



TORAH OHR • PARSHAS BESHALACH • MAAMAR 8

להבין ענין לחם משנה

“To understand the matter of lechem mishneh”



The two Shabbos loaves are placed one on top of the other according to the revealed Torah and side by side according to the Kabbalah because they mirror two levels: the chain of descent, in which every level stands above the next, and the Shabbos ascent into G-d's encompassing essence, before which above and below are equal.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE BIG IDEA

The two Shabbos loaves are placed one on top of the other according to the revealed Torah and side by side according to the Kabbalah because they mirror two levels: the chain of descent, in which every level stands above the next, and the Shabbos ascent into G-d's encompassing essence, before which above and below are equal.

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

THE MAAMAR IN BRIEF

Why, according to the revealed Torah, are the two Shabbos loaves one on top of the other, and according to the Kabbalah side by side? The Alter Rebbe begins with Birkas HaMazon. Food lives by the divine word that created it, rooted in Tohu, the world of separate attributes that could not bear one another, while man is rooted in Tikkun, the Name Mah, where opposites unite through bittul. When a person eats and prays with the food's strength, he raises the sparks of Tohu into Tikkun, and since the lights of Tohu are higher, added light is drawn into Tikkun. This is "bread from the earth" and the blessing of the land, which addresses G-d directly and thanks Him, conceding the view from above, then blesses, drawing that truth into revelation. The manna, "bread from heaven," came in Moshe's merit from Akudim, a unity above bittul; and because Moshe's root is the hidden essence of Mah, his blessing HaZan speaks of G-d in the third person. Shabbos rises higher, into the encompassing essence of the Infinite, beyond any source tied to creation; that is why no manna fell on Shabbos. Stacked loaves express the descent of light; loaves side by side express Shabbos, where above and below are equal.

OUTLINE

- 1 The questions** ¶1-2
Why are the Shabbos loaves held one way according to the revealed Torah and another according to the Kabbalah? And in Birkas HaMazon, why does the blessing of the land mention food, while Moshe's blessing HaZan mentions nothing of the others?
- 2 The divine word in food** ¶3-4
Food lives by the divine word that created it. Man too was created by a word, yet he needs bread, because eating adds light and life-force to his G-dly soul.

3 Tohu and Tikkun

¶15-14

Animals and plants are rooted in Tohu, whose attributes were separate points that could not bear one another and shattered; man is rooted in Tikkun, the partzuf of Adam and the Name Mah, where bittul joins opposites.

4 Why man needs food

¶15-18

Eating, and praying with the food's strength, raises the sparks of Tohu into Tikkun; since the lights of Tohu are higher, this draws added light into man and into the supernal Adam. This is "bread from the earth" and the blessing after food.

5 Bread from heaven

¶19-22

The manna came in Moshe's merit from a higher root. Moshe's level, the essence of Mah, could come down only through G-d's essence, "I will be with your mouth," and the manna stems from Akudim, where the attributes are united at full strength by the revealed Infinite Light.

6 The two blessings

¶23-30

HaZan, Moshe's blessing, speaks of G-d in the hidden third person; the blessing of the land addresses Him directly with hodaah, acknowledging the view from above, followed by blessing, which draws that truth into revelation.

7 Shabbos and the manna

¶31-35

The six days are the descent of light through contractions; on Shabbos the lights return into the encompassing essence of the Infinite, above Akudim, and that is why no manna fell on Shabbos.

8 The two loaves

¶36

Loaves one on top of the other show the chain of descent, direct light; loaves side by side show returning light and Shabbos, where above and below are equal, as "Remember" and "Keep" were said in one utterance.

KEY CONCEPTS

Lechem mishneh לחם משנה

The two whole loaves of each Shabbos meal, recalling the double portion of manna. According to the revealed Torah they are held one on top of the other, according to the Kabbalah side by side.

Tohu and Tikkun תהו ותקון

Tohu is the primordial world of intense, separate attributes that could not tolerate one another and shattered; plants and animals are rooted there. Tikkun is the ordered world of partzufim, in which the attributes are joined through bittul; man is rooted there.

Inter-inclusion התכללות

The inclusion of each attribute in the others, so that opposites such as Chesed and Gevurah work together. In Tikkun it comes through bittul; in Akudim, through the revealed Infinite Light.

The Name Mah שם מ"ה

The Name Havayah spelled out with alefs, numerically 45, the value of adam. It is the force of Tikkun and of bittul, the "what" (mah) in Chochmah.

