[256] מלח אותיות חלם ואותיות מחל כי חולם הוא הנקודה שבראשי אתוין שמורה על עליות המל' להיות עטרת תפארת כמ"ש בתו"א [בתורה אור] פ' נח סד"ה להבין הענין שתפלת הבעל עסק כו' שנקודה א' העליונה כולל בחינה התחתונה כו' ע"ש,

And in the Tikkunei Zohar, Tikkun 21, folio 54a: melach (salt) has the letters of cholem and the letters of mochel (forgives). For the cholem is the point above the letters, which indicates the ascent of Malchus to be the crown of Tiferes, as is written in Torah Ohr, Parshas Noach, at the end of the discourse beginning "To understand the matter that the prayer of a man of business," etc.: that one upper point includes the lower level, etc.; see there.

> The Tikkunei Zohar finds in מלח (salt) the letters of חלם (cholem, the vowel-point written above the letters) and מחל (forgives). The cholem above the letters signifies Malchus rising to become the crown of Tiferes, as Torah Ohr, Noach, explains at the end of the discourse on the prayer of a man of business: a single upper point includes the lower level.

ומשם נמשך המחילה ביוהכ"פ [ביום הכפורים] וכן הקרבנות באין לכפר ועלייה זו ע"י ברית מלח כו'.

And from there comes the forgiveness (mechilah) on Yom Kippur, and likewise the offerings come to atone; and this ascent is through the covenant of salt, etc.

> From that ascent comes forgiveness (mechilah) on Yom Kippur and the atonement of the offerings, and it is brought about by the covenant of salt.

גם פי' חלם לשון חיזוק כמו יחלמו בניהם[257] (איוב סי' ל"ט ד') שפרש"י [שפירש רש"י / שפירוש רש"י] יחזקו. וכן ותחלימני והחייני (בישעיה ל"ח י"ו) פרש"י [פירש רש"י / פירוש רש"י] תבריאני ותחזקני.

Also, chalam means strengthening, as in "Their young grow strong (yachlemu)" (Job, chapter 39, [verse] 4), which Rashi explains as "grow strong"; and likewise "And You will make me healthy (vesachalimeni) and keep me alive" (in Isaiah 38:16), [which] Rashi explains, "You will heal me and strengthen me."

> Chalam also means strength: "their young grow strong (yachlemu)" (Job 39:4) and "You will make me healthy (vesachalimeni)" (Isaiah 38:16), as Rashi explains both.

ועד"ז פי' רבינו בחיי בפ' תצוה בענין אבן אחלמה וסגולת האבן הזאת שמחזקת את הלב כו'.

In the same way Rabbeinu Bachya explains, in Parshas Tetzaveh, concerning the achlamah stone, that the special property of this stone is that it strengthens the heart, etc.

> Rabbeinu Bachya likewise explains the achlamah stone of the High Priest's breastplate as a stone that strengthens the heart.

וענין חיזוק זה זהו ע"ד מ"ש ויתן עוז למלכו.[258] וכמ"ש ע"פ ועתה יגדל נא[259] כח אדני[260] כו'

And this strengthening is along the lines of what is written, "And He will give strength to His king," and as is written on the verse "And now, let the power of Ado-nai be great," etc.

> This strength is like "He will give strength to His king" (I Samuel 2:10), strength given to Malchus, and like "Let the power of Ado-nai be great" (Numbers 14:17), as explained in the discourse on that verse.

וזהו נמשך ג"כ מבחי' מלח שהוא הכח המעמיד ומקיים הדבר שזהו פי' ברית מלח עולם[261] הנאמר גבי אהרן ס"פ קרח וגבי דוד (בדברי הימים ב' סי' י"ג ה').

And this too is drawn from the level of salt, which is the power that maintains and sustains a thing. This is the meaning of "an everlasting covenant of salt," said regarding Aharon at the end of Parshas Korach, and regarding David (in II Chronicles, chapter 13, [verse] 5).

> This too comes from salt, the power that maintains and preserves. That is the "everlasting covenant of salt" made with Aharon (Numbers 18:19) and with David (II Chronicles 13:5).

ועמ"ש סד"ה שובה ישראל עד.[262] להיות יחו"ת [יחודא תתאה] כמו יחו"ע [יחודא עילאה] בבחי' תרין, ריעין בחי' אהל בל יצען.[263] וכמ"ש וארשתיך לי לעולם:[264, 265]

And see what is written at the end of the discourse beginning "Return, O Israel, unto": that the lower unity (yichuda tata'ah) be like the higher unity (yichuda ila'ah), in the manner of "two companions," the level of "a tent that shall not be moved"; and as it is written, "And I will betroth you to Me forever."

> The discourse "Return, O Israel, unto" explains the goal: that the lower unity, G-d within the world, become like the higher unity, as two inseparable companions, "a tent that shall not be moved," as in "I will betroth you to Me forever."

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

THE REBBE EXPLAINS

In a talk of Shabbos Parshas Vayikra, Parshas Zachor, 11 Adar II 5749, explaining the verse of the salt in that week's reading, the Rebbe follows this maamar step by step.

Following the maamar, he describes salt's two powers: it preserves, as in „ברית מלח עולם" ("an everlasting covenant of salt"), and it destroys what is unwanted, sweetening the judgments of the Name Elokim at their root. He then takes up this paragraph, „מלח אותיות חלם" ("melach has the letters of chalam," strength), and adds that this is not only health but healing: even from illness one becomes fully healthy and strong. In divine service, he says, salt makes the bond eternal and reveals the hidden point of faith and mesirus nefesh, and its novelty is that it reaches the animal soul too: „מבטל הרע דנה"ב ומהפכו לקדושה" ("it nullifies the evil of the animal soul and turns it to holiness").

The Alter Rebbe: גם פי' חלם לשון חיזוק כמו יחלמו בניהם

The Rebbe: לא רק בריאות וחיזוק סתם, אלא שגם במצב ירוד של חולי נעשה בריאות וחיזוק בשלימות, ענין הרפואה

> Sefer HaSichos 5749, vol. א, p. 337-338 · י"א אדר שני ה'תשמ"ט, פ' זכור, ש"פ ויקרא

53 ח והנה לפי"ז צ"ל דגבי מצה כ' [כתב] הפוסקים שלא ליתן מלח בפת בפסח כמ"ש בטוש"ע [בטור ושולחן ערוך] סי' תנ"ה.

8. Now, according to this we must understand [why], regarding matzah, the halachic authorities wrote not to put salt in the bread on Pesach, as is written in the Tur and Shulchan Aruch, section 455.

> Section 8 raises a question from Jewish law: the codes (Tur and Shulchan Aruch, section 455) say not to put salt in the matzah dough on Pesach.

ולכאורה אינו מובן לפמשנ"ת [לפי מה שנתבאר] למעלה שורש ענין המלח מדוע יהיה שבמצה לא יהיה מלח וכמ"ש בגמרא פ"ח [פרק ח'] דשבת דע"ט ע"א מצה כמשמעו דלא מליח[266] כו',

Seemingly this is not understood, according to what was explained above about the root of the matter of salt: why should there be no salt in matzah? And as is written in the Gemara, chapter 8 of Shabbos, folio 79a: "matzah, as its meaning implies: that is not salted," etc.

> Given everything said about salt, why should matzah have none? The Talmud itself (Shabbos 79a) says "matzah, as its name implies, is unsalted."

ובטו"ב סי' תנ"ה כתב לפי כי המלח הוא שורש הדין כו', ואין זה מספיק דאדרבה הוא מיתוק הדינים כנ"ל.

And in the טו"ב, section 455, he wrote [that it is] because salt is the root of judgment, etc. But this does not suffice, for on the contrary, it is the sweetening of the judgments, as mentioned above.

> One commentary on that section explains that salt is the root of judgment. That does not suffice, since salt sweetens judgment, as shown above.

אך הענין מבואר בתי"ז [בתיקוני זהר] תקון ס"ט דק"ח ע"א[267] לחם עני[268] בלא מלחא כו' בגין דאיהו מצה פרוסה כו' עד דתהא שלימה לא צריך לקרבא עלה מלח דאיהו חלם ומאי ניהו חלם אמצעי דכולהו עכ"ל [עד כאן לשונו],

But the matter is explained in the Tikkunei Zohar, Tikkun 69, folio 108a: "The bread of poverty, without salt," etc., "because it is a broken matzah," etc., "until it is whole, one should not offer upon it salt, which is cholem; and what is cholem? The middle one of them all." End of quote.

> The answer is in the Tikkunei Zohar: the "bread of poverty" is without salt because it is a broken matzah, and until it is made whole, salt, which is the cholem, "the middle one of them all," is not to be offered on it.

ופי' בכס"מ שכשהיא פרוסה היא אות דל"ת לשון דלות היינו לחם עוני.

And the Kisei Melech explains that when it is broken it is the letter dalet, a term of poverty (dalus), that is, "bread of poverty."

> The Kisei Melech, Rabbi Shalom Buzaglo's commentary on the Tikkunei Zohar, explains that broken matzah is the letter dalet, from dalus, "poverty," hence "bread of poverty."

54 וצריך להשלימה באות ו' בתוכה שתהיה ה"א כו' ואז דוקא תקריב עליה מלח שהם ג' שמות הוי' שבחג"ת [שבחסד גבורה תפארת] עכ"ד [עד כאן דבריו].

And it must be completed with the letter vav within it, so that it becomes a hei, etc., and only then shall you offer salt upon it, which is the three Names Havayah that are in Chesed, Gevurah and Tiferes. End of his words.

> To make it whole, a vav is placed inside the dalet, turning it into a hei. Only then is salt offered on it, the three Names Havayah in Chesed, Gevurah and Tiferes.

והענין כי פי' לחם עני זהו ע"ד סיהרא לית לה מגרמה כלום[269] ואזי היא בחי' עניה.

The explanation is that "bread of poverty" is along the lines of "the moon has nothing of its own"; and then it is in the state of poverty.

> "Bread of poverty" is Malchus in its state of "the moon, which has nothing of its own," only what it receives; in that state it is "poor."

55 וכמ"ש בזח"א [בזהר חלק א] בראשית דל"ג[270] א'. ויחי דרמ"ט ע"ב. ואין עני אלא בדעת.[271] וע"י קבלתה משמשא[272] נפקא ממסכנותא היינו ע"י שנמשך בה הדעת מבחי' שמש הוי'.

(As is written in the Zohar, Part I, Bereishis, folio 33a, [and] Vayechi, folio 249b.) And "there is no poor person except in knowledge." And through its receiving from the sun, it goes out of its poverty: that is, through Daas being drawn into it from the level of "a sun, Havayah."

> The Zohar says this of the moon, and the Talmud says "the only poor person is one poor in knowledge" (Nedarim 41a). The moon leaves its poverty by receiving from the sun, that is, when Daas is drawn into Malchus from "a sun, Havayah" (Psalms 84:12).

וכמ"ש ברע"מ [ברעיא מהימנא] ר"פ כי תשא העשיר דא עמודא דאמצעיתא. היינו קו האמצעי דעת תפארת ועמ"ש בד"ה וידעת היום[273] והשבות כו'. ומתחלה כשהיא רק בבחי' אמונה לבד נק' לחם עני.[274]

And as is written in the Raaya Mehemna, at the beginning of Parshas Ki Sisa: "'The rich man': this is the middle pillar," that is, the middle line, Daas [and] Tiferes. And see what is written in the discourse beginning "And you shall know this day and take [it] to [your heart]," etc. And at first, when it is only in the state of faith alone, it is called "bread of poverty."

> The Ra'aya Mehemna, a part of the Zohar, calls "the rich man" the middle pillar, the middle line of Daas and Tiferes. Before Malchus receives this, while it has faith alone, it is called "bread of poverty." In Likkutei Torah, Va'eschanan, on "And you shall know this day," the Alter Rebbe distinguishes faith, which reaches what is beyond grasp, from Daas, a deep and felt awareness, and speaks of nourishing faith until it is fixed in the heart as Daas.

והנה תחלת העבודה צ"ל בבחי' אמונה לבד דווקא. וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] בא חבקוק[275] והעמידן על אחת שנאמר וצדיק באמונתו יחיה.[276]

Now, the beginning of divine service must be specifically in the manner of faith alone. And as our Sages, of blessed memory, said: "Chavakuk came and based them on one, as it is said, 'And the righteous man shall live by his faith.'"

> Divine service must begin with faith alone. The Talmud says that Chavakuk based all the mitzvos on one, "the righteous man shall live by his faith" (Makkos 24a; Habakkuk 2:4).

וכתיב פתחו שערים ויבוא גוי צדיק שומר אמונים[277] (בישעיה סי' כ"ו ב'). וכדפירש"י [וכדפירש רש"י] שם. וכתיב והיה אמונת עתיך חוסן ישועות[278] (שם ל"ג ו').

And it is written, "Open the gates, that a righteous nation that keeps faith may enter" (in Isaiah, chapter 26, [verse] 2), as Rashi explained there. And it is written, "And the faith of your times shall be a strength of salvations" (there, 33:6).

> Isaiah also speaks of "a righteous nation that keeps faith" (26:2), as Rashi explains there, and says, "the faith of your times shall be a strength of salvations" (33:6).

וממנה יבוא אח"כ לבחי' הדעת שהוא השגת פנימית התורה וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] כל המקיים את התורה[279] מעוני סופו לקיימה מעושר. בפ"ד דאבות.[280]

And from it he will afterwards come to the level of Daas, which is the comprehension of the inner dimension of the Torah. And as our Sages, of blessed memory, said, "Whoever fulfills the Torah in poverty will in the end fulfill it in wealth" (in chapter 4 of Avos).

> From faith one comes later to Daas, the comprehension of the inner Torah. So the Mishnah says, "Whoever fulfills the Torah in poverty will in the end fulfill it in wealth" (Avos 4:9).

ופי' במדר' [במדרש] שמואל. דר"ל [דרוצה לומר] מעוני הדעת. סופו לקיימה מעושר הדעת שהוא ישפיע עליו מחכמתו כו'

And it is explained in the Midrash Shmuel that it means "in poverty" of knowledge, [and] "will in the end fulfill it in wealth" of knowledge: that He will bestow upon him of His wisdom, etc.

> The Midrash Shmuel, a commentary on Avos, explains that poverty and wealth there mean of knowledge: one who serves with little understanding will in the end be granted G-d's wisdom.

וזהו אם אין יראה אין חכמה אם אין חכמה[281] אין יראה,[282] וא"כ איך יתחיל. אלא כי יש ב' בחי' יראה הא' יראה תתאה והיא תרעא לאעלאה, ולכן אם אין יראה אין חכמה.

And this is "If there is no awe there is no wisdom; if there is no wisdom there is no awe." If so, how is one to begin? Rather, there are two levels of awe. The first is the lower awe, and it is "the gate for entering"; therefore, "if there is no awe there is no wisdom."

> But the Mishnah also says, "If there is no awe there is no wisdom; if there is no wisdom there is no awe"; where can one begin? The answer is that there are two kinds of awe. The lower awe is "the gate for entering," the starting point; that is why without awe there is no wisdom.

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

BACKGROUND FROM THE REBBE

In the maamar „ושבתי בשלום" ("And I shall return in peace"), said on Motzaei Shabbos Vayetzei, 9 Kislev 5738, the Rebbe explains the Mishnah „כל המקיים את התורה מעוני סופה לקיימה מעושר" ("Whoever fulfils the Torah in poverty will in the end fulfil it in wealth").

After a person has roused the power of mesirus nefesh while „במצב דעניות" ("in a state of poverty"), the Rebbe says, this brings his inner powers into the open as well, and he likens it to the promise of this Mishnah. The wealth is „בענינים הגשמיים (והרחבה) וגם עשירות, עשירות בדעת" ("wealth in knowledge, and also wealth and ease in material things"); and even then the service is with self-sacrifice above intellect, so that one keeps the Torah in wealth at the same height as in poverty. His note cites the Midrash Shmuel as brought in this paragraph, that poverty and wealth are in knowledge, and adds from here „שהעניות הו"ע האמונה" ("that the poverty is faith").

The Alter Rebbe: וכמארז"ל כל המקיים את התורה מעוני סופו לקיימה מעושר

The Rebbe: ובמדרש שמואל שם (הובא בלקו"ת ויקרא ו, ריש ע"ד) דר"ל עוני ועושר בדעת. ובלקו"ת שם, שהעניות הו"ע האמונה

Sefer HaMaamarim Melukat (Toras Menachem ed.), vol. ב (שבט-כסלו), p. כז (note 107) · מוצאי ש"פ ויצא, ט' כסלו, ה'תשל"ח

56 ואח"כ ע"י החכמה יזכה ליראה עילאה כו' ששם אין שייך חמוץ כו'. וזהו שאמרו יאה עניותא לישראל.[283] ור"ל [ורוצה לומר] שיהיה בעיניו נגד הקב"ה בבחי' עני מן הדעת ולהיות בבחי' אמונה.

And afterwards, through wisdom, he will merit the higher awe, etc., where leavening (chimutz) does not apply, etc. And this is what they said, "Poverty befits Israel": meaning that in his own eyes, before the Holy One, blessed be He, he should be in the state of one poor in knowledge, and be in the state of faith.

> Through wisdom a person then reaches the higher awe, where there is no room for "leavening," the swelling of ego. That is why the Sages say "poverty befits Israel": before G-d a person should regard himself as poor in understanding and stand in simple faith.

וכמ"ש בסש"ב [בספר של בינונים] ח"א [חלק א'] פרק י"ח דכתיב פתי יאמין לכל דבר[284, 285] ואצל הקב"ה הכל כפתיים,[286] וכמ"ש בהמות הייתי עמך[287] וכתיב אדם ובהמה תושיע[288, 289] הוי' וארז"ל [ואמרו רבותינו זכרונם לברכה] פ"ק [פרק קמא] דחולין דף ה' ע"ב אלו בני אדם שהם ערומים בדעת כאדם הראשון ומשימים עצמם כבהמה דכאי רוח ע"ש בפרש"י [בפירש רש"י / בפירוש רש"י][290] כו'

As is written in Sefer shel Beinonim, Part I, chapter 18, that it is written, "The simple one believes every word," and before the Holy One, blessed be He, all are like simpletons; and as it is written, "I was [as] a beast with You"; and it is written, "Man and beast You save, Havayah," and our Sages, of blessed memory, said in the first chapter of Chullin, folio 5b: "These are people who are clever in knowledge like Adam, the first man, and make themselves like a beast": lowly of spirit; see there in Rashi's commentary, etc.

> Tanya, chapter 18, quotes "the simple one believes every word" (Proverbs 14:15) and says that before G-d all are like simpletons. So too "I was as a beast with You" (Psalms 73:22). The Talmud reads "Man and beast You save, Havayah" (Psalms 36:7) as people who are clever in knowledge like Adam yet make themselves like a beast, humble in spirit, as Rashi explains.

וכ"כ [וכן כתב] ברבות פ' בשלח פכ"א ע"פ יונתי אמר הקב"ה אצלי הם כיונה פותה כל מה שאני גוזר עליהם עושים כו'.

And so it is written in the Rabbos, Parshas Beshalach, chapter 21, on the verse "My dove": "The Holy One, blessed be He, said: Before Me they are like a simple dove; whatever I decree upon them they do," etc.

> The Midrash says the same: G-d calls Israel "My dove," for before Him they are like a simple dove that does whatever He decrees.

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

In the maamar „השמים כסאי" ("The heavens are My throne"), said on Shabbos Kedoshim, Rosh Chodesh Iyar 5736, on the haftarah's „ואל זה אביט אל עני ונכה רוח" ("but to this one will I look, to the poor and humble of spirit"), the Rebbe explains two kinds of poverty.

Citing this maamar, he writes that at the start of service a person needs faith because he is truly poor in knowledge, as the maamar calls faith alone „לחם עוני" ("bread of poverty"). After the work of Torah and mitzvos his poverty is of another kind, like the Sages' reading of „פתי יאמין לכל דבר" ("the simple one believes every word") as Moshe, for „הכל כפתיים אצלו ית'" ("all are like simpletons before Him"). In his words, the first poverty is the bittul (ביטול) of accepting the yoke, below reason, and the second is bittul of one's very being, above reason. For something like these two kinds (עד"ז) his note points to this column, where the Alter Rebbe explains „יאה עניותא לישראל" ("poverty befits Israel"): that a person be in his own eyes, before G-d, poor in knowledge.

The Alter Rebbe: יאה עניותא לישראל. ור"ל שיהיה בעיניו נגד הקב"ה בבחי' עני מן הדעת

The Rebbe: דהעניות שבתחילת העבודה היא ביטול דקבלת עול שלמטה מטעם ודעת, והעניות שלאח"ז היא ביטול במציאות שלמעלה מטעם ודעת

Sefer HaMaamarim Melukat (Toras Menachem ed.), vol. ג (סיון-אדר), p. רמ-רלט ג) ד-סעיפים ,הערות 18, 20, 26) · ש"פ קדושים, בי' דר"ח אייר ה'תשל"ו

57 וע"כ בענין חיוב אכילת מצה שהוא תחלת העבודה צ"ל לחם עוני דוקא שהוא בחי' אמונה ואתכפיא בלי שום טעם ודעת.

Therefore, in the matter of the obligation to eat matzah, which is the beginning of divine service, it must be specifically "bread of poverty," which is the level of faith and subjugation (iskafya), without any reason or knowledge.

So the matzah eaten at the start of Pesach, the beginning of divine service, must be "bread of poverty": faith and self-subjugation, without reasons or understanding.

וע"כ אין ליתן בה מלח. שהמלח הוא נותן טעם להיות בחי' טעם ודעת שהוא גילוי פנימית התורה כו'.

Therefore one should not put salt in it; for salt gives taste, so that there be the level of taste and knowledge, which is the revelation of the inner dimension (pnimiyus) of the Torah, etc.

That is why matzah has no salt: salt gives taste, the taste and understanding that come with revealing the inner Torah, which belongs to a later stage.

וראשית העבודה צ"ל בבחי' לחם עוני דוקא. ולכן ישראל מונין ללבנה,[291] אלא שאח"כ צריך להיות בה המשכת הדעת מבחינת שמשא

And the beginning of divine service must be specifically in the manner of "bread of poverty." Therefore Israel count by the moon. But afterwards there must be drawn into it Daas, from the level of the sun,

Service begins with "bread of poverty," and so Israel count their calendar by the moon, which has no light of its own. Afterwards Daas must be drawn into it from the "sun."

וזהו ענין מצה עשירה, ועמ"ש בפי' רבת תעשרנה פלג אלקים[292] בד"ה והיה מספר בנ"י [בני ישראל] כחול הים[293,294] כו' ואזי מבחי' דל"ת נעשית ה' ועמ"ש בזה סד"ה המגביהי לשבת[295] כו':[296]

and this is the matter of "rich matzah." And see what is written in the explanation of "You greatly enrich it; the stream of G-d" in the discourse beginning "And the number of the children of Israel shall be as the sand of the sea," etc.; and then from the level of dalet it becomes a hei. And see what is written about this at the end of the discourse beginning "Who is raised up to sit," etc.

That is "rich matzah," matzah made with more than flour and water. The text refers to the discourse on "And the number of the children of Israel" for "You greatly enrich it," and to the discourse on "Who is raised up to sit" (Torah Ohr, Miketz), where the dalet is read as dalis, "having nothing of its own," which becomes a hei through the yud placed within it: so the dalet of poverty becomes a hei.

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

A QUESTION THE REBBE RAISES

In his Haggadah with Likkutei Taamim uMinhagim, at the eating of the matzah, the Rebbe records the custom not to dip the matzah in salt.

He writes that one does not dip it in salt „מפני חיבוב מצוה שלא יהא תערובות טעם אחר כלל" ("out of love for the mitzvah, so that no other taste be mixed in at all"), and that this is the custom of the Rebbeim's house. He notes a difficulty, that the Shelah writes in the Arizal's name that one should dip it in salt, and refers to section 8 of this maamar, which explains why matzah, the "bread of poverty" at the beginning of service, has no salt.

The Alter Rebbe: וע"כ אין ליתן בה מלח. שהמלח הוא נותן טעם להיות בחי' טעם ודעת

The Rebbe: וצ"ע שהרי כתב השל"ה שע"פ כתהאריז"ל יטבול במלח. ולהעיר מלקו"ת ביאור לד"ה ולא תשבית ס"ח

Haggadah shel Pesach with Likkutei Taamim uMinhagim (with additions), vol. א, p. לה

BACKGROUND FROM THE REBBE

At the farbrengen of Acharon shel Pesach 5721 (unedited), explaining how the three matzos differ from the four cups, the Rebbe says why matzah has no taste.

He says that matzah is „מוחין דאבא" ("the mentalities of Abba"), Chochmah, which is above understanding and comprehension, and so matzah „אין בה טעם" ("has no taste"): „ולכן אין נותנים מלח" ("therefore no salt is put on the three matzos of the plate, since salt gives taste"), as this maamar explains. So too the child who cannot call "father" until he tastes grain: his calling is not understanding but the essence drawn to the essence.

The Alter Rebbe: שהמלח הוא נותן טעם להיות בחי' טעם ודעת שהוא גילוי פנימית התורה כו'

The Rebbe: ולכן אין נותנים מלח בגי' המצות שבקערה, כיון שהמלח נותן טעם

Toras Menachem – Hisvaaduyos, vol. תשכ"א ח"ב (כרך ל), p. 252-253 · אחרון של פסח תשכ"א (בלתי מוגה)

SECTION 9 · ¶58–66

The covenant that blends the worlds

58 ט וביאור הענין יש להקדים מ"ש באו"ת [באור תורה] פ' קרח[297] בשם ההי"מ [הרב המגיד] נ"ע [נשמתו עדן] וז"ל [וזה לשונו] והנה נאמר באהרן ברית מלח עולם[298] הוא. הוא כתיב והקרי היא.

9. To explain the matter, we must first preface what is written in Or Torah, Parshas Korach, in the name of the Maggid, whose soul is in Eden; and these are his words: "Now, it is said of Aharon, 'It (hu) is an everlasting covenant of salt': it is written hu, and the reading is hi.

> Section 9 brings a teaching of the Maggid of Mezritch from Or Torah: in "It is an everlasting covenant of salt" (Numbers 18:19) the word "it" is written hu, the masculine form, but read hi, the feminine.

והנה ידוע שאהרן שושבינא דמטרוניתא[299] והוא המקשר עולמות ע"י עבודת הקרבנות והקטורת שהוא לשון קשר. כי תרגום ותקשור על ידו[300] בפ' וישב וקטרת על ידיה.

Now it is known that Aharon is the groomsman of the Queen (Matronisa), and he is the one who binds the worlds through the service of the offerings and the incense (ketores), which is a term of binding; for the Targum of "and she tied on his hand," in Parshas Vayeshev, is "uketeras al yedeih."

> Aharon is "the groomsman of the Queen" (the Shechinah), who joins the worlds through the offerings and the incense. Ketores, incense, means binding: the Targum renders "she tied (vatikshor) on his hand" (Genesis 38:28) as "uketeras."

59 וזהו פי' ברית מלח לשון עירוב כמו המלחים. היינו כדפרש"י [כדפירש רש"י / כדפירוש רש"י] בחומש פ' כי תשא ע"פ ממולח טהור קדש[301] מעורב שיערב יפה יפה ואומר אני שדומה לו ויראו המלחים[302] כו' שמהפכין כו' ע"ש.

And this is the meaning of "covenant of salt (melach)": a term of mixing, as in hamalachim (the sailors). That is, as Rashi explained in the Chumash, Parshas Ki Sisa, on the verse "salted (memulach), pure, holy": 'mixed, that he should mix it very well; and I say that similar to it is "And the sailors (hamalachim) were afraid," etc., for they turn [the water],' etc.; see there.

> "Covenant of salt" means mixing, from the same root as malachim, "sailors." Rashi on the incense, "salted (memulach), pure, holy" (Exodus 30:35), explains memulach as "mixed well," comparing "And the sailors (hamalachim) were afraid" (Jonah 1:5), sailors being so called because they stir the water with their oars.

60 ופי' ברית מלח שכרת לו ברית שע"י עבודת הקרבנות יקשר ויערב העולם שהם כלל העולמות באי"ס שהוא יהיה הממוצע והמחבר והמקשר העולמות זה בזה כו'

And the meaning of "covenant of salt" is that He made a covenant with him that through the service of the offerings he would bind and mix the world, which is all the worlds as a whole (klalus), with the Infinite One (Ein Sof), so that he would be the intermediary that joins and binds the worlds to one another, etc.

> The covenant of salt with Aharon is that through the offerings he would bind and blend all the worlds with the Infinite One, serving as the intermediary that joins the worlds to one another.

וזהו עלה בכבש[303, 304] כו'. עד מערבית שהוא מדת אהרן ברית מלח שמערב העולמות כו',

And this is "He went up the ramp," etc., up to the western [corner] (ma'aravis), which is the attribute of Aharon, the covenant of salt, which mixes (me'arev) the worlds, etc.

> The Mishnah describes the kohen going up the ramp of the altar and around it, corner by corner, ending on the western side (ma'aravis), which hints at me'arev, "mixing," Aharon's quality.

והנה הכתיב ברית מלח עולם הוא והקרי היא כי למעלה הוא בהעלם גדול לכך כתיב הוא לשון נסתר אבל למטה כאשר בא תוך הקרי שהוא הדבור ושם הוא התגלות לכן נק' היא עכ"ל [עד כאן לשונו],

Now, the written form is "an everlasting covenant of salt, hu," and the reading is hi, for above it is in great concealment, therefore it is written hu, a term of the hidden (nistar); but below, when it comes into the reading, which is speech, there it is revelation; therefore it is called hi." End of quote.

> The text then returns to the written hu and the spoken hi. Above, the covenant is deeply hidden, so the text writes hu, a word that in Hebrew grammar is nistar, "hidden" (the third person). Below, when it comes into speech, the reading, it is revealed, and so it is read hi. Here the Maggid's words end.

וזהו שבקטורת נאמר ממולח כי הקטרת הוא ענין הקשר והעירוב כו'.

And this is why of the incense it is said "salted," for the incense is the matter of binding and mixing, etc.

> That is also why the incense is called "salted": the incense is binding and blending.

61 וביאור ענין שמערב העולמות, כי הנה ארז"ל [אמרו רבותינו זכרונם לברכה] ביום חתונתו זו[305] מתן תורה, וצ"ל מהו פי' חתונתו, אך כי חיתון פירושו תערובות כמ"ש בת"י [בתרגום ירושלמי] פ' עקב ז' ג'.

The explanation of how he mixes the worlds: our Sages, of blessed memory, said, "'On the day of his wedding': this is the Giving of the Torah." We must understand what "his wedding" means. But chitun (marriage) means mixing, as is written in the Targum Yerushalmi, Parshas Ekev, 7:3.

> How does he blend the worlds? The Mishnah (Taanis 26b) reads "on the day of his wedding" (Song of Songs 3:11) as the Giving of the Torah. Chitun, "marriage," means mixing, the maamar says, citing the Targum Yerushalmi on "you shall not intermarry with them" (Deuteronomy 7:3, a verse in Va'eschanan, though the text names Ekev).

וא"כ פי' ביום חתונתו היינו ענין תערובות והתקשרות העולם באי"ס ב"ה ע"י התורה, והוא ע"פ מ"ש ברבות פ' וארא פי"ב ע"פ כל אשר חפץ[306] ה' עשה

If so, the meaning of "on the day of his wedding" is the matter of the mixing and binding of the world with the Infinite One (Ein Sof), blessed be He, through the Torah. And this is according to what is written in the Rabbos, Parshas Va'era, chapter 12, on the verse "Whatever Havayah desired He did":

> So the "wedding" at Sinai was the blending of the world with the Infinite One through the Torah, as the Midrash on "Whatever Havayah desired He did" (Psalms 135:6) explains.

אמר דוד אע"פ [אף על פי] שגזר הקב"ה השמים שמים להי'[307] כו' כשבקש ליתן התורה בטל גזירה ראשונה ואמר התחתונים יעלו לעליונים והעליונים ירדו לתחתונים ואני המתחיל[308] שנאמר וירד ה' על הר סיני.[309]

"David said: Although the Holy One, blessed be He, decreed, 'The heavens are heavens to Havayah,' etc., when He wished to give the Torah He annulled the first decree and said, 'The lower ones shall go up to the upper ones, and the upper ones shall go down to the lower ones, and I will be the one who begins,' as it is said, 'And Havayah descended upon Mount Sinai.'

> G-d had decreed, "The heavens are heavens to Havayah" (Psalms 115:16), and the earth for man; but when He wished to give the Torah He annulled the decree, so that the lower would go up to the upper and the upper come down to the lower, Himself beginning: "And Havayah descended upon Mount Sinai" (Exodus 19:20).

62 וכתיב ואל משה אמר עלה אל[310] ה' הוי כל אשר חפץ ה' עשה בשמים ובארץ עכ"ל [עד כאן לשונו].

And it is written, 'And to Moshe He said: Go up to Havayah.' Thus, 'Whatever Havayah desired He did, in the heavens and on the earth.'" End of quote.

> And of the lower going up: "And to Moshe He said: Go up to Havayah" (Exodus 24:1). So "whatever Havayah desired He did in the heavens and on the earth."

ופי' ענין ירידה ועלייה יובן ממ"ש במ"א בד"ה ושמתי כדכד[311] שמשותיך[312] כדין וכדין[313] כו' ועכ"פ [ועל כל פנים] הוא השתלשלות והמשכת האור מסוכ"ע בממכ"ע [בממלא כל עלמין] וזהו כי כל בשמים ובארץ[314] דאחיד בשמיא וארעא כו' וזהו ענין ברית מלח עולם.

And the meaning of the descent and ascent will be understood from what is written elsewhere, in the discourse beginning "And I will make your windows of kadkod," "kedein ukedein," etc. At any rate, it is the descent (hishtalshelus) and drawing down of the light from the light that encompasses all worlds (sovev kol almin) into the light that fills all worlds (memalei kol almin). And this is "For all that is in the heavens and on the earth": "which holds fast to heaven and earth," etc. And this is the matter of "an everlasting covenant of salt."

> The descent and ascent are explained in the discourse on "I will make your windows of kadkod" (Likkutei Torah, Re'eh): kadkod is read, as in the Talmud, as "this way and that" (kedein ukedein), both movements together, the lower rising and the upper descending. In essence it is the light that encompasses the worlds drawn into the light that fills them, and this is the "covenant of salt"; so "all that is in heaven and earth" is rendered by the Targum as what "holds fast to heaven and earth."

63 והנה פי' ליל שמורים[315] הוא ע"ד שמור לנוקבא[316] היינו מה שהמקבל ממתין ומצפה ומייחל אל המשפיע כעני הצופה ומביט מתי יתן הבעה"ב [הבעל הבית] לידו מאומה כמ"ש סד"ה זכור את יום השבת[317] כו' בענין פי' שמור כו' ע"ש

Now, the meaning of "a night of watching (leil shimurim)" is along the lines of "shamor (guard) is for Nukva (the feminine)": that is, the recipient waits, anticipates and hopes for the giver, like a poor person who watches and looks [to see] when the householder will put something into his hand, as is written at the end of the discourse beginning "Remember the Shabbos day," etc., on the meaning of shamor, etc.; see there.

> The night of Pesach is called "a night of watching (leil shimurim)" (Exodus 12:42). The Zohar says "shamor is for the feminine": the receiver waits and longs for the giver, as a poor man watches for the householder to put something in his hand. In Torah Ohr, Yisro, on "Remember the Shabbos day," the Alter Rebbe reads shamor as "waiting," as in "and his father kept (shamar) the matter."

וכך הוא ענין ליל שמורים. אשר בחי' ליל הוא מדת החשך וההעלם ונמשך מבחי' ממכ"ע [ממלא כל עלמין].

And so is the matter of "a night of watching": for the level of "night" is the attribute of darkness and concealment, and it is drawn from the level of the light that fills all worlds (memalei kol almin).

> So too the "night of watching": night is darkness and concealment, which comes from the light that fills the worlds.

64 ובחי' זו היא בחי' שמורים ומצפה להמשכת האור מבחי' סוכ"ע שהוא בלי גבול. ולכן נאמר שמורים לשון רבים ע"ש [על שם] התחברות משפיע ומקבל כמ"ש בזח"ב [בזהר חלק ב'] פ' בא דל"ח ע"ב

And this level is the level of "watching," and it anticipates the drawing down of the light from the level of the light that encompasses all worlds (sovev kol almin), which is without limit. Therefore shimurim is said in the plural, on account of the joining of giver and recipient, as is written in the Zohar, Part II, Parshas Bo, folio 38b.

> That night waits for the boundless encompassing light. Shimurim is plural because it joins giver and receiver, as the Zohar on Bo says.

ולכן המצה היא דוקא לחם עני כעני הצופה ומביט כו' כנ"ל וכן פי' בפ' ויצא דקנ"ז ע"א בענין לחם עני מאן עני דא דוד מלכא[318] דכתיב ביה כי עני ואביון אני.[319]

Therefore the matzah is specifically "bread of poverty," like a poor person who watches and looks, etc., as mentioned above. And so it is explained in [the Zohar,] Parshas Vayetzei, folio 157a, concerning "bread of poverty": "Who is the poor one? This is King David, of whom it is written, 'For I am poor and needy.'

> So matzah must be "bread of poverty," like the poor man who watches. The Zohar on Vayetzei asks "Who is the poor one?" and answers, "King David," who said, "For I am poor and needy" (Psalms 86:1); David is Malchus.

65 והאי לחם עני אקרי מצה נוקבא בלא דכורא מסכנותא הוי. אתקריבו לגבי מצה בקדמיתא כיון דקריבו לון יתיר עייל לון קב"ה [קודשא בריך הוא] בדרגין אחרנין ואתחבר דכורא בנוקבא וכדין מצה כד אתחברת בדכורא אקרי מצוה בתוספת ואו"ו עכ"ל [עד כאן לשונו].

And this 'bread of poverty' is called matzah: the feminine without the masculine is poverty. They were brought near to matzah at first; once He brought them nearer, the Holy One, blessed be He, brought them into other levels, and the masculine was joined with the feminine; and then matzah, when it is joined with the masculine, is called mitzvah, with the addition of a vav." End of quote.

> The Zohar continues: the "bread of poverty" is matzah, the feminine without the masculine, and so it is poor. At first Israel were brought near to matzah; when brought nearer, G-d raised them to higher levels and joined masculine with feminine, and then matzah (מצה) gains a vav and becomes mitzvah (מצוה).

66 ועמ"ש מענין ואי"ו בד"ה הקל קול יעקב[321, 320] ומ"ש לקמן בד"ה ששת ימים תאכל מצות,[323, 322]

(And see what is written on the matter of the vav in the discourse beginning "The voice is the voice of Yaakov," and what is written below in the discourse beginning "Six days you shall eat matzos.")

The parenthesis refers to the discourse on "The voice is the voice of Yaakov," on the vav (printed in the Siddur, the Kehot note says), and to the discourse below on "Six days you shall eat matzos" (Likkutei Torah, Tzav), which notes that the matzah of the evening is spelled without a vav and the matzos baked after "the King of kings revealed Himself" with one.

וכיון שכן שבחי' מצה הוא דוקא לחם עני, שמשתמרת לקבל היחוד ואור העליון מבחי' סוכ"ע קודם שנמשך האור. רק הוא בבחי' שמור לנוק' [לנוקבא], ולכן נוהגין שלא ליתן מלח במצה, שבחי' ברית מלח עולם זהו כאשר כבר נמשך האור ונעשה בחי' תערובות וזהו ע"י אהרן שושבינא דמטרוניתא כו',

And since this is so, that the level of matzah is specifically "bread of poverty," which waits to receive the union and the supernal light from the level of the light that encompasses all worlds (sovev kol almin), before the light has been drawn down, and it is only in the state of "shamor for Nukva," therefore the custom is not to put salt in matzah. For the level of "an everlasting covenant of salt" is when the light has already been drawn down and a state of mixing has come about, and this is through Aharon, the groomsman of the Queen, etc.

Since matzah, "bread of poverty," is the state of waiting (mishtameres, from the root of shamor) to receive the union and the encompassing light before it has been drawn down, still only "shamor for the feminine," the custom is not to salt it. The "everlasting covenant of salt" belongs to the stage after the light has been drawn down and the worlds have been blended, through Aharon, the groomsman of the Queen.

ומ"ש בדוד ברית מלח עולם[324] זהו לאחר שרימם הקב"ה מלכותו ונמשך האור מבחי' סוכ"ע בממכ"ע [בממלא כל עלמין] וכמ"ש דוד ארוממך אלקי המלך[325] כו', אבל בבחי' מצה לחם עני א"צ [אין צריך / אינו צריך] ליתן מלח כו'.

And what is said regarding David, "an everlasting covenant of salt," is after the Holy One, blessed be He, exalted his kingship and the light was drawn from the level of the light that encompasses all worlds into the light that fills all worlds (memalei kol almin), as David said, "I will exalt You, my G-d the King," etc. But at the level of matzah, "bread of poverty," there is no need to put salt, etc.

The covenant of salt with David, too, came after G-d exalted his kingship and drew the encompassing light into the filling light, as David says, "I will exalt You, my G-d the King" (Psalms 145:1). At the stage of matzah, poverty, no salt is needed.

ומזה יובן איך מנהג ישראל תורה,[326] ואח"כ בקרבנות שהוא ענין הקירוב והיחוד של המדרגות דממכ"ע [דממלא כל עלמין] וסוכ"ע[327] בא המצוה ולא תשבית מלח[328] כו' כדי להיות התקשרות והתחברות כו':

From this one will understand how "the custom of Israel is Torah." And afterwards, with the offerings, which are the matter of the drawing near and the union of the levels of the light that fills all worlds and the light that encompasses all worlds, comes the mitzvah "And you shall not omit the salt," etc., so that there be a binding and joining, etc.

> This shows how "the custom of Israel is Torah": the custom of unsalted matzah reflects this inner order. Afterwards, with the offerings (korbanos, from karov, "near"), which bring together the filling and encompassing lights, comes the command "do not omit the salt," to bind and join them.

SECTION 10 · ¶67–71

The sailors and the Splitting of the Sea

67 י ועפ"ז [ועל פי זה] י"ל [יש לומר] ג"כ מה שפרש"י [שפירש רש"י / שפירוש רש"י] שהספנים נקראו מלחים[329] ע"ש [על שם] שמהפכין את המים במשוטות כשמנהיגין את הספינה כו',

10. According to this, one may also explain what Rashi explained, that sailors are called malachim because they turn over the water with oars when they steer the ship, etc.

> Section 10 returns to Rashi's explanation that sailors are called malachim because they stir the water with their oars as they steer the ship.

דהנה כתיב כה אמר ה' הנותן בים דרך[330] (בישע' [בישעיה] סי' מ"ג י"ו) פי' כי ים עלמא דאתכסיא והקב"ה נותן בו דרך שיוכלו הנשמות לעלות שם.

For it is written, "Thus says Havayah, who makes a way in the sea" (in Isaiah, chapter 43, [verse] 16). The meaning is that the sea is the hidden world (alma de'iskasya), and the Holy One, blessed be He, makes a way in it, so that the souls can ascend there.

> Isaiah speaks of G-d "who makes a way in the sea" (43:16). The sea is "the hidden world," the realm of concealed G-dliness, and G-d makes a way in it so that souls can rise there.

והיינו ע"י הספינות שהם הלבושים של תומ"צ [תורה ומצות] שבהן ועל ידן מתעלים בים היינו העלייה מבי"ע לאצי' כמ"ש בבה"ז [בביאורי הזהר] פ' בשלח דס"ז ע"א שיש נשמות הנק' נוני ימא וע"ד מן המים משיתיהו[331] שהם בעצם מעלמא דאתכסיא נשמות דאצילות

That is, through the ships, which are the garments of Torah and mitzvos, in which and through which they ascend in the sea, that is, the ascent from Beriah, Yetzirah and Asiyah to Atzilus; as is written in Biurei HaZohar, Parshas Beshalach, folio 67a, that there are souls called "fish of the sea," along the lines of "for I drew him out of the water," which are in essence from the hidden world, souls of Atzilus.

> The souls travel in "ships," the garments of Torah and mitzvos, which carry them up from the lower worlds to Atzilus. Biurei HaZohar, a Chassidic commentary on the Zohar, speaks of souls called "fish of the sea," as in "I drew him out of the water" (Exodus 2:10), which belong by nature to the hidden world; they are souls of Atzilus.

אכן נשמות דבי"ע שהם מיבשה מעלמא דאתגליא לא יוכלו לעלות בים כי"א ע"י הלבושים שהם הנק' ארבין, שם אניות יהלכון[332] כו'

But souls of Beriah, Yetzirah and Asiyah, which are from the dry land, from the revealed world (alma de'isgalya), cannot ascend in the sea except through the garments, which are called "boats" (arvin): "There ships go," etc.

> Souls of the lower worlds come from "dry land," the revealed world, and can travel the sea only in "boats," the garments: "There ships go" (Psalms 104:26).

וע"ש דס"ט ע"ג [עמוד ג'] שזהו ע"ד ויבא משה בתוך הענן[333] כו' ועמ"ש מזה בתו"א [בתורה אור] פ' חיי שרה.

And see there, folio 69, column c, that this is along the lines of "And Moshe came into the midst of the cloud," etc. And see what is written about this in Torah Ohr, Parshas Chayei Sarah.

> Biurei HaZohar compares this to "Moshe came into the midst of the cloud" (Exodus 24:18): one enters the hidden only within a covering. The text also refers to Torah Ohr on Chayei Sarah.

ועוד יש פי' הנותן בים שהוא מל' דרך שממשיך בו ההמשכה מלמעלה היינו ע"י יסוד ז"א שממשיך בו מחב"ד [מחכמה בינה ודעת] שבחכמה מלובש אור א"ס ב"ה

There is another explanation of "who makes in the sea": [the sea] is Malchus, [and] "a way" is that He draws into it the flow from above, that is, through the Yesod of Z'eir Anpin, which draws into it from Chochmah, Binah and Daas; for in Chochmah the Infinite Light (Or Ein Sof), blessed be He, is enclothed.

> A second reading: the "sea" is Malchus, and the "way" in it is the flow drawn into it from above through Yesod of Z'eir Anpin, which draws from Chochmah, Binah and Daas; and in Chochmah the Infinite Light is clothed.

(וכמ"ש מזה בזח"א [בזהר חלק א] בראשי' [בראשית] כ"ט סע"ב [סוף עמוד ב] מקץ קצ"ז ע"ב תרומה קל"ז סע"א [סוף עמוד א] ובסה"מ [ובספר הדרת מלך] סי' קי"ד קט"ו).[334]

(As is written about this in the Zohar, Part I, Bereishis, [folio] 29, end of side b; Miketz, 197b; Terumah, 137, end of side a; and in Sefer Hadras Melech, sections 114 [and] 115.)

> The parenthesis gives the Zohar passages and Sefer Hadras Melech as sources for this reading.

וזהו משרז"ל [משרבותינו זכרונם לברכה] ברבות קדושי' [קדושים] פכ"ה ע"פ אחרי ה' אלקיכם תלכו[335] וכי אפשר לב"ו [לבשר ודם] להלך אחר הקב"ה[336] אותו שכתוב בו בים דרכך[337] כו' אלא כו' ויטע ה' אלקים גן בעדן אף אתם כו' ע"ש,

And this is what our Sages, of blessed memory, said in the Rabbos, Kedoshim, chapter 25, on the verse "After Havayah your G-d you shall walk": "Is it then possible for flesh and blood to walk after the Holy One, blessed be He, of whom it is written, 'Your way is in the sea,' etc.? Rather," etc., "'And Havayah G-d planted a garden in Eden': you too," etc.; see there.

> The Midrash on "After Havayah your G-d you shall walk" (Deuteronomy 13:5) asks how a person can walk after G-d, of whom it says "Your way is in the sea" (Psalms 77:20), and answers from "And Havayah G-d planted a garden in Eden": you too should plant.

והמכוון כי התו' [התורה] נק' עץ חיים ונק' גן היינו ג"ן סדרים דאורייתא וכן המצות הם עצי הגן והפרדס (ברבות פ' כי תצא).

The intent is that the Torah is called "a tree of life" and is called gan (garden), that is, the fifty-three (gan) portions of the Torah; and likewise the mitzvos are the trees of the garden and the orchard (in the Rabbos, Parshas Ki Seitzei).

> The Torah is called "a tree of life" and "a garden" (gan, ג"ן, the value 53, the number of the Torah's weekly portions), and the mitzvos are the trees of the garden.

ועי"י קיום התומ"צ [התורה ומצות] יבואו לבחי' ומדרגת אחרי ה' אלקיכם תלכו מ"ש בו בים דרכך וכן הם יעלו עי"ז להיות להם דרך בים הנ"ל ועז"נ [ועל זה נאמר] דרכיה דרכי נועם כו' (משלי ג' י"ז)

And through fulfilling Torah and mitzvos they will come to the level and rank of "After Havayah your G-d you shall walk," of whom it is written, "Your way is in the sea"; and likewise through this they will ascend, so that there be for them a way in the sea mentioned above. And of this it is said, "Its ways are ways of pleasantness," etc. (Proverbs 3:17).

> By keeping Torah and mitzvos one comes to "walk after" G-d, whose "way is in the sea," and one also gains a way through that sea. So it says of the Torah, "Its ways are ways of pleasantness" (Proverbs 3:17).

וזהו ושמרו דרך[338] הוי' עמ"ש ע"ז בת"א [בתורה אור] פ' בשלח בד"ה אשירה להוי'[339] ובד"ה מהלכים בין העומדים בענין אם בדרכי תלך[340] כו'.

And this is "And they shall keep the way of Havayah"; see what is written about this in Torah Ohr, Parshas Beshalach, in the discourse beginning "I will sing to Havayah," and in the discourse beginning "Walkers among those who stand," on the matter of "If you walk in My ways," etc.

> This is "they shall keep the way of Havayah" (Genesis 18:19), as explained in Torah Ohr in the discourses on "I will sing to Havayah" and "Walkers among those who stand" (Zechariah 3:7).

אך הספינות והלבושים הנ"ל צריכים עוד לבחי' מלחים המנהיגים אותם בים וכמ"ש בזח"ב [בזהר חלק ב'] מ"ח ב' בענין דאתי חד דברא בימא[341] כו',

But the ships and garments mentioned above still need the level of sailors (malachim) who steer them in the sea, as is written in the Zohar, Part II, [folio] 48b, concerning "one comes who steers in the sea," etc.,

> Yet the ships, the garments, still need "sailors" to steer them, as the Zohar says of "one who steers in the sea."

שהוא דוקא הנותן בים דרך ע"י שממשיך בו האור והשפע מאור א"ס ב"ה כנ"ל וממתיק גבורות הגלים של הים אזי דוקא יוכלו הספינות ללילך בו.[342, 343, 344, 345]

which is specifically "who makes a way in the sea," through drawing into it the light and flow from the Infinite Light, blessed be He, as mentioned above, and sweetening the severities (Gevuros) of the waves of the sea; only then can the ships travel in it.

> That steering is G-d "making a way in the sea": drawing in the flow of the Infinite Light and sweetening the severity of the waves. Only then can the ships sail.

68 וע"ז רמזו רז"ל [רבותינו זכרונם לברכה] בירושלמי פ"ב [פרק ב'] דשבת וברבות פ' בראשית פ"ו בחקתי פל"ה הנותן בים דרך מן העצרת ועד[346] החג,

And to this our Sages, of blessed memory, alluded in the Jerusalem Talmud, chapter 2 of Shabbos, and in the Rabbos, Parshas Bereishis, chapter 6, [and] Bechukosai, chapter 35: "'Who makes a way in the sea': from Atzeres until the Festival,"

> The Sages hinted at this in the Jerusalem Talmud and the Midrash: "who makes a way in the sea" refers to the season from Atzeres (Shavuos) until the Festival (Sukkos), when ships can sail.

והיינו ע"י שאזי נמשך דרך הוי', כי בעצרת הוא מתן תורה כו' וע"ז נעשה בים דרך כו'

that is, because then "the way of Havayah" is drawn down; for on Atzeres is the Giving of the Torah, etc., and through this a way is made in the sea, etc.

> Then "the way of Havayah" is drawn down, since the Torah was given on Shavuos, and through the Torah a way is made in the sea.

ובעבודה זהו ע"ד מארז"ל [מאמר רבותינו זכרונם לברכה] מצות צריכות כוונה, והיינו כמארז"ל [כמאמר רבותינו זכרונם לברכה] שיקבל עליו עול מלכות שמים תחלה[347] ואח"כ יקבל עליו עול מצות.

And in divine service, this is along the lines of the saying of our Sages, of blessed memory, "Mitzvos require intention"; that is, as our Sages, of blessed memory, said, "that he should accept upon himself the yoke of the kingdom of heaven first, and afterwards accept upon himself the yoke of the mitzvos."

> In a person's service this matches "mitzvos require intention," and the Mishnah's order of the Shema: first accept the yoke of the kingdom of heaven, then the yoke of the mitzvos.

עול מלכות שמים ע"י ק"ש [קריאת שמע] למס"נ [למסירות נפש] באחד, ע"ז ממשיך דרך הוי' בבחי' ים מלמעלה למטה, כי ים דומה לרקיע[348] כו' לכסה"כ [לכסא הכבוד] כו'[349] שזמנה משיכיר בין תכלת ללבן.[350]

The yoke of the kingdom of heaven [is accepted] through the Shema, to give over one's soul in "One"; through this one draws "the way of Havayah" into the level of "sea," from above to below. For "the sea resembles the sky," etc., "the Throne of Glory," etc.; and [the Shema's] time is "from when one can distinguish between blue (techeles) and white,"

> The yoke of heaven is accepted in the Shema, giving one's soul at "One"; this draws "the way of Havayah" into the "sea" from above. The Shema's time begins when one can tell techeles from white, and techeles resembles the sea, which resembles the sky.

69 ותכלת דומה לים כו' לכסה"כ [לכסא הכבוד] אשר ע"י"ז ממשיך הנותן בים דרך מלמעלה למטה, וכמ"ש בים דרכך ושבילך[351] כו'

and "techeles resembles the sea," etc., "the Throne of Glory," through which one draws down "who makes a way in the sea" from above to below; and as it is written, "Your way is in the sea, and Your path," etc.

> The sky in turn resembles the Throne of Glory. Through this the way is drawn into the sea from above: "Your way is in the sea, and Your path" (Psalms 77:20).

ואח"כ יקבל עליו עומ"צ [עול מצוות] שאזי ע"י המצות שהם הארבין[352] דהיינו האניות יוכלו גם הנשמות להיות להם דרך בים כו'.

And afterwards he should accept upon himself the yoke of the mitzvos; for then, through the mitzvos, which are the "boats," that is, the ships, the souls too can have a way in the sea, etc.

> Afterwards a person accepts the yoke of the mitzvos. The mitzvos are the "boats," the ships in which souls too can find a way through the sea.

70 וע"כ נק' הספנים מלחים ופרש"י [ופירש רש"י / ופירוש רש"י] שהוא ג"כ לשון תערובות שמהפכין את המים כו', ויש לפרש שהתערובות הוא שממשיכים דרך בים מלמעלה למטה להיות בים דרכך

Therefore sailors are called malachim, and Rashi explained that this too is a term of mixing, in that they turn over the water, etc. One may explain that the mixing is that they draw a way into the sea from above to below, so that there be "Your way is in the sea,"

> So sailors are malachim, "mixers," as Rashi says, because they stir the water. The "mixing" is the way they draw into the sea from above, so that "Your way is in the sea."

וכן מלמטה למעלה שיוכלו אנשי היבשה שמעלמא דאתגליא להתעלות למעלה להיות להם השגה בעלמא דאתכסיא,

and likewise from below to above, so that the people of the dry land, who are from the revealed world, can ascend upward, to have comprehension of the hidden world.

> They also draw from below upward, so that people of the "dry land," the revealed world, can rise to comprehend the hidden world.

אך קי"ס [קריעת ים סוף] הוא בחי' עליונה יותר שהים נעשה בו דרך יבשה ממש ואזי א"צ [אין צריך / אינו צריך] לארבין,

But the Splitting of the Sea of Reeds is a higher level, in which a way of actual dry land was made in the sea, and then there is no need for boats;

> The Splitting of the Sea was higher still: a way of actual dry land was made in the sea, so no boats were needed.

וע"ד מ"ש במ"א ע"פ צאינה וראינה[353] כו' צאינה מן הלבושים והיינו ע"י גילוי. בעטרה שעטרה לו אמו[354] היינו אור הכתר שע"ז הפך ים שהוא עלמא דאתכסיא להיות עלמא דאתגליא ממש

along the lines of what is written elsewhere on the verse "Go out and see," etc.: "Go out" from the garments, and this is through revelation, "with the crown with which his mother crowned him": that is, the light of Keser, through which He turned the sea, which is the hidden world, into the actual revealed world;

> The discourse on "Go out and see" reads it as "go out" of the garments, through revelation: "the crown with which his mother crowned him" (Song of Songs 3:11), the light of Keser, which turned the sea, the hidden world, into the revealed world. In Likkutei Torah, Shir HaShirim, the Alter Rebbe explains this crown as the supernal will, the encompassing Infinite Light itself, the "crown of Torah."

ואזי א"צ [אין צריך / אינו צריך] ללבושין הנק' ארבין שמפסיקין בין האדם לים החכמה שלא ניתן ליהנות מים החכמה כ"א ע"י לבוש ומשל החוצץ בינו ובין ים החכמה ע"ד ויבא משה בתוך הענן[355] כו',

and then there is no need for the garments called "boats," which interpose between a person and the sea of wisdom. For it is not given to benefit from the sea of wisdom except through a garment and parable that separates between him and the sea of wisdom, along the lines of "And Moshe came into the midst of the cloud," etc.

> Then the "boats" are not needed. Normally one can benefit from the "sea of wisdom" only through a garment or parable that stands between, as Moshe entered within the cloud.

אבל כאשר הפך ים ליבשה[356] ממש לא יצטרך כלל ללבוש ומשל כ"א יהיה בו דרך כמו ביבשה ועז"נ [ועל זה נאמר] ובנ"י [ובני ישראל] הלכו ביבשה בתוך הים כו'.

But once He has turned the sea into actual dry land, there will be no need at all for a garment and parable; rather, there will be a way in it as on dry land. And of this it is said, "And the children of Israel walked on dry land in the midst of the sea," etc.

> When the sea becomes dry land no garment or parable is needed; there is a way through it as on land: "And the children of Israel walked on dry land in the midst of the sea."

71 וזהו ששת ימים תאכל מצות[357] וביום השביעי עצרת להי' אלקיך. פי' מצות בוא"ו זהו כשנמשך בבחי' מצה דלא מליח כו' בחי' וא"ו ונעשית בחי' מצוה,

And this is [the meaning of] "Six days you shall eat matzos, and on the seventh day [shall be] an assembly (atzeres) to Havayah your G-d." The explanation: matzos [is written] with a vav; this is when there is drawn into the level of matzah, which is unsalted, etc., the level of the vav, and it becomes the level of mitzvah.

> The maamar closes with the verse "Six days you shall eat matzos, and on the seventh day an assembly to Havayah your G-d" (Deuteronomy 16:8). Here matzos is spelled with a vav, hinting that the unsalted matzah, the "bread of poverty," receives the vav and so becomes mitzvah (מצוה), as the Zohar said above.

ועי"ז אח"כ וביום השביעי נמשך בחי' עליונה יותר להיות הפך ים ליבשה,[358]

And through this, afterwards, "on the seventh day," a yet higher level is drawn down, to be "He turned the sea into dry land."

> After that, on the seventh day of Pesach, a still higher light is drawn down: the Splitting of the Sea, when "He turned the sea into dry land."

וזהו ענין עצרת להוי' אלקיך ע"ד אחרי הוי' אלקיכם ממש תלכו מ"ש בו בים דרכך[359] וא"צ [ואין צריך / ואינו צריך] ללבושים כו'. והיינו כדפרש"י [כדפירש רש"י / כדפירוש רש"י] ע"פ הנותן בים דרך[360] דקאי על קריעת ים סוף:

And this is the matter of "an assembly to Havayah your G-d," along the lines of "After Havayah your G-d" Himself "you shall walk," of whom it is written, "Your way is in the sea," and there is no need for garments, etc. And this is as Rashi explained on the verse "who makes a way in the sea," that it refers to the Splitting of the Sea of Reeds.

> That is "an assembly to Havayah your G-d": walking after G-d Himself, whose "way is in the sea," with no need for garments. Rashi explains "who makes a way in the sea" as the Splitting of the Sea of Reeds.

IN ONE'S AVODAH

Before studying Torah, a person should read the Shema and pray with readiness to give his soul in "One," so that his heart truly wants to be nullified to G-d; then even study in which he feels nothing unites his soul with G-d. He should study for the sake of the Torah itself, give part of his study to Scripture, the Aggados and the inner Torah, and add the "salt" of fear of Heaven to his learning. Service begins with simple faith and the yoke of heaven, the "bread of poverty," and only then rises to understanding.

QUESTIONS FOR DISCUSSION

1. Why does the maamar insist that intellect is only a vessel for the soul, and how does that make Torah study a form of self-sacrifice?
2. How can studying a practical law about physical things unite a person more fully with G-d than studying the higher worlds in Kabbalah?
3. What does the image of salt, which has no taste of its own yet gives taste to meat, teach about the place of the inner Torah and of fear of Heaven in one's learning?
4. Why must the matzah of Pesach be the unsalted "bread of poverty," and what does this say about where divine service begins?
5. What do the ships, the sailors and the Splitting of the Sea represent in a person's service of G-d?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **ביאור . . ולא תשבית**

Another transcript of this same maamar, from the year 5571, preserved in the Tzemach Tzedek's handwritten.

KEHOT'S NOTE

מאמר זה הוא משנת תקע"א. הנחה אחרת בסה"מ תקע"א מגוכתי"ק הצ"צ. מאמר זה בשינויים מכ"ק אדהצ"צ נדפס באוה"ת-ענינים ע' רפח, ומתחיל: ענין העבודה ומצות ת"ת. חלק מהמאמר נמצא ג"כ בהמשך מים רבים תרל"ו פרק קפה ראה בהנסמן להלן ד, ג שו"ה חכמתו.

2 "And every offering of your meal-offering you shall season with salt, and you shall not omit the salt of the covenant of your G-d from upon your meal-offering; on all your offerings you shall offer salt." The maamar is an explanation of the discourse on this verse.

Leviticus 2:13 ויקרא ב:י"ג

וְכָל־קָרְבַּן מִנְחָתְךָ בַּמֶּלַח תִּמְלָח וְלֹא תַשְׁבִּית מֶלַח בְּרִית אֱלֹקֶיךָ מֵעַל מִנְחָתֶךָ עַל כָּל־קָרְבָּנְךָ תַּקְרִיב מֶלַח׃

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

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PARAGRAPH 2

3 **הנה בסי' של בינונים פ"ג נתבאר**

The same discourse cited below for "Pasach Eliyahu": it explains that Tanya calls the soul's intellect and emotions its "essence" only in comparison with thought, speech and action, while the soul in itself is simple light above them.

KEHOT'S NOTE

ראה גם תו"א יג, ג. דרך מצותיך קנה, ב ובאוה"ת ענינים ע' קיג. קמג. ועוד.

4 **שהיא כלולה מעשר בחינות כנגד ע"ס עליונות**

Tanya, chapter 3: each of the soul's levels "is composed of ten levels, corresponding to the supernal Ten Sefiros," divided into intellect and emotions. The Alter Rebbe takes this as his starting point.

Tanya, Likkutei Amarim 3:1 תניא, חלק ראשון; ליקוטי אמרים ג:א

וְהִנֵּה, כָּל בְּחִינָה וּמַדְרֵגָה מִשָּׁלֹשׁ אֵלּוּ: נֶפֶשׁ רוּחַ וּנְשָׁמָה – כְּלוּלָה מֵעֶשֶׂר בְּחִינוֹת, כְּנֶגֶד עֶשֶׂר סְפִירוֹת עֶלְיוֹנוֹת שֶׁנִּשְׁתַּלְשְׁלוּ מֵהֶן, הַנֶּחְלָקוֹת לִשְׁתַּיִם, שֶׁהֵן: שֶׁלֹשׁ אִמּוֹת וְשֶׁבַע כְּפוּלוֹת; פֵּירוּשׁ, חָכְמָה בִּינָה וָדַעַת, וְשִׁבְעַת יְמֵי הַבִּנְיָן: חֶסֶד גְּבוּרָה תִּפְאֶרֶת כוּ׳.

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5 **מהות ועצמות נפש האלקית**

A parallel place in the Alter Rebbe's own maamarim on the essence and being of the G-dly soul.

KEHOT'S NOTE

ראה סה"מ תקס"ב ע' קעט. סה"מ תרפ"ח ע' קטו.

6 **מהות ועצמות נפש האלהית שהן עשר בחינותיה**

Tanya, chapter 12, speaks of "the essence and being of the G-dly soul, which are its ten levels." The maamar now adds that even these powers are only vessels for the soul's essence.

Tanya, Likkutei Amarim 12:3 תניא, חלק ראשון; ליקוטי אמרים י"ב:ג

אַךְ מַהוּת וְעַצְמוּת נֶפֶשׁ הָאֱלֹהִית, שֶׁהֵן עֶשֶׂר בְּחִינוֹתֶיהָ, לֹא לָהֶן לְבַדָּן הַמְּלוּכָה וְהַמֶּמְשָׁלָה בָּעִיר קְטַנָּה, כִּי אִם בְּעִתִּים מְזוּמָּנִים, כְּמוֹ בְּשָׁעַת קְרִיאַת שְׁמַע וּתְפִלָּה שֶׁהִיא שָׁעַת מוֹחִין דְּגַדְלוּת לְמַעְלָה, וְגַם לְמַטָּה הִיא שָׁעַת הַכּוֹשֶׁר לְכָל אָדָם, שֶׁאָז מְקֻשָּׁר חָכְמָה־בִּינָה־דַּעַת שֶׁלּוֹ לַהּ׳ – לְהַעֲמִיק דַּעְתּוֹ בְּגְדוּלַּת אֵין־סוֹף בָּרוּךְ־הוּא, וּלְעוֹרֵר אֶת הָאַהֲבָה כְּרִשְׁפֵּי אֵשׁ בֶּחָלָל הַיְמָנִי שֶׁבְּלִבּוֹ, לְדָבְקָה בוֹ בְּקִיּוּם הַתּוֹרָה וּמִצְוֹתֶיהָ מֵאַהֲבָה, שֶׁזֶּהוּ עִנְיָן הַמְבוֹאָר בְּקְרִיאַת שְׁמַע …

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7 **כח השכל שבנפש הוא רק כלי למהות ועצמיות הנפש**

The note quotes the argument that intellect and emotions are garments of the soul, not its essence, since an essence is indivisible while intellect and emotions are divided; it sends the reader here for the full discussion.

KEHOT'S NOTE

"דהנה שכל ומדות אינם עצם הנפש, אלא לבושים להנפש, והראי' שהרי ידוע דכל עצם בלתי מתחלק, ומאחר ששייך שכל ומדות ובשכל גופא יש ג"כ חילוקים חו"ב, ומאחר שיש התחלקות מוכרח לומר שאינו עצם הנפש שהוא בלתי מתחלק". — ראה בארוכה בסה"מ תרמ"ג ע' טו. ד"ה אשרינו תרצ"ו ע' 53. בארוכה באוה"ת בראשית כרך ג תקכא, א ואילך.

8 **בד"ה פתח אליהו**

That discourse explains that the soul in itself is simple light without division into intellect and emotions; these are its garments, called "tikkunim" because the soul arrays itself in them.

KEHOT'S NOTE

תו"א יג, ג.

9 **שתוק כך עלה**

When Moshe was shown Rabbi Akiva's martyrdom and asked, "This is Torah and this its reward?" G-d answered, "Be silent; so it arose in thought before Me." It is the example of a will above reason.

Menachot 29b מנחות כ"ט ב

10 **וזקני ת"ח כל מה שמזקינין דעתן מתיישבת**

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

KEHOT'S NOTE

סוף קנים.

11 **כל מה שמזקינין דעתן מתיישבת**

The last Mishnah of Kinnim: the elders of Torah, the more they age, the more their mind becomes settled. It shows

that intellect grows over a lifetime.

Mishnah Kinnim 3:6 משנה קינים ג':ו

... רַבִּי שִׁמְעוֹן בֶּן עֲקַשְׁיָא אוֹמֵר, זְקֵנִי עַם הָאָרֶץ, כָּל זְמַן שֶׁמַּזְקִינִין, דַּעְתָּן מִטָּרֶפֶת עֲלֵיהֶן, שֶׁנֶּאֱמַר (איוב יב), מֵסִיר שָׂפָה לְנֶאֱמָנִים וְטַעַם זְקֵנִים יִקָּח. אֲבָל זְקֵנֵי תוֹרָה אֵינָן כֵּן, אֶלָּא כָּל זְמַן שֶׁמַּזְקִינִין, דַּעְתָּן מִתְיַשֶּׁבֶת עֲלֵיהֶן, שֶׁנֶּאֱמַר (שם), בִּישִׁישִׁים חָכְמָה וְאֹרֶךְ יָמִים תְּבוּנָה:

If a woman says: "I vow a pair of birds if I give birth to a male child," and she does give birth to a male child, then she must offer up two pairs one for her vow and one for her obligation. If [before she assigned them] she gave them to the priest, and the priest who ought to offer three birds above and one below does not do so, but offers two above and two below, and does not seek guidance, she must she bring another bird and ...

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

12 **חלק אלוה**

Job, protesting his innocence, asks what reward G-d allots from on high: "What is the portion of G-d from above?" Tanya (chapter 2) reads the words as "a part of G-d above," the G-dly soul, and the maamar uses them for the essence of the soul (context: Steinsaltz Tanakh).

Job 31:2 איוב ל"א:ב'

וּמָה חֵלֶק אֱלוֹהַּ מִמָּעַל וְנַחֲלַת שַׁדַּי מִמְּרוֹמִים:

For what would be the portion of G-d from above, And the heritage of the Almighty from on high?

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13 **ואולי יאמרו אם אין עצמותו שכל וגשם**

The Maharal asks what G-d is if He is neither intellect nor body, and answers that one cannot grasp even the soul in the body, all the more so the Creator. The Alter Rebbe quotes him word for word.

Gevurot Hashem, Second Introduction to Gevurot Hashem 18 גבורות השם, הקדמה ב י"ח

... הלא אף דבר זה אין קשיא, כי מאחר שמן הוייתו נתהוה הכל, אין בזה שתוף כלל, שהם נמצאים מאתו יתברך הוא, ומהוייתו הפשוטה נמצא הכל, והכל אפס זולתו, והוייתו יתברך נקרא הוייה, וזולתו אפס. ואולי יאמרו אם אין עצמותו שכל, וגשם חס ושלום לומר עליו, אם כן מהו יתברך. נשיב* להם וכי הנשמה שבגוף האדם יוכל לעמוד על אמתתה, כל שכן וכל שכן בורא הכל שאין לשאול עליו קושיא זאת, "כי לא יראני אדם וחי" (שמות לג, כ). וכל הדברים תוכל ללמוד משמותיו הקדושים, כי שם העצם בא בלשון ...

Gevurot Hashem, with footnotes and annotations by Rabbi Yehoshua D. Hartman, Machon Yerushalyim, 2015-2020 (Public Domain)

14 G-d's answer when Moshe asked to see His glory: "You cannot see My face, for man shall not see Me and live." The Maharal, quoted here, cites it to show that G-d's essence cannot be grasped.

Exodus 33:20 שמות ל"ג:כ'

וַיֹּאמֶר לֹא תוּכַל לִרְאֹת אֶת־פָּנָי כִּי לֹא־יִרְאַנִי הָאָדָם וָחָי:

And He said: 'Thou canst not see My face, for man shall not see Me and live.'

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

15 **כך נעשה אדם בצלמינו**

G-d's words at the creation of man: "Let us make man in Our image, after Our likeness." The Alter Rebbe reads it as referring to the soul, which mirrors the supernal order.

Genesis 1:26 בראשית א':כ"ו

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ:

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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KEHOT'S NOTE

בראשית א, כו.

PARAGRAPH 3

16 **ואנת חכים**

In Eliyahu's prayer (Pasach Eliyahu) G-d is addressed, "You are wise, but not with a known wisdom." The Alter Rebbe reads "You are wise" as G-d's lowering Himself to be clothed in Chochmah.

Tikkunei Zohar 17b:3–4 תקוני הזהר י"ז ב:ג'-ד'

אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

Constantinople, 1740 (CC-BY-NC)

17 **איהו וחיוהי וגרמוהי חד**

In the Ten Sefiros of Atzilus, "He and His life-forces are one, He and His vessels are one," which is not so in the Sefiros of Beriah. It describes the complete union of G-d with the Chochmah of Atzilus.