Refinement (birur) בירור

Raising the sparks of Tohu found in physical things into the order of Tikkun, as when one eats and then serves G-d with the food's strength. It draws down added light from the higher lights of Tohu.

Akudim עקודים

The first stage of emanation, in which all the Sefiros are "bound in one vessel" and united at full strength by the revealed Infinite Light. It is the root of the manna, yet it still belongs to the order of the chain of descent.

Acknowledgment and blessing הודאה וברכה

Acknowledgment (hodaah) concedes that the truth is as it is before G-d, without revealing it; blessing (berachah) draws that truth down into open revelation.

The general encompassing level (makif) מקיף הכללי

The simple, general power of G-d's essence, before which above and below are equal and every detail is included at once. On Shabbos the worlds ascend into it.

SECTION 1 • 11-2

The questions

1 להבין ענין לחם משנה.^{1,2} שיש הפרש בין ע"פ נגלה. ובין ע"פ נסתר. שע"פ נגלה צ"ל זה על גבי זה. וע"פ הנסתר צ"ל זה בצד זה.^{3,4}

To understand the matter of lechem mishneh (the double bread): for there is a difference between [the practice] according to the revealed [Torah] and according to the hidden [Torah]. According to the revealed [Torah], they must be one on top of the other; and according to the hidden [Torah], they must be one beside the other.

Lechem mishneh, the "double bread," is the pair of whole loaves over which the blessing is said at the Shabbos meals, recalling the double portion of manna gathered on Friday. The Alter Rebbe notes that the two loaves are held differently according to the revealed Torah (one on top of the other) and according to the hidden Torah, the Kabbalah (one beside the other), and sets out to explain why.

צריך להקדים תחלה מה שנתקן בברכת המזון על הארץ ועל המזון שהטעם מה שחותמין בשמים מבואר בדברי רז"ל ארץ דמפקא מזון.⁵

We must first preface what was instituted in Birkas HaMazon (the Grace after Meals), "for the land and for the food," where the reason for concluding with two [things] is explained in the words of our Sages, of blessed memory: "a land that brings forth food."

Before turning to the loaves, he takes up the close of the second blessing of Birkas HaMazon: "Blessed are You... for the land and for the food." A blessing is not normally concluded with two subjects; the Talmud answers that here the two are one, "a land that brings forth food."

2 וצריך להבין למה חותמין במזון כלל. וגם צ"ל מה שמבואר בדברי רז"ל ע"פ ואכלת ושבעת וברכת⁶ זו ברכת הזן משה תקן.^{7,8}

And we need to understand why we conclude with "food" at all. And we also need to understand what is explained in the words of our Sages, of blessed memory, on [the verse] "And you shall eat and be satisfied, and you shall bless": this is the blessing HaZan ("Who nourishes"); Moshe instituted [it].

A second question: if the blessing of the land is about the land, why mention food in it at all? The Alter Rebbe then cites the Talmud's reading of "And you shall eat and be satisfied, and you shall bless": "and you shall bless" is the first blessing, HaZan, which Moshe instituted (the Talmud adds: when the manna came down).

על הארץ זו ברכת הארץ⁹ יהושע תקן. הטובה זו ברכת בונה ירושלים שנאמר ההר הטוב¹⁰ כו'.

“For the land”: this is the blessing of the land; Yehoshua instituted [it]. “The good”: this is the blessing “Who builds Jerusalem,” as it is said, “the good mountain,” etc.

The verse continues “for the good land.” “For the land” is the second blessing, which Yehoshua instituted (when Israel entered the land), and “the good” is the third, “Who builds Jerusalem,” because Jerusalem is called “the good mountain.”

ולמה בברכת הזן אין מזכירים כלל מעין ב' ברכות האחרות¹¹ ובברכת הארץ מזכירים ג"כ על אכילת מזון כו'. וגם מסיימין בה על הארץ ועל המזון:

And why, in the blessing HaZan, do we not mention at all anything resembling the other two blessings, while in the blessing of the land we also mention the eating of food, etc.? And we also conclude it with “for the land and for the food.”

The question is sharpened: the first blessing says nothing of the land or of Jerusalem, yet the blessing of the land also thanks G-d for the eating of food and even ends “for the land and for the food.” The answer will come from the different roots of the two blessings.

SECTION 2 • 13-4

The divine word in food

3 אך להבין כל הנ"ל יש להקדים ענין כוונת אכילה ע"פ כי על כל מוצא פי¹² ה' כו'. שהפ"י הוא מוצא פי הוי"ה שבמאכל כו' ממאמר תדשא הארץ¹³ הוא המחיה כו'.

But to understand all the above, we must preface the matter of the intent in eating, based on [the verse] “But by all that comes forth from the mouth of G-d,” etc. The meaning is: that which comes forth from the mouth of G-d that is in the food, etc., from the utterance “Let the earth sprout,” is what gives life, etc.

To answer, the Alter Rebbe first explains the inner purpose of eating. The verse says that man lives not by bread alone but “by all that comes forth from the mouth of G-d”: the divine word that created the food (“Let the earth sprout” brought forth all vegetation) remains within it, and that word is what gives life.

והיינו בחי' נצוץ אלקות שמתלבש בלחם בהשתלשלות רבי רבבות מדרגות. וכמארו"ל אין לך עשב^{14, 15, 16} כוי. וגבוה מעל גבוה¹⁷ כוי.

That is, the aspect of a spark of G-dliness that is enclothed in the bread through a chain of descent (hishtalshelus) of myriads upon myriads of levels. As our Sages, of blessed memory, said, "There is no blade of grass," etc.; and, "One higher than the high," etc.

That word is a spark of G-dliness clothed in the bread after descending through countless levels. The Sages' saying that every blade of grass has a force above it, and the verse about "one higher than the high," show that each physical thing hangs from a chain of higher powers.

4 והנה להבין הלא גם האדם נשתלשל ממאמר נעשה אדם^{18, 19} כוי ולמה האדם צריך ללחם ואין הלחם צריך לו.

Now, to understand: was not man, too, brought down by the chain of descent from the utterance "Let us make man," etc.? Then why does man need bread, while bread does not need him?

The difficulty: man was also created by a divine word, "Let us make man," so he has his own divine life-force. Why then should he depend on bread, which lives by another word, while the bread does not depend on him?

אך הנה פי' יחיה האדם²⁰ לא קאי על נפש הבהמית לבדה כי הלא גם בהמה מקבלת חיות מן המאכל אלא קאי על נפש האלקית²¹ שנתוסף בה אור וחיות מהמאכל וזהו האדם בה' הידיעה.

However, the meaning of "man shall live" does not refer to the animal soul alone, for does not an animal, too, receive life-force from food? Rather, it refers to the G-dly soul, to which light and life-force are added from the food. And this is ha'adam ("the man"), with the definite article hei.

The answer begins here. "Man shall live" does not refer only to the animal soul's bodily life, which an animal also gets from food, but to the G-dly soul, which gains added light and life-force through eating; the verse says ha'adam, "the man," with the definite article, to point to this.

SECTION 3 • 15-14

Tohu and Tikkun

5 ויובן בהקדים תחלה שרש ענין תהו ותקון²² כי שרש האדם הוא מבחי' תקון כי אדם בגימטריא שם מ"ה²³ שהוא שם מ"ה החדש שהוא עיקר התקון. ושרש בהמות וחיות הם מבחי' תהו שקדם לתקון.

This will be understood by first prefacing the root of the matter of Tohu and Tikkun (Chaos and Rectification). For the root of man is from the level of Tikkun, since adam (man) is numerically equal to the Name Mah, which is the new Name Mah, the essence of Tikkun. And the root of domestic animals and wild beasts is from the level of Tohu, which preceded Tikkun.

Tohu (Chaos) is the primordial world whose intense lights shattered their vessels; Tikkun (Rectification) is the ordered world that followed. Man belongs to Tikkun: adam (1+4+40) equals 45, the value of the Name Mah, the Name Havayah spelled out with alefs, called "new" because it came forth to rectify; animals derive from Tohu, which came first.

6 ושרש הדבר הוא כי הנה ידוע שבחי' תהו הוא בחי' נקודות זו תחת זו^{24,25} בלי התכללות שכא"א הוא מהות בפ"ע

The root of the matter is this: it is known that the level of Tohu is the level of points, one beneath the other, without inter-inclusion, each one being an entity unto itself;

In Tohu the Sefiros were single "points," arranged one beneath another in a single line rather than built into full configurations that interact. Each stood alone as its own entity, with nothing of the others in it.

ומזה נעשה ונמשך ברכוי השתלשלות מעילה לעילה עד שנתהוו דברים גשמיים כמו בהמות וחיות שאנו רואין בחוש שכל מין ומין יש לו טבע בפ"ע. טבע הנשר הוא מבחי' רחמנות.

and from this was made and drawn down, through an extended chain of descent (hishtalshelus) from cause to cause, until physical things came into being, such as domestic animals and wild beasts. For we see with our own senses that each and every species has a nature of its own. The nature of the eagle is from the level of compassion.