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

דְּעֶשֶׂר סְפִירוֹת דַּאֲצִילוּת מַלְכָּא בְּהוֹן, אִיהוּ וְגַרְמֵיהּ חַד בְּהוֹן, אִיהוּ וְחַיָּיוֹי חַד בְּהוֹן, מַה דְּלַאו הָכִי בְּעֶשֶׂר סְפִירוֹת דִּבְרִיאָה, דְּלַאו אינון וְחַיֵּיהוֹן חַד, לַאו אינון וְגַרְמֵיהוֹן חַד. וְעִלַּת עַל כֹּלָּא הוּא נָהִיר (נ"א נחית) בְּעֶשֶׂר סְפִירוֹת דַּאֲצִילוּת, וּבְעֶשֶׂר סְפִירוֹת דִּבְרִיאָה, וְנָהִיר בְּעֶשֶׂר כְּתוֹת דְּמַלְאָכַיָּא, וּבְעֶשֶׂר גַּלְגַּלֵּי דִּרְקִיעָא, וְלָא אִשְׁתַּנִּי בְּכָל אֲתַר.

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18 **וכמ"ש בס' של בינונים דמ"ש הרמב"ם**

The note sends the reader to several places in the Tzemach Tzedek's Derech Mitzvosecha where the

Rambam's statement, as Tanya cites it, is discussed at length.

KEHOT'S NOTE

ראה בארוכה בדרך מצותיך מצות האמנת אלקות מו, ב. מצות עבד עברי פא, ב. פב, א בהג"ה שם. שורש מצות התפלה קל, ב ואילך.

19 הוא המדע והוא היודע

Tanya, chapter 2, quotes the Rambam that G-d "is the Knowledge and the Knower," and adds in a gloss that the Kabbalists agreed, but only for the Infinite Light as it is clothed in Chochmah, Binah and Daas of Atzilus, not above Atzilus.

Tanya, Likkutei Amarim 2:4–5 תניא, חלק ראשון; ליקוטי אמרים ב':ד'-ה'

שֶׁהוּא הַמַּדָּע וְהוּא הַיּוֹדֵעַ כּוּ', וְדָבָר זֶה אֵין בְּיכוֹלֶת הָאָדָם לַהֲבִינוֹ עַל בּוּרְיוֹ כּוּ', כְּדִכְתִיב: "הַחֵקֶר אֱלוֹהַּ תִּמְצָא", וּכְתִיב: "כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם וְגוֹ'". וְאַף שֶׁיֵּשׁ רְבָבוֹת מִינֵי חִלּוּקֵי מַדְרֵגוֹת בַּנִּשְׁמוֹת, גָּבוֹהַּ מֵעַל גָּבוֹהַּ לְאֵין קֵץ, כְּמוֹ גוֹדֶל מַעֲלַת נִשְׁמוֹת הָאָבוֹת וּמֹשֶׁה רַבֵּינוּ עֲלֵיהֶם־הַשָּׁלוֹם, עַל נִשְׁמוֹת דּוֹרוֹתֵינוּ אֵלֶּה דְּעִקְבֵי מְשִׁיחָא, שֶׁהֵם בְּחִינַת עֲקֵבַיִם מַמָּשׁ לְגַבֵּי הַמּוֹחַ וְהָרֹאשׁ; וְכֵן בְּכָל דּוֹר וָדוֹר יֵשׁ רָאשֵׁי אַלְפֵי יִשְׂרָאֵל, שֶׁנִּשְׁמוֹתֵיהֶם הֵם בְּחִינַת רֹאשׁ ...

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20 שקראו רז"ל בשם הקב"ה ולא נקרא השכל ב"ה כי אמיתת עצמותו לא נודע רק שהוא נבדל מכל גשם וגוף ומכל הנמצאים

The Maharal argues that the Sages called G-d "the Holy One," meaning "the Separate One," and not "the Intellect," because His essence is unknown and utterly simple. The Alter Rebbe quotes this as the Maharal's rejection of the Rambam.

Gevurot Hashem, Second Introduction to Gevurot Hashem 14 גבורות השם, הקדמה ב יי"ד

... בשם "הקדוש ברוך הוא", ולא נקרא "השכל ברוך הוא", כי אמיתת עצמו לא נודע, רק שהוא נבדל מכל גשם וגוף ומכל הנמצאים, ועל זה נאמר "קדוש ברוך הוא", שענין "קדוש" נאמר על מי שהוא נבדל, כי הוא יתברך פשוט בתכלית הפשיטות. ומזה בעצמו שהוא בתכלית הפשיטות, אין דבר נבדל ממנו, כי הדבר שיש לו גדר ומיוחד בדבר מה, בשביל אותו גדר נבדל ממנו דבר שאינו בגדרו. אבל מפני כי הוא יתברך פשוט ואין לו גדר כלל, אין דבר נבדל ממנו. ואם כן, הוא יודע הכל, והוא יכול הכל, וכל ...

Gevurot Hashem, with footnotes and annotations by Rabbi Yehoshua D. Hartman, Machon Yerushalyim, 2015–2020 (Public Domain)

PARAGRAPH 4

21 דאיהו וחיוהי וגרמוהי חד בהון

In the Sefiros of Atzilus "He and His life-forces are one, He and His vessels are one." It is why the Rambam's statement holds within Atzilus.

Tikkunei Zohar 3b:9–10 תקוני הזהר ג' ב:ט'-י"

דְּעֶשֶׂר סְפִירוֹת דַּאֲצִילוּת מַלְכָּא בְּהוֹן, אִיהוּ וְגַרְמֵיהּ חַד בְּהוֹן, אִיהוּ וְחַיָּיוֹ חַד בְּהוֹן, מַה דְּלַאו הָכִי בְּעֶשֶׂר סְפִירוֹת דְּבְרִיאָה, דְּלַאו אינוּן וְחַיֵּיהוֹן חַד, לַאו אינוּן וְגַרְמֵיהוֹן חַד. וְעִלַּת עַל כֹּלָּא הוּא נָהִיר (נ"א נחית) בְּעֶשֶׂר סְפִירוֹת דַּאֲצִילוּת, וּבְעֶשֶׂר סְפִירוֹת דְּבְרִיאָה, וְנָהִיר בְּעֶשֶׂר כְּתוֹת דְּמַלְאָכַיָּא, וּבְעֶשֶׂר גַּלְגַּלֵּי דְּרָקִיעָא, וְלָא אִשְׁתַּנֵּי בְּכָל אֲתַר.

Tikkunei Zohar - Vocalized (Public Domain)

22 From Eliyahu's prayer: "You are wise, but not with a known wisdom." Here it describes G-d as clothed in, and one with, the Chochmah of Atzilus.

Tikkunei Zohar 17b:3 תקוני הזהר י"ז ב:ג'

אנת חכים ולאו בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא.

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23 שבתניא נתבאר

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

KEHOT'S NOTE

פ"ב.

24 כמו שהבן נמשך ממוח האב

Tanya, chapter 2: as a son is drawn from his father's brain, so the soul of every Jew is drawn from G-d's thought and wisdom. The parenthesis asks how this fits with Chochmah being only a vessel.

Tanya, Likkutei Amarim 2:2 תניא, חלק ראשון; ליקוטי אמרים ב':ב'

כָּךְ, עַל דֶּרֶךְ מָשָׁל, נִשְׁמוֹת יִשְׂרָאֵל עָלוּ בְּמַחֲשָׁבָה, כִּדְכְתִיב: "בְּנֵי בְכוֹרִי יִשְׂרָאֵל", "בָּנִים אַתֶּם לַה' אֱלֹקֵיכֶם" פֵּירוּשׁ, כְּמוֹ שֶׁהַבֵּן נִמְשָׁךְ מִמּוֹחַ הָאָב, כָּךְ כְּבְיָכוֹל נִשְׁמַת כָּל אִישׁ יִשְׂרָאֵל נִמְשְׁכָה מִמַּחֲשַׁבְתּוֹ וְחָכְמָתוֹ יִתְבָּרַךְ, דְּאִיהוּ חַכִּים וְלָא בְּחָכְמָה יְדִיעָא, אֶלָּא הוּא וְחָכְמָתוֹ אֶחָד, וּכְמוֹ שֶׁכָּתַב הָרַמְבַּ"ם,

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25 וכמ"ש באגה"ק

This is where the quoted analogy is found: the drop of seed, unlike a thought, draws from the essence of the soul clothed in the brain, and therefore begets offspring truly like itself.

KEHOT'S NOTE

בקו"א ד"ה להבין מ"ש בפע"ח [קנז, א]. [כ]. וראה בליקוט פי' שם.

26 בהטפה נמשך בה גם ממהות הנפש ועצמותה המלובשת במוחין ולכן מולידה בדומה לה ממש

The Alter Rebbe's analogy in Kuntres Acharon: the drop draws from the very essence of the soul clothed in the brain, and therefore it begets offspring truly like itself. The text cites it as "Iggeres HaKodesh"; the Kehot note places it in Kuntres Acharon.

Tanya, Part V; Kuntres Acharon 4:31 תניא, קונטרס אחרון ד':ל"א

מַה־שֶּׁאֵין־כֵּן בְּדִבּוּר וּמַחֲשָׁבָה, וַאֲפִילוּ בְּהַשְׂכָּלַת הַשֵּׂכֶל בְּאֵיזוֹ חָכְמָה, חֲרֵי חָכְמָה זוֹ רַק הֶאָרָה מִתְפַּשֶּׁטֶת מִמַּהוּת הַשֵּׂכֶל שֶׁבַּנֶּפֶשׁ וַעֲצָמוּתוֹ, וְהֶאָרָה זוֹ הִיא רַק לְבוּשׁ לְמַהוּתוֹ וְעַצְמוּתוֹ שֶׁל הַשֵּׂכֶל, וְהַשֵּׂכֶל הוּא הֶאָרָה וּלְבוּשׁ לְמַהוּת הַנֶּפֶשׁ. מַה־שֶּׁאֵין־כֵּן הַטִּפָּה, נִמְשָׁךְ בָּהּ גַּם מִמַּהוּת הַנֶּפֶשׁ וְעַצְמוּתָהּ הַמְלוּבֶּשֶׁת בְּמוֹחִין, וְלָכֵן מוֹלִידָה בְּדוֹמֶה לָהּ מַמָּשׁ.

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27 G-d forms Adam from the dust and "breathed into his nostrils the breath of life." The text points to the Zohar's comment on this verse (Naso, 141b) for the root of the soul's highest level.

Genesis 2:7 בראשית ב':ז'

וַיִּיצֶר ה' אֱלֹקִים אֶת־הָאָדָם עָפָר מִן־הָאֲדָמָה וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים וַיְהִי הָאָדָם לְנֶפֶשׁ חַיָּה׃

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

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28 **על פסוק אלה מסעי**

There, in explaining "their goings-forth according to their journeys," Adam Kadmon is called "the Adam of Beriah" and Atzilus as a whole "the Adam of Asiyah" relative to the Infinite Light.

KEHOT'S NOTE

לקו"ת מסעי צה, א.

29 **אלה מסעי**

The heading of the list of Israel's journeys in the desert: "These are the journeys of the children of Israel." The text refers to its discourse on this verse.

Numbers 33:1 במדבר ל"ג:א'

אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְצִבְאֹתָם בְּיַד־מֹשֶׁה וְאַהֲרֹן׃

These are the stages of the children of Israel, by which they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron.

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30 **מוצאיהם למסעיהם**

"And Moshe wrote their goings-forth according to their journeys." The Likkutei Torah discourse on these words discusses Adam Kadmon in relation to the worlds.

Numbers 33:2 במדבר ל"ג:ב'

וַיִּכְתֹּב מֹשֶׁה אֶת־מוֹצָאֵיהֶם לְמַסְעֵיהֶם עַל־פִּי ה' וְאֵלֶּה מַסְעֵיהֶם לְמוֹצָאֵיהֶם׃

And Moses wrote their goings forth, stage by stage, by the commandment of the L-RD; and these are their stages at their goings forth.

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31 **ועמ"ש במ"א ע"פ ולא אבה**

The discourse on "But Havayah your G-d would not listen to Bilam." It is cited here for its treatment of the hidden love, which comes from the tip of the yud above Chochmah.

KEHOT'S NOTE

לקו"ת כי תצא לח, ג. אוה"ת כי תצא ע' תתקפב ואילך.

32 **ולא אבה הוי' אלקיך לשמוע אל בלעם**

Moshe reminds Israel that G-d refused to heed Bilam: "But Havayah your G-d would not listen to Bilam, and Havayah your G-d turned the curse into a blessing for you." The discourse on this verse explains the hidden love that comes from above Chochmah.

Deuteronomy 23:6 דברים כ"ג:ו'

וְלֹא־אָבָה ה' אֱלֹקֶיךָ לִשְׁמֹעַ אֶל־בִּלְעָם וַיַּהֲפֹךְ ה' אֱלֹקֶיךָ לְךָ אֶת־הַקְלָלָה לִבְרָכָה כִּי אֲהֵבְךָ ה' אֱלֹקֶיךָ׃

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

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PARAGRAPH 5

33 **שלמעלה מעלה גם כן מהחכמה**

The note says the point that G-d's essence is far above Chochmah is explained there.

KEHOT'S NOTE

נתבאר באוה"ת ויקרא-ב ע' תקצו.

34 **בכל נפשך**

Moshe's command in the Shema: "And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The maamar asks how its two readings of "with all your soul" fit together.

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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35 **טעם על מס"נ**

There the same question is raised and answered: the Torah gives no reason for self-sacrifice because it comes from the hidden love above Daas.

KEHOT'S NOTE

ראה תו"א צט, ב. הערת כ"ק אדמו"ר בסה"מ ה'תש"ט ע' 121.

36 **לאהבה את ה"א . . כי הוא חייך**

Moshe's closing call to Israel: "To love Havayah your G-d, to listen to His voice and to cleave to Him, for He is your life." The Torah gives a reason for love but none for self-sacrifice.

Deuteronomy 30:20 דברים ל':כ'

לְאַהֲבָה אֶת־ה' אֱלֹקֶיךָ לִשְׁמֹעַ בְּקֹלוֹ וּלְדָבְקָה־בוֹ כִּי הוּא חַיֶּיךָ וְאֹרֶךְ יָמֶיךָ לָשֶׁבֶת עַל־הָאֲדָמָה אֲשֶׁר נִשְׁבַּע ה' לַאֲבֹתֶיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לָתֵת לָהֶם׃

to love the L-RD thy G-d, to hearken to His voice, and to cleave unto Him; for that is thy life, and the length of thy days; that thou mayest dwell in the land which the L-RD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

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KEHOT'S NOTE

דברים ל, ב. ראה אוה"ת-מארז"ל וענינים ע' כג.

37 **ות"ת כנגד כולם**

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

KEHOT'S NOTE

פאה א, א.

38 **ותלמוד תורה כנגד כולם**

After listing mitzvos whose fruits are enjoyed in this world, the Mishnah concludes, "and the study of Torah is equal to them all." The maamar explains why.

Mishnah Peah 1:1 משנה פאה א:א

אֵלּוּ דְבָרִים שֶׁאֵין לָהֶם שִׁעוּר. הַפֵּאָה, וְהַבִּכּוּרִים, וְהָרָאָיוֹן, וּגְמִילוּת חֲסָדִים, וְתַלְמוּד תּוֹרָה. אֵלּוּ דְבָרִים שֶׁאָדָם אוֹכֵל פֵּרוֹתֵיהֶן בָּעוֹלָם הַזֶּה וְהַקֶּרֶן קַיֶּמֶת לוֹ לָעוֹלָם הַבָּא. כִּבּוּד אָב וָאֵם, וּגְמִילוּת חֲסָדִים, וַהֲבָאַת שָׁלוֹם בֵּין אָדָם לַחֲבֵרוֹ, וְתַלְמוּד תּוֹרָה כְּנֶגֶד כֻּלָּם:

These are the things that have no definite quantity: The corners [of the field]. First-fruits; [The offerings brought] on appearing [at the Temple on the three pilgrimage festivals]. The performance of righteous deeds; And the study of the torah. The following are the things for which a man enjoys the fruits in this world while the principal remains for him in the world to come: Honoring one's father and mother; The performance of righteous deeds; And the making of peace between a person and his friend; And the study of …

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39 **ודברת בם**

"And you shall speak of them," the command to study Torah, which follows "with all your might" in the Shema.

Deuteronomy 6:7 דברים ו:ז

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ:

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

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KEHOT'S NOTE

דברים ו, ז.

40 **והענין כי התורה היא חכמתו ית'**

The passage from here to the beginning of folio 6a is found also, with some changes, in chapters 186–189 of this series.

KEHOT'S NOTE

מכאן עד להלן ו, רע"א נמצא ג"כ בשינויים אחדים בהמשך מים רבים תרל"ו פרקים קפו-קפט. וראה שם ח"ב ס"ע תקיג ואילך.

41 **נקרא התורה משל הקדמוני**

A parallel discussion by the Tzemach Tzedek of the Torah as "the parable of the Ancient One."

KEHOT'S NOTE

ראה אוה"ת וארא ע' קנב.

42 **משל הקדמוני**

David, sparing Shaul's life in the cave, says to him: "As the proverb of the ancients (hakadmoni) says, 'From the wicked comes forth wickedness.'" The Sages read hakadmoni as "the Ancient One" of the world and His "parable" as the Torah; the maamar reads it so.

I Samuel 24:14 שמואל א כ"ד:י"ד

כַּאֲשֶׁר יֹאמַר מְשַׁל הַקַּדְמֹנִי מֵרְשָׁעִים יֵצֵא רֶשַׁע וְיָדִי לֹא תִהְיֶה־בָּךְ:

As saith the proverb of the ancients: Out of the wicked cometh forth wickedness; but my hand shall not be upon thee.

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43 **כמ"ש מזה בדרוש פורים**

The discourse for Purim explains that the Torah is called "the parable of the Ancient One" because "the Ancient One" is the Infinite Light itself, beyond the light that fills and encompasses the worlds, which is only a radiance related to the worlds.

KEHOT'S NOTE

תו"א צח, ב. ראה בלקו"ש ח"ז ע' 26 ואילך למה נזכר כאן בלשון בדרוש פורים. ע"ש בארוכה.

44 **והיו לאחדים מכל צד ופנה**

Tanya, chapter 5: a person who understands a law of the Torah unites with G-d's wisdom in a wondrous union, "to become one and united, truly, from every side and angle."

Tanya, Likkutei Amarim 5:6–7 תניא, חלק ראשון; ליקוטי אמרים ה':ו'-ז'

וְהוּא יְחוּד נִפְלָא שֶׁאֵין יְחוּד כָּמוֹהוּ וְלֹא כְּעֵרְכּוֹ נִמְצָא כְּלָל בְּגַשְׁמִיּוּת, לִהְיוֹת לְאֲחָדִים וּמְיוּחָדִים מַמָּשׁ מִכָּל צַד וּפִנָּה. וְזֹאת מַעֲלָה יְתֵרָה גְּדוֹלָה וְנִפְלָאָה לְאֵין קֵץ אֲשֶׁר בְּמִצְוַת יְדִיעַת הַתּוֹרָה וְהַשְׁגָתָהּ עַל כָּל הַמִּצְוֹת מַעֲשִׂיּוֹת, וַאֲפִילּוּ עַל מִצְוֹת הַתְּלוּיוֹת בְּדִבּוּר, וַאֲפִילּוּ עַל מִצְוַת תַּלְמוּד תּוֹרָה שֶׁבְּדִבּוּר.

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PARAGRAPH 6

45 **והנה מבואר למעלה**

the passage shares nothing with the note

KEHOT'S NOTE

במים רבים תרל"ו שם: והנה נת"ל בפ' קפ"ה (ושם בפקפ"ה נמצא לשון הלקו"ת במדבר טז, סע"ב בשינויים אחדים).

PARAGRAPH 7

46 **התכללות ויחוד עצמות הנשמה בעצמות אור א"ס**

The Rebbe explains that this union of the soul's essence comes through first reciting the Shema and praying with readiness for self-sacrifice in "One"; then, when one studies Torah, the essence of the soul is united and included as well.

KEHOT'S NOTE

ראה לקו"ש-טו ע' 3 הערה 28 שמבאר שזהו ע"י הקדמת ק"ש ותפלה למס"נ באחד שאז כשעוסק בתורה כו' נעשה ג"כ יחוד והתכללות עצמיות הנפש כו'

51 **בד"ה כי ביום הזה יכפר**

That discourse explains the virtue of the Torah as a whole, which obliges every person to learn all its laws, even those he will never need, and asks how "these words" of the Shema, said morning and evening, lead to "you shall speak of them" all day and night in words of Torah.

KEHOT'S NOTE

לקו"ת אחרי כז, א.

52 Of Yom Kippur: "For on this day He shall atone for you, to purify you." The text refers to its discourse on this verse.

Leviticus 16:30 ויקרא ט"ז:ל'

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ׃

For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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53 **והיו הדברים האלה**

"And these words, which I command you today, shall be upon your heart," followed by "and you shall speak of them." The referenced discourse explains these verses as the study of Torah.

Deuteronomy 6:6 דברים ו':ו'

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ׃

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

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PARAGRAPH 9

54 **ומהדר תלמודיי מתלתין יומין**

Rav Sheshes would review his learning every thirty days and say, "Rejoice, my soul, for you I have read, for you I have learned." It illustrates the sages' constant study.

Pesachim 68b:13 פסחים ס"ח ב:י"ג

רַב שֵׁשֶׁת כָּל תְּלָתִין יוֹמִין מְהַדַּר לֵיקּהּ תַּלְמוּדֵיהּ, וְתָנֵי וְקָאֵי בְּעֵיבְרָא דְּדַשָּׁא, וַאֲמַר: חֲדַאי נַפְשַׁאי, חֲדַאי נַפְשַׁאי, לָךְ קְרֵאי לָךְ תְּנַאי. אִינִיךְ? וְהָאֲמַר רַבִּי אֶלְעָזָר: אֵילְמָלֵא תּוֹרָה לֹא נִתְקַיְּימוּ שָׁמַיִם וָאָרֶץ, שֶׁנֶּאֱמַר: "אִם לֹא בְּרִיתִי יוֹמָם וָלָיְלָה חְקוֹת שָׁמַיִם וָאָרֶץ לֹא שָׂמְתִּי"! מֵעִיקָּרָא כִּי עָבֵיד אִינִישׁ — אַדַּעְתָּא דְּנִפְשֵׁיהּ קָא עָבֵיד.

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KEHOT'S NOTE

ראה פסחים סח, ב. רש"י ר"ה לה, א.

55 **רשב"י . . במה מדליקין**

The parallel spells out the reference: in Shabbos 33b, at first Rabbi Pinchas ben Yair answered Rabbi Shimon bar Yochai's questions twelve ways, and later Rabbi Shimon answered his twenty-four ways (so the manuscript; the print reads twenty-five).

KEHOT'S NOTE

במים רבים שם: רשב"י מעיקרא כי הוה מקשי רשב"י קושי' הוה מפרק לי' רפב"י י"ב פירוקי ולבסוף כי הוה מקשי רפב"י קושי' הוה מפרק לי' רשב"י כ"ד [כ"ה בגוכי"ק. ובהנדפס שם: כ"ה] פרוקי כנז' בשבת פרק במה מדליקין דל"ג ע"ב. וע' (יא, א) תורתן אומנתן. ורבינו יונה ריש מס' ברכות קחשיב (ראה לקמן ה, א).

PARAGRAPH 8

47 **דאורייתא היא היכלא עילאה דקוב"ה**

The Kehot note gives this Zohar passage as the source for the saying that the Torah is the supernal chamber of the Holy One, blessed be He.

Zohar II, 200a זח"ב ר, א

KEHOT'S NOTE

זח"ב ר, א. [כ]. וראה בזה בארוכה יותר במים רבים שם ספקפ"ו.

48 **ובתורת ה' דוקא חפצו**

The happy man of the first psalm, who does not walk in the counsel of the wicked: "But his desire is in the Torah of Havayah, and in His Torah he meditates day and night." The learner's main desire is the Torah itself, even if a little pride mixes in.

Psalms 1:2 תהילים א':ב'

כִּי אִם־בְּתוֹרַת ה' חֶפְצוֹ וּבְתוֹרָתוֹ יֶהְגֶּה יוֹמָם וָלָיְלָה׃

But his delight is in the law of the L-RD; and in His law doth he meditate day and night.

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49 **ואע"ג דאיהו לא חזי**

On Daniel 10:7, the men with Daniel did not see the vision yet were seized with fear: "Though they did not see, their mazal saw." So too the soul's root perceives the union that the learner does not feel.

Megillah 3a:14 מגילה ג' א:י"ד

אָמַר רָבִינָא: שְׁמַע מִינַּהּ: הַאי מַאן דְּמִיבְּעֵית, אַף עַל גַּב דְּאִיהוּ לָא חָזֵי, מַזָּלֵיהּ חָזֵי. מַאי תַּקַּנְתֵּיהּ? לִיקְרֵי קְרִיאַת שְׁמַע. וְאִי קָאֵים בְּמָקוֹם הַטָּנוֹפֶת — לִינְשׁוֹף מִדּוּכְתֵּיהּ אַרְבַּע גַּרְמִידֵי. וְאִי לָא — לֵימָא הָכִי: "עִיזָּא דְּבֵי טַבָּחֵי שַׁמִּינָא מִינַּאי".

Ravina said: We learn from this that if a man is seized with fright though he sees nothing, [the reason is that] his star sees. What is his remedy? He should recite the Shema. If he is in a place which is foul, he should move away from it four cubits. If he cannot do this, he should say this formula: "The goat at the butcher's is fatter than I am."

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KEHOT'S NOTE

מגילה ג, א.

50 **בד"ה וידבר . . גבי חג השבועות**

The Shavuos discourse explains that intellect, even after it extends from the soul as a distinct faculty, stays one with the soul, which is therefore called "the intellectual soul." This is the basis for saying that binding the intellect to the Torah binds the soul's essence as well.

KEHOT'S NOTE

לקו"ת במדבר טז, א. סה"מ תקס"ח ע' קג.

גם רשב"י שהי' מתלתין יומין לתלתין יומין ולי"מ. [כנראה כוונתו לברכות ח, א ד"ה אלא ושם רשב"י לא הי' מתפלל אלא משנה לשנה]. [כ].

56 Kehot's note points to Shabbat 30b:1 for these words.

Shabbat 30b:1 שבת ל' ב:א

כָּל יוֹמָא דְּשַׁבְּתָא הֲוָה יָתֵיב וְגָרֵיס כּוּלֵּי יוֹמָא. הַהוּא יוֹמָא דְּבָעֵי לְמֵינַח נַפְשֵׁיהּ, קָם מַלְאָךְ הַמָּוֶת קַמֵּיהּ וְלָא יְכִיל לֵיקוּם, דְּלָא הֲוָה פָּסֵק פּוּמֵיהּ מִגִּירְסָא. אֲמַר: מַאי אַעֲבֵיד לֵיקוּם? הֲוָה לֵיקוּם בּוּסְתָּנָא אַחוֹרֵי בֵּיתֵיהּ, אֲתָא מַלְאַךְ הַמָּוֶת סָלֵיק וּבָחֵישׁ בְּאִילָנֵי. נְפַק לְמֵיחֲזֵי. הֲוָה סָלֵיק בְּדַרְגָּא, אִיפְּחֵית דַּרְגָּא מִתּוּתֵיהּ, אִישְׁתֵּיק וְנָח נַפְשֵׁיהּ.

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57 Kehot's note points to Daniel 6:13 for these words.

Daniel 6:13 דניאל ו':י"ג

בֵּאדַיִן קְרִבוּ וְאָמְרִין קֳדָם־מַלְכָּא עַל־אֱסָר מַלְכָּא הֲלָא אֱסָר רְשַׁמְתְּ דִּי כָל־אֱנָשׁ דִּי־יְבָעֵא מִן־כָּל־אֱלָהּ וֶאֱנָשׁ עַד־יוֹמִין תְּלָתִין לָהֶן מִנָּךְ מַלְכָּא יִתְרְמֵא לְגֹוב אַרְיָוָתָא עָנֵה מַלְכָּא וְאָמַר יַצִּיבָא מִלְּתָא כְּדָת־מָדַי וּפָרַס דִּי־לָא תֶעְדֵּא׃

Then they came near, and spoke before the king concerning the king's interdict: 'Hast thou not signed an interdict, that every man that shall make petition unto any god or man within thirty days, save of thee, O king, shall be cast into the den of lions?' The king answered and said: 'The thing is true, according to the law of the Medes and Persians, which altereth not.'

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PARAGRAPH 10

58 **מארי קבלה . . מועטים היו**

A textual variant: where this text says the masters of Kabbalah "were few" (מועטים היו), the parallel there reads "are few" (מועטים המה).

KEHOT'S NOTE

במים רבים שם: מועטים המה.

PARAGRAPH 11

59 **וגם המלאכים בקשו תורה**

The note gives this as a parallel place on the angels' request for the Torah.

Shabbat 88b:7 שבת פ"ח ב:ז'

וְאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: בְּשָׁעָה שֶׁעָלָה מֹשֶׁה לַמָּרוֹם אָמְרוּ מַלְאֲכֵי הַשָּׁרֵת לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא: רִבּוֹנוֹ שֶׁל עוֹלָם, מַה לִּילוּד אִשָּׁה בֵּינֵינוּ? אָמַר לָהֶן: לְקַבֵּל תּוֹרָה בָּא. אָמְרוּ לְפָנָיו: חֲמֻדָּה גְּנוּזָה שֶׁגְּנוּזָה לְךָ תְּשַׁע מֵאוֹת וְשִׁבְעִים וְאַרְבָּעָה דוֹרוֹת קוֹדֶם שֶׁנִּבְרָא הָעוֹלָם, אַתָּה מְבַקֵּשׁ לִיתְּנָהּ לְבָשָׂר וָדָם? "מָה אֱנוֹשׁ כִּי תִזְכְּרֶנּוּ וּבֶן אָדָם כִּי תִפְקְדֶנּוּ"? "ה' אֲדֹנֵינוּ מָה אַדִּיר שִׁמְךָ בְּכָל הָאָרֶץ אֲשֶׁר תְּנָה הוֹדְךָ עַל הַשָּׁמָיִם"!

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KEHOT'S NOTE

שבת פח, ב. ראה ביאורי הזהר א, ד. ובביאה"ז לכ"ק הצ"צ כרך ב ביאור על ביאה"ז הנ"ל.

60 **בענינים גשמיים דוקא**

A parallel discussion of why the Torah is clothed specifically in physical matters.

KEHOT'S NOTE

ראה המשך תער"ב ח"ב ס"ע שסג.

PARAGRAPH 12

61 **עסק התורה כנ"ל**

In the parallel, "as mentioned above" refers back to chapter 186, where Torah study as the soul's inclusion in the Infinite Light is explained.

KEHOT'S NOTE

בהמשך מים רבים שם: כנ"ל פקפ"ו. ע"ש.

62 **ולא תחללו**

G-d commands Israel: "And you shall not profane My holy Name, and I shall be sanctified among the children of Israel"; in its plain sense, not to desecrate His Name by transgression. The Alter Rebbe reads techalelu as making a chalal, a void of G-dliness (context: Steinsaltz Tanakh).

Leviticus 22:32 ויקרא כ"ב:ל"ב

וְלֹא תְחַלְּלוּ אֶת־שֵׁם קָדְשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה' מְקַדִּשְׁכֶם׃

And ye shall not profane My holy name; but I will be hallowed among the children of Israel: I am the L-RD who hallow you,

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KEHOT'S NOTE

ויקרא כב, לב. ועל"ק סד"ה ונקדשתי [לג, ב] ובד"ה נאוו לחייך [שה"ש (יד, ד). [כ]. וראה גם ד"ה כתיב לא תחללו בסה"מ תקס"ב ח"ב ע' שפו. ובהנסמן בס' מאמרי אדה"ז על פרשיות ח"ב ע' תשיט.

63 **שאין אני והוא יכולים לדור**

"Of any person who has arrogance, the Holy One, blessed be He, says: I and he cannot dwell in the world." It shows why G-d's light withdraws from one who feels himself a separate "something."

Sotah 5a:14–15 סוטה ה' א:י"ד-ט"ו

אָמַר רַב חִסְדָּא, וְאִיתֵּימָא מָר עוּקְבָא: כָּל אָדָם שֶׁיֵּשׁ בּוֹ גַּסּוּת הָרוּחַ, אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: אֵין אֲנִי וְהוּא יְכוֹלִין לָדוּר בָּעוֹלָם, שֶׁנֶּאֱמַר: "מְלָשְׁנִי בַסֵּתֶר רֵעֵהוּ אוֹתוֹ אַצְמִית גְּבַהּ עֵינַיִם וּרְחַב לֵבָב אֹתוֹ לֹא אוּכָל". אַל תִּקְרֵי "אֹתוֹ", אֶלָּא "אִתּוֹ לֹא אוּכָל". אִיכָּא דְּמַתְנֵי לַהּ אַמְסַפְּרֵי לָשׁוֹן הָרָע, שֶׁנֶּאֱמַר: "מְלָשְׁנִי בַסֵּתֶר רֵעֵהוּ אוֹתוֹ אַצְמִית". אָמַר רַבִּי אֶלְכְּסַנְדְּרִי: כָּל אָדָם שֶׁיֵּשׁ בּוֹ גַּסּוּת הָרוּחַ, אֲפִילּוּ רוּחַ קִימְעָא עוֹכֶרְתּוֹ, שֶׁנֶּאֱמַר: "וְהָרְשָׁעִים כַּיָּם נִגָּרָשׁ", וּמָה יָם שֶׁיֵּשׁ ...

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Arakhin 15b:13 ערכין ט"ו ב:י"ג

וְאָמַר רַב חִסְדָּא אָמַר מָר עוּקְבָא: כָּל הַמְסַפֵּר לָשׁוֹן הָרָע, אָמַר הַקָּדוֹשׁ בָּרוּךְ הוּא: אֵין אֲנִי וְהוּא יְכוֹלִין לָדוּר בָּעוֹלָם, שֶׁנֶּאֱמַר: "מְלָשְׁנִי בַסֵּתֶר רֵעֵהוּ אוֹתוֹ אַצְמִית גְּבַהּ עֵינַיִם וּרְחַב לֵבָב אֹתוֹ לֹא אוּכָל", אַל תִּיקְרֵי "אוֹתוֹ לֹא אוּכָל" אֶלָּא "אִתּוֹ לֹא אוּכָל", וְאִיכָּא דְּמַתְנֵי לַהּ עַל גַּסֵּי הָרוּחַ.

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KEHOT'S NOTE

ראה סוטה ה, א. ערכין טו, ב.

PARAGRAPH 13

64 **נעשה חלל ומקום פנוי**

A detailed treatment of the tzimtzum and the empty space.

KEHOT'S NOTE

ראה לקמן נא, ב ואילך.

65 **כיון — ע"כ**

A textual note: the printed Mayim Rabbim reads אי"כ ("if so") instead of ע"כ ("therefore") here, but that is a printing error; its manuscript reads as printed here.

KEHOT'S NOTE

במים רבים שם (ע' ריא): אי"כ. אבל הוא טה"ד שם ובגוכי"ק דמים רבים הוא כהנדפס כאן.

PARAGRAPH 14

66 **בד"ה זכור את יום השבת**

There "we have hoped (kivinu)" is read as the long kav, "and in the future there will be the level of Shabbos, above and below equal," when the lower unity will be revealed like the higher unity.

KEHOT'S NOTE

תו"א ע, ד: ולעתיד יהי' בחי' שבת מעלה ומטה שוין עכ"ל.

67 **ר"ל לשם התורה עצמה**

Tanya explains that when a person grasps a law of the Torah, his intellect encompasses it and is clothed in it, and that law is G-d's own wisdom and will.

Tanya, Likkutei Amarim 5 תניא, חלק ראשון; ליקוטי אמרים ה'

KEHOT'S NOTE

ראה תניא פ"ה.

68 **סד"ה ויקח קרח**

There too the saying "whoever says 'I have nothing but Torah' does not have even Torah" is explained: awe and love must also be drawn down from above, through the mitzvos (there, tzitzis).

KEHOT'S NOTE

לקו"ת קרח נה, א.