Descending link by link, that separateness produced physical creatures, and it can be seen: each animal species has its own distinct nature. The eagle, for example, embodies compassion.

7 ושור הוא מגבורות שור נגח כו' ואין בהם התכללות כלל והטעם הוא כי ראשית מציאותם הוא מבחי' התהו שאין בהם התכללות וכל מדה היא מהות בפ"ע. וכא"א אינו יכול לסבול חברו.²⁶

And the ox is from the Gevuros (severities): "a goring ox," etc. And there is no inter-inclusion in them at all. The reason is that the beginning of their existence is from the level of Tohu, in which there is no inter-inclusion, and each attribute is an entity unto itself. And each one cannot bear its fellow.

The ox embodies severity (the Gevuros), as its goring shows. Neither creature's nature holds anything of its opposite, because these creatures come from Tohu, where each attribute was a separate entity that could not tolerate another.

8 וכמ"ש וימת וימלך²⁷ תחתיו²⁸ היינו שלא היה באפשרי להתהוות ספירה אחרת רק בהעדר ובטול ספירה הקודמת לה.

As it is written, "And he died, and there reigned in his stead": that is, it was not possible for another Sefirah to come into being except through the absence and nullification of the Sefirah that preceded it.

The kings of Edom listed at the end of Vayishlach, each of whom "died" and was succeeded by another, are in Kabbalah the Sefiros of Tohu. Each could come into being only when the one before it ceased: they could not exist together.

והכל מצד הרגשת הגוף מהותו של כא"א ומצד תוקף הרגשת עצמותו לא היה יכול לסבול חברו שהוא הפך מהותו

All this was because of the feeling of the self, the essence, of each one; and because of the strength of the feeling of its own being, it could not bear its fellow, which is the opposite of its essence,

The cause was each one's intense sense of its own self. Feeling its own being so strongly, it could not tolerate the other, which was its opposite.

כמו חו"ג שהם הפכים לא היה בהן התכללות והיה בהן שבירה. עד שבכ"ו השתלשלות בעילה אחר עילה נתהוו מהם דברים גשמיים כמו דצח"מ.

as with Chesed (kindness) and Gevurah (restraint), which are opposites: there was no inter-inclusion in them, and there was a shattering in them; until, through an extended chain of descent, cause after cause, physical things came into being from them, such as the inanimate, vegetative, animal and speaking [beings].

Chesed (giving) and Gevurah (restraint) are natural opposites; in Tohu neither held anything of the other, and so the vessels shattered. Descending from cause to cause, these shattered powers became the physical world of inanimate, plant, animal and speaking beings.

9 והכל מפני שלא היה בהם הארת המוחין ולא היה בהם בחי בטול. אבל בחי התקון

All this is because there was no illumination of the intellect (mochin) in them, and there was no quality of self-nullification (bittul) in them. But the level of Tikkun,

Tohu lacked two things: the light of the intellect guiding the emotions, and bittul, the setting aside of self. Tikkun has both, as the next part describes.

שהיא בחי אד"ם בחי פרצוף בחי הארת שם מ"ה החדש²⁹ במילוי אלפיי"ן יו"ד לעילא יו"ד לתתא וי"ו באמצעיתא המחבר אותם להיות בהם בחי התכללות.

which is the level of Adam (Man), the level of a partzuf (configuration), the level of the illumination of the new Name Mah, spelled out with alefs: "a yud above, a yud below, a vav in the middle" that joins them, so that there is inter-inclusion in them.

Tikkun is Adam, the human-shaped configuration (partzuf) in which each Sefirah becomes a full structure linked to the others, lit by the new Name Mah, Havayah with its letters spelled out using alefs. The shape of the letter alef, a yud above, a yud below and a vav joining them, pictures the joining of opposites that makes inter-inclusion possible.

10 ועיקר בחי התכללות הוא מצד בחי הבטול. דהיינו בחי חלישת הגוף הרגשת עצמותו. והיינו מבחי שם מ"ה שבחכמה שהוא ענין הארת המוחין להיות הנהגת המדות ע"פ שכל דוקא.

The essence of inter-inclusion comes from self-nullification (bittul), that is, the weakening of the self, of the feeling of its own being. And this is from the level of the Name Mah in Chochmah (wisdom), which is the illumination of the intellect (mochin), so that the conduct of the emotive attributes (middos) is specifically according to reason.

Inter-inclusion depends on bittul: each attribute must weaken its own sense of self to make room for its opposite. That comes from Mah in Chochmah: when the intellect shines into the emotions, they act by reason rather than by their own raw force.

11 וכמ"ש לפי שכלו יהולל איש.³⁰ ומצד בחי כח מ"ה שבחכמה שהוא הבטול בחי אין נעשה בחי התכללות לחבר ב' הפכים כמו חו"ג יחד כו'

As it is written, "A man is praised according to his intellect." And by virtue of the level of ko'ach mah ("the power of 'what'") in Chochmah, which is self-nullification (bittul), the level of ayin (nothingness), inter-inclusion comes about, joining two opposites, such as Chesed and Gevurah, together, etc.

Proverbs praises a person according to his intellect: reason, not raw feeling, should rule. Chochmah is read as ko'ach mah, "the power of 'what?'", a self-effacing openness called ayin, and that bittul is what lets two opposites such as Chesed and Gevurah combine.

והיינו מצד השתלשלות אור א"ס בבחי' מ"ה שבחכמה בחי' בטול הנ"ל כמ"ש עושה שלום במרומיו בין מיכאל וגבריאל מיכאל שר של מים³¹ כו'.

That is, by virtue of the descent (hishtalshelus) of the Infinite Light (Or Ein Sof) into the level of Mah in Chochmah, the quality of self-nullification mentioned above. As it is written, "He makes peace in His heights": between Michael and Gavriel; Michael is the prince of water, etc.

This is because the Infinite Light flows into this self-nullifying level of Chochmah. The Sages read "He makes peace in His heights" as peace between the angels Michael, prince of water, and Gavriel, prince of fire: opposites joined by a higher power.

12 ולכן אנו רואים בבחי' אדם הגשמי שנשתלשל למטה מבחי' אדם דלעילא יש בו ג"כ בחי' התכללות מבי הפכים יחד וחבור והתכללות מחו"ג יחד.

Therefore we see in the level of physical man, who came down by the chain of descent from the level of Adam above, that he too has inter-inclusion of two opposites together, and the joining and inter-inclusion of Chesed and Gevurah together.

Physical man, who descends from the supernal Adam, shows the same quality: a person can hold opposites together, combining kindness and severity.

ולכן אדם הוא פרצוף שלם בבחי' התכללות ברכוי קוין מבחי' שם מ"ה בחי' אדם כנ"ל. וזהו מ"ש בזוהר דא איהו רזא לאכללא שמאלא כימינא.^{32, 33}

Therefore man is a complete partzuf (configuration), in [a state of] inter-inclusion, with many lines, from the level of the Name Mah, the level of Adam, as explained above. And this is what is said in the Zohar: "This is the secret: to include the left in the right."

Man is a complete partzuf with several lines (right, left and middle), rooted in the Name Mah, which equals adam. The Zohar's "secret of including the left in the right" means that severity, the left, is folded into kindness, the right.

והיינו מצד הארת שם מ"ה בחי' בטול הנ"ל שמאיר כמדת חו"ג ויכולים להתכלל ולהתחבר ב' הפכים כנ"ל.

That is, by virtue of the illumination of the Name Mah, the quality of self-nullification (bittul) mentioned above, which shines into the attributes of Chesed and Gevurah, so that two opposites can be included [in each other] and joined, as explained above.

This is possible because the bittul of the Name Mah shines into Chesed and Gevurah, so the two opposites can merge.

13 והנה ידוע שכל דצ"ח נשתלשלו ברבוי מדרגות בעילה אחר עילה עד שירדו למטה מטה ונתהוו מהם דברים גשמיים ושרשם הוא מבחי' התהו³⁴ כנ"ל.

Now, it is known that all the inanimate, vegetative and animal [beings] came down through many levels, cause after cause, until they descended lower and lower and physical things came into being from them; and their root is from the level of Tohu, as explained above.

Everything in the inanimate, plant and animal kingdoms descended level by level until it became physical, and its root is in Tohu.

היינו מבחי' מרכבה העליונה פני אריה פני שור³⁵ כו'. והיינו בהמות מפני שור וחיות מפני אריה ועופות מפני נשר כו'. וגם כל העשבים יש להם שרש למעלה כמו שכתוב ועשב לעבודת האדם.³⁶

That is, from the level of the supernal Chariot (Merkavah): the face of a lion, the face of an ox, etc. That is, domestic animals [come] from the face of the ox, wild beasts from the face of the lion, and birds from the face of the eagle, etc. And all herbs, too, have a root above, as it is written, "and herbs for the service of man."