69 **כל האומר . . תורה אין לו**

The Talmud concludes that whoever says he has nothing but Torah does not have even Torah, since study must lead to deeds. Here it shows that study alone does not unite the soul with G-d without the heart's desire.

Yevamot 109b:4–5 יבמות ק"ט ב:ד'-ה'

עֲרֵבִי שַׁלְצִיּוֹן — דְּעָבְדִי שְׁלוּף דּוּץ. תּוּקְעָא עַצְמוֹ לְדִבְרֵי הֲלָכָה — דְּתַנְיָא, רַבִּי יוֹסֵי אוֹמֵר: כָּל הָאוֹמֵר אֵין לוֹ תּוֹרָה — אֵין לוֹ תּוֹרָה. פְּשִׁיטָא! אֶלָּא: כָּל הָאוֹמֵר אֵין לוֹ אֶלָּא תּוֹרָה — אֵין לוֹ אֶלָּא תּוֹרָה. הָא נָמֵי פְּשִׁיטָא! אֶלָּא דַּאֲפִילּוּ תּוֹרָה אֵין לוֹ. מַאי טַעְמָא? אָמַר רַב פָּפָּא, אָמַר קְרָא: "וְלִמַּדְתֶּם וַעֲשִׂיתֶם" — כֹּל שֶׁשָּׁנוּ בַּעֲשָׂיָה יָשְׁנוּ בִּלְמִידָה, כֹּל שֶׁאֵינוֹ בַּעֲשָׂיָה אֵינוֹ בִּלְמִידָה.

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KEHOT'S NOTE

יבמות קט, ב. ועל"ק בואתחנן (ג, סע"ד). ושו"נ. [כ]. ראה בסה"מ תש"ח ע' 266 בהערה.

PARAGRAPH 15

70 **וכמ"ש האריז"ל למס"נ באחד**

A discussion by the Tzemach Tzedek of the Arizal's teaching on self-sacrifice at "One," given by the note as a parallel.

KEHOT'S NOTE

ראה פע"ח שער הק"ש פי"ב. ב"ח או"ח ר"ס סא. אוה"ת תרומה ס"ע אישסז.

PARAGRAPH 16

71 **אם ישים אליו לבו**

Elihu, defending G-d's justice, says that if G-d were to set His heart upon a man, He would gather the man's spirit and soul to Himself, and he would die. The maamar reads the words of a person who sets his heart toward G-d: his spirit and soul are then gathered and included in Him (context: Steinsaltz Tanakh).

Job 34:14 איוב ל"ד:י"ד

אִם־יָשִׂים אֵלָיו לִבּוֹ רוּחוֹ וְנִשְׁמָתוֹ אֵלָיו יֶאֱסֹף׃

If He set His heart upon man, If He gather unto Himself his spirit and his breath;

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KEHOT'S NOTE

איוב לד, יד.

72 **אלא תורה וגמ"ח**

A note by the Rebbe on the Sages' wording "rather, Torah and acts of kindness."

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בסה"מ תש"ח ע' 266.

73 **והלומד ואינו עושה**

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

KEHOT'S NOTE

ירושל' פ"א דשבת ה"ב יע"ש. [כ].

74 **והלומד ואינו עושה נוח לו שתהפך שלייתו**

Rabbi Yochanan: one who learns without intending to do, it would have been better for him had his afterbirth been turned over his face and he never come into the world. Cited to show that kindness in deed is required.

Jerusalem Talmud Shabbat 1:2:11 תלמוד ירושלמי שבת א':ב':י"א

... וְלֵית לֵיקָה לְרִבִּי שִׁמְעוֹן בֶּן יוֹחַי. הַלּוֹמֵד לַעֲשׂוֹת לֹא הַלּוֹמֵד שֶׁלֹּא לַעֲשׂוֹת. שֶׁהַלּוֹמֵד שֶׁלֹּא לַעֲשׂוֹת נוֹחַ לוֹ אִילּוּ לֹא נִבְרָא. אָמַר רִבִּי יוֹחָנָן. הַלּוֹמֵד שֶׁלֹּא לַעֲשׂוֹת נוֹחַ לוֹ אִילּוּ נֶהֱפְכָה שִׁילְיָיתוֹ עַל פָּנָיו וְלֹא יָצָא לָעוֹלָם. טַעֲמֵיהּ דְּרִבִּי שִׁמְעוֹן בֶּן יוֹחַי. זֶה שִׁינּוּן וְזֶה שִׁינּוּן. וְאֵין מְבַטְּלִין שִׁינּוּן מִפְּנֵי שִׁינּוּן. וְהָא תַנִּינָן. הַקּוֹרֵא מִיכָּן וְהֵילָךְ לֹא הִפְסִיד. כְּאָדָם שֶׁהוּא קוֹרֵא בַּתּוֹרָה. הָא בְעוֹנָתָהּ חֲבִיבָה הִיא יוֹתֵר מִדְּבְרֵי תוֹרָה. אָמַר רִבִּי יוּדָן. רִבִּי שִׁמְעוֹן בֶּן יוֹחַי עַל יְדֵי ...

Rebbi Joḥanan said in the name of Rebbi Simeon ben Yoḥai: "For example we, who are engaged in the study of Torah, do not interrupt even for the recitation of the Shema`." Rebbi Joḥanan used to say about himself: "For example we, who are not engaged in the study of Torah, do interrupt even for prayer."This one follows his own opinion and that one follows his own opinion. Rebbi Joḥanan follows his own opinion since Rebbi Joḥanan said, if only a man prayed the entire day. Why? Because prayer is ...

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75 **עיון תפלה**

Among the things whose fruits a person enjoys in this world while the principal remains for the World to Come is "concentration in prayer." The Alter Rebbe, following Rashi there, counts it under acts of kindness.

Shabbat 127a:14 שבת קכ"ז א:י"ד

אָמַר רַב יְהוּדָה בַּר שֵׁילָא אָמַר רַבִּי אַסִּי אָמַר רַבִּי יוֹחָנָן: שִׁשָּׁה דְּבָרִים אָדָם אוֹכֵל פֵּירוֹתֵיהֶן בָּעוֹלָם הַזֶּה וְהַקֶּרֶן קַיֶּמֶת לוֹ לָעוֹלָם הַבָּא, וְאֵלּוּ הֵן: הַכְנָסַת אוֹרְחִין, וּבִיקּוּר חוֹלִים, וְעִיּוּן תְּפִלָּה, וְהַשְׁכָּמַת בֵּית הַמִּדְרָשׁ, וְהַמְגַדֵּל בָּנָיו לְתַלְמוּד תּוֹרָה, וְהַדָּן אֶת חֲבֵרוֹ לְכַף זְכוּת.

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76 **בד"ה וכל בניך למודי ה'**

That discourse reads "your children" (banayich) as prayer, with its love and awe, and "your builders" (bonayich) as the Torah study under the yoke of Torah that follows it: "your builders" cannot be reached without "your children" first, "for whoever says 'I have nothing but Torah' does not have even Torah"; and the building is made lasting through charity and kindness, "In righteousness you shall be established."

KEHOT'S NOTE

לקו"ת ראה כט, א ואילך.

77 **וכל בניך למודי ה'**

The prophet consoles Jerusalem: "And all your children shall be taught of Havayah, and great shall be the peace of your children." The Sages read the second "your children" (banayich) as "your builders" (bonayich), the Torah scholars who build peace; the text refers to its discourse on this verse.

Isaiah 54:13 ישעיהו נ"ד:י"ג

וְכָל־בָּנַיִךְ לִמּוּדֵי ה' וְרַב שְׁלוֹם בָּנָיִךְ:

And all thy children shall be taught of the L-RD; and great shall be the peace of thy children.

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78 **תכלית חכ' תשובה**

Rava's saying: "The purpose of wisdom is teshuvah and good deeds." It shows that study must lead to deeds.

Berakhot 17a:11 ברכות י"ז א:י"א

מַרְגְּלָא בְּפוּמֵּיהּ דְּרָבָא: תַּכְלִית חָכְמָה — תְּשׁוּבָה וּמַעֲשִׂים טוֹבִים, שֶׁלֹּא יְהֵא אָדָם קוֹרֵא וְשׁוֹנֶה וּבוֹעֵט בְּאָבִיו וּבְאִמּוֹ וּבְרַבּוֹ וּבְמִי שֶׁהוּא גָּדוֹל מִמֶּנּוּ בְּחָכְמָה וּבְמִנְיָן, שֶׁנֶּאֱמַר: "רֵאשִׁית חָכְמָה יִרְאַת ה' שֵׂכֶל טוֹב לְכָל עוֹשֵׂיהֶם". "לְעוֹשֵׂים" לֹא נֶאֱמַר, אֶלָּא "לְעוֹשֵׂיהֶם" — לָעוֹשִׂים לִשְׁמָהּ וְלֹא לָעוֹשִׂים שֶׁלֹּא לִשְׁמָהּ. וְכָל הָעוֹשֶׂה שֶׁלֹּא לִשְׁמָהּ, נוֹחַ לוֹ שֶׁלֹּא נִבְרָא.

It was a favourite saying of Raba : The goal of wisdom is repentance and good works; so that a man shall not read [Torah] and study [Mishnah] and then contradict his father or mother or teacher or anybody greater than he in knowledge and number [of years]; as it is said, "The fear of the L-rd is the beginning of wisdom, a good understanding have all that do thereafter" (Ps. cxi. 10). "All that learn" is not said here, but "all that do thereafter," i.e. they that practise Torah ...

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KEHOT'S NOTE

ברכות יז, א.

PARAGRAPH 17

79 **שבתוכה אור א"ס ב"ה**

A textual variant: the words "within which is the Infinite Light, blessed be He" are absent in the parallel there.

KEHOT'S NOTE

במים רבים שם (ע' ריב) ליתא תיבות אלו.

80 **נסעה וירדה עד**

A textual variant: the parallel reads "journeyed and descended, as mentioned above, into the wisdom of Beriah, Yetzirah and Asiyah, until."

KEHOT'S NOTE

שם: נסעה וירדה כנ"ל בחכ' דבי"ע עד.

PARAGRAPH 18

81 **המלובשת — חכמת הקבלה**

A textual variant: the parallel reads "the wisdom of the Kabbalah, for example."

KEHOT'S NOTE

במים רבים שם: חכמת הקבלה עד"מ.

82 **בבריאת שרפים וחיות**

A textual variant: the parallel reads "in the level of seraphim and chayos" instead of "in the creation of seraphim and chayos."

KEHOT'S NOTE

במים רבים שם: בבחי' שרפים וחיות. ובסה"מ תרל"ו ח"ב (הנחות כ"ק אדמו"ר מוהרש"ב נ"ע) ע' תקיז: אפי' בבריאה כמו בשרפי' חיות ואופנים. וראה להלן ה, ג שו"ה יח'.

PARAGRAPH 20

83 **וזהו מ"ש בפע"ח דקבלה**

The passage from here to below (5b) is absent in the parallel there.

KEHOT'S NOTE

מכאן עד להלן ה, ב שו"ה ע"ש, ליתא במים רבים שם.

84 **בפע"ח דקבלה היא באצילות . . בעשי'**

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

KEHOT'S NOTE

שער הנהגת הלימוד.

85 **ובתגין שבהם נרמזו רזין דאורייתא**

Notes by the Rebbe on the secrets of the Torah alluded to in the crowns of the letters, given as parallels.

KEHOT'S NOTE

ראה לקו"ש חי"ט ע' 423 הערה 32. חל"ט ע' 149 הערה 34.

86 **לחכימא ברמיזא**

The Zohar's phrase "for the wise, a hint [suffices]"; the Kehot note gives this place among others. Here it describes the secrets alluded to in the crowns of the letters.

Zohar I, 26b זח"א כו, ב

KEHOT'S NOTE

זח"א כו, ב. ועוד.

PARAGRAPH 21

87 **לימוד פנימיות התורה . . בחיוב לימוד זה**

A parallel in the Alter Rebbe's maamarim on the obligation to study the inner dimension of the Torah.

KEHOT'S NOTE

ראה גם סה"מ תקס"ה ע' ד (ובהנסמן שם).

PARAGRAPH 22

88 **בפרדס שכ"ז פ"א**

The note asks the reader to compare the Pri Megadim, a commentary on the Shulchan Aruch, "there," without naming the place further.

KEHOT'S NOTE

ולהעיר מפמ"ג שם. — לקו"ש שם.

PARAGRAPH 23

89 **ויוסף הורד מצרימה**

The Torah's narrative: "And Yosef was brought down to Egypt, and Potiphar … bought him." A plain story whose light cannot be grasped as wisdom, yet is drawn down through its letters.

Genesis 39:1 בראשית ל"ט:א

וְיוֹסֵף הוּרַד מִצְרָיְמָה וַיִּקְנֵהוּ פּוֹטִיפַר סְרִיס פַּרְעֹה שַׂר הַטַּבָּחִים אִישׁ מִצְרִי מִיַּד הַיִּשְׁמְעֵאלִים אֲשֶׁר הוֹרִדֻהוּ שָׁמָּה׃

And Joseph was brought down to Egypt; and Potiphar, an officer of Pharaoh's, the captain of the guard, an Egyptian, bought him of the hand of the Ishmaelites, that had brought him down thither.

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KEHOT'S NOTE

בראשית לט, א.

90 **פרק חלק**

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

KEHOT'S NOTE

ב"היסוד השמיני".

91 **ובני חם כוש**

"And the sons of Cham: Cush and Mitzrayim, Put and Canaan." One of the Rambam's examples of a genealogy.

Genesis 10:6 בראשית י':ו

וּבְנֵי חָם כּוּשׁ וּמִצְרַיִם וּפוּט וּכְנָעַן׃

And the sons of Ham: Cush, and Mizraim, and Put, and Canaan.

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KEHOT'S NOTE

בראשית י', ו.

92 **ושם אשתו מהיטבאל**

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

KEHOT'S NOTE

שם לו, לט.

93 **ושם אשתו מהיטבאל**

"And the name of his wife was Mehetavel," from the list of the kings of Edom; another of the Rambam's examples.

Genesis 36:39 בראשית ל"ו:ל"ט

וַיָּמָת בַּעַל חָנָן בֶּן־עַכְבּוֹר וַיִּמְלֹךְ תַּחְתָּיו הֲדַר וְשֵׁם עִירוֹ פָּעוּ וְשֵׁם אִשְׁתּוֹ מְהֵיטַבְאֵל בַּת־מַטְרֵד בַּת מֵי זָהָב׃

And Baal-hanan the son of Achbor died, and Hadar reigned in his stead; and the name of the city was Pau; and his wife's name was Mehetabel, the daughter of Matred, the daughter of Me-zahab.

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94 **ותמנע היתה פלגש**

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

KEHOT'S NOTE

שם לו, י"ב.

95 **ותמנע היתה פלגש**

"And Timna was a concubine to Elifaz, son of Eisav." Another of the Rambam's examples.

Genesis 36:12 בראשית ל"ו:י"ב

וְתִמְנַע הָיְתָה פִילֶגֶשׁ לֶאֱלִיפַז בֶּן־עֵשָׂו וַתֵּלֶד לֶאֱלִיפַז אֶת־עֲמָלֵק אֵלֶּה בְּנֵי עָדָה אֵשֶׁת עֵשָׂו׃

And Timna was concubine to Eliphaz Esau's son; and she bore to Eliphaz Amalek. These are the sons of Adah Esau's wife.

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96 **ואין הפרש בין חם כוש ומצרים ושם אשתו מהיטבאל ותמנע היתה פלגש ובין אנכי ה' אלקיך ושמע ישראל כי הכל מפי הגבורה**

The Rambam's Eighth Principle of Faith: there is no difference between genealogies and narratives and the Ten Commandments or the Shema, for all is from the mouth of the Almighty. The Alter Rebbe quotes it word for word.

Rambam on Mishnah Sanhedrin 10:1:25 רמב"ם על משנה סנהדרין י':א':כ"ה

... סופר שקוראין לו והוא כותב כל מאורעות הימים הספורים והמצות ולפיכך נקרא מחוקק ואין הפרש בין ובני חם כוש ומצרים ושם אשתו מהטבאל ותמנע היתה פלגש ובין אנכי ה' אלקיך ושמע ישראל כי הכל מפי הגבורה והכל תורת ה' תמימה טהורה וקדושה אמת וזה שאומר שכמו אלה הפסוקים והספורים משה ספרם מדעתו הנה הוא אצל חכמינו ונביאינו כופר ומגלה פנים יותר מכל הכופרים לפי שחשב שיש בתורה לב וקליפה ושאלה דברי הימים והספורים אין תועלת בהם ושהם מאת משה רבינו ע"ה וזה ענין (סנהדרין ל.) אין תורה מן השמים ...

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97 **שמע ישראל**

"Hear, O Israel: Havayah is our G-d, Havayah is One." The Rambam's other example of a central verse.

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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KEHOT'S NOTE

דברים ו, ד.

98 **נעוץ סופן בתחלתן**

"The Ten Sefiros without substance: their end is wedged in their beginning and their beginning in their end." Here it explains how the bare letters, the lowest level, are joined to the highest.

Sefer Yetzirah 1:7 ספר יצירה א':ז'

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר׃

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

99 **אורייתא מחכמה נפקת**

"The Torah comes forth from Chochmah," one of the places the Kehot note gives. The Alter Rebbe infers that the Torah's root is above Chochmah.

Zohar, Beshalach 28:377–388 ספר הזהר, בשלח כ"ח:שע"ז-שפ"ח

but the food of those absorbed in the Torah nourishes only the soul and the spirit, but not the body, coming as it does from the sphere of "Wisdom", from the highest and most glorious supernal region. Hence it is hardly to be wondered at that Wisdom's children are more frail than other men, for they do not eat the food of the body at all. Truly, "Wisdom keeps alive her owners"! Blessed is that body which can derive benefit from the food of the soul!' R. Eleazar thereupon remarked: ...

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

100 **אורייתא מחכמה נפקת**

The same saying in another place listed by the Kehot note.

Zohar, Yitro 21:378–22:389 ספר הזהר, יתרו כ"א:שע"ח-כ"ב:שפ"ט

According to R. Judah, "father" represents Wisdom (Hokhmah) and "mother" Understanding (Binah). Said R. Judah: 'Both interpretations mean one and the same thing, for we have been taught that the Torah emanated from the Supernal Wisdom.' R. Jose said that the Torah emanated from Understanding, for it says: "to perceive the words of understanding" and "forsake not the Torah of thy mother".

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

101 **מקרא שקורא . . ע"י האותיות אף שאינו משיג כלל**

The Tzemach Tzedek notes that this explains the Sages' saying (Bava Metzia 33a) that studying Scripture is "a measure and not a measure": unlike Mishnah and Talmud, Scripture's wisdom is not grasped, only its letters, akin to grasping existence and not essence, as in Kabbalah.

KEHOT'S NOTE

באוה"ת על מארז"ל ועניינים ע' רצג מציין: ובזה יובן מארז"ל [ב"מ לג, א] העוסקי' במקרא מדה ואינה מדה כי לא כמו משנה ותלמוד השגת מהות חכמתו משא"כ במקרא שאין החכמה מושג רק האותיו' וזהו כעין השגת המציאו' ולא המהות כמו בקבלה. [וראה ד"ה העוסק במקרא בס' מאמרי אדה"ז הקצרים ע' שנד].

102 **כדי שתהא מזוזה מימין**

The Chanukah lamp is placed on the left of the doorway "so that the Chanukah lamp be on the left and the mezuzah on the right." The text refers to its discourse on this law.

Shabbat 22a:2 שבת כ"ב א:ב'

אָמַר רַבָּה: נֵר חֲנוּכָּה מִצְוָה לְהַנִּיחָהּ בְּטֶפַח הַסָּמוּךְ לַפֶּתַח. וְהֵיכָא מַנַּח לֵיהּ? רַב אַחָא בְּרֵיהּ דְּרָבָא אָמַר: מִימִין רַב שְׁמוּאֵל מִדְּפָתְּחֵי אָמַר: מִשְּׂמֹאל. וְהִילְכְתָא מִשְּׂמֹאל, כְּדֵי שֶׁתְּהֵא נֵר חֲנוּכָּה מִשְּׂמֹאל וּמְזוּזָה מִימִין.

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

103 **בעטרה שעטרה**

The Song calls the daughters of Zion to see King Shlomo "with the crown with which his mother crowned him on the day of his wedding"; the Sages read "the day of his wedding" as the Giving of the Torah. The referenced discourse reads the crown as the letters of the Torah.

Song of Songs 3:11 שיר השירים ג':י"א

צְאֶנָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ׃

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

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104 **ובין — הגבורה**

A textual variant: in the parallel the Rambam's quotation is cut short at "the Almighty," etc.

KEHOT'S NOTE

במים רבים שם (ע' ריג): הגבורה כו'.

105 **יפה שיחתן של עבדי אבות מתורתן של בנים**

On the long account of Eliezer: "The conversation of the servants of the Patriarchs is more beautiful than the Torah of the children." The Alter Rebbe explains it by the source of the narratives above Chochmah.

Bereshit Rabbah 60:8בראשית רבה ס':ח'

... אין הוון קדמאין מלאכין, אנן בני נש! ואין הוון בני נשי, אנן חמרין, ולית אנן כחמרתיה דר' פנחס בן יאיר, חמרתיה דר' פנחס בן יאיר יהבון לה שערי דטיבלא, לא אכלת יתהון, ואנן אכלינן תאנייא דטבילין. ויתן תבן ומספוא לגמלים אמר רבי אחא: יפה שיחתן של עבדי בתי אבות מתורתן של בנים. פרשתו של אליעזר שנים ושלושה דפים. הוא אומרה ושונה, ושרץ מגופי תורה ואין דמו מטמא כבשרו, אלא מריבוי המקרא. ר' שמעון בן יוחאי אומר: טמא הטמא. ר' אליעזר בן יוסי אומר: זה וזה. ומים לרחוץ רגליו, ורגלי ...

"The man came to the house and unfastened the camels. He gave straw and feed for the camels, and water to wash his feet and the feet of the men who were with him" (Genesis 24:33). "The man came to the house [and unfastened the camels]..." – he untied their muzzles. Rabbi Huna and Rabbi Yirmeya asked Rabbi Ḥiyya bar Rabba: Were the camels of Abraham our patriarch not like the donkey of Rabbi Pinḥas ben Yair? Robbers once took the donkey of Rabbi Pinḥas ben Yair. It spent three ...

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106 **אנכי ה' אלקיך**

"I am Havayah your G-d," the first of the Ten Commandments, which the Rambam sets beside the genealogies as equally divine.

Exodus 20:2שמות כ':ב'

אָנֹכִי ה' אֱלֹקֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים:

I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

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KEHOT'S NOTE

שמות כ, ב.

107 **אורייתא מחכ' נפקת**

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

KEHOT'S NOTE

זח"ב (סב, א. פה, א) וזח"ג (קפב, א). [כ].

PARAGRAPH 26

108 **דרגין אינון מתקשרין דא בדא**

"Three levels are bound to one another: the Holy One, blessed be He, the Torah and Israel," and each has a hidden and a revealed side. The text cites this page itself.

Zohar, Achrei Mot 49:296–50:305ספר הזהר, אחרי מות מ"ט:רצ"ו-נ':ש"ה

And Israel themselves are in two grades, corresponding to the two grades of the Torah, the disclosed and the undisclosed. To all who have been circumcised and stamped with the holy impress, we impart those things in the Torah which are on the surface, the letters and the plain contents and the precepts, and no more. This is indicated in the words, "He telleth his words to Jacob".

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

109 **כי קרוב אליך הדבר מאד**

Moshe tells Israel that the Torah is not in heaven or across the sea: "For the thing is very near to you, in your mouth and in your heart, to do it." The text refers to its discourse on this verse.

Deuteronomy 30:14דברים ל':י"ד

כִּי־קָרוֹב אֵלֶיךָ הַדָּבָר מְאֹד בְּפִיךָ וּבִלְבָבְךָ לַעֲשֹׂתוֹ:

But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

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PARAGRAPH 27

110 **חסדי ה' כי לא תמנו**

Lamenting the destruction, the poet declares that it is by G-d's kindnesses that the people still exist: "The kindnesses of Havayah, for we have not ceased, for His mercies have not ended." The text refers to the letter in Iggeres HaKodesh on this verse, on the two levels of Chesed.

Lamentations 3:22איכה ג':כ"ב

חַסְדֵי ה' כִּי לֹא־תָמְנוּ כִּי לֹא־כָלוּ רַחֲמָיו:

Surely the L-RD'S mercies are not consumed, Surely His compassions fail not.

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111 **שובה ישראל**

The prophet calls: "Return, O Israel, unto Havayah your G-d, for you have stumbled in your iniquity." The opening words of the discourse the text refers to.

Hosea 14:2הושע י"ד:ב'

שׁוּבָה יִשְׂרָאֵל עַד ה' אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַעֲוֹנֶךָ:

Return, O Israel, unto the L-RD thy G-d; For thou hast stumbled in thine iniquity.

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112 **אם יהיה אלקים עמדי**

Yaakov's vow at Beis El: "If Elokim will be with me and guard me on this way that I go ..." The text refers to its dis-

course that explains it.

Genesis 28:20 בראשית כ"ח:כ'

וַיִּדַּר יַעֲקֹב נֶדֶר לֵאמֹר אִם־יִהְיֶה אֱלֹקִים עִמָּדִי וּשְׁמָרַנִי בַּדֶּרֶךְ הַזֶּה אֲשֶׁר אָנֹכִי הוֹלֵךְ וְנָתַן־לִי לֶחֶם לֶאֱכֹל וּבֶגֶד לִלְבֹּשׁ׃

And Jacob vowed a vow, saying: 'If G-d will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on,

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113 **והיה הויי לי לאלקים**

The vow continues: "... and I return in peace to my father's house, then Havayah will be my G-d (Elokim)." In its plain sense Yaakov pledges himself to G-d's service; Likkutei Torah (Shabbos Shuvah) reads "Havayah will be Elokim to me": Yaakov will rise to so great a nullification in the Infinite Light that even Havayah will count, beside it, as Elokim, a contraction (context: Steinsaltz Tanakh).

Genesis 28:21 בראשית כ"ח:כ"א

וְשַׁבְתִּי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה ה' לִי לֵאלֹקִים׃

so that I come back to my father's house in peace, then shall the L-RD be my G-d,

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114 **לריח שמניך**

The beloved's praise: "For the fragrance of your good oils, your name is oil poured forth." The text refers to its explanation of this verse, which divides Torah study into Scripture, Mishnah and Talmud.

Song of Songs 1:3 שיר השירים א':ג'

לְרֵיחַ שְׁמָנֶיךָ טוֹבִים שֶׁמֶן תּוּרַק שְׁמֶךָ עַל־כֵּן עֲלָמוֹת אֲהֵבוּךָ׃

Thine ointments have a goodly fragrance; Thy name is as ointment poured forth; Therefore do the maidens love thee.

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115 **דלימוד פנימיות כוונת המצות לא גרע מלימוד הלכותיה ואדרבה כו' אף שאינו משיג המהות**

The Alter Rebbe's essay on Pri Etz Chaim: the secrets of a mitzvah are no less than its laws, even though one does not grasp the essence, and knowing the existence of the chain of worlds is a lofty mitzvah that brings to a whole heart.

Tanya, Part V; Kuntres Acharon 4:24 תניא, קונטרס אחרון ד':כ"ד

מַה־שֶּׁאֵין־כֵּן בְּכַוָּונָתוֹ, אֵינוֹ מַשִּׂיג וְתוֹפֵס, אַף הַיּוֹדֵעַ הַסּוֹד. - אֶלָּא מְצִיאוּתָהּ, וְלֹא מַהוּתָהּ. אַךְ בְּלִימּוּד הִלְכוֹת אֶתְרוֹג מַשִּׂיג וְתוֹפֵס הָאֶתְרוֹג מִמָּשׁ וּמְצִיָּתוֹ כַּהֲלָכָה, בִּבְחִינַת דִּבּוּר וּמַחֲשָׁבָה, וְכָל שֶׁכֵּן הַלּוֹמֵד הַסּוֹד. אֲבָל דַּוְקָא סוֹדוֹת הַמִּצְוָה, דְּלֹא גָּרַע מִלִּימּוּד הִלְכוֹתֶיהָ, וְאַדְרַבָּה כו', אַף שֶׁאֵינוֹ מַשִּׂיג הַמַּהוּת.

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116 **וידעת היום**

"And you shall know this day and take it to your heart that Havayah is G-d." The mitzvah of knowing G-d, fulfilled by knowing the order of the worlds.

Deuteronomy 4:39 דברים ד':ל"ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה' הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד׃

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

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117 **דע את אלקי אביך**

David to Shlomo: "Know the G-d of your father and serve Him with a whole heart." Knowledge of G-d leads to the "whole heart."

I Chronicles 28:9 דברי הימים א כ"ח:ט'

וְאַתָּה שְׁלֹמֹה־בְנִי דַּע אֶת־אֱלֹקֵי אָבִיךָ וְעָבְדֵהוּ בְּלֵב שָׁלֵם וּבְנֶפֶשׁ חֲפֵצָה כִּי כָל־לְבָבוֹת דּוֹרֵשׁ ה' וְכָל־יֵצֶר מַחֲשָׁבוֹת מֵבִין אִם־תִּדְרְשֶׁנּוּ יִמָּצֵא לָךְ וְאִם־תַּעַזְבֶנּוּ יַזְנִיחֲךָ לָעַד׃

And thou, Solomon my son, know thou the G-d of thy father, and serve Him with a whole heart and with a willing mind; for the L-RD searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek Him, He will be found of thee; but if thou forsake Him, He will cast thee off for ever.

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118 **תרעא לדרתא**

The Torah is the gate and the fear of Heaven is the courtyard: "Woe to one who has no courtyard and makes a gate to the courtyard." Here it is applied to the higher awe.

Shabbat 31b:1 שבת ל"א ב:א'

יִרְאַת שָׁמַיִם, דּוֹמֶה לְגִנְבָּר שֶׁמָּסְרוּ לוֹ מַפְתְּחוֹת הַפְּנִימִיּוֹת וּמַפְתְּחוֹת הַחִיצוֹנוֹת לֹא מָסְרוּ לוֹ, בֶּהֱי עָיֵיל? מַכְרִיז רַבִּי יַנַּאי: חֲבָל עַל דְּלֵית לֵקוּהּ דָּרְתָא וְתַרְעָא לְדָרְתָא עָבִיד. אָמַר רַב יְהוּדָה: לֹא בָּרָא הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת עוֹלָמוֹ אֶלָּא כְּדֵי שֶׁיִּירְאוּ מִלְּפָנָיו, שֶׁנֶּאֱמַר: "וְהָאֱלֹקִים עָשָׂה שֶׁיִּירְאוּ מִלְּפָנָיו".

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119 **ויצונו ה' לעשות את כל החוקים האלה ליראה את ה' אלקינו**

Moshe teaches the answer to give one's son: "And Havayah commanded us to do all these statutes, to fear Havayah our G-d, for our good." It shows that the goal of the mitzvos is awe of G-d.

Deuteronomy 6:24 דברים ו':כ"ד

וַיְצַוָּנוּ ה' לַעֲשׂוֹת אֶת־כָּל־הַחֻקִּים הָאֵלֶּה לְיִרְאָה אֶת־ה' אֱלֹקֵינוּ לְטוֹב לָנוּ כָּל־הַיָּמִים לְחַיֹּתֵנוּ כְּהַיּוֹם הַזֶּה׃

And the L-RD commanded us to do all these statutes, to fear the L-RD our G-d, for our good always, that He might preserve us alive, as it is at this day.

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PARAGRAPH 28

120 **לעולם ישלש אדם שנותיו שליש במקרא שליש במשנה שליש**

ion there requires the blessing over the Torah for Scripture and Midrash but not for Mishnah and Gemara.

KEHOT'S NOTE

בביאה"ז להצ"צ-ב ע' תרכ "צ"ע בה' ת"ת שהן בכלל משנה, אבל בפ"ק דברכות ד"י"א ע"ב נלע"ד ראי' למה שכתבתי דמבואר שם מגמ' ופרש"י דמדרש קרוב למקרא לפי שהן מדרשי המקראות, ולכן יש מ"ד שם בגמ' דלמקרא ומדרש צריך לברך ברכת התורה ולא משנה וגמרא, אלא דהמסקנא צריך לברך על כולם, אבל עכ"פ מבואר דמדרש שייך למקרא וצ"ע בנדרים דל"ז ע"א גבי ומלמדו מדרש כו' ואכמ"ל" ע"ש.

125 Kehot's note points to Nedarim 36b:9 for these words.

Nedarim 36b:9 נדרים ל"ו ב:ט'

מְלַמְּדוֹ מִדְרָשׁ הֲלָכוֹת וְאַגָּדוֹת, אֲבָל לֹא יְלַמְּדֶנּוּ מִקְרָא. מִקְרָא מַאי טַעְמָא לֹא יְלַמְּדֶנּוּ — מִשּׁוּם דְּקָמְהֲנֵי לֵיקֵּה, מִדְרָשׁ נָמֵי קָמְהֲנֵי לֵיקֵּה! אָמַר שְׁמוּאֵל: בְּמָקוֹם שֶׁנּוֹטְלִין שָׂכָר עַל הַמִּקְרָא וְאֵין נוֹטְלִין שָׂכָר עַל הַמִּדְרָשׁ. מַאי פַּסְקָא?

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126 **לעולם ישלש אדם**

On the division into thirds the Gemara asks, "Does a person know how long he will live?" and answers that it refers to days. The Alter Rebbe infers that the division applies throughout life.

Avodah Zarah 19b:1–2 עבודה זרה י"ט ב:א'-ב'

דְּלָא לִיפַּלּוֹג לִישָּׁנֵי. "עַל פַּלְגֵי מַיִם". אָמַר רַבִּי תַּנְחוּם בַּר חֲנִילַאי: לְעוֹלָם יְשַׁלֵּשׁ אָדָם שְׁנוֹתָיו — שְׁלִישׁ בַּמִּקְרָא, שְׁלִישׁ בַּמִּשְׁנָה, שְׁלִישׁ בַּתַּלְמוּד. מִי יָדַע אִינִישׁ כַּמָּה חַיֵּי? כִּי קָאָמְרִינַן — בְּיוֹמֵי.

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KEHOT'S NOTE

ע"ז יט, ב. ושי"נ. [כ]. ראה לקמן שה"ש ג, ג. ביאה"ז לאדה"א ב, ד. ביאה"ז לצ"צ כרך ב ע' תרכ. ובלקו"ש-ל ע' 173 ובהערות לשם.

127 **ולכבודי בראתי**

G-d, promising to gather Israel from every corner, speaks of "everyone called by My Name, whom I created for My glory, I formed him, also I made him." The three verbs are read as the worlds of Beriah, Yetzirah and Asiyah, and "also" adds a fourth.

Isaiah 43:7 ישעיהו מ"ג:ז'

כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־עֲשִׂיתִיו׃

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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KEHOT'S NOTE

ישע' מג, ז.

128 **ואין כבוד אלא תורה**

The same teaching in the Zohar, one of the places the Kehot note gives.

Zohar III, 253b זח"ג רנג, ב

KEHOT'S NOTE

זח"ג רנג, ב. אבות ו, ג. ובת"ז (ה, א). [כ].

בתלמוד

Rabbi Tanchum bar Chanilai: "A person should always divide his years into three: a third in Scripture, a third in Mishnah, a third in Talmud." The Gemara then asks, "Does a person know how long he will live?" and answers that it refers to days.

Avodah Zarah 19b:1–2 עבודה זרה י"ט ב:א'-ב'

דְּלָא לִיפַּלּוֹג לִישָּׁנֵי. "עַל פַּלְגֵי מַיִם". אָמַר רַבִּי תַּנְחוּם בַּר חֲנִילַאי: לְעוֹלָם יְשַׁלֵּשׁ אָדָם שְׁנוֹתָיו — שְׁלִישׁ בַּמִּקְרָא, שְׁלִישׁ בַּמִּשְׁנָה, שְׁלִישׁ בַּתַּלְמוּד. מִי יָדַע אִינִישׁ כַּמָּה חַיֵּי? כִּי קָאָמְרִינַן — בְּיוֹמֵי.

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121 **כשיגדיל בחכמה כו' ויקרא בעתים מזומנים תשב"כ**

The Rambam: the division into thirds applies at the beginning of a person's learning, but when he grows in wisdom he reads the Written Torah at set times. The Alter Rebbe quotes it here.