That root is the supernal Chariot of Ezekiel's vision, whose living creatures had the faces of a lion, an ox, an eagle and a man: domestic animals come from the face of the ox, wild beasts from the lion's, birds from the eagle's. Plants too have a root above, and the Alter Rebbe cites the verse "and herbs for the service of man."

14 והנה אף שבחי' מרכבה העליונה היא מבחי' תקון ג"כ כי יש להם בחי' בטול וכמ"ש וצבא השמים לך משתחווים³⁷ ואומרים קדוש שמורה על הבטול שהוא בחי' התקון כנ"ל.

Now, although the level of the supernal Chariot is also from the level of Tikkun, for they have the quality of self-nullification (bittul), as it is written, "And the host of heaven bow down to You," and they say "Holy," which indicates self-nullification, which is the level of Tikkun, as explained above;

A qualification: the Chariot itself belongs to Tikkun, since its angels have bittul. They bow before G-d and proclaim "Holy," and both express self-nullification.

וגם נאמר בהם ופני נשר לארבעת³⁸ כו' שכאו"א כלול מכל הדי פנים. מ"מ ברבוי השתלשלות מבחי' שמרים שבהם כמו שמרי האופנים כו' נתהוו מהם דברים גשמיים של כל בחי' דצ"ח:

and it is also said of them, "and the face of an eagle to the four of them," etc.: each one is composed of all four faces. Nevertheless, through an extended chain of descent (hishtalshelus), from the level of the dregs in them, such as the dregs of the Ofanim, etc., physical things of all the levels of inanimate, vegetative and animal came into being from them.

Each of the four living creatures had all four faces, so they too have inter-inclusion. Physical beings came, through a long descent, not from the creatures themselves but from their "dregs," the lowest residue, such as that of the Ofanim.

SECTION 4 • 115-18

Why man needs food

15 והנה ע"י אכילת אדם שהוא מבחי' התקון בחי' שם מ"ה שבו התלבשות אור א"ס כו'

Now, through the eating of man, who is from the level of Tikkun, the level of the Name Mah, in which the Infinite Light (Or Ein Sof) is encloded, etc.,

Man belongs to Tikkun, the level of the Name Mah in which the Infinite Light is clothed. That is why his eating can affect the food he eats.

מתעלה המאכל להיות בבחי' התכללות מפני שע"י אכילתו נתחזק כחו וחיותו ויוכל להתפלל בכח האכילה ולמסור נפשו באחד בבחי' בטול.

the food is elevated to be in [a state of] inter-inclusion. For through his eating his strength and life-force are reinforced, and he is able to pray with the strength of the eating and to give over his soul at [the word] "One," with self-nullification (bittul).

The food becomes the eater's strength, and he uses that strength to pray and to give himself over completely at "One" in the Shema. The food thereby shares in his bittul and is raised into inter-inclusion, the mark of Tikkun.

לכך גם המאכל מתעלה ומתכלל בבחי' בטול. וזהו ענין בירור כלים דתהו להעלות בבחי' התקון והתכללות כו'.

Therefore the food, too, is elevated and included in [the state of] self-nullification. And this is the matter of the refinement of the vessels of Tohu: to raise [them] into the level of Tikkun and inter-inclusion, etc.

This is the Kabbalistic "refinement" (birur) of the vessels of Tohu: the sparks that fell into physical things are lifted into the order of Tikkun when they are used in divine service.

16 והנה מצד ששרש התהו קדם בהשתלשלות לבחי' התקון וגם שנתעלו האורות דתהו בבחי' עצמות אור א"ס למעלה ממקור מציאותם

Now, since the root of Tohu precedes the level of Tikkun in the chain of descent (hishtalshelus), and also since the lights of Tohu ascended into the level of the very essence of the Infinite Light (Or Ein Sof), above the source of their existence,

Two facts about Tohu matter here. Its root comes before Tikkun in the chain of descent, and when its vessels shattered, its lights withdrew upward into the very essence of the Infinite Light, above their own source.

הנה אחר שנתעלו הכלים דתהו בבחי' התקון עי"ז נתוסף אור וחיות יותר גם בבחי' התקון להיות המשכת אור מאורות דתהו

then, after the vessels