Mishneh Torah, Torah Study 1:12 משנה תורה, הלכות תלמוד תורה א:י"ב

... בַּמֶּה דְּבָרִים אֲמוּרִים בְּתְחִלַּת תַּלְמוּדוֹ שֶׁל אָדָם אֲבָל כְּשֶׁיִּגְדַּיל בְּחָכְמָה וְלֹא יְהֵא צָרִיךְ לֹא לִלְמֹד תּוֹרָה שֶׁבִּכְתָב וְלֹא לַעֲסֹק תָּמִיד בַּתּוֹרָה שֶׁבְּעַל פֶּה יִקְרָא בְּעִתִּים מְזֻמָּנִים תּוֹרָה שֶׁבִּכְתָב וְדִבְרֵי הַשְׁמוּעָה כְּדֵי שֶׁלֹּא יִשְׁכַּח דָּבָר מִדִּבְרֵי דִינֵי תּוֹרָה וְיִפָּנֶה כָּל יָמָיו לַגְּמָרָא בִּלְבַד לְפִי רֹחַב שֶׂיֵּשׁ בְּלִבּוֹ וְיִשּׁוּב דַּעְתּוֹ:

For instance? If one was a craftsman and engaged himself three hours daily to his work and to Torah nine hours, of those nine hours he should devote three hours to the study of Holy Writ, and three hours to the Oral Torah and the last three hours to mental reasoning, to deduct one matter from another. Matters pertaining to tradition are included in Holy Writ, but their oral explanation is included in Oral Torah. The subjects designated as Pardas are included in the Gemara. These rules are spoken of ...

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PARAGRAPH 29

122 **בכלל לימוד המקרא . . לימוד האגדות**

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

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר לעיל בהוספות יט, א.

123 **השלישׁ במקרא . . מפנימי' התורה והאגדות**

A discussion by the Rebbe of the inner Torah and the Aggados as part of the third given to Scripture.

KEHOT'S NOTE

ראה לקו"ש ח"ח ע' 439.

124 **ואפשר דגם לימוד מדרש רבה ושאר המדרשים . . מדרשי המקראות**

The note quotes the Tzemach Tzedek there making the same point almost word for word: Berachos 11b, with Rashi, treats Midrash as close to Scripture, and one opin-

129 **ואין כבוד אלא תורה**

"And there is no glory but Torah." So "for My glory" in the verse refers to the Torah.

Pirkei Avot 6:3 משנה אבות ו':ג'

... וְהַלֹּא דְבָרִים קַל וָחֹמֶר, וּמַה דָּוִד מֶלֶךְ יִשְׂרָאֵל, שֶׁלֹּא לָמַד מֵאֲחִיתֹפֶל אֶלָּא שְׁנֵי דְבָרִים בִּלְבַד קָרְאוֹ רַבּוֹ אֲלוּפוֹ וּמְיֻדָּעוֹ, הַלּוֹמֵד מֵחֲבֵרוֹ פֶּרֶק אֶחָד אוֹ הֲלָכָה אַחַת אוֹ פָּסוּק אֶחָד אוֹ דִבּוּר אֶחָד אוֹ אֲפִלּוּ אוֹת אַחַת, עַל אַחַת כַּמָּה וְכַמָּה שֶׁצָּרִיךְ לִנְהוֹג בּוֹ כָּבוֹד. וְאֵין כָּבוֹד אֶלָּא תוֹרָה, שֶׁנֶּאֱמַר (משלי ג) כָּבוֹד חֲכָמִים יְנְחָלוּ, (משלי כח) וּתְמִימִים יְנְחֲלוּ טוֹב, וְאֵין טוֹב אֶלָּא תוֹרָה, שֶׁנֶּאֱמַר (משלי ד) כִּי לֶקַח טוֹב נָתַתִּי לָכֶם תּוֹרָתִי אַל תַּעֲזֹבוּ:

One who learns from his fellow one chapter, or one halakhah, or one verse, or one word, or even one letter, is obligated to treat him with honor; for so we find with David, king of Israel, who learned from Ahitophel no more than two things, yet called him his master, his guide and his beloved friend, as it is said, "But it was you, a man mine equal, my guide and my beloved friend" (Psalms 55:14). Is this not [an instance of the argument] "from the less to the ...

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130 **יוצר אור ובורא חושך**

G-d declares through Isaiah that He alone "forms light and creates darkness, makes peace and creates evil." "Forms" is Yetzirah, the Mishnah; "creates darkness" is Beriah, the Talmud.

Isaiah 45:7 ישעיהו מ"ה:ז'

יוֹצֵר אוֹר וּבוֹרֵא חֹשֶׁךְ עֹשֶׂה שָׁלוֹם וּבוֹרֵא רָע אֲנִי ה' עֹשֶׂה כָּל־אֵלֶּה:

I form the light, and create darkness; I make peace, and create evil; I am the L-RD, that doeth all these things.

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KEHOT'S NOTE

ישע' מה, ז.

131 **ומקרא בעשי'**

The Tzemach Tzedek refers to this passage and adds that Scripture is "in Asiyah" because, by its very greatness, it descends and is clothed down to the world of action.

KEHOT'S NOTE

באוה"ת בראשית כרך-ו דף תתרל, ב מציין לכאן ומוסיף "שמובן ענין פי' מקרא בעשי' לפי שמקרא לרוב מעלתו יורד ומתלבש עד העשי'" ע"ש. וראה אוה"ת במדבר כרך-ו ע' אתקסב. ובליקוט פי' לתניא פרק מ.

132 **בד"ה מי מנה**

In the explanation of "Who has counted the dust of Yaakov," section 3, the Alter Rebbe reads "also (af) I made him" as adding a fourth level, the supernal Keser, joined to "made" because it is drawn down into action through the mitzvos; and though af also means "anger," the side opposed to holiness, refining it draws the highest level, as in the Midrash, "the Torah I learned with af stood by me."

KEHOT'S NOTE

בבי' פ"ג. [כ]. פ' בלק סט, ד. וראה לקו"ש-כ ע' 226.

133 **מי מנה עפר יעקב**

Bilam, blessing Israel: "Who has counted the dust of Yaakov, or numbered a quarter of Israel?" The text refers to its discourse on this verse for "also" as including a fourth level.

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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134 **אף חכמתי עמדה לי**

Koheles tells how he grew great beyond all before him in Jerusalem, "also my wisdom stood by me." The verse the Midrash interprets, reading af, "also," as af, "anger."

Ecclesiastes 2:9 קהלת ב':ט'

וְגָדַלְתִּי וְהוֹסַפְתִּי מִכֹּל שֶׁהָיָה לְפָנַי בִּירוּשָׁלִָם אַף חָכְמָתִי עָמְדָה לִי:

So I was great, and increased more than all that were before me in Jerusalem; also my wisdom stood me in stead.

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KEHOT'S NOTE

קהלת ב, ט. ומפרש באוה"ת ויקרא-א ע' קצג "והיינו כי היגיעה והעמל מוציא הכח הפנימי מההעלם אל הגילוי" ע"ש.

135 **חכמתי שלמדתי באף עמדה לי**

The Midrash reads "also (af) my wisdom stood by me" as "the Torah I learned with af stood by me." The Alter Rebbe connects af with the fourth level, the inner Torah.

Kohelet Rabbah 2:9 קוהלת רבה ב':ט'

וְגָדַלְתִּי וְהוֹסַפְתִּי מִכֹּל שֶׁהָיוּ לְפָנַי בִּירוּשָׁלַיִם. וְכִי מִי הָיָה לְפָנָיו בִּירוּשָׁלַיִם, לֹא דָוִד אָבִיו הָיָה, אַרְבָּעָה נִקְרְאוּ מָנֶה בֶּן פְּרֶס, אוֹן בֶּן פֶּלֶת, בְּנוֹ צִפּוֹר, בְּנוֹ בְעוֹר, וְחִזְקִיָּה. וּשְׁנַיִם נִקְרְאוּ מָנֶה בֶּן מָנֶה, בֶּן עֵקֶשׁ וּשְׁלֹמֹה. אַף חָכְמָתִי עָמְדָה לִי. אָמַר רַבִּי אַחָא אָמַר שְׁלֹמֹה כָּל תּוֹרָה שֶׁלָּמַדְתִּי בְּזָקְנָתִי פַּסְטֵירִין בְּאַף, נִתְקַיְּמָה בִּי.

"I grew great, and increased more than all who were before me in Jerusalem; my wisdom, too, was sustained in me" (Ecclesiastes 2:9). "I grew great, and increased more than all who were before me in Jerusalem" – who was before him in Jerusalem? Was it not David his father? Four were called a maneh son of a half-maneh: On, son of Pelet; the son of Tzipor; the son of Beor; and Hezekiah. Two were a maneh son of a maneh: Son of Ikesh and Solomon. "My wisdom, too, was ...

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136 **ולא תשבית מלח**

The verse of the maamar: "And you shall not omit the salt of the covenant of your G-d." Salt is now explained as the inner Torah.

Leviticus 2:13 ויקרא ב:י"ג

וְכָל־קָרְבַּן מִנְחָתְךָ בַּמֶּלַח תִּמְלָח וְלֹא תַשְׁבִּית מֶלַח בְּרִית אֱלֹקֶיךָ מֵעַל מִנְחָתֶךָ עַל כָּל־קָרְבָּנְךָ תַּקְרִיב מֶלַח:

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

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137 **בד"ה כי קרוב אליך הדבר**

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

KEHOT'S NOTE

לקו"ת נצבים מו, א.

138 **ע"פ חסדי ה' כי לא תמנו**

Kehot's note points to where this is explained further: Iggeres HaKodesh.

KEHOT'S NOTE

אגה"ק ס"י.

139 **בד"ה שובה ישראל**

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

KEHOT'S NOTE

לקו"ת ש"ש סד, ד.

140 **סד"ה להבין ענין לחם משנה**

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

KEHOT'S NOTE

תו"א סו, ד.

141 **בביאור ע"פ לריח שמניך**

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

KEHOT'S NOTE

לקו"ת שה"ש ג, ג.

142 **שידיעת — רמה ונשאה**

Kehot's note points to where this is explained further: Sefer HaMaamarim 5636.

KEHOT'S NOTE

בתניא שלפנינו: רבה ונשאה. וכ"ה בהמשך מים רבים שם (רבה). אבל ראה לוח התיקון לתניא שצ"ל: רמה (וש"נ לסה"מ אתהלך לאזניא ע' קסה). וכ"ה בסה"מ תרל"ו ח"ב ע' תקיח. וראה בליקוט פי'.

143 **וידעת היום**

The words here quote Deuteronomy 4:39; the passage is shown below.

Deuteronomy 4:39 דברים ד:ל"ט

וְיָדַעְתָּ הַיּוֹם וַהֲשֵׁבֹתָ אֶל־לְבָבֶךָ כִּי ה' הוּא הָאֱלֹקִים בַּשָּׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתָּחַת אֵין עוֹד:

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

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KEHOT'S NOTE

דברים ד, לט.

144 **דע את אלקי אביך**

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

KEHOT'S NOTE

דברי הימים-א כח, ט.

145 **ויצונו ה' לעשות**

The words here quote Deuteronomy 6:24; the passage is shown below.

Deuteronomy 6:24 דברים ו:כ"ד

וַיְצַוָּנוּ ה' לַעֲשׂוֹת אֶת־כָּל־הַחֻקִּים הָאֵלֶּה לְיִרְאָה אֶת־ה' אֱלֹקֵינוּ לְטוֹב לָנוּ כָּל־הַיָּמִים לְחַיֹּתֵנוּ כְּהַיּוֹם הַזֶּה:

And the L-RD commanded us to do all these statutes, to fear the L-RD our G-d, for our good always, that He might preserve us alive, as it is at this day.

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KEHOT'S NOTE

דברים ו, כד.

146 **שהתורה נקי תרעא לדרתא**

The words here quote Shabbat 31b:1; the passage is shown below.

Shabbat 31b:1 שבת ל"א ב:א'

יְרֵאַת שָׁמַיִם, דּוֹמֶה לְגִנְזָךְ שֶׁמָּסְרוּ לוֹ מַפְתְּחוֹת הַפְּנִימִיּוֹת וּמַפְתְּחוֹת הַחִיצוֹנוֹת לֹא מָסְרוּ לוֹ, בְּהֵי עֲיֵיל? מַכְרִיז רַבִּי יַנַּאי: חֲבָל עַל דְּלִית לֵקהּ דָּרְתָא וְתַרְעָא לְדָרְתָא עֲבֵיד. אָמַר רַב יְהוּדָה: לֹא בָּרָא הַקָּדוֹשׁ בָּרוּךְ הוּא אֶת עוֹלָמוֹ אֶלָּא כְּדֵי שֶׁיִּירְאוּ מִלְּפָנָיו, שֶׁנֶּאֱמַר: "וְהָאֱלֹקִים עָשָׂה שֶׁיִּרְאוּ מִלְּפָנָיו".

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KEHOT'S NOTE

שבת לא, ב. [כ].

147 **והיינו לגבי ירי"ע וכמי"ש בסש"ב**

Kehot's note points to where this is explained further: Sefer HaMaamarim 5636.

KEHOT'S NOTE

ראה סה"מ תרל"ו ח"ב ע' שו.

148 **ועפ"ז יתורץ מה שנדחקו**

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

KEHOT'S NOTE

מכאן עד להלן ה, ד שו"ה ביאור ליתא במים רבים שם.

149 **אמרז"ל במחשכים . . זה תלמוד בבלי**

"'He has set me in dark places like the dead of old': this is the Talmud of Babylon." It links the Talmud to "creates darkness," the world of Beriah.

Sanhedrin 24a:18–19 סנהדרין כ"ד א:י"ח-י"ט

מַאי בָּבֶל? אָמַר רַבִּי יוֹחָנָן: בְּלוּלָה בַּמִּקְרָא, בְּלוּלָה בַּמִּשְׁנָה, בְּלוּלָה בַּתַּלְמוּד. "בְּמַחֲשַׁכִּים הוֹשִׁיבַנִי כְּמֵתֵי עוֹלָם" - אָמַר רַבִּי יִרְמְיָה: זֶה תַּלְמוּדָהּ שֶׁל בָּבֶל. מַתְנִי' אָמַר לוֹ: "נֶאֱמָן עָלַי אַבָּא", "נֶאֱמָן עָלַי אָבִיךְ",

"נֶאֱמָנִים עָלַי שְׁלֹשָׁה רוֹעֵי בָקָר". רַבִּי מֵאִיר אוֹמֵר: יָכוֹל לַחֲזוֹר בּוֹ, וַחֲכָמִים אוֹמְרִים: אֵינוֹ יָכוֹל לַחֲזוֹר בּוֹ.

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KEHOT'S NOTE

סנהדרין כד, א.

150 **וזהו שאמרז"ל**

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

KEHOT'S NOTE

בקה"ר ב, ט. [כ].

151 **לכו לחמו בלחמי**

Wisdom, pictured as a hostess, calls: "Come, eat of my bread, and drink of the wine I have mixed." The revealed Torah is likened to bread.

Proverbs 9:5 משלי ט':ה'

לְכוּ לַחֲמוּ בְלַחֲמִי וּשְׁתוּ בְּיַיִן מָסָכְתִּי:

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

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KEHOT'S NOTE

משלי ט, ה.

152 Kehot's note points to Berakhot 11b:12 for these words.

Berakhot 11b:12 ברכות י"א ב:י"ב

וְרַבִּי אֶלְעָזָר אָמַר: לַמִּקְרָא וְלַמִּדְרָשׁ צָרִיךְ לְבָרֵךְ, לַמִּשְׁנָה — אֵינוֹ צָרִיךְ לְבָרֵךְ.

R. Eleazar said : For the study of the Scriptures and Midrash a benediction is required, but not for the study of the Mishnah.

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PARAGRAPH 30

153 **זאת הפעם עצם מעצמי ובשר מבשרי**

Adam on Chavah: "This time, bone of my bones and flesh of my flesh." Elsewhere it is read as the Oral Torah, likened to flesh.

Genesis 2:23 בראשית ב':כ"ג

וַיֹּאמֶר הָאָדָם זֹאת הַפַּעַם עֶצֶם מֵעֲצָמַי וּבָשָׂר מִבְּשָׂרִי לְזֹאת יִקָּרֵא אִשָּׁה כִּי מֵאִישׁ לֻקְחָה־זֹּאת:

And the man said: 'This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man.'

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154 Rav Adda bar Abba told the scholars, "Instead of gnawing bones at Abaye's house, come eat fat meat at Rava's house," meaning Rava's richer learning. The revealed Torah is likened to meat.

Bava Batra 22a:9 בבא בתרא כ"ב א:ט'

נָח נַפְשֵׁיהּ דְּרַב אַדָּא בַּר אַבָּא. רַב יוֹסֵף אָמַר: אֲנָא עֲנֵישְׁתֵּיהּ - דַּאֲנָא לַטְיֵיתֵיהּ. רַב דִּימִי מִנְּהַרְדְּעָא אָמַר: אֲנָא עֲנֵישְׁתֵּיהּ, דְּאַפְסֵיד גְּרוֹגְרוֹת דִּידִי. אַבָּיֵי אָמַר: אֲנָא עֲנֵישְׁתֵּיהּ, דַּאֲמַר לְהוּ לְרַבָּנַן: אַדְּמְגָרְמִיתוּ גַּרְמֵי בֵּי

אַבָּיֵי, תּוּ אִכְלוּ בִּישְׁרָא [שַׁמִּינָא] בֵּי רָבָא. וְרָבָא אָמַר: אֲנָא עֲנֵישְׁתֵּיהּ, [דְּכִי הֲוָה אָזֵיל לְבֵי טַבָּחָא לְמִשְׁקַל אוּמְצָא,] אָמַר לְהוּ לְטַבָּחֵי: אֲנָא שָׁקֵילְנָא בִּישְׁרָא מִיקַּמֵּי שַׁמָּעֵיהּ דְּרָבָא, דַּאֲנָא עָדִיפְנָא מִינֵּיהּ.

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155 **לע"ל שיתגלה פנימית התורה**

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

KEHOT'S NOTE

ראה רש"י שה"ש א, ב.

PARAGRAPH 32

156 **סד"ה וידבר משה אל ראשי המטות**

The end of that discourse explains the heads of the tribes as the heart's desire that turns the emotions toward love of G-d, and closes with the sequence "holiness brings to humility, and humility brings to fear of sin."

KEHOT'S NOTE

לקו"ת מטות פא, ד.

157 **וידבר משה אל ראשי המטות**

Moshe speaks to the tribal heads about vows: "And Moshe spoke to the heads of the tribes of the children of Israel." The text refers to its discourse on this verse.

Numbers 30:2 במדבר ל':ב'

וַיְדַבֵּר מֹשֶׁה אֶל־רָאשֵׁי הַמַּטּוֹת לִבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר צִוָּה ה'

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

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PARAGRAPH 33

158 **ארז"ל חכם עדיף מנביא**

Ameimar: "And a sage is greater than a prophet." The Alter Rebbe uses it to show that a glimpse of a higher level surpasses the essence of a lower one.

Bava Batra 12a:14–15 בבא בתרא י"ב א:י"ד-ט"ו

אָמַר אַמֵּימָר: וְחָכָם עָדִיף מִנָּבִיא, שֶׁנֶּאֱמַר: "וְנָבִא לִבֵּב חָכְמָה" - מִי נִתְלָה בְּמִי? הֲוֵי אוֹמֵר: קָטָן נִתְלֶה בַּגָּדוֹל. אָמַר אַבָּיֵי: תִּדַּע, דְּאָמַר גַּבְרָא רַבָּה מִילְתָא, וּמִתְאַמְרָא מְשַׁמֵּיהּ דְּגַבְרָא רַבָּה אַחֲרִינָא כְּוֹותֵיהּ. אָמַר רָבָא: וּמַאי קוּשְׁיָא? וְדִילְמָא תַּרְוַיְיהוּ בְּנֵי חַד מַזָּלָא נִינְהוּ! אֶלָּא אָמַר רָבָא: תִּדַּע, דְּאָמַר גַּבְרָא רַבָּה מִילְתָא, וּמִתְאַמְרָא

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KEHOT'S NOTE

ב"ב יב, א. ועוד. נתבאר בארוכה בד"ה להבין שרש ענין פסח ומצה — בתורת חיים ע"ס שמות (קפד, ב). בסוף סהמ"צ להצ"צ (קעב א).

PARAGRAPH 34

159 **עוטה אור כשלמה**

The psalmist praises G-d, "wrapped in light as a garment, stretching out the heavens like a curtain." The opening

words of the letter the text refers to.

Psalms 104:2 תהילים ק"ד:ב'

עֹטֶה־אוֹר כַּשַּׂלְמָה נוֹטֶה שָׁמַיִם כַּיְרִיעָה:

Who coverest Thyself with light as with a garment, who stretchest out the heavens like a curtain;

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160 עוטה אור כשלמה

The letter that opens with "Wrapped in light as a garment" explains how the Arizal could expound levels that Moshe's prophecy did not reach in that way: the sages of the inner Torah grasp by wisdom and knowledge, while prophecy is a kind of seeing.

Tanya, Iggeres HaKodesh 19:1 תניא, אגרת הקדש י"ט:א'

עוֹטֶה אוֹר כַּשַּׂלְמָה וְגוֹ'. הִנֵּה, בְּ"לִקּוּטֵי תּוֹרָה" שֶׁל הָאֲרִיזַ"ל פָּרָשַׁת כִּי תִשָּׂא וּפָרָשַׁת וַיִּקְרָא כָּתַב, כִּי הַשָּׂגַת מֹשֶׁה רַבֵּנוּ עָלְיוֹן־הַשָּׁלוֹם לֹא הָיְתָה בִּבְחִינַת פְּנִימִיּוּת דְּחָכְמָה עִילָּאָה, הַנִּקְרָא "אַבָּא דַּאֲצִילוּת", וְכָל שֶׁכֵּן בְּסְפִירַת הַכֶּתֶר שֶׁלְּמַעְלָה מִמֶּנָּה, הַנִּקְרָא "אֲרִיךְ אַנְפִּין", כִּי אִם בִּבְחִינַת אֲחוֹרַיִים דְּחָכְמָה הַמִּתְלַבְּשִׁים בִּבִינָה, הַמִּתְלַבֶּשֶׁת בִּזְ' סְפִירוֹת תַּחְתּוֹנוֹת שֶׁנִּקְרָאִים "זְעֵיר אַנְפִּין", סוֹד הַתּוֹרָה, וּמִתְפַּשֶּׁטֶת עַד סוֹף ד' סְפִירוֹת הַתַּחְתּוֹנוֹת, שֶׁהֵן ...

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161 תעלומות חכמה

Tzofar tells Job that if G-d would speak to him, "He would tell you the hidden things of wisdom." The maamar uses the words for what the sage grasps and prophecy does not reveal (context: Steinsaltz Tanakh).

Job 11:6 איוב י"א:ו'

וְיַגֶּד־לְךָ תַּעֲלֻמוֹת חָכְמָה כִּי־כִפְלַיִם לְתוּשִׁיָּה וְדַע כִּי־יַשֶּׁה לְךָ אֱלוֹהַּ מֵעֲוֹנֶךָ:

And that He would tell thee the secrets of wisdom, That sound wisdom is manifold! Know therefore that G-d exacteth of thee less than thine iniquity deserveth.

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162 סד"ה חייב איניש לבסומי בפוריא

There "cursed is Haman" is the husk that conceals the letters yud-hei, the level of the prohibitions, and "blessed is Mordechai" the drawing-down of the positive commandments, vav-hei.

KEHOT'S NOTE

תו"א צה, ד.

163 חייב אינש לבסומי בפוריא

Rava: "A person is obligated to become intoxicated on Purim until he does not know the difference between 'cursed is Haman' and 'blessed is Mordechai.'" The text refers to its discourse on this saying.

Megillah 7b:7–8 מגילה ז' ב:ז-ח'

אָמַר רָבָא: מְיַחַיֵּיב אִינִישׁ לְבַסּוֹמֵי בְּפוּרְיָא עַד דְּלָא יָדַע בֵּין אָרוּר הָמָן לְבָרוּךְ מָרְדֳּכַי. רַבָּה וְרַבִּי זֵירָא עֲבַדוּ סְעוּדַת פּוּרִים בַּהֲדֵי הֲדָדֵי. אִיבַּסּוּם. קָם רַבָּה שַׁחְטֵיהּ לְרַבִּי זֵירָא. לְמָחָר, בָּעֵי רַחֲמֵי וְאַחֲיֵיהּ. לְשָׁנָה, אֲמַר לֵיהּ: נֵיתֵי מָר וְנַעֲבֵיד סְעוּדַת פּוּרִים בַּהֲדֵי הֲדָדֵי. אֲמַר לֵיהּ: לָא בְּכָל שַׁעְתָּא וְשַׁעְתָּא מִתְרְחִישׁ נִיסָּא.

Rava said: One is obligated to become inebriated [with wine] on Purim until he cannot tell the difference between cursed be Haman and blessed be Mordecai. Rabbah and R. Zera joined together in a Purim feast. They became inebriated, and Rabbah arose and cut R. Zera's throat. The next day he prayed on his behalf and revived him. Next year he said: Will the master come and we will have the Purim feast together. He replied: A miracle does not take place on every occasion.

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PARAGRAPH 35

164 דלית מחשבה תפיסא בי'

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

KEHOT'S NOTE

ת"ז בהקדמה.

165 דלית מחשבה תפיסא ביה

In Eliyahu's prayer: "You are higher than all the high, more hidden than all the hidden; no thought can grasp You at all." Acknowledgment relates to this level.

Tikkunei Zohar 17a:10–12 תקוני הזהר י"ז א:י'-י"ב

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסייא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

Constantinople, 1740 (CC-BY-NC)

166 בביאור ע"פ אתה הצבת כל גבולות ארץ

The explanation of "You have set all the borders of the earth" referred to here, printed in the Siddur with Chassidic discourses.

KEHOT'S NOTE

סידור שה, ד. אוה"ת נ"ך ב ע' תתקנט.

167 אתה הצבת כל גבולות ארץ

The psalmist praises G-d's rule over nature: "You have set all the borders of the earth; summer and winter, You formed them." The text refers to its explanation of this verse.

Psalms 74:17 תהילים ע"ד:י"ז'

אַתָּה הִצַּבְתָּ כָּל־גְּבוּלוֹת אָרֶץ קַיִץ וְחֹרֶף אַתָּה יְצַרְתָּם:

Thou hast set all the borders of the earth; Thou hast made summer and winter.

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168 ובד"ה אלה פקודי המשכן

In the discourse "These are the accounts of the Mishkan" the Alter Rebbe distinguishes blessing, a drawing-down into revelation, from acknowledgment, a bowing before

what is above comprehension, citing the explanation of "You have set all the borders of the earth"; so too the positive commandments are like blessing, light in vessels, while the prohibitions reach the hidden world, which is grasped only in acknowledgment.

KEHOT'S NOTE

לעיל לקו"ת פקודי ג, א ואילך.

169 **אלה פקודי המשכן**

"These are the accounts of the Mishkan." The text refers to its discourse on this verse.

Exodus 38:21 שמות ל"ח:כ"א

אֵלֶּה פְקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדֻת אֲשֶׁר פֻּקַּד עַל־פִּי מֹשֶׁה עֲבֹדַת הַלְוִיִּם בְּיַד אִיתָמָר בֶּן־אַהֲרֹן הַכֹּהֵן:

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

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170 **אבידת אביו ואבידת רבו**

The Mishnah: when a person's father's lost object and his teacher's are both before him, his teacher's comes first, "for his father brought him into this world, and his teacher, who taught him wisdom, brings him into the World to Come."

Bava Metzia 33a:8–9 בבא מציעא ל"ג א:ח'-ט'

אֲבֵדַת אָבִיו וַאֲבֵדַת רַבּוֹ - שֶׁל רַבּוֹ קוֹדֶמֶת, שֶׁאָבִיו הֱבִיאוֹ לָעוֹלָם הַזֶּה, וְרַבּוֹ שֶׁלִּמְּדוֹ חָכְמָה מְבִיאוֹ לְחַיֵּי הָעוֹלָם הַבָּא. וְאִם אָבִיו חָכָם - שֶׁל אָבִיו קוֹדֶמֶת. הָיָה אָבִיו וְרַבּוֹ נוֹשְׂאִין מַשָּׂאוֹ - מַנִּיחַ אֶת שֶׁל רַבּוֹ, וְאַחַר כָּךְ מַנִּיחַ אֶת שֶׁל אָבִיו. הָיָה אָבִיו וְרַבּוֹ בְּבֵית הַשְּׁבִי - פּוֹדֶה אֶת רַבּוֹ, וְאַחַר כָּךְ פּוֹדֶה אֶת אָבִיו. וְאִם אָבִיו חָכָם - פּוֹדֶה אֶת אָבִיו, וְאַחַר כָּךְ פּוֹדֶה אֶת רַבּוֹ.

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KEHOT'S NOTE

ב"מ לג, א. וראה בארוכה סה"מ תש"ד ע' 149. ספר הערכים-חב"ד כרך א' ע' טו.

PARAGRAPH 36

171 **ברית אלקיך**

"And you shall not omit the salt of the covenant of your G-d." The salt is called a covenant.

Leviticus 2:13 ויקרא ב':י"ג

וְכָל־קָרְבַּן מִנְחָתְךָ בַּמֶּלַח תִּמְלָח וְלֹא תַשְׁבִּית מֶלַח בְּרִית אֱלֹקֶיךָ מֵעַל מִנְחָתֶךָ עַל כָּל־קָרְבָּנְךָ תַּקְרִיב מֶלַח:

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

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172 **לעברך בברית ה' אלקיך**

Moshe, gathering all Israel before G-d, says they stand there "that you may enter into the covenant of Havayah your G-d and into His oath." The covenant as a bond above reason.

Deuteronomy 29:11 דברים כ"ט:י"א

לְעָבְרְךָ בִּבְרִית ה' אֱלֹקֶיךָ וּבְאָלָתוֹ אֲשֶׁר ה' אֱלֹקֶיךָ כֹּרֵת עִמְּךָ הַיּוֹם:

that thou shouldest enter into the covenant of the L-RD thy G-d—and into His oath—which the L-RD thy G-d maketh with thee this day;

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173 **בד"ה אתם נצבים**

The discourse explains "that you may enter into the covenant" through two friends who make a covenant so that their love will never cease, a bond above reason, as though they became one flesh.

KEHOT'S NOTE

לקו"ת נצבים מד, ב.

174 **אתם נצבים**

"You are standing today, all of you, before Havayah your G-d." The text refers to its discourse on this verse.

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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175 **ובד"ה מקושש עצים**

That discourse discusses the love of G-d that comes with great effort, and why the second paragraph of the Shema, which lacks "with all your might," is described as not yet doing G-d's will.

KEHOT'S NOTE

לקו"ת שלח מב, ג.

176 **מקושש עצים**

"And they found a man gathering wood on the Shabbos day." The text refers to its discourse on this verse.

Numbers 15:32 במדבר ט"ו:ל"ב

וַיִּהְיוּ בְנֵי־יִשְׂרָאֵל בַּמִּדְבָּר וַיִּמְצְאוּ אִישׁ מְקֹשֵׁשׁ עֵצִים בְּיוֹם הַשַּׁבָּת:

And while the children of Israel were in the wilderness, they found a man gathering sticks upon the sabbath day.

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177 Rabbi Levi: "Whoever breaks off from words of Torah and engages in idle talk is fed coals of broom, as it says, 'Who pluck saltwort by the bushes, and the roots of broom are their bread.'"

Chagigah 12b:9 חגיגה י"ב ב:ט'

אָמַר רַבִּי לֵוִי כָּל הַפּוֹסֵק מִדִּבְרֵי תוֹרָה וְעוֹסֵק בְּדִבְרֵי שִׂיחָה — מַאֲכִילִין אוֹתוֹ גַּחֲלֵי רְתָמִים, שֶׁנֶּאֱמַר: "הַקּוֹטְפִים מַלּוּחַ עֲלֵי שִׂיחַ וְשֹׁרֶשׁ רְתָמִים

לַחְמָם". וּמְנָלַן דְּאִיקְרֵי שָׁמַיִם — שְׁנֶאֱמַר: "הַשְׁקִיפָה מִמְּעוֹן קָדְשְׁךָ מִן הַשָּׁמַיִם".

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178 **הקוטפים מלוח עלי שיח**

The same teaching of Rabbi Levi, where Rashi comments on it; the text refers to Rashi there.

Avodah Zarah 3b:14 עבודה זרה ג' ב:י"ד

אָמַר רַבִּי לֵוִי: כָּל הַפּוֹסֵק מִדִּבְרֵי תוֹרָה וְעוֹסֵק בְּדִבְרֵי שִׂיחָה מַאֲכִילִין לוֹ גַּחֲלֵי רְתָמִים, שֶׁנֶּאֱמַר: "הַקֹּטְפִים מַלּוּחַ עֲלֵי שִׂיחַ וְשֹׁרֶשׁ רְתָמִים לַחְמָם". אָמַר רֵישׁ לָקִישׁ: כָּל הָעוֹסֵק בַּתּוֹרָה בַּלַּיְלָה הַקָּדוֹשׁ בָּרוּךְ הוּא מוֹשֵׁךְ עָלָיו חוּט שֶׁל חֶסֶד בַּיּוֹם, שֶׁנֶּאֱמַר: "יוֹמָם יְצַוֶּה ה' חַסְדּוֹ וּבַלַּיְלָה שִׁירֹה עִמִּי". מָה טַעַם "יוֹמָם יְצַוֶּה ה' חַסְדּוֹ"? מְשׁוּם דְּבַלַּיְלָה שִׁירוֹ עִמִּי.

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179 **הקוטפים מלוח עלי שיח**

Job describes the outcasts who mock him: in famine they "pluck saltwort by the bushes, and the roots of broom are their bread." The Talmud reads maluach, a salty plant, as words of Torah, and siach, "bush," as sichah, idle talk (context: Steinsaltz Tanakh).

Job 30:4 איוב ל':ד'

הַקֹּטְפִים מַלּוּחַ עֲלֵי־שִׂיחַ וְשֹׁרֶשׁ רְתָמִים לַחְמָם׃

They pluck salt-wort with wormwood; And the roots of the broom are their food.

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180 **קבעת עתים לתורה**

Rava: at judgment a person is asked, "Did you set times for Torah?" and other questions; yet all of it counts only if "the fear of Havayah is his treasure," illustrated by the parable of the wheat and the chumtin.

Shabbat 31a:11 שבת ל"א א:י"א

אָמַר רָבָא: בְּשָׁעָה שֶׁמַּכְנִיסִין אָדָם לְדִין, אוֹמְרִים לוֹ: נָשָׂאתָ וְנָתַתָּ בָּאֱמוּנָה? קָבַעְתָּ עִתִּים לַתּוֹרָה? עָסַקְתָּ בִּפְרִיָה וּרְבִיָה? צִפִּיתָ לִישׁוּעָה? פִּלְפַּלְתָּ בְּחָכְמָה? הֱבַנְתָּ דָּבָר מִתּוֹךְ דָּבָר? וַאֲפִילּוּ הָכִי, אִי יִרְאַת ה' הִיא אוֹצָרוֹ — אִין, אִי לָא — לָא. מָשָׁל לְאָדָם שֶׁאָמַר לִשְׁלוּחוֹ: הַעֲלֵה לִי כּוֹר חִיטִּין לָעֲלִיָּיה. הָלַךְ וְהֶעֱלָה לוֹ. אָמַר לוֹ: עֵירַבְתָּ לִי בָּהֶן קַב חוּמְטוֹן? אָמַר לוֹ: לָאו. אָמַר לוֹ: מוּטָב אִם לֹא הֶעֱלִיתָה.

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181 **יראת ה' היא אוצרו**

The prophet to Zion: faith will be its strength of salvations, and "the fear of Havayah is his treasure." The Talmud uses it to say that Torah without awe does not endure.

Isaiah 33:6 ישעיהו ל"ג:ו'

וְהָיָה אֱמוּנַת עִתֶּיךָ חֹסֶן יְשׁוּעֹת חָכְמַת וָדָעַת יִרְאַת ה' הִיא אוֹצָרוֹ׃

And the stability of thy times shall be a hoard of salvation—wisdom and knowledge, And the fear of the L-RD which is His treasure.

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182 Kehot's note points to Tractate Soferim 15:8 for these words.

Tractate Soferim 15:8 מסכת סופרים ט"ו:ח'

ועוד נמשלה התורה כמלח והמשנה כפילפלין והש"ס כבשמים וא"א לעולם בלא מלח וא"א לעולם בלא פילפלין וא"א לעולם בלא בשמים ואיש עשיר מתכלכל בשלשתן כך אי אפשר לעולם בלא מקרא ואי אפשר לעולם בלא משנה ואי אפשר לעולם בלא הש"ס׃

The Torah has also been compared to salt, the Mishnah to pepper, and the Shas to spices. The world cannot exist without salt, without pepper and without spices; but the rich man enjoys all three. So, too, it is impossible for the world to exist without Scripture, without Mishnah and without the Shas.

Talmud Bavli, Vilna 1883 ed. (Public Domain) • The Minor Tractates of the Talmud, trans. A. Cohen, London: Soncino Press, 1965 (CC-BY)

183 Kehot's note points to Shabbat 71b for these words.

Shabbat 71b שבת ע"א ב

PARAGRAPH 37

184 **חטה הוא כ"ב אתוון**

The Kehot note gives this Zohar for wheat as the twenty-two letters of the Torah.

Zohar III, 188b זח"ג קפח, ב

KEHOT'S NOTE

זח"ג קפח, ב. [כ].

185 **בכורי קציר חטים**

Of Shavuos: "And you shall make for yourself the festival of Shavuos, the first fruits of the wheat harvest." Wheat is linked to the Giving of the Torah.

Exodus 34:22 שמות ל"ד:כ"ב

וְחַג שָׁבֻעֹת תַּעֲשֶׂה לְךָ בִּכּוּרֵי קְצִיר חִטִּים וְחַג הָאָסִיף תְּקוּפַת הַשָּׁנָה׃

And thou shalt observe the feast of weeks, even of the first-fruits of wheat harvest, and the feast of ingathering at the turn of the year.

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186 **בד"ה וספרתם לכם**

In the discourse on "And you shall count for yourselves," the Alter Rebbe explains why the Torah was given at the wheat harvest: wheat brings out a hidden knowledge above comprehension, as the Sages say a child does not know to call "father" until he has tasted grain; so at Sinai, "I am Havayah your G-d" was revealed beyond what the mind grasps.

KEHOT'S NOTE

לקו"ת במדבר יא, ג. וראה לקמן פ' שלח מו, ג.

187 **וספרתם לכם**

"And you shall count for yourselves from the day after the Shabbos." The text refers to its discourse on this verse.

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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188 **תורת ה'**

Kehot's note points to Psalms 1:2 for these words.

Psalms 1:2 תהילים א:ב

כִּי אִם־בְּתוֹרַת ה' חֶפְצוֹ וּבְתוֹרָתוֹ יֶהְגֶּה יוֹמָם וָלָיְלָה׃

But his delight is in the law of the L-RD; and in His law doth he meditate day and night.

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KEHOT'S NOTE

תהלים א, ב.

189 **והייתם לי**

G-d's words to Israel at Sinai before the Giving of the Torah: "you shall be to Me a treasure (segulah) from among all the peoples." Israel are "Mine."

Exodus 19:5 שמות י"ט:ה'

וְעַתָּה אִם־שָׁמוֹעַ תִּשְׁמְעוּ בְקֹלִי וּשְׁמַרְתֶּם אֶת־בְּרִיתִי וִהְיִיתֶם לִי סְגֻלָּה מִכָּל־הָעַמִּים כִּי־לִי כָּל־הָאָרֶץ׃

Now therefore, if ye will hearken unto My voice indeed, and keep My covenant, then ye shall be Mine own treasure from among all peoples; for all the earth is Mine;

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KEHOT'S NOTE

שמות יט, ה.

190 **כי לי בניי**

G-d's words: "For the children of Israel are servants to Me; they are My servants." Another verse with li, "to Me."

Leviticus 25:55 ויקרא כ"ה:נ"ה

כִּי־לִי בְנֵי־יִשְׂרָאֵל עֲבָדִים עֲבָדַי הֵם אֲשֶׁר־הוֹצֵאתִי אוֹתָם מֵאֶרֶץ מִצְרָיִם אֲנִי ה' אֱלֹקֵיכֶם׃

For unto Me the children of Israel are servants; they are My servants whom I brought forth out of the land of Egypt: I am the L-RD your G-d.

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KEHOT'S NOTE

ויקרא כה, נה.

PARAGRAPH 38

191 **וכל קרבן מנחתך במלח תמלח**

The first clause of the verse, on salting the meal-offering; the last clause, "on all your offerings you shall offer salt," extends it to all offerings.

Leviticus 2:13 ויקרא ב':י"ג

וְכָל־קָרְבַּן מִנְחָתְךָ בַּמֶּלַח תִּמְלָח וְלֹא תַשְׁבִּית מֶלַח בְּרִית אֱלֹקֶיךָ מֵעַל מִנְחָתֶךָ עַל כָּל־קָרְבָּנְךָ תַּקְרִיב מֶלַח׃

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

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192 **פת במלח תאכל**

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

KEHOT'S NOTE

אבות ו, ד.

193 **פת במלח תאכל**

The Mishnah's picture of a life of Torah: "bread with salt you shall eat, and water by measure you shall drink," content with little. The maamar reads the bread as the revealed Torah and the salt as the inner Torah.

Pirkei Avot 6:4 משנה אבות ו':ד'

כָּךְ הִיא דַּרְכָּהּ שֶׁל תּוֹרָה, פַּת בְּמֶלַח תֹּאכַל, וּמַיִם בִּמְשׂוּרָה תִּשְׁתֶּה, וְעַל הָאָרֶץ תִּישַׁן, וְחַיֵּי צַעַר תִּחְיֶה, וּבַתּוֹרָה אַתָּה עָמֵל, אִם אַתָּה עֹשֶׂה כֵּן, (תהלים קכח) אַשְׁרֶיךָ וְטוֹב לָךְ. אַשְׁרֶיךָ בָּעוֹלָם הַזֶּה וְטוֹב לָךְ לָעוֹלָם הַבָּא׃

Such is the way [of a life] of Torah: you shall eat bread with salt, and rationed water shall you drink; you shall sleep on the ground, your life will be one of privation, and in Torah shall you labor. If you do this, "Happy shall you be and it shall be good for you" (Psalms 128:2): "Happy shall you be" in this world, "and it shall be good for you" in the world to come.

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

194 **צמאה לך נפשי**

David in the wilderness of Yehudah: "My soul thirsts for You, my flesh longs for You." The thirst that salt arouses.

Psalms 63:2 תהילים ס"ג:ב'

אֱלֹקִים אֵלִי אַתָּה אֲשַׁחֲרֶךָּ צָמְאָה לְךָ נַפְשִׁי כָּמַהּ לְךָ בְשָׂרִי בְּאֶרֶץ־צִיָּה וְעָיֵף בְּלִי־מָיִם׃

O G-d, Thou art my G-d, earnestly will I seek Thee; My soul thirsteth for Thee, my flesh longeth for Thee, In a dry and weary land, where no water is.

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KEHOT'S NOTE

תהלים סג, ב.

195 **כלתה נפשי**

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

KEHOT'S NOTE

שם פד, ג.

196 **כלתה נפשי**

"My soul yearns, and even pines, for the courtyards of Havayah." The intensity of that love.

Psalms 84:3 תהילים פ"ד:ג'

נִכְסְפָה וְגַם־כָּלְתָה נַפְשִׁי לְחַצְרוֹת ה' לִבִּי וּבְשָׂרִי יְרַנְּנוּ אֶל אֵל־חָי׃

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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PARAGRAPH 39

197 **אם רץ לבך שוב**

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

KEHOT'S NOTE

ת"ז בהק' (ז, א). ושם אי' בהמוקפים (כ"א לאחד). [כן]. בס"י פ"א הגי' "למקום".

198 **אם רץ לבך שוב**

The Kehot note gives this place in the introduction to the Tikkunei Zohar for "if your heart runs, return."

Tikkunei Zohar 7a:3 תקוני הזהר ז' א:ג'

תְּנֵיָנָא (יחזקאל א כו), וְעַל דְּמוּת הַכִּסֵּא דְּמוּת כְּמַרְאֵה אָדָם עָלָיו מִלְּמָעְלָה דָּא אִיהוּ יְוֵד הֵא וְאָו הָא כְּלִיל תֵּשַׁע נְקוּדִין, וַעֲשִׂירָאָה שְׁכִינְתָּא כְּלִילָא מִכֻּלְּהוּ, וְכֻלָּא א, דְּלֵית אָדָם בָּלָא א', וְכֻלָּא אִיהוּ עַמּוּדָא דְּאֶמְצָעִיתָא, אִיהוּ יהו"ה דְּכָלִיל א, וְאִיהוּ שְׁמָא מְפָרַשׁ דְּכָלִיל א לְאַחְזָאָה דְּאִם רָץ לִבְּךָ שׁוּב לְאָחוֹר.

Tikkunei Zohar - Vocalized (Public Domain)

199 **אם רץ לבך שוב**

"If your heart runs, return to the place." The Kehot note records this reading, "to the place," where the text has "backward."

Sefer Yetzirah 1:8 ספר יצירה א:ח'

עשר ספירות בלימה בלום פיך מלדבר ולבך מלהרהר ואם רץ לבך שוב למקום שלכך נאמר והחיות רצוא ושוב. ועל דבר זה נכרת ברית:

Concerning the number ten of the spheres of existence out of nothing keep thy tongue from speaking and thy mind from pondering on it, and if thy mouth urges thee to speak, and thy heart to think about it, return! as it reads: "And the living creatures ran and returned," (Ezekiel 1, 14) and upon this was the covenant made.

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

200 **לאחד בכי"ק**

A manuscript variant: the bracketed words "to the One (לאחד), in his holy handwriting" were added in the Vilna edition of 5664 (1904), from the Tzemach Tzedek's manuscript of the first edition of Likkutei Torah, which reads "return to the One" instead of "return backward."

KEHOT'S NOTE

ניתוסף בהוצאת ווילנא תרס"ד. והכוונה לבוך גוכי"ק הצ"צ מלקו"ת מהדו"ק והוא בוך 1101-2.

201 **בד"ה צו את בנ"י ואמרת אליהם**

The discourse explains that the animal soul of the offering rises to its root in the "face of the ox" of the Chariot and beyond, to be included in the Infinite Light, and that prayer does the same for the soul.

KEHOT'S NOTE

לקו"ת פנחס עז, ד.

202 **צו את בנ"י ואמרת אליהם את קרבני לחמי**

G-d's command to Moshe about the daily offerings: "Command the children of Israel and say to them: My offering, My bread for My fire-offerings." The text refers to its discourse on this verse.

Numbers 28:2 במדבר כ"ח:ב'

צַו אֶת־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קָרְבָּנִי לַחְמִי לְאִשַּׁי רֵיחַ נִיחֹחִי תִּשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ:

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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203 **ובחכמה אתבררו**

The preceding discourse on the salt explains that meat is sweetened by salt because the Chasadim of Imma came from the Gevuros of Abba, and that Chochmah refines as rennet separates cheese from whey, without its own taste being found in either.

Zohar II, 154b זח"ב קנד, ב

KEHOT'S NOTE

ראה זח"ב קנד, ב. נסמן לעיל ויקרא ד, א.

PARAGRAPH 40

204 **ע"ה אסור לאכול בשר**

Rebbi: "An unlearned person is forbidden to eat meat." The maamar explains it by the need for the "salt" of Torah to elevate the animal.

Pesachim 49b:3 פסחים מ"ט ב:ג'

תָּנָיָא, רַבִּי אוֹמֵר: עַם הָאָרֶץ אָסוּר לֶאֱכוֹל בְּשַׂר, (בְּהֵמָה) שֶׁנֶּאֱמַר: "זֹאת תּוֹרַת הַבְּהֵמָה וְהָעוֹף": כָּל הָעוֹסֵק בַּתּוֹרָה מוּתָּר לֶאֱכוֹל בְּשַׂר בְּהֵמָה וָעוֹף, וְכֹל שֶׁאֵינוֹ עוֹסֵק בַּתּוֹרָה אָסוּר לֶאֱכוֹל בָּשָׂר בְּהֵמָה וָעוֹף.

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KEHOT'S NOTE

פסחים מט, ב.

205 **בד"ה בהעלותך את הנרות**

The discourse explains the Sages' rule that an unlearned person may not eat meat: he cannot elevate it, which shows that a person raises and uplifts the food he eats.

KEHOT'S NOTE

לקו"ת בהעלותך לא, ג.

206 **בהעלותך את הנרות**

G-d tells Moshe to instruct Aharon: "When you raise up the lamps, the seven lamps shall give light toward the face of the Menorah." The text refers to its discourse on this verse.

Numbers 8:2 במדבר ח':ב'

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרֹת אֶל־מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ שִׁבְעַת הַנֵּרוֹת:

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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207 **כשראה אהרן**

Rashi: when Aharon saw the dedication offerings of the princes he was distressed that he had no part in them, and G-d told him that his part, lighting the lamps, was greater.

Rashi on Numbers 8:2:1 רש"י על במדבר ח׳:ב׳:א׳

בהעלתך. לָמָּה נִסְמְכָה פָּרָשַׁת הַמְּנוֹרָה לְפָרָשַׁת הַנְּשִׂיאִים? לְפִי שֶׁכְּשֶׁרָאָה אַהֲרֹן חֲנֻכַּת הַנְּשִׂיאִים חָלְשָׁה אָז דַּעְתּוֹ, שֶׁלֹּא הָיָה עִמָּהֶם בַּחֲנֻכָּה לֹא הוּא וְלֹא שִׁבְטוֹ, אָמַר לוֹ הַקָּבָ"ה חַיֶּיךָ שֶׁלְּךָ גְּדוֹלָה מִשֶּׁלָּהֶם, שֶׁאַתָּה מַדְלִיק וּמֵטִיב אֶת הַנֵּרוֹת (עיי תנחומא):

בהעלתך WHEN THOU LIGHTEST [THE LAMPS] — Why is the section treating of the candelabrum put in juxtaposition with the section dealing with the offerings of the princes? Because when Aaron saw the dedication offerings of the princes, he felt distressed because neither he nor his tribe was with them in the dedication, whereupon the Holy One, blessed be He, said to him, "By your life! Your part is of greater importance than theirs, for you will kindle and set in order the lamps" (cf. Midrash Tanchuma, Beha'alotcha 5; see ...

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

208 **לעולם ירגיז אדם**

"A person should always incite his good inclination against his evil inclination." It illustrates the holy severity called the Gevuros of Abba.

Berakhot 5a:2 ברכות ה׳ א׳:ב׳

אָמַר רַבִּי לֵוִי בַּר חָמָא, אָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: לְעוֹלָם יַרְגִּיז אָדָם יִצְרוֹ טוֹב עַל יֵצֶר הָרַע, שֶׁנֶּאֱמַר: "רִגְזוּ וְאַל תֶּחֱטָאוּ" אִם נִצְּחוֹ — מוּטָב, וְאִם לָאו — יַעֲסוֹק בַּתּוֹרָה, שֶׁנֶּאֱמַר: "אִמְרוּ בִלְבַבְכֶם". אִם נִצְּחוֹ — מוּטָב, וְאִם לָאו — יִקְרָא קְרִיאַת שְׁמַע, שֶׁנֶּאֱמַר: "עַל מִשְׁכַּבְכֶם". אִם נִצְּחוֹ — מוּטָב, וְאִם לָאו — יִזְכּוֹר לוֹ יוֹם הַמִּיתָה, שֶׁנֶּאֱמַר: "וְדֹמּוּ סֶלָה".

R. Levi b. Hamma said in the name of R. Simeon b. Lakish: A man should always oppose [yargiz] the good impulse to the evil impulse ; as it is said : "Tremble [rigzu] and sin not" (ibid. iv. 5). If he conquer it, well and good ; but if not, let him occupy himself with Torah ; as it is said, "Commune with your own heart" (ibid.). Should this gain him the victory, well and good; but if not, let him read the Shema' ; as it is said, ...

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KEHOT'S NOTE

ברכות ה, א.

209 **וגם אתה תדין את ביתי**

The angel's charge to Yehoshua the High Priest: "If you walk in My ways ... you too shall judge My house and guard My courtyards." The text refers to its discourse on this verse.

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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210 On "with salt you shall season it," the Gemara asks "might one tevunehu?" and Rav Ashi explains, "might one give it taste like binah? The verse says, you shall season."

Menachot 21a:18 מנחות כ"א א׳:י"ח

מאי תבונהו אמר רב אשי יכול יתן בו טעם כבינה תלמוד לומר תמלח כיצד הוא עושה מביא האבר ונותן עליו מלח וחוזר והופכו ונותן עליו מלח ומעלהו

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PARAGRAPH 41

211 **בינה . . בן י"ה**

The Ra'aya Mehemna reads Binah as ben Kah, "son of Kah"; the Kehot note gives this place. Here it shows that "binah" refers to the G-dly soul, the "child" of G-d.

Zohar III, 122a זח"ג קכב, א

KEHOT'S NOTE

רע"מ זח"ג קכב, א.

212 **יסובבנהו יבוננהו**

In Moshe's song: G-d found Israel in a desert land, "He encompassed him, He gave him understanding (yevonenehu), He guarded him as the pupil of His eye." Applied to the G-dly soul.

Deuteronomy 32:10 דברים ל"ב:י׳

יִמְצָאֵהוּ בְּאֶרֶץ מִדְבָּר וּבְתֹהוּ יְלֵל יְשִׁמֹן יְסֹבְבֶנְהוּ יְבוֹנְנֵהוּ יִצְּרֶנְהוּ כְּאִישׁוֹן עֵינוֹ:

He found him in a desert land, and in the waste, a howling wilderness; He compassed him about, He cared for him, He kept him as the apple of His eye.

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KEHOT'S NOTE

דברים לב, י.

213 **חלק אלוה ממעל**

Job asks what reward G-d allots from on high: "What is the portion of G-d from above?" Tanya reads the words as "a part of G-d above," the G-dly soul.

Job 31:2 איוב ל"א:ב׳

וּמָה חֵלֶק אֱלוֹהַּ מִמָּעַל וְנַחֲלַת שַׁדַּי מִמְּרֹמִים:

For what would be the portion of G-d from above, And the heritage of the Almighty from on high?

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214 **בד"ה אדם כי יקריב מכם**

The first discourse of the parsha explains that each Jew has two souls: the G-dly soul, rooted in the level of "Adam," and the animal soul, rooted in the "face of the ox," and that the soul descends in order to refine the animal soul.

KEHOT'S NOTE

לעיל ב, ב.

PARAGRAPH 42

215 **והנה הרמב"ן בפי' החומש**

The Tzemach Tzedek's explanation of the Ramban's words on salt.

KEHOT'S NOTE

ראה ביאורו באוה"ת ויקרא-א ע' רלא.

216 **שהמלח הוא מים ובכח השמש הבא בהם יעשה מלח**

The Ramban explains that salt is water turned to salt by the power of the sun, so water and fire are both in it; therefore it preserves and also destroys.

Ramban on Leviticus 2:13 רמב"ן על ויקרא ב:י"ג

... ברית ה' כלשון הפרשה וכדרך כל הקרבנות או שיאמר ברית ה' אלקיך אני סובר בו ענין שהמלח מים ובכח השמש הבא בהם יעשה מלח והמים בתולדותם ירוו הארץ ויולידו ויצמיחו ואחרי היותם מלח יכריתו כל מקום וישרפו לא תזרע ולא תצמיח והנה הברית כלולה מכל המדות והמים והאש באים בה ועדיה תאתה ובאה הממשלה הראשונה ממלכת השם כמלח שיתן טעם בכל המאכלים ותקיים ותכרית במליחותה והנה המלח כברית ולכן אמר הכתוב (דהייב יג ה) הלא לכם לדעת כי ה' אלקי ישראל נתן ממלכה לדוד על ישראל לעולם לו ולבניו ...

NEITHER SHALT THOU SUFFER THE SALT OF THE COVENANT OF THY G-D TO BE LACKING FROM THY MEAL-OFFERING. "For a covenant was established with salt as far back as the six days of Creation, for the lower waters [i.e., those of the oceans] were promised that they would be offered upon the altar in the form of salt, and [also as water] at the libation of water, on the Festival of Tabernacles." This is Rashi's language, and it is a homiletic exposition of the Sages. Rabbi Abraham ibn Ezra interpreted ...

On Your Way New (Public Domain) • Commentary on the Torah by Ramban (Nachmanides). Translated and annotated by Charles B. Chavel. New York, Shilo Pub. House, 1971-1976 (CC-BY)

217 **גפרית ומלח שרפה כל ארצה**

Moshe describes the land after the curse: "Sulfur and salt, a burning, all its land; it shall not be sown and shall not sprout." Salt's destructive power.

Deuteronomy 29:22 דברים כ"ט:כ"ב

גָּפְרִית וָמֶלַח שְׂרֵפָה כָּל־אַרְצָהּ לֹא תִזָּרַע וְלֹא תַצְמִחַ וְלֹא־יַעֲלֶה בָהּ כָּל־עֵשֶׂב כְּמַהְפֵּכַת סְדֹם עֲמֹרָה אַדְמָה וּצְבוֹיִם אֲשֶׁר הָפַךְ ה' בְּאַפּוֹ וּבַחֲמָתוֹ׃

and that the whole land thereof is brimstone, and salt, and a burning, that it is not sown, nor beareth, nor any grass groweth therein, like the overthrow of Sodom and Gomorrah, Admah and Zeboiim, which the L-RD overthrew in His anger, and in His wrath;

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PARAGRAPH 43

218 **וע' ברבינו בחיי שביאר דבריו**

The Tzemach Tzedek's discussion of Rabbeinu Bachya's explanation of salt.

KEHOT'S NOTE

ראה באוה"ת ויקרא ע' רכז.

219 **מלך במשפט יעמיד ארץ**

"A king, through justice, establishes the land." The world is sustained through the balance of kindness and severity.

Proverbs 29:4 משלי כ"ט:ד'

מֶלֶךְ בְּמִשְׁפָּט יַעֲמִיד אָרֶץ וְאִישׁ תְּרוּמוֹת יֶהֶרְסֶנָּה׃

The king by justice establisheth the land; but he that exacteth gifts overthroweth it.

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220 **והוא ע"ד הנזכר בזח"א דנ"א ע"א**

There the same Zohar is quoted: Malchus, the blue light, is "a land that consumes its inhabitants." The spies meant it as slander, but it is praise: for those who cleave to G-d, self-nullification is life, "you who cleave to Havayah your G-d are alive."

KEHOT'S NOTE

ראה לקמן פ' בשלח מה, ג. אוה"ת ויקרא-א ע' רלא.

221 **אע"ג דאורחא דהאי נהורא תכלא אוכמא לשיצאה**

The Zohar on the flame: the blue-black light consumes whatever is beneath it, yet "you who cleave to Havayah your G-d are alive." The text cites this page.

Zohar, Bereshit 86:248–263 ספר הזהר, בראשית פ"ו:רמ"ח-רס"ג

Further, although it is the nature of this blue or black light to consume everything that is in contact with it beneath, yet Israel are able to cleave to it from below and still exist; so it is written, "and ye that cleave to the L-rd your G-d are all of you alive this day". Your G-d and not our G-d: to wit, that blue or black flame which consumes and destroys all that cleaves to it from below; yet you cleave and are still alive.

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

222 **ארץ אוכלת יושביה**

The spies' words, "a land that consumes its inhabitants," here describe Malchus, which consumes those who stand apart.

Numbers 13:32 במדבר י"ג:ל"ב

וַיֹּצִיאוּ דִבַּת הָאָרֶץ אֲשֶׁר תָּרוּ אֹתָהּ אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבַרְנוּ בָהּ לָתוּר אֹתָהּ אֶרֶץ אֹכֶלֶת יוֹשְׁבֶיהָ הִוא וְכָל־הָעָם אֲשֶׁר־רָאִינוּ בְתוֹכָהּ אַנְשֵׁי מִדּוֹת׃

And they spread an evil report of the land which they had spied out unto the children of Israel, saying: 'The land, through which we have passed to spy it out, is a land that

eateth up the inhabitants thereof; and all the people that we saw in it are men of great stature.

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223 **ואתם הדבקים**

Moshe to Israel, after those who followed Ba'al Peor perished: "But you who cleave to Havayah your G-d are alive, all of you, today." Cleaving through self-nullification brings life rather than destruction.

Deuteronomy 4:4 דברים ד':ד

וְאַתֶּם הַדְּבֵקִים בַּה' אֱלֹקֵיכֶם חַיִּים כֻּלְּכֶם הַיּוֹם:

But ye that did cleave unto the L-RD your G-d are alive every one of you this day.

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224 **הקב"ה מוציא חמה מנרתיקה**

"The Holy One, blessed be He, takes the sun out of its sheath: the wicked are judged by it and the righteous are healed by it." The same force affects each according to his state.

Nedarim 8b:6 נדרים ח' ב':ו

וּפְלִיגָא דְּרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ, דְּאָמַר: אֵין גֵּיהִנֹּם לָעוֹלָם הַבָּא, אֶלָּא הַקָּדוֹשׁ בָּרוּךְ הוּא מוֹצִיא חַמָּה מִנַּרְתִּיקָהּ, צַדִּיקִים מִתְרַפְּאִין בָּהּ וּרְשָׁעִים נִידּוֹנִין בָּהּ. שֶׁנֶּאֱמַר: "וְזָרְחָה לָכֶם יִרְאֵי שְׁמִי שֶׁמֶשׁ וּגוֹ'". וְלֹא עוֹד, אֶלָּא שֶׁמִּתְעַדְּנִין בָּהּ, שֶׁנֶּאֱמַר: "וִיצָאתֶם וּפִשְׁתֶּם כְּעֶגְלֵי מַרְבֵּק".

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Zohar III, 17a זח"ג יז, א

KEHOT'S NOTE

נדרים ח, ב. זח"ג יז, א.

PARAGRAPH 44

225 **שהתורה נקרא עוז ותושי'**

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

KEHOT'S NOTE

בז"ח במדרש הנעלם בראשית (ו, ב) [ה, ב] יעו"ש. מבו' הדבר כך. [כ].

226 **כי שמים כעשן נמלחו**

G-d through Isaiah: "the heavens shall dissolve (nimlachu) like smoke and the earth wear out like a garment, but My salvation shall be forever." Nimlachu shares its root with melach, salt.

Isaiah 51:6 ישעיהו נ"א:ו

שְׂאוּ לַשָּׁמַיִם עֵינֵיכֶם וְהַבִּיטוּ אֶל־הָאָרֶץ מִתַּחַת כִּי־שָׁמַיִם כֶּעָשָׁן נִמְלָחוּ וְהָאָרֶץ כַּבֶּגֶד תִּבְלֶה וְיֹשְׁבֶיהָ כְּמוֹ־כֵן יְמוּתוּן וִישׁוּעָתִי לְעוֹלָם תִּהְיֶה וְצִדְקָתִי לֹא תֵחָת:

Lift up your eyes to the heavens, And look upon the earth beneath; For the heavens shall vanish away like smoke, And the earth shall wax old like a garment, And they that dwell therein shall die in like manner; But My salvation shall be for ever, And My favour shall not be abolished.

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227 **שמים אש ומים**

The Talmud: "What is shamayim? Esh and mayim (fire and water)." Here they are the emotions of kindness and severity.

Chagigah 12a:19–20 חגיגה י"ב א':י"ט-כ'

מַאי "שָׁמַיִם"? אָמַר רַבִּי יוֹסֵי בַּר חֲנִינָא: שֶׁשָּׁם מַיִם. בְּמַתְנִיתָא תָּנָא: אֵשׁ וּמַיִם, מְלַמֵּד שֶׁהֵבִיאָן הַקָּדוֹשׁ בָּרוּךְ הוּא וּטְרָפָן זֶה בָּזֶה, וְעָשָׂה מֵהֶן רָקִיעַ. שָׁאַל רַבִּי יִשְׁמָעֵאל אֶת רַבִּי עֲקִיבָא כְּשֶׁהָיוּ מְהַלְכִין בַּדֶּרֶךְ, אָמַר לֵיהּ: אַתָּה שֶׁשִּׁימַּשְׁתָּ אֶת נַחוּם אִישׁ גַּם זוּ עֶשְׂרִים וּשְׁתַּיִם שָׁנָה, שֶׁהָיָה דּוֹרֵשׁ כָּל "אָתְיָן" שֶׁבַּתּוֹרָה, "אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ", מָה הָיָה דּוֹרֵשׁ בָּהֶן? אָמַר לוֹ: אִילּוּ נֶאֱמַר "שָׁמַיִם וָאָרֶץ", הָיִיתִי אוֹמֵר: "שָׁמַיִם" — שְׁמוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא. עַכְשָׁיו שֶׁנֶּאֱמַר: ...

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228 **זה לעומת זה**

"G-d has made the one opposite the other." Holiness and kelipah stand opposite each other.

Ecclesiastes 7:14 קהלת ז':י"ד

בְּיוֹם טוֹבָה הֱיֵה בְטוֹב וּבְיוֹם רָעָה רְאֵה גַּם אֶת־זֶה לְעֻמַּת־זֶה עָשָׂה הָאֱלֹקִים עַל־דִּבְרַת שֶׁלֹּא יִמְצָא הָאָדָם אַחֲרָיו מְאוּמָה:

In the day of prosperity be joyful, and in the day of adversity consider; G-d hath made even the one as well as the other, to the end that man should find nothing after him.

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KEHOT'S NOTE

קהלת ז, יד.

229 **השמים כסאי**

G-d says through Isaiah: "The heavens are My throne, and the earth My footstool." The holy "heavens," the emotions of holiness.

Isaiah 66:1 ישעיהו ס"ו:א'

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֲדֹם רַגְלָי אֵי־זֶה בַּיִת אֲשֶׁר תִּבְנוּ־לִי וְאֵי־זֶה מָקוֹם מְנוּחָתִי:

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place?

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KEHOT'S NOTE

ישע' סו, א.

PARAGRAPH 45

230 **והיו שמיך אשר על ראשך**

Among the curses for forsaking G-d: "And your heavens that are over your head shall be copper, and the earth beneath you iron," a sky that gives no rain. The maamar reads "your heavens" as the evil emotions.

Deuteronomy 28:23 דברים כ"ח:כ"ג

וְהָיוּ שָׁמֶיךָ אֲשֶׁר עַל־רֹאשְׁךָ נְחֹשֶׁת וְהָאָרֶץ אֲשֶׁר־תַּחְתֶּיךָ בַּרְזֶל:

And thy heaven that is over thy head shall be brass, and the earth that is under thee shall be iron.

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KEHOT'S NOTE

דברים כח, כג.

231 **בד"ה זאת חוקת התורה**

The discourse explains that burning the red heifer separates the evil mixed into the sparks of Tohu, leaving the ashes, their pure essence.

KEHOT'S NOTE

לקו"ת חקת נח, ד.

232 **זאת חקת התורה**

"This is the statute of the Torah," the law of the red heifer. The text refers to its discourse on this verse.

Numbers 19:2 במדבר י"ט:ב'

זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר־צִוָּה ה' לֵאמֹר דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְיִקְחוּ אֵלֶיךָ פָּרָה אֲדֻמָּה תְּמִימָה אֲשֶׁר אֵין־בָּהּ מוּם אֲשֶׁר לֹא־עָלָה עָלֶיהָ עֹל׃

This is the statute of the law which the L-RD hath commanded, saying: Speak unto the children of Israel, that they bring thee a red heifer, faultless, wherein is no blemish, and upon which never came yoke.

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233 Kehot's note points to Jeremiah 38:12 for these words.

Jeremiah 38:12 ירמיהו ל"ח:י"ב

וַיֹּאמֶר עֶבֶד־מֶלֶךְ הַכּוּשִׁי אֶל־יִרְמְיָהוּ שִׂים נָא בְּלוֹאֵי הַסְּחָבוֹת וְהַמְּלָחִים תַּחַת אַצִלוֹת יָדֶיךָ מִתַּחַת לַחֲבָלִים וַיַּעַשׂ יִרְמְיָהוּ כֵּן׃

And Ebed-melech the Ethiopian said unto Jeremiah: 'Put now these worn clouts and rags under thine armholes under the cords.' And Jeremiah did so.

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PARAGRAPH 46

234 **בשם המדרש**

The Kehot note gives this Zohar for the Midrash cited in the Shach.

Zohar II, 66a זח"ב סו, א

KEHOT'S NOTE

ע' זח"ב סו, א. [כ].

235 **תמחה את זכר עמלק מתחת השמים**

Moshe's command: "You shall blot out the memory of Amalek from under the heavens; do not forget." The Midrash reads it as two stages, below and above the heavens.

Deuteronomy 25:19 דברים כ"ה:י"ט

וְהָיָה בְּהָנִיחַ ה' אֱלֹקֶיךָ לְךָ מִכָּל־אֹיְבֶיךָ מִסָּבִיב בָּאָרֶץ אֲשֶׁר ה' אֱלֹקֶיךָ נֹתֵן לְךָ נַחֲלָה לְרִשְׁתָּהּ תִּמְחֶה אֶת־זֵכֶר עֲמָלֵק מִתַּחַת הַשָּׁמָיִם לֹא תִשְׁכָּח׃

Therefore it shall be, when the L-RD thy G-d hath given thee rest from all thine enemies round about, in the land which the L-RD thy G-d giveth thee for an inheritance to possess it, that thou shalt blot out the remembrance of Amalek from under heaven; thou shalt not forget.

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236 **ברית מלח עולם**

Of the priestly gifts given to Aharon and his sons: "it is an everlasting covenant of salt before Havayah, for you and your offspring with you." Salt as the power that preserves.

Numbers 18:19 במדבר י"ח:י"ט

כֹּל תְּרוּמֹת הַקֳּדָשִׁים אֲשֶׁר יָרִימוּ בְנֵי־יִשְׂרָאֵל לַה' נָתַתִּי לְךָ וּלְבָנֶיךָ וְלִבְנֹתֶיךָ אִתְּךָ לְחָק־עוֹלָם בְּרִית מֶלַח עוֹלָם הִוא לִפְנֵי ה' לְךָ וּלְזַרְעֲךָ אִתָּךְ׃

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

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KEHOT'S NOTE

במדבר יח, יט.

237 **טעמו וראו כי טוב**

David calls: "Taste and see that Havayah is good." Salt gives taste to G-dliness.

Psalms 34:9 תהילים ל"ד:ט'

טַעֲמוּ וּרְאוּ כִּי־טוֹב ה' אַשְׁרֵי הַגֶּבֶר יֶחֱסֶה־בּוֹ׃

O consider and see that the L-RD is good; Happy is the man that taketh refuge in Him.

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KEHOT'S NOTE

תהלים לד, ט.

PARAGRAPH 47

238 **בזח"א דרמ"א ע"ב**

The Tzemach Tzedek's discussion of the same Zohar passage on salt.

KEHOT'S NOTE

ראה גם אוה"ת ויקרא-ד ע' א'סב.

239 **ומבשם מרירו לאטעמא**

The Tzemach Tzedek explains that Malchus is built from the Gevuros, so the force of judgments, the "bitterness," comes from it, and Yesod sweetens its judgments, as the Name Mah refines the Name Ban.

KEHOT'S NOTE

ראה אוה"ת ויקרא-א ע' רל: יש לפרש כי המל' בנינה מהגבורות ע"כ ממנה נמשך תוקף הדינים וזהו ענין המרירו, וע"י היסוד ממתיק דיני' גם זהו ע"ד מ"ה מברר ב"ן, ע"ש.

240 **ממרק ומבשם מרירו לאטעמא**

The Zohar says of salt that it cleanses and sweetens the bitterness to give taste. The text cites this page.

Zohar, Vayechi 65:661–66:673 ספר הזהר, ויחי ס"ה:תרס"א-ס"ו:תער"ג

1The first seven lines of the Hebrew text do not appear in our translation. R. Judah said: 'Zebulon and Issachar made an agreement that one should sit and study the Torah while the other went out and made money and supported him. So

Zebulon used to traverse the seas with merchandise, and his territory was suitable for this, being on the sea coast. Hence it is written: "Rejoice, Zebulon, in thy going out, and Issachar in thy tents '(Deut. 33, 18).' HE SHALL DWELL AT THE HAVEN OF THE SEAS …

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

241 **מים המאררים**

Kehot's note points to Numbers 5:18 for these words.

Numbers 5:18 במדבר ה:יח

KEHOT'S NOTE

במדבר ה, יח.

242 **כי מים הרעים שרשם נמשך ע"י ההבדלה . . סעי' טז**

A parallel discussion of the bad waters as rooted in the separation of the upper and lower waters.

KEHOT'S NOTE

ראה גם אוה"ת ויקרא-ד ע' פא.

243 **שהובטחו מים תחתונים ליקרב ע"ג המזבח במלח ובניסוך המים**

Rashi: a covenant was made with the waters in the six days of creation, that the lower waters would be offered on the altar, in the salt and in the water libation on Sukkos.

Rashi on Leviticus 2:13 רש"י על ויקרא ב:יג

מלח ברית. שֶׁהַבְּרִית כְּרוּתָה לַמֶּלַח מִשֵּׁשֶׁת יְמֵי בְרֵאשִׁית, שֶׁהֻבְטְחוּ הַמַּיִם הַתַּחְתּוֹנִים לִקָּרֵב בַּמִּזְבֵּחַ בַּמֶּלַח וְנִסּוּךְ הַמַּיִם בָּחָג: עַל כָּל קָרְבָּנְךָ. עַל עוֹלַת בְּהֵמָה וְעוֹף וְאֵמוּרֵי כָּל הַקָּדָשִׁים כֻּלָּן (מנחות כ׳):

מלח ברית [NEITHER SHALT THOU SUFFER] THE SALT OF THE COVENANT [… TO BE LACKING FROM MY MEAL OFFERING], because a covenant was established with the salt as far back as the six days of Creation when the lower waters (those of the oceans) received an assurance that they would be offered on the altar in the form of salt and also as water in the ceremony of "the libation of water" on the Feast of Tabernacles). על כל קרבנך UPON ALL THY OFFERINGS [THOU SHALT OFFER SALT] — upon …

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

PARAGRAPH 49

244 **כי נופת תטופנה**

Shlomo warns his son against the strange woman: "For the lips of a strange woman drip honey, and her palate is smoother than oil." The sweetness of worldly pleasure.

Proverbs 5:3 משלי ה:ג

כִּי נֹפֶת תִּטֹּפְנָה שִׂפְתֵי זָרָה וְחָלָק מִשֶּׁמֶן חִכָּהּ:

For the lips of a strange woman drop honey, And her mouth is smoother than oil;

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245 **נופת תטופנה . . ואחריתה**

The words here quote Proverbs 5:3–4; the passage is shown below.

Proverbs 5:3–4 משלי ה:ג-ד

כִּי נֹפֶת תִּטֹּפְנָה שִׂפְתֵי זָרָה וְחָלָק מִשֶּׁמֶן חִכָּהּ: וְאַחֲרִיתָהּ מָרָה כַלַּעֲנָה חַדָּה כְּחֶרֶב פִּיּוֹת:

For the lips of a strange woman drop honey, And her mouth is smoother than oil; But her end is bitter as wormwood, Sharp as a two-edged sword.

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KEHOT'S NOTE

משלי ה, ג-ד.

246 **ואחריתה מרה כלענה**

"But her end is bitter as wormwood." Hence the pleasures of this world are called "bitterness."

Proverbs 5:4 משלי ה:ד

וְאַחֲרִיתָהּ מָרָה כַלַּעֲנָה חַדָּה כְּחֶרֶב פִּיּוֹת:

But her end is bitter as wormwood, Sharp as a two-edged sword.

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247 **רפאות תהי לשרך**

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

KEHOT'S NOTE

שם ג, ח.

248 **רפאות תהי לשרך**

Shlomo tells his son that fearing Havayah and turning from evil "shall be healing to your navel and marrow to your bones." The maamar applies the healing to the Torah, called salt (context: Steinsaltz Tanakh).

Proverbs 3:8 משלי ג:ח

רִפְאוּת תְּהִי לְשָׁרֶךָ וְשִׁקּוּי לְעַצְמוֹתֶיךָ:

It shall be health to thy navel, And marrow to thy bones.

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249 **מפלגך ולתתא**

In the first discourse on "There are sixty queens," chapters 1-2, the Alter Rebbe cites the heretic in the Talmud (Sanhedrin 39a) who gave "from your middle upward" and "from your middle downward" to two powers, and explains that in the lower worlds G-dliness is so hidden that they seem separate; when Israel draw the Infinite Light down below, upper and lower are truly united.

KEHOT'S NOTE

ועל"ק שה"ש ד"ה ששים המה גו' האי פ"א וב' יעו"ש. [כ].

250 **רקיע המבדיל בין מים למים**

"Let there be a firmament in the midst of the waters, and let it separate between water and water." The separation from which the lower, bitter waters derive.

Genesis 1:6 בראשית א:ו

וַיֹּאמֶר אֱלֹקִים יְהִי רָקִיעַ בְּתוֹךְ הַמָּיִם וִיהִי מַבְדִּיל בֵּין מַיִם לָמָיִם:

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

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KEHOT'S NOTE

בראשית א, ו.

251 **מ"ר ב"פ ק"ך וכחשבון עמלק**

Kehot's note points to where this is explained further: Likkutei Torah of the Arizal.

KEHOT'S NOTE

מאו"א מ' סעי' צ"ב וביאיר נתיב בשם לקו"ת להאריז"ל.

PARAGRAPH 50

252 **ברית מלח עולם**

Of the priestly gifts given to Aharon: "an everlasting covenant of salt before Havayah," said of Aharon and his descendants, who give the Priestly Blessing.

Numbers 18:19 במדבר י"ח:י"ט

כֹּל תְּרוּמֹת הַקֳּדָשִׁים אֲשֶׁר יָרִימוּ בְנֵי־יִשְׂרָאֵל לַיהוָה נָתַתִּי לְךָ וּלְבָנֶיךָ וְלִבְנֹתֶיךָ אִתְּךָ לְחָק־עוֹלָם בְּרִית מֶלַח עוֹלָם הִוא לִפְנֵי יְהוָה לְךָ וּלְזַרְעֲךָ אִתָּךְ׃

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

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253 **דיברכך יאר וישא**

The Priestly Blessing: "May Havayah bless you … May Havayah make His face shine … May Havayah lift up His face," three times the Name Havayah.

Numbers 6:24–26 במדבר ו:כ"ד-כ"ו

יְבָרֶכְךָ יְהוָה וְיִשְׁמְרֶךָ׃ יָאֵר יְהוָה פָּנָיו אֵלֶיךָ וִיחֻנֶּךָּ׃ יִשָּׂא יְהוָה פָּנָיו אֵלֶיךָ וְיָשֵׂם לְךָ שָׁלוֹם׃

The L-RD bless thee, and keep thee; The L-RD make His face to shine upon thee, and be gracious unto thee; The L-RD lift up His countenance upon thee, and give thee peace.

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254 **ששים גבורים**

The Song describes King Shlomo's bed, with "sixty mighty men around it, of the mighty men of Israel." The Midrash applies it to the sixty letters of the Priestly Blessing.

Song of Songs 3:7 שיר השירים ג:ז

הִנֵּה מִטָּתוֹ שֶׁלִּשְׁלֹמֹה שִׁשִּׁים גִּבֹּרִים סָבִיב לָהּ מִגִּבֹּרֵי יִשְׂרָאֵל׃

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

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PARAGRAPH 51

255 **מה ברית האמור במלח מלח ממתקת**

"A covenant is said of salt and a covenant is said of suffering: just as the covenant said of salt, salt sweetens the meat, so the covenant said of suffering, suffering cleanses a person's sins."

Berakhot 5a:19 ברכות ה' א:י"ט

וְהַיְינוּ דְּרַבִּי שִׁמְעוֹן בֶּן לָקִישׁ, דְּאָמַר רַבִּי שִׁמְעוֹן בֶּן לָקִישׁ: נֶאֱמַר "בְּרִית" בְּמֶלַח, וְנֶאֱמַר "בְּרִית" בְּיִסּוּרִין, נֶאֱמַר "בְּרִית" בְּמֶלַח, דִּכְתִיב: "וְלֹא תַשְׁבִּית מֶלַח בְּרִית" וְנֶאֱמַר "בְּרִית" בְּיִסּוּרִין, דִּכְתִיב: "אֵלֶּה דִּבְרֵי הַבְּרִית", מַה "בְּרִית" הָאֲמוּר בְּמֶלַח — מֶלַח מְמַתֶּקֶת אֶת הַבָּשָׂר, אַף "בְּרִית" הָאֲמוּר בְּיִסּוּרִין — יִסּוּרִין מְמָרְקִין כָּל עֲוֹנוֹתָיו שֶׁל אָדָם.

The word berit "covenant" is mentioned in connection with salt and also with chastenings. With salt, as it is written, "Thou shalt not suffer the salt of the covenant of Thy G-d to be lacking" (Lev. ii. 13); and with chastenings, as it is written, "These are the words of the covenant" (Deut. xxviii. 69). As with the "covenant" mentioned in connection with salt, it is salt which sweetens meat, so with the "covenant" mentioned in connection with chastenings, they are chastenings which purge all the iniquities of man.

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PARAGRAPH 52

256 **תקון — נ"ד ע"א**

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

KEHOT'S NOTE

לפננו ע"פ משמעות הענין הוא (דמ"ז, א). [כ].

257 **יחלמו בניהם**

"Their young grow strong, they grow up in the field." Rashi explains yachlemu as "grow strong."

Job 39:4 איוב ל"ט:ד׳

יַחְלְמוּ בְנֵיהֶם יִרְבּוּ בַבָּר יָצְאוּ וְלֹא־שָׁבוּ לָמוֹ׃

Their young ones wax strong, they grow up in the open field; They go forth, and return not again.

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258 **ויתן עוז למלכו**

Chanah's song: "And He will give strength to His king." Strength given to Malchus.

I Samuel 2:10 שמואל א ב':י׳

ה' יֵחַתּוּ מְרִיבָו עָלָו בַּשָּׁמַיִם יַרְעֵם ה' יָדִין אַפְסֵי־אָרֶץ וְיִתֶּן־עֹז לְמַלְכּוֹ וְיָרֵם קֶרֶן מְשִׁיחוֹ׃

They that strive with the L-RD shall be broken to pieces; Against them will He thunder in heaven; The L-RD will judge the ends of the earth; And He will give strength unto His king, And exalt the horn of His anointed.

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KEHOT'S NOTE

שמואל-א ב, י.

259 **ע"פ ועתה יגדל נא**

The note suggests this is the discourse meant.

KEHOT'S NOTE

אולי הכוונה לקו"ת שלח לט, ב. וראה באוה"ת פ' שלח ע"פ זה בארוכה.

260 **ועתה יגדל נא כח אדני**

Moshe's prayer: "And now, let the power of Ado-nai be great." The text refers to its discourse on this verse.

Numbers 14:17 במדבר י"ד:י"ז

וְעַתָּה יִגְדַּל־נָא כֹּחַ אֲדֹנָי כַּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר׃

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

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261 **ברית מלח עולם**

"An everlasting covenant of salt," at the end of Parshas Korach, said of Aharon.

Numbers 18:19 במדבר י"ח:י"ט

כֹּל תְּרוּמֹת הַקֳּדָשִׁים אֲשֶׁר יָרִימוּ בְנֵי־יִשְׂרָאֵל לַה' נָתַתִּי לְךָ וּלְבָנֶיךָ וְלִבְנֹתֶיךָ אִתָּךְ לְחָק־עוֹלָם בְּרִית מֶלַח עוֹלָם הִוא לִפְנֵי ה' לְךָ וּלְזַרְעֲךָ אִתָּךְ׃

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

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262 **סד"ה שובה ישראל עד**

That discourse reads "Return, O Israel, unto (ad)" as returning the revelation of G-d's kingship to its source in the Infinite Light, and making that revelation permanent (ad, "forever"), not only at set times.

KEHOT'S NOTE

לקו"ת ש"ש סז, ג.

263 **אהל בל יצען**

"A tent that shall not be moved, whose pegs shall never be removed." A permanent union.

Isaiah 33:20 ישעיהו ל"ג:כ'

חֲזֵה צִיּוֹן קִרְיַת מוֹעֲדֵנוּ עֵינֶיךָ תִרְאֶינָה יְרוּשָׁלַם נָוֶה שַׁאֲנָן אֹהֶל בַּל־יִצָּעֵן בַּל־יִסַּע יְתֵדֹתָיו לָנֶצַח וְכָל־חֲבָלָיו בַּל־יִנָּתֵקוּ׃

Look upon Zion, the city of our solemn gatherings; Thine eyes shall see Jerusalem a peaceful habitation, A tent that shall not be removed, The stakes whereof shall never be plucked up, Neither shall any of the cords thereof be broken.

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KEHOT'S NOTE

ישע' לג, כ.

264 **וארשתיך לי לעולם**

"And I will betroth you to Me forever." The everlasting bond of G-d and Israel.

Hosea 2:21 הושע ב':כ"א

וְאֵרַשְׂתִּיךְ לִי לְעוֹלָם וְאֵרַשְׂתִּיךְ לִי בְּצֶדֶק וּבְמִשְׁפָּט וּבְחֶסֶד וּבְרַחֲמִים׃

And I will betroth thee unto Me for ever; Yea, I will betroth thee unto Me in righteousness, and in justice, And in lovingkindness, and in compassion.

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KEHOT'S NOTE

הושע ב, כא.

265 Chizkiyahu's prayer: "And You will make me healthy and keep me alive." Another sense of chalam, strength.

Isaiah 38:16 ישעיהו ל"ח:ט"ז

אֲדֹנָי עֲלֵיהֶם יִחְיוּ וּלְכָל־בָּהֶן חַיֵּי רוּחִי וְתַחֲלִימֵנִי וְהַחֲיֵנִי׃

O L-rd, by these things men live, and altogether therein is the life of my spirit; wherefore recover Thou me, and make me to live.

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PARAGRAPH 53

266 "Matzah, as its name implies: hide that is not salted." The Alter Rebbe applies the term to matzah bread without salt.

Shabbat 79a:8 שבת ע"ט א:ח'

תָּא שְׁמַע, דְּאָמַר רַבִּי חִיָּיא בַּר אַמֵּי מִשְּׁמֵיהּ דְּעוּלָּא: שְׁלֹשָׁה עוֹרוֹת הֵן: מַצָּה, וְחִיפָּה, וְדִיפְתְּרָא. מַצָּה — כְּמַשְׁמָעוֹ, דְּלָא מְלִיחַ וּדְלָא קְמִיחַ וּדְלָא עֲפִיץ. וְכַמָּה שִׁיעוּרוֹ? תָּנֵי רַב שְׁמוּאֵל בַּר רַב יְהוּדָה: כְּדֵי לָצוּר בּוֹ מִשְׁקוֹלֶת קְטַנָּה. וְכַמָּה? אָמַר אַבָּיֵי: רִיבְעָא דְּרִיבְעָא דְּפוּמְבְּדִיתָא.

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267 **בת"ז — דק"ח ע"א**

The Tzemach Tzedek's discussion of the Tikkunei Zohar on the unsalted "bread of poverty."

KEHOT'S NOTE

לפננו דק"י. [כ]. ראה גם אוה"ת ויקרא-א ע' רכט.

268 **לחם עני**

Moshe on the Pesach offering: "Seven days you shall eat matzos with it, the bread of poverty, for in haste you went out of the land of Egypt." The matzah as bread of poverty.

Deuteronomy 16:3 דברים ט"ז:ג'

לֹא־תֹאכַל עָלָיו חָמֵץ שִׁבְעַת יָמִים תֹּאכַל־עָלָיו מַצּוֹת לֶחֶם עֹנִי כִּי בְחִפָּזוֹן יָצָאתָ מֵאֶרֶץ מִצְרַיִם לְמַעַן תִּזְכֹּר אֶת־יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כֹּל יְמֵי חַיֶּיךָ׃

Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for in haste didst thou come forth out of the land of Egypt; that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

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KEHOT'S NOTE

דברים טז, ג.

PARAGRAPH 54

269 **סיהרא לית לה מגרמה כלום**

The moon "has nothing of its own," receiving all its light from the sun. The text cites this place in Vayechi in the next paragraph.

Zohar, Vayechi 81:824–82:836 ספר הזהר, ויחי פ"א:תתכ"ד-

פ"ב:תתל"ו

The verse continues: "O listen, Laishah", this laishah (lit. lioness) signifies power to crush hostile forces, and when Israel sing praises then this listens.

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

PARAGRAPH 55

270 **בזח"א בראשית דל"ג א'**

The Tzemach Tzedek cites this Zohar passage on the moon's poverty there.

KEHOT'S NOTE

מובא באוה"ת ויקרא-ב ע' תמב.

271 **ואין עני אלא בדעת**

"There is no poor person except in knowledge." The poverty of the "bread of poverty" is lack of Daas.

Nedarim 41a:2–3 נדרים מ"א א:ב'-ג'

אָמַר אַבָּיֵי: נָקְטִינַן — אֵין עָנִי אֶלָּא בְּדַעְתָּא. בְּמַעְרְבָא אָמְרִי: דְּדָא בַּקּהּ — כּוּלָּא בַּקּהּ, דְּלָא דָּא בַּקּהּ — מָה בַּקּהּ. דָּא קָנֵי — מָה חָסַר, דָּא לָא קָנֵי — מָה קָנֵי. אָמַר רַבִּי אֶלְכְּסַנְדְּרִי אָמַר רַבִּי חִיָּיא בַּר אַבָּא: אֵין הַחוֹלֶה עוֹמֵד מֵחָלְיוֹ עַד שֶׁמּוֹחֲלִין לוֹ עַל כֹּל עֲוֹנוֹתָיו, שֶׁנֶּאֱמַר: "הַסֹּלֵחַ לְכָל עֲוֹנֵכִי הָרֹפֵא לְכָל תַּחֲלוּאָיְכִי". רַב הַמְנוּנָא אָמַר: חוֹזֵר לִימֵי עֲלוּמָיו, שֶׁנֶּאֱמַר: "רָטְפַשׁ בְּשָׂרוֹ מִנֹּעַר יָשׁוּב לִימֵי עֲלוּמָיו". "כָּל מִשְׁכָּבוֹ הָפַכְתָּ בְחָלְיוֹ", אָמַר רַב יוֹסֵף: לוֹמַר דְּמִשְׁכַּח תַּלְמוּדוֹ.

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272 **שמש ה'**

"For a sun and a shield is Havayah G-d." The source of the Daas that Malchus receives.

Psalms 84:12 תהילים פ"ד:י"ב

כִּי שֶׁמֶשׁ וּמָגֵן ה' אֱלֹקִים חֵן וְכָבוֹד יִתֵּן ה' לֹא יִמְנַע־טוֹב לַהֹלְכִים בְּתָמִים:

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

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KEHOT'S NOTE

ראה תהלים פד, יב.

273 **בד"ה וידעת היום**

The discourse distinguishes faith from knowledge (Daas): faith reaches what is beyond all grasp, while Daas is a deep, felt awareness; "nourish faith" means feeding faith until it is fixed in the heart as Daas.

KEHOT'S NOTE

לקו"ת ואתחנן ד, א.

274 **כשהיא רק בבחי' אמונה לבד נק' לחם עני**

A discourse of the Rebbe that takes up faith alone as the "bread of poverty."

KEHOT'S NOTE

ראה ד"ה השמים כסאי תשל"ו סעי' ג (סה"מ מלוקט-ג ע' קלד).

275 **בא חבקוק**

"Chavakuk came and based them all on one: 'And the righteous man shall live by his faith.'" Service begins with faith.

Makkot 24a:27 מכות כ"ד א:כ"ז

חָזַר יְשַׁעְיָהוּ וְהֶעֱמִידָן עַל שְׁתַּיִם, שֶׁנֶּאֱמַר "כֹּה אָמַר ה' שִׁמְרוּ מִשְׁפָּט וַעֲשׂוּ צְדָקָה". בָּא עָמוֹס וְהֶעֱמִידָן עַל אַחַת, שֶׁנֶּאֱמַר "כֹּה אָמַר ה' לְבֵית יִשְׂרָאֵל דִּרְשׁוּנִי וִחְיוּ". מַתְקִיף לַהּ רַב נַחְמָן בַּר יִצְחָק: אֵימָא דִּרְשׁוּנִי בְּכָל הַתּוֹרָה! אֶלָּא: בָּא חֲבַקּוּק וְהֶעֱמִידָן עַל אַחַת, שֶׁנֶּאֱמַר "וְצַדִּיק בֶּאֱמוּנָתוֹ יִחְיֶה".

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KEHOT'S NOTE

סוף מכות כד, א.

276 **וצדיק באמונתו יחי'**

"And the righteous man shall live by his faith."

Habakkuk 2:4 חבקוק ב':ד'

הִנֵּה עָפְלָה לֹא־יָשְׁרָה נַפְשׁוֹ בּוֹ וְצַדִּיק בֶּאֱמוּנָתוֹ יִחְיֶה:

Behold, his soul is puffed up, it is not upright in him; But the righteous shall live by his faith.

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KEHOT'S NOTE

חבקוק ב, ד.

277 **פתחו שערים ויבוא גוי צדיק שומר אמונים**

The song of the redeemed in the land of Yehudah: "Open the gates, that a righteous nation that keeps faith may enter." Faith as the entrance.

Isaiah 26:2 ישעיהו כ"ו:ב'

פִּתְחוּ שְׁעָרִים וְיָבֹא גוֹי־צַדִּיק שֹׁמֵר אֱמֻנִים:

Open ye the gates, That the righteous nation that keepeth faithfulness may enter in.

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278 **והיה אמונת עתיך חוסן ישועות**

"And the faith of your times shall be a strength of salvations."

Isaiah 33:6 ישעיהו ל"ג:ו'

וְהָיָה אֱמוּנַת עִתֶּיךָ חֹסֶן יְשׁוּעֹת חָכְמַת וָדָעַת יִרְאַת ה' הִיא אוֹצָרוֹ:

And the stability of thy times shall be a hoard of salvation—wisdom and knowledge, And the fear of the L-RD which is His treasure.

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279 Rabbi Yonasan: "Whoever fulfills the Torah in poverty will in the end fulfill it in wealth." Read here as poverty and wealth of knowledge.

Pirkei Avot 4:9 משנה אבות ד':ט'

רַבִּי יוֹנָתָן אוֹמֵר, כָּל הַמְקַיֵּם אֶת הַתּוֹרָה מֵעֹנִי, סוֹפוֹ לְקַיְּמָהּ מֵעֹשֶׁר. וְכָל הַמְבַטֵּל אֶת הַתּוֹרָה מֵעֹשֶׁר, סוֹפוֹ לְבַטְּלָהּ מֵעֹנִי:

Rabbi Jonathan said: whoever fulfills the Torah out of a state of poverty, his end will be to fulfill it out of a state of wealth; And whoever discards the Torah out of a state of wealth, his end will be to discard it out of a state of poverty.

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280 **בפ"ד דאבות**

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

KEHOT'S NOTE

מ"ט.

281 **אם אין יראה . . אם אין חכמה**

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

KEHOT'S NOTE

אבות ג, יז (בסדר הפוך).

282 **אם אין יראה אין חכמה אם אין חכמה אין יראה**

Rabbi Elazar ben Azariah: "If there is no wisdom there is no awe; if there is no awe there is no wisdom" (the text quotes it in reverse order).

Pirkei Avot 3:17 משנה אבות ג:י"ז

רַבִּי אֶלְעָזָר בֶּן עֲזַרְיָה אוֹמֵר, אִם אֵין תּוֹרָה, אֵין דֶּרֶךְ אֶרֶץ. אִם אֵין דֶּרֶךְ אֶרֶץ, אֵין תּוֹרָה. אִם אֵין חָכְמָה, אֵין יִרְאָה. אִם אֵין יִרְאָה, אֵין חָכְמָה. אִם אֵין בִּינָה, אֵין דַּעַת. אִם אֵין דַּעַת, אֵין בִּינָה. אִם אֵין קֶמַח, אֵין תּוֹרָה. אִם אֵין תּוֹרָה, אֵין קֶמַח. הוּא הָיָה אוֹמֵר, כָּל שֶׁחָכְמָתוֹ מְרֻבָּה מִמַּעֲשָׂיו, לְמָה הוּא דוֹמֶה, לְאִילָן שֶׁעֲנָפָיו מְרֻבִּין וְשָׁרָשָׁיו מְעָטִין, וְהָרוּחַ בָּאָה וְעוֹקַרְתּוֹ וְהוֹפַכְתּוֹ עַל פָּנָיו, שֶׁנֶּאֱמַר (ירמיה יז) וְהָיָה כְּעַרְעָר בָּעֲרָבָה וְלֹא יִרְאֶה כִּי יָבוֹא טוֹב וְשָׁכַן חֲרֵרִים בַּמִּדְבָּר אֶרֶץ ...

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

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PARAGRAPH 56

283 **יאה עניותא לישראל**

"Poverty befits Israel like a red bridle on a white horse." The Kehot note follows the Ein Yaakov's reading, "Israel."

Chagigah 9b:12 חגיגה ט' ב:י"ב

אֲמַר לֵיקָה אֱלִיָּהוּ לְבַר הֵי הֵי, וְאָמְרִי לַהּ לְרַבִּי אֶלְעָזָר: מַאי דִּכְתִיב: "הִנֵּה צַרְפְּתִיךְ וְלֹא בְכֶסֶף בְּחַרְתִּיךְ בְּכוּר עֹנִי" — מְלַמֵּד שֶׁחָזַר הַקָּדוֹשׁ בָּרוּךְ הוּא עַל כָּל מִדּוֹת טוֹבוֹת לִיתֵּן לְיִשְׂרָאֵל, וְלֹא מָצָא אֶלָּא עֲנִיּוּת. אָמַר שְׁמוּאֵל וְאִיתֵּימָא רַב יוֹסֵף, הַיְינוּ דְּאָמְרִי אִינָשֵׁי: יָאָה עֲנִיוּתָא לְיִהוּדָאֵי כִּי בַּרְזָא סוּמָקָא לְסוּסְיָא חִיוָּרָא.

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KEHOT'S NOTE

חגיגה ט, ב [כגרסת הע"י]. [כ].

284 **פתי יאמין לכל דבר**

Shlomo contrasts the naive and the prudent: "The simple one believes every word, but the clever one considers his steps." Tanya applies it to faith: before G-d all are like the simple one.

Proverbs 14:15 משלי י"ד:ט"ו

פֹּתִי יַאֲמִין לְכָל־דָּבָר וְעָרוּם יָבִין לַאֲשֻׁרוֹ׃

The thoughtless believeth every word; But the prudent man looketh well to his going.

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KEHOT'S NOTE

משלי יד, טו.

285 **פתי יאמין לכל דבר**

Tanya, chapter 18: all Jews believe in G-d, for faith is above knowledge, and before Him all are like "the simple one who believes every word."

Tanya, Likkutei Amarim 18:11 תניא, חלק ראשון; ליקוטי אמרים י"ח:י"א

וְלָכֵן, כָּל יִשְׂרָאֵל, אֲפִילּוּ הַנָּשִׁים וְעַמֵּי הָאָרֶץ, הֵם מַאֲמִינִים בַּה', שֶׁהֲאֱמוּנָה הִיא לְמַעְלָה מִן הַדַּעַת וְהַהַשָּׂגָה, כִּי "פֹּתִי יַאֲמִין לְכָל דָּבָר, וְעָרוּם יָבִין וְגוֹ'", וּלְגַבֵּי הַקָּדוֹשׁ־בָּרוּךְ־הוּא, שֶׁהוּא לְמַעְלָה מִן הַשֵּׂכֶל וְהַדַּעַת וְלֵית מַחֲשָׁבָה תִּפְיסָא בֵּהּ כְּלָל - הַכֹּל כִּפְתָיִים אֶצְלוֹ יִתְבָּרַךְ, כִּדְכְתִיב: "וַאֲנִי בַּעַר וְלֹא אֵדָע, בְּהֵמוֹת הָיִיתִי עִמָּךְ, וַאֲנִי תָּמִיד עִמָּךְ וְגוֹ'", כְּלוֹמַר, שֶׁבָּזֶה שֶׁאֲנִי "בַּעַר" וּ"בְהֵמוֹת" - "אֲנִי תָּמִיד עִמָּךְ".

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286 **ואצל הקב"ה הכל כפתיים**

The note gives this as a place where it is explained that before G-d all are like simpletons.

KEHOT'S NOTE

ראה המשך באתי לגני תש"י פ"ה ע' 117 ואילך. ובארוכה בד"ה באתי לגני תשט"ו פ"ד ואילך.

287 **בהמות הייתי עמך**

Asaf confesses: "I was boorish and did not know; I was as a beast with You." Self-nullification before G-d.

Psalms 73:22 תהילים ע"ג:כ"ב

וַאֲנִי־בַעַר וְלֹא אֵדָע בְּהֵמוֹת הָיִיתִי עִמָּךְ׃

But I was brutish, and ignorant; I was as a beast before Thee.

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KEHOT'S NOTE

תהלים עג, כב.

288 **אדם ובהמה תושיע**

The psalmist praises G-d's care for every creature: "Man and beast You save, Havayah." The Talmud reads it as people wise as Adam who humble themselves like a beast (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.

289 The Talmud on "Man and beast You save": "These are people who are clever in knowledge like Adam and make themselves like a beast."

Chullin 5b:5 חולין ה' ב:ה'

וכל היכא דכתיב בהמה גריעותא היא והכתיב (תהלים לו, ז) אדם ובהמה תושיע ה' ואמר רב יהודה אמר רב אלו בני אדם שהן ערומין בדעת ומשימין עצמן כבהמה התם כתיב אדם ובהמה הכא בהמה לחודיה כתיב

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290 **וארז"ל פ"ק דחולין . . ע"ש בפרש"י**

There the same Talmudic reading, "people clever in knowledge like Adam who make themselves like a beast," is explained as the level of the "great beast" above "man," and linked to barley, the food of animals, and to the six orders of the Mishnah.

KEHOT'S NOTE

ערומים בדעות כאדם הראשון ונמשכים אחריך כבהמה דכאי רוח. ראה גם לקמן בחקותי נ, ג.

PARAGRAPH 57

291 **ישראל מונין ללבנה**

"Israel count by the moon, and the nations by the sun." Israel's service begins in the moon's state of receiving.

Sukkah 29a:10 סוכה כ"ט א:י'

תָּנוּ רַבָּנַן: בְּזְמַן שֶׁהַחַמָּה לוֹקָה — סִימָן רַע לַגּוֹיִם. לְבָנָה לוֹקָה — סִימָן רַע לְשׁוֹנְאֵיהֶם שֶׁל יִשְׂרָאֵל. מִפְּנֵי שֶׁיִּשְׂרָאֵל מוֹנִין לַלְּבָנָה, וְגוֹיִם לַחַמָּה. לוֹקָה בַּמִּזְרָח — סִימָן רַע לְיוֹשְׁבֵי מִזְרָח. בַּמַּעֲרָב — סִימָן רַע לְיוֹשְׁבֵי מַעֲרָב. בָּאֶמְצַע הָרָקִיעַ — סִימָן רַע לְכָל הָעוֹלָם כּוּלּוֹ.

Our Rabbis taught, When the sun is in eclipse it is a bad omen for idolaters; when the moon is in eclipse, it is a bad omen for Israel, since Israel reckons by the moon and idolaters by the sun. If it is in eclipse in the east, it is a bad omen for those who live in the east; if in the west, it is a bad omen for those who live in the west; if in the midst of heaven it is bad omen for the whole world.

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292 **רבת תעשרנה פלג אלקים**

The psalmist praises G-d who waters the land: "You visit the earth and water it; You greatly enrich it; the stream of G-d is full of water." The text refers to its explanation of this verse.

Psalms 65:10 תהילים ס"ה:י'

פָּקַדְתָּ֣ הָ֭אָרֶץ וַתְּשֹׁקְקֶ֑הָ רַבַּ֥ת תַּעְשְׁרֶ֗נָּה פֶּ֣לֶג אֱלֹקִ֣ים מָ֭לֵא מַ֣יִם תָּכִ֣ין דְּגָנָ֑ם כִּֽי־כֵ֝֗ן תְּכִינֶֽהָ׃

Thou hast remembered the earth, and watered her, greatly enriching her, with the river of G-d that is full of water; Thou preparest them corn, for so preparest Thou her.

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293 **בד"ה והיה מספר בנ"י כחול הים**

The discourse explains "number" as the 613 mitzvos of the Torah and 7 of the Sages, 620 in all, matching the 600,000 roots of souls, and says that when the souls' ascent is complete their yearning will be beyond measure and number, the level of teshuvah.

KEHOT'S NOTE

לקו"ת במדבר ה, ד.

294 **והיה מספר בנ"י כחול הים**

"And the number of the children of Israel shall be as the sand of the sea." The text refers to its discourse on this verse.

Hosea 2:1 הושע ב':א'

וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחוֹל הַיָּם אֲשֶׁר לֹא־יִמַּד וְלֹא יִסָּפֵר וְהָיָה בִּמְקוֹם אֲשֶׁר־יֵאָמֵר לָהֶם לֹא־עַמִּי אַתֶּם יֵאָמֵר לָהֶם בְּנֵי אֵל־חָי׃

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, instead of that which was said unto them: 'Ye are not My people', it shall be said unto them: 'Ye are the children of the living G-d.'

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295 **המגביהי לשבת**

"Who is raised up to sit [on high]." The text refers to its discourse on this verse.

Psalms 113:5 תהילים קי"ג:ה'

מִי כַּה' אֱלֹקֵינוּ הַמַּגְבִּיהִי לָשָׁבֶת׃

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

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296 **סד"ה המגביהי לשבת כו'**

There "Who is raised up (hamagbihi)" is read as raising the yud within the hei: the dalet, "having nothing of its own," becomes a hei through the yud inside it, as tzedek becomes tzedakah through the mitzvah.

KEHOT'S NOTE

תו"א לח, ד.

PARAGRAPH 58

297 **באו"ת פי' קרח**

The source of the Maggid's teaching quoted here, on the written hu and spoken hi of "an everlasting covenant of salt," and on Aharon as the one who binds the worlds.

KEHOT'S NOTE

הוצאת קה"ת מו, ג.

298 **ברית מלח עולם**

Said to Aharon of the priestly gifts: "It is an everlasting covenant of salt before Havayah, for you and your off-

spring with you." The word hu, "it," is the subject of the Maggid's teaching.

Numbers 18:19 במדבר י"ח:י"ט

כֹּל תְּרוּמֹת הַקֳּדָשִׁים אֲשֶׁר יָרִימוּ בְנֵי־יִשְׂרָאֵל לַה' נָתַתִּי לְךָ וּלְבָנֶיךָ וְלִבְנֹתֶיךָ אִתָּךְ לְחָק־עוֹלָם בְּרִית מֶלַח עוֹלָם הִוא לִפְנֵי ה' לְךָ וּלְזַרְעֲךָ אִתָּךְ׃

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

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KEHOT'S NOTE

במדבר יח, יט.

299 אהרן שושבינא דמטרוניתא

The Raaya Mehemna calls Aharon "the groomsman of the Queen"; the Kehot note gives this place and 3:53b.

Zohar III, 20a זח"ג כ, א

KEHOT'S NOTE

רע"מ זח"ג כ, א. נג, ב.

300 ותקשור על ידו

At the birth of Tamar's twins: "and the midwife took and tied (vatikshor) a scarlet thread on his hand." The Targum renders the verb with the root of ketores, incense.

Genesis 38:28 בראשית ל"ח:כ"ח

וַיְהִי בְלִדְתָּהּ וַיִּתֵּן־יָד וַתִּקַּח הַמְיַלֶּדֶת וַתִּקְשֹׁר עַל־יָדוֹ שָׁנִי לֵאמֹר זֶה יָצָא רִאשֹׁנָה׃

And it came to pass, when she travailed, that one put out a hand; and the midwife took and bound upon his hand a scarlet thread, saying: 'This came out first.'

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KEHOT'S NOTE

בראשית לח, כח.

PARAGRAPH 59

301 ממולח טהור קדש

Of the incense: "And you shall make of it incense, a blend by the work of a perfumer, salted, pure, holy." Memulach is read as "mixed." (Kehot: Exodus 30:38)

Exodus 30:35 שמות ל':ל"ה

וְעָשִׂיתָ אֹתָהּ קְטֹרֶת רֹקַח מַעֲשֵׂה רוֹקֵחַ מְמֻלָּח טָהוֹר קֹדֶשׁ׃

And thou shalt make of it incense, a perfume after the art of the perfumer, seasoned with salt, pure and holy.

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KEHOT'S NOTE

שמות ל, לח.

302 ויראו המלחים

In the storm that overtook Yonah's ship: "And the sailors were afraid." Rashi links malachim, sailors, with memulach, mixed.

Jonah 1:5 יונה א':ה

וַיִּירְאוּ הַמַּלָּחִים וַיִּזְעֲקוּ אִישׁ אֶל־אֱלֹקָיו וַיָּטְלוּ אֶת־הַכֵּלִים אֲשֶׁר בָּאֳנִיָּה אֶל־הַיָּם לְהָקֵל מֵעֲלֵיהֶם וְיוֹנָה יָרַד אֶל־יַרְכְּתֵי הַסְּפִינָה וַיִּשְׁכַּב וַיֵּרָדַם׃

And the mariners were afraid, and cried every man unto his god; and they cast forth the wares that were in the ship into the sea, to lighten it unto them. But Jonah was gone down into the innermost parts of the ship; and he lay, and was fast asleep.

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KEHOT'S NOTE

יונה א, ה.

PARAGRAPH 60

303 עלה בכבש

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

KEHOT'S NOTE

זבחים ה, ג.

304 עלה בכבש

The Mishnah on the communal sin-offerings: the kohen "went up the ramp," turned to the ledge and came to the corners in turn, south-east, north-east, north-west, and last the south-west. The text reads the western side, ma'aravis, as me'arev, "mixing."

Mishnah Zevachim 5:3 משנה זבחים ה':ג

חַטָּאוֹת הַצִּבּוּר וְהַיָּחִיד. אֵלּוּ הֵן חַטָּאוֹת הַצִּבּוּר, שְׂעִירֵי רָאשֵׁי חֳדָשִׁים וְשֶׁל מוֹעֲדוֹת, שְׁחִיטָתָן בַּצָּפוֹן, וְקִבּוּל דָּמָן בִּכְלִי שָׁרֵת בַּצָּפוֹן, וְדָמָן טָעוּן אַרְבַּע מַתָּנוֹת עַל אַרְבַּע קְרָנוֹת. כֵּיצַד. עָלָה בַכֶּבֶשׁ וּפָנָה לַסּוֹבֵב, וּבָא לוֹ לְקֶרֶן דְּרוֹמִית מִזְרָחִית, מִזְרָחִית צְפוֹנִית, צְפוֹנִית מַעֲרָבִית, מַעֲרָבִית דְּרוֹמִית. שְׁיָרֵי הַדָּם הָיָה שׁוֹפֵךְ עַל יְסוֹד דְּרוֹמִי. וְנֶאֱכָלִין לִפְנִים מִן הַקְּלָעִים לְזִכְרֵי כְהֻנָּה בְּכָל מַאֲכָל לְיוֹם וָלַיְלָה עַד חֲצוֹת׃

[Concerning] public and private hatats: (These are the public hatats: the goats of new moons and festivals) They are slaughtered in the north, and their blood is received in ministering vessels in the north, and their blood requires four applications on the four corners [of the altar]. How was it done? He went up the ascent, turned to the surrounding walkway, and came to the south-east corner, then the north-east, then the north-west, and then the south-west. He would pour the residue of the blood out at the southern base. …

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PARAGRAPH 61

305 ביום חתונתו זו מ"ת

The Mishnah: "'On the day of his wedding': this is the Giving of the Torah."

Taanit 26b:6–7 תענית כ"ו ב:ו'-ז'

וְכֵן הוּא אוֹמֵר: "צְאֶינָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעָטְרָה לוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ". "בְּיוֹם חֲתֻנָּתוֹ" — זֶה מַתַּן תּוֹרָה, "וּבְיוֹם שִׂמְחַת לִבּוֹ" — זֶה בִּנְיַן בֵּית הַמִּקְדָּשׁ, שֶׁיִּבָּנֶה בִּמְהֵרָה

בְּיָמַיְנוּ. גְּמִ' בִּשְׁלֹשָׁה פְּרָקִים בַּשָּׁנָה כֹּהֲנִים נוֹשְׂאִין אֶת כַּפֵּיהֶם כּוּ'. תַּעֲנִיּוֹת וּמַעֲמָדוֹת מִי אִיכָּא מוֹסָף? חַסּוֹרֵי מִיחַסְּרָא, וְהָכִי קָתָנֵי: בִּשְׁלֹשָׁה פְּרָקִים כֹּהֲנִים נוֹשְׂאִין אֶת כַּפֵּיהֶן כָּל זְמַן שֶׁמִּתְפַּלְּלִין, וְיֵשׁ מֵהֶן אַרְבָּעָה פְּעָמִים בַּיּוֹם — שַׁחֲרִית ...

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KEHOT'S NOTE

תענית כו, ב.

306 כל אשר חפץ ה' עשה

"Whatever Havayah desired He did, in the heavens and on the earth." The Midrash uses it for G-d's joining of heaven and earth at Sinai.

Psalms 135:6 תהילים קל"ה:ו'

כֹּל אֲשֶׁר־חָפֵץ ה' עָשָׂה בַּשָּׁמַיִם וּבָאָרֶץ בַּיַּמִּים וְכָל־תְּהֹמוֹת:

Whatsoever the L-RD pleased, that hath He done, In heaven and in earth, in the seas and in all deeps;

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307 השמים שמים לה'

"The heavens are heavens to Havayah, and the earth He gave to the children of man." The "first decree" that separated them.

Psalms 115:16 תהילים קט"ו:ט"ז

הַשָּׁמַיִם שָׁמַיִם לַה' וְהָאָרֶץ נָתַן לִבְנֵי־אָדָם:

The heavens are the heavens of the L-RD; But the earth hath He given to the children of men.

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308 כשבקש ליתן התורה בטל גזירה ראשונה ואמר התחתונים יעלו לעליונים והעליונים ירדו לתחתונים ואני המתחיל

The Midrash on "Whatever Havayah desired He did": G-d had decreed, "The heavens are heavens to Havayah, and the earth He gave to the children of man," like a king who forbade the people of Rome and of Syria to visit each other; but when He wished to give the Torah He annulled the decree, saying, "the lower shall go up to the upper, and the upper go down to the lower, and I will begin."

Shemot Rabbah 12:3 שמות רבה י"ב:ג'

... בני רומי לא ירדו לסוריא ובני סוריא לא יעלו לרומי. כך, כשברא הקדוש ברוך הוא את העולם, גזר ואמר: השמים שמים לה' והארץ נתן לבני אדם. כשבקש ליתן התורה, בטל גזירה ראשונה, ואמר: התחתונים יעלו לעליונים והעליונים ירדו לתחתונים, ואני המתחיל, שנאמר (שמות יט, כ): וירד ה' על הר סיני. וכתיב (שם כד, א): ואל משה אמר עלה אל ה', הרי, כל אשר חפץ ה' עשה בשמים ובארץ וגו'. כמו כן כשבקש אמר (בראשית א, ט): יקוו המים. וכשבקש, עשה את היבשה ים ותהום, שנאמר (עמוס ה, ח; ...

"The L-rd said to Moses: Extend your hand toward the heavens, and there will be hail throughout the land of Egypt, upon man, upon animal, and upon all the grasses of the field, in the land of Egypt (Exodus 9:22). "The L-rd said to Moses: Extend your hand toward the heavens" – that is what is written: "Whatever the L-rd wished, He has done..." (Psalms 135:6). David said: Even though the Holy One blessed be He decreed: "The heavens are the heavens of the L-rd and the earth He has ...

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309 וירד ה' על הר סיני

"And Havayah descended upon Mount Sinai." The upper coming down to the lower.

Exodus 19:20 שמות י"ט:כ'

וַיֵּרֶד ה' עַל־הַר סִינַי אֶל־רֹאשׁ הָהָר וַיִּקְרָא ה' לְמֹשֶׁה אֶל־רֹאשׁ הָהָר וַיַּעַל מֹשֶׁה:

And the L-RD came down upon mount Sinai, to the top of the mount; and the L-RD called Moses to the top of the mount; and Moses went up.

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PARAGRAPH 62

310 ואל משה אמר עלה אל ה'

G-d's call at Sinai: "And to Moshe He said: Go up to Havayah." The lower going up to the upper.

Exodus 24:1 שמות כ"ד:א'

וְאֶל־מֹשֶׁה אָמַר עֲלֵה אֶל־ה' אַתָּה וְאַהֲרֹן נָדָב וַאֲבִיהוּא וְשִׁבְעִים מִזִּקְנֵי יִשְׂרָאֵל וְהִשְׁתַּחֲוִיתֶם מֵרָחֹק:

And unto Moses He said: 'Come up unto the L-RD, thou, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel; and worship ye afar off;

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311 בד"ה ושמתי כדכד

The discourse reads G-d's answer to the angels, "let it be kedein ukedein, this way and that," as both movements together: the worlds rising from below to above, and the light descending from above to below, the encompassing light revealed within the light that fills the worlds; each has its own advantage.

KEHOT'S NOTE

לקמן פ' ראה כו, ד ואילך.

312 ושמתי כדכד שמשותיך

G-d's promise to rebuild Jerusalem in splendor: "And I will make your windows of kadkod," a precious stone. The Talmud (Bava Basra 75a) tells that two angels disputed which stone kadkod is, and G-d said, "Let it be this way and that," kedein ukedein, a play on the word.

Isaiah 54:12 ישעיהו נ"ד:י"ב

וְשַׂמְתִּי כַדְכֹד שִׁמְשֹׁתַיִךְ וּשְׁעָרַיִךְ לְאַבְנֵי אֶקְדָּח וְכָל־גְּבוּלֵךְ לְאַבְנֵי־חֵפֶץ:

And I will make thy pinnacles of rubies, and thy gates of carbuncles, and all thy border of precious stones.

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313 כדין וכדין

Two angels disputed whether kadkod was one stone or another, and G-d said, "Let it be this way and that (kedein

ukedein)."

Bava Batra 75a:9 בבא בתרא ע"ה א:ט'

"וְשַׂמְתִּי כַּדֳכֹד שִׁמְשָׁתַיִךְ" - אָמַר רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי: פְּלִיגִי תְּרֵי מַלְאֲכֵי בְּרַקִּיעָא - גַּבְרִיאֵל וּמִיכָאֵל; וְאָמְרִי לַהּ תְּרֵי אָמוֹרָאֵי בְּמַעְרְבָא, וּמַאן אִינּוּן - יְהוּדָה וְחִזְקִיָּה בְּנֵי רַבִּי חִיָּיא; חַד אָמַר: שׁוֹהַם, וְחַד אָמַר: יָשְׁפֵּה. אָמַר לְהוּ הַקָּדוֹשׁ בָּרוּךְ הוּא: לֶהֱוֵי כְּדֵין וּכְדֵין.

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314 כי כל בשמים ובארץ

David's blessing: "For all that is in the heavens and on the earth is Yours." The Targum renders it "that holds fast to heaven and earth."

I Chronicles 29:11 דברי הימים א כ"ט:י"א

לְךָ ה' הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתִּפְאֶרֶת וְהַנֵּצַח וְהַהוֹד כִּי־כֹל בַּשָּׁמַיִם וּבָאָרֶץ לְךָ ה' הַמַּמְלָכָה וְהַמִּתְנַשֵּׂא לְכֹל לְרֹאשׁ:

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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PARAGRAPH 63

315 ליל שימורים

The night of the Exodus: "It is a night of watching for Havayah, to bring them out of the land of Egypt; this night is for Havayah, a watching for all the children of Israel for their generations." Shimurim is keeping watch, and also waiting in anticipation; the maamar reads it as the receiver who waits for the giver (context: Steinsaltz Tanakh).

Exodus 12:42 שמות י"ב:מ"ב

לֵיל שִׁמֻּרִים הוּא לַה' לְהוֹצִיאָם מֵאֶרֶץ מִצְרָיִם הוּא־הַלַּיְלָה הַזֶּה לַה' שִׁמֻּרִים לְכָל־בְּנֵי יִשְׂרָאֵל לְדֹרֹתָם:

It was a night of watching unto the L-RD for bringing them out from the land of Egypt; this same night is a night of watching unto the L-RD for all the children of Israel throughout their generations.

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KEHOT'S NOTE

שמות יב, מב.

316 שמור לנוקבא

"Remember is for the masculine, and keep (shamor) is for the feminine." The receiver who waits.

Zohar I, 48b זח"א מח, ב

KEHOT'S NOTE

זח"א מח, ב.

317 סד"ה זכור את יום השבת

There "remember" is the giver's flow from above, and shamor, "keep," the receiver, from "and his father kept (shamar) the matter," waiting with long hope, like a poor man watching for the householder to put something into his hand.

KEHOT'S NOTE

תו"א עא, ד.

PARAGRAPH 64

318 מאן עני דא דוד מלכא

The Zohar in Vayetzei on "bread of poverty": "Who is the poor one? This is King David." The text cites this page.

Zohar, Vayetzei 23:200–225 ספר הזהר, ויצא כ"ג:ר'-רכ"ה

R. Hiya then opened with the verse: In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread (Ex. 12, 18). 'This unleavened bread', he said, 'is called in another place "bread of affliction" (Deut. 16, 3), an expression on which the companions have commented as follows. When Israel were in Egypt they were under an alien power; and when G-d desired to bring them near unto Himself, He assigned them the region of the bread of 'oni (affliction), the term 'oni admitting ...

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

319 כי עני ואביון אני

David's prayer: "Incline Your ear, Havayah, answer me, for I am poor and needy."

Psalms 86:1 תהילים פ"ו:א'

תְּפִלָּה לְדָוִד הַטֵּה־ה' אָזְנְךָ עֲנֵנִי כִּי־עָנִי וְאֶבְיוֹן אָנִי:

A Prayer of David. Incline Thine ear, O L-RD, and answer me; For I am poor and needy.

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PARAGRAPH 66

320 בד"ה הקל קול יעקב

The discourse on "The voice is the voice of Yaakov," printed in the Siddur, which explains the matter of the vav referred to here.

KEHOT'S NOTE

סידור שער התפלה. אוה"ת בראשית כרך ד.

321 הקל קול יעקב

Yitzchak, feeling his son: "The voice is the voice of Yaakov, and the hands are the hands of Eisav." The text refers to its discourse on this verse, on the vav.

Genesis 27:22 בראשית כ"ז:כ"ב

וַיִּגַּשׁ יַעֲקֹב אֶל־יִצְחָק אָבִיו וַיְמֻשֵּׁהוּ וַיֹּאמֶר הַקֹּל קוֹל יַעֲקֹב וְהַיָּדַיִם יְדֵי עֵשָׂו:

And Jacob went near unto Isaac his father; and he felt him, and said: 'The voice is the voice of Jacob, but the hands are the hands of Esau.'

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322 לקמן בד"ה ששת ימים תאכל מצות

That discourse notes that the matzah eaten in the evening is spelled מצת, without a vav, while the matzos baked after "the King of kings revealed Himself" are spelled מצות, with a vav, the drawing-down of that revelation; "six days you shall eat matzos" is written with the vav, and through it

comes "on the seventh day, an assembly to Havayah your G-d."

KEHOT'S NOTE

פ' צו יג, ב.

323 ששת ימים תאכל מצות

"Six days you shall eat matzos." The text refers to a later discourse in Likkutei Torah on this verse.

Deuteronomy 16:8 דברים ט"ז:ח'

שֵׁשֶׁת יָמִים תֹּאכַל מַצּוֹת וּבַיּוֹם הַשְּׁבִיעִי עֲצֶרֶת לַה' אֱלֹקֶיךָ לֹא תַעֲשֶׂה מְלָאכָה:

Six days thou shalt eat unleavened bread; and on the seventh day shall be a solemn assembly to the L-RD thy G-d; thou shalt do no work therein.

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324 ומ"ש בדוד ברית מלח עולם

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

KEHOT'S NOTE

ראה דברי הימים-ב יג, ה.

325 ארוממך אלקי המלך

"I will exalt You, my G-d the King, and bless Your Name forever." David exalting G-d's kingship.

Psalms 145:1 תהילים קמ"ה:א'

תְּהִלָּה לְדָוִד אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד:

[A Psalm of] praise; of David. I will extol Thee, my G-d, O King; And I will bless Thy name for ever and ever.

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KEHOT'S NOTE

תהלים קמה, א.

326 מנהג ישראל תורה

The note cites the Rebbe's discussion of "the custom of Israel is Torah," with its sources in the Jerusalem Talmud, Tosafos and the Maharil.

Menachot 20b מנחות כ'

KEHOT'S NOTE

ראה ירושלמי פסחים פ"ד ה"א. ובתוד"ה נפסל (מנחות כ, ב): מנהג אבותינו. וראה ג"כ מנהגים ישנים מדורא ע' 153. מהרי"ל הובא ברמ"א שו"ע יו"ד סשע"ו, ס"ד — לקו"ש ח"ד ע' 1080.

327 בקרבנות שהוא ענין הקירוב והיחוד של המדרגות דממכ"ע וסוכ"ע

the passage shares nothing with the note

KEHOT'S NOTE

רבינו בחיי תחלת פ' ויקרא. ראה לעיל ב, ב. אגה"ק סי' כח. אוה"ת פנחס א'פז.

328 ולא תשבית מלח

The verse of the maamar: the salt belongs to the offerings, which join the levels of G-d's light.

Leviticus 2:13 ויקרא ב':י"ג

וְכָל־קָרְבַּן מִנְחָתְךָ בַּמֶּלַח תִּמְלָח וְלֹא תַשְׁבִּית מֶלַח בְּרִית אֱלֹקֶיךָ מֵעַל מִנְחָתֶךָ עַל כָּל־קָרְבָּנְךָ תַּקְרִיב מֶלַח:

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

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PARAGRAPH 67

329 שהספנים נקראו מלחים

The Tzemach Tzedek quotes this: sailors are called malachim, as in "and the sailors were afraid" (Jonah 1:5), like "salt in the sea," which sweetens the judgments of the sea, and refers to the explanation of "And you shall not omit."

KEHOT'S NOTE

מובא באוה"ת ויקרא-ד ע' אסב "ולכן נק' הספנים מלחים כמ"ש ביונה סי' א' ה' וייראו המלחים כו' וזהו ע"ד מלחא בימא שממתיק דיני הים כו' כנ"ל, ועמ"ש מזה בהביאור ע"פ ולא תשבית" ע"ש.

330 הנותן בים דרך

The prophet, foretelling redemption, speaks of Havayah "who makes a way in the sea and a path in mighty waters," as at the Exodus.

Isaiah 43:16 ישעיהו מ"ג:ט"ז

כֹּה אָמַר ה' הַנּוֹתֵן בַּיָּם דֶּרֶךְ וּבְמַיִם עַזִּים נְתִיבָה:

Thus saith the L-RD, who maketh a way in the sea, And a path in the mighty waters;

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331 מן המים משיתיהו

"And she called his name Moshe, for, she said, I drew him out of the water." Souls of the "hidden world."

Exodus 2:10 שמות ב':י'

וַיִּגְדַּל הַיֶּלֶד וַתְּבִאֵהוּ לְבַת־פַּרְעֹה וַיְהִי־לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן־הַמַּיִם מְשִׁיתִהוּ:

And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and said: 'Because I drew him out of the water.'

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KEHOT'S NOTE

שמות ב, י.

332 שם אניות יהלכון

"There ships go, this Leviathan that You formed to play in it." The garments in which souls travel the sea.

Psalms 104:26 תהילים ק"ד:כ"ו

שָׁם אֳנִיּוֹת יִתְהַלֵּכוּן לִוְיָתָן זֶה־יָצַרְתָּ לְשַׂחֶק־בּוֹ:

There go the ships; There is leviathan, whom Thou hast formed to sport therein.

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KEHOT'S NOTE

תהלים קד, כו.

333 **ויבא משה בתוך הענן**

"And Moshe came into the midst of the cloud and went up the mountain." Entering the hidden within a covering.

Exodus 24:18 שמות כ"ד:י"ח

וַיָּבֹא מֹשֶׁה בְּתוֹךְ הֶעָנָן וַיַּעַל אֶל־הָהָר וַיְהִי מֹשֶׁה בָּהָר אַרְבָּעִים יוֹם וְאַרְבָּעִים לָיְלָה׃

And Moses entered into the midst of the cloud, and went up into the mount; and Moses was in the mount forty days and forty nights.

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334 **ובסה"מ סי' קי"ד קט"ו**

The Tzemach Tzedek quotes Sefer Hadras Melech: "Your way is in the sea" is through Yesod of Z'eir Anpin, of which it says "who makes a way in the sea," and "Your path in many waters" is the union of Abba and Imma.

KEHOT'S NOTE

"פי' בים דרכך היינו ע"י יסוד ז"א שע"ז נאמר הנותן בים דרך כו' ושבילך במים רבים יחוד או"א" — יהל אור ע' רעא, ע"ש.

335 **אחרי ה' אלקיכם תלכו**

"After Havayah your G-d you shall walk." The Midrash asks how this is possible.

Deuteronomy 13:5 דברים י"ג:ה'

אַחֲרֵי ה' אֱלֹקֵיכֶם תֵּלֵכוּ וְאֹתוֹ תִירָאוּ וְאֶת־מִצְוֹתָיו תִּשְׁמֹרוּ וּבְקֹלוֹ תִשְׁמָעוּ וְאֹתוֹ תַעֲבֹדוּ וּבוֹ תִדְבָּקוּן׃

After the L-RD your G-d shall ye walk, and Him shall ye fear, and His commandments shall ye keep, and unto His voice shall ye hearken, and Him shall ye serve, and unto Him shall ye cleave.

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336 **וכי אפשר לבי"ו להלך אחר הקב"ה**

The Midrash: can flesh and blood walk after G-d, whose way is in the sea? Rather, as He planted a garden at the start, so you, when you enter the land, plant first.

Vayikra Rabbah 25:3 ויקרא רבה כ"ה:ג'

337 **בים דרכך**

Asaf recalls the Splitting of the Sea: "Your way is in the sea, and Your path in many waters, and Your footsteps are not known."

Psalms 77:20 תהילים ע"ז:כ'

בַּיָּם דַּרְכֶּךָ וּשְׁבִילְךָ בְּמַיִם רַבִּים וְעִקְּבוֹתֶיךָ לֹא נֹדָעוּ׃

Thy way was in the sea, And Thy path in the great waters, And Thy footsteps were not known.

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KEHOT'S NOTE

תהלים עז, כ.

338 **ושמרו דרך הוי'**

"And they shall keep the way of Havayah, to do charity and justice."

Genesis 18:19 בראשית י"ח:י"ט

כִּי יְדַעְתִּיו לְמַעַן אֲשֶׁר יְצַוֶּה אֶת־בָּנָיו וְאֶת־בֵּיתוֹ אַחֲרָיו וְשָׁמְרוּ דֶּרֶךְ ה' לַעֲשׂוֹת צְדָקָה וּמִשְׁפָּט לְמַעַן הָבִיא ה' עַל־אַבְרָהָם אֵת אֲשֶׁר־דִּבֶּר עָלָיו׃

For I have known him, to the end that he may command his children and his household after him, that they may keep the way of the L-RD, to do righteousness and justice; to the end that the L-RD may bring upon Abraham that which He hath spoken of him.'

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339 **אשירה להוי'**

"I will sing to Havayah, for He is highly exalted." The text refers to its discourse on this verse.

Exodus 15:1 שמות ט"ו:א'

אָז יָשִׁיר־מֹשֶׁה וּבְנֵי יִשְׂרָאֵל אֶת־הַשִּׁירָה הַזֹּאת לַה' וַיֹּאמְרוּ לֵאמֹר אָשִׁירָה לַה' כִּי־גָאֹה גָּאָה סוּס וְרֹכְבוֹ רָמָה בַיָּם׃

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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340 **אם בדרכי תלך**

"If you walk in My ways ... I will give you walkers among those who stand." The text refers to its discourse on this verse.

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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341 **דאתי חד דברא בימא**

The Zohar's image of one who steers in the sea; the text cites this page.

Zohar, Beshalach 10:95–105 ספר הזהר, בשלח י':צ"ה-ק"ה

At that time the boats steer no course, either certain or uncharted, but only toss and heave in one place. At last a swift but subtle current arises amid the tumult of the stormy waters, and gradually their strife is stilled and peace descends upon the waves; then the boats steer a straight course for their bourne, and swerve not nor falter; concerning which it is written: "There go the ships; there is that Leviathan whom thou hast made to play therein" (Ibid. 5, 26). And all the fishes of ...

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

342 **ברבות קדושים פכ"ה**

The Tzemach Tzedek also discusses this Midrash there.

KEHOT'S NOTE

the kingdom of heaven first, and afterwards the yoke of the mitzvos."

Berakhot 13a:21 ברכות י"ג א:כ"א

אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן קָרְחָה: לָמָּה קְדְמָה פָּרָשַׁת "שְׁמַע" לְ"וְהָיָה אִם שָׁמוֹעַ" — כְּדֵי שֶׁיְּקַבֵּל עָלָיו עוֹל מַלְכוּת שָׁמַיִם תְּחִלָּה, וְאַחַר כָּךְ מְקַבֵּל עָלָיו עוֹל מִצְוֹת. "וְהָיָה אִם שָׁמוֹעַ" לְ"יַיאמֶר" — שֶׁ"וְהָיָה אִם שָׁמוֹעַ" נוֹהֵג בֵּין בַּיּוֹם וּבֵין בַּלַּיְלָה, "יַיאמֶר" אֵינוֹ נוֹהֵג אֶלָּא בַּיּוֹם בִּלְבַד.

R. Joshua b. Karhah said: Why does the section "Hear, O Israel" precede "And it shall come to pass if ye shall hearken"? So that a man shall first receive upon himself the yoke of the kingdom of heaven, and afterwards receive upon himself the yoke of the commandments. And why does "And it shall came to pass if ye shall hearken" precede "And the L-rd spake" ? Because the former applies both during the day and night, but the latter during the day only.

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KEHOT'S NOTE

ברכות יג, א.

348 **ים דומה לרקיע**

"Techeles resembles the sea, the sea resembles the sky, and the sky resembles the Throne of Glory."

Chullin 89a:3–4 חולין פ"ט א:ג'-ד'

דתניא רבי מאיר אומר מה נשתנה תכלת מכל הצבעונין מפני שתכלת דומה לים וים דומה לרקיע ורקיע דומה לאבן ספיר ואבן ספיר דומה לכסא הכבוד דכתיב (שמות כד, י) ויראו את אלקי ישראל ותחת רגליו וגו' וכתיב (יחזקאל א, כו) כמראה אבן ספיר דמות כסא א"ר אבא קשה גזל הנאכל שאפילו צדיקים גמורים אינן יכולין להחזירו שנאמר (בראשית יד, כד) בלעדי רק אשר אכלו הנערים

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KEHOT'S NOTE

חולין פט, א. ועוד.

349 **עי"ז . . לכסה"כ כו'**

A manuscript variant: in this manuscript in the Tzemach Tzedek's handwriting, the passage from "through this" to "the Throne of Glory, etc." is marked for deletion.

KEHOT'S NOTE

בבוך 1122 גוכי"ק כ"ק אדמו"ר הצ"צ לקטע זה יש סימן למחיקה.

350 **משיכיר בין תכלת ללבן**

The morning Shema may be read "from when one can distinguish between techeles and white."

Berakhot 9b:9 ברכות ט' ב:ט'

מֵאֵימָתַי קוֹרִין אֶת שְׁמַע בְּשַׁחֲרִית? מִשֶּׁיַּכִּיר בֵּין תְּכֵלֶת לְלָבָן. רַבִּי אֱלִיעֶזֶר אוֹמֵר: בֵּין תְּכֵלֶת לְכָרָתִי. וְגוֹמְרָהּ, עַד הָנֵץ הַחַמָּה, רַבִּי יְהוֹשֻׁעַ אוֹמֵר עַד שָׁלֹשׁ שָׁעוֹת, שֶׁכֵּן דֶּרֶךְ מְלָכִים לַעֲמוֹד בְּשָׁלֹשׁ שָׁעוֹת.

MISHNAH II From what time may the Shema' be read in the morning ? From the time that one can distinguish between blue and white. R. Eliezer says : Between blue and green. And he may finish it any time until sunrise. R. Joshua says : Until the third hour, for so is the custom of kings to rise at the third hour.

ראה גם יהל אור ע' רעא.

343 **ויטע ה"א גן בעדן**

"And Havayah G-d planted a garden in Eden, to the east." The Midrash learns from it to imitate G-d.

Genesis 2:8 בראשית ב':ח'

וַיִּטַּע ה' אֱלֹקִים גַּן־בְּעֵדֶן מִקֶּדֶם וַיָּשֶׂם שָׁם אֶת־הָאָדָם אֲשֶׁר יָצָר:

And the L-RD G-d planted a garden eastward, in Eden; and there He put the man whom He had formed.

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KEHOT'S NOTE

בראשית ב, ח.

344 **התורה נקרא עץ חיים**

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

KEHOT'S NOTE

ראה תנחומא מצורע ב. ועוד.

345 "Its ways are ways of pleasantness, and all its paths are peace," said of the Torah, which is called "a tree of life" in the next verse.

Proverbs 3:17 משלי ג':י"ז

דְּרָכֶיהָ דַרְכֵי־נֹעַם וְכָל־נְתִיבוֹתֶיהָ שָׁלוֹם:

Her ways are ways of pleasantness, And all her paths are peace.

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PARAGRAPH 68

346 The Jerusalem Talmud reads "who makes a way in the sea" as the sailing season, from Atzeres until the Festival.

Jerusalem Talmud Shabbat 2:6:9 תלמוד ירושלמי שבת ב':ו':ט'

אָמַר רִבִּי לֵוִי. בִּשְׁלֹשָׁה מְקוֹמוֹת הַשָּׂטָן מָצוּי לְקַטְרֵג. הַמְהַלֵּךְ בַּדֶּרֶךְ בָּעַצְמוֹ. וְהַיָּשֵׁן בְּבֵית אָפֵל לְעַצְמוֹ. וְהַמְפָרֵשׂ בַּיָּם הַגָּדוֹל. אָמַר רִבִּי יִצְחָק בַּר מָרְיוֹן. אִילּוּלֵי דִכְתִיב כֹּה אָמַר יְיָ הַנּוֹתֵן בַּיָּם דָּרֶךְ. כְּיוָן שֶׁהָיָה אָדָם יוֹרֵד לְתוֹכוֹ הָיָה מֵת. וְרַבָּנִן אָמְרִין. הַנּוֹתֵן בַּיָּם דָּרֶךְ. מִן הָעֲצֶרֶת וְעַד הֶחָג. וּבְמַיִם עַזִּים נְתִיבָה. מִן הֶחָג וְעַד חֲנוּכָּה. רִבִּי יוֹסֵה בְּרֵיהּ דְּרִבִּי תַּנְחוּם דְּכִפַּר אֲגִין עוּבְדָא הֲיָה בְּאֶסְיָא. אֲתָא בָעֵי מִיפְרוֹשׁ מִן חַגָּא וְעַד חֲנוּכָּתָא. חַמְתֵּיהּ חָדָא מַטְרוֹנָה. ...

Rebbi Levi said, at three places the Satan usually accuses: one who is on the road alone, one who sleeps in a dark house alone, and one who sets sail on the ocean. Rebbi Isaac bar Marion said, if it had not been written, so says the Eternal Who makes a path in the Sea, if a person would set out on it he would die. But the rabbis say, Who makes a path in the Sea, from Pentecost to Tabernacles, and in great waters a trail, from Tabernacles to ...

The Jerusalem Talmud, edition by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY) • The Jerusalem Talmud, translation and commentary by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY)

347 **שיקבל עליו עול מלכות שמים תחלה**

Why does the first paragraph of the Shema come before the second? "So that one accept upon himself the yoke of

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

KEHOT'S NOTE

ברכות ט, ב.

PARAGRAPH 69

351 **בים דרכך ושבילך**

Asaf recalls the Splitting of the Sea: "Your way is in the sea, and Your path in many waters, and Your footsteps are not known." The way drawn into the sea from above.

Psalms 77:20 תהילים ע"ז:כ'

בַּיָּם דַּרְכֶּךָ וּשְׁבִילְךָ בְּמַיִם רַבִּים וְעִקְּבוֹתֶיךָ לֹא נֹדָעוּ׃

Thy way was in the sea, And Thy path in the great waters, And Thy footsteps were not known.

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352 **ע"י המצות שהם הארבין**

The Tzemach Tzedek cites this passage, on the mitzvos as the "boats," there.

KEHOT'S NOTE

מובא ביהל אור ע' תז.

PARAGRAPH 70

353 **ע"פ צאינה וראינה**

The discourse explains "the crown with which his mother crowned him" as the supernal will, an encompassing light, the "crown of Torah," above "bread and wine," the revelation of the encompassing Infinite Light itself.

KEHOT'S NOTE

ראה לקו"ת שה"ש כו, ג.

354 **בעטרה שעטרה לו אמו**

"Go out and see, daughters of Zion, King Shlomo, with the crown with which his mother crowned him." Read as the light of Keser.

Song of Songs 3:11 שיר השירים ג':י"א

צְאֶנָה וּרְאֶינָה בְּנוֹת צִיּוֹן בַּמֶּלֶךְ שְׁלֹמֹה בָּעֲטָרָה שֶׁעִטְּרָה־לּוֹ אִמּוֹ בְּיוֹם חֲתֻנָּתוֹ וּבְיוֹם שִׂמְחַת לִבּוֹ׃

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

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355 **ויבא משה בתוך הענן**

Moshe entered within the cloud: wisdom received through a covering.

Exodus 24:18 שמות כ"ד:י"ח

וַיָּבֹא מֹשֶׁה בְּתוֹךְ הֶעָנָן וַיַּעַל אֶל־הָהָר וַיְהִי מֹשֶׁה בָּהָר אַרְבָּעִים יוֹם וְאַרְבָּעִים לָיְלָה׃

And Moses entered into the midst of the cloud, and went up into the mount; and Moses was in the mount forty days and forty nights.

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356 **הפך ים ליבשה**

The psalmist recalls the Exodus: "He turned the sea into dry land; they passed through the river on foot." The hidden made revealed.

Psalms 66:6 תהילים ס"ו:ו'

הָפַךְ יָם לְיַבָּשָׁה בַּנָּהָר יַעַבְרוּ בָרֶגֶל שָׁם נִשְׂמְחָה־בּוֹ׃

He turned the sea into dry land; They went through the river on foot; There let us rejoice in Him!

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PARAGRAPH 71

357 **ששת ימים תאכל מצות . . עצרת לה"א**

"Six days you shall eat matzos, and on the seventh day shall be an assembly to Havayah your G-d; you shall do no work."

Deuteronomy 16:8 דברים ט"ז:ח'

שֵׁשֶׁת יָמִים תֹּאכַל מַצּוֹת וּבַיּוֹם הַשְּׁבִיעִי עֲצֶרֶת לַה' אֱלֹקֶיךָ לֹא תַעֲשֶׂה מְלָאכָה׃

Six days thou shalt eat unleavened bread; and on the seventh day shall be a solemn assembly to the L-RD thy G-d; thou shalt do no work therein.

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KEHOT'S NOTE

דברים טז, ח.

358 **הפך ים ליבשה**

The psalmist recalls the Exodus: "He turned the sea into dry land." The Splitting of the Sea, on the seventh day of Pesach.

Psalms 66:6 תהילים ס"ו:ו'

הָפַךְ יָם לְיַבָּשָׁה בַּנָּהָר יַעַבְרוּ בָרֶגֶל שָׁם נִשְׂמְחָה־בּוֹ׃

He turned the sea into dry land; They went through the river on foot; There let us rejoice in Him!

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359 **בים דרכך**

"Your way is in the sea." Walking after G-d Himself, without garments.

Psalms 77:20 תהילים ע"ז:כ'

בַּיָּם דַּרְכֶּךָ וּשְׁבִילְךָ בְּמַיִם רַבִּים וְעִקְּבוֹתֶיךָ לֹא נֹדָעוּ׃

Thy way was in the sea, And Thy path in the great waters, And Thy footsteps were not known.

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360 **הנותן בים דרך**

Rashi explains "who makes a way in the sea" as referring to the Sea of Reeds.

Rashi on Isaiah 43:16 רש"י על ישעיהו מ"ג:ט"ז

הנותן בים דרך. בים סוף ושם הוצאתי מצרים לרדוף אחריכם רכב וסוס וחיל ועיזוז וכולם יחדיו ישכבו מתים על שפת הים בל יקומו׃

Who made a way in the sea in the Sea of Reeds, and there I drew the Egyptians out to pursue you, with chariots and

horses, and an army and power, and all of them lay together dead on the seashore, not to rise.

On Your Way (Public Domain) • The Judaica Press complete Tanach with Rashi, translated by A. J. Rosenberg (CC-BY)

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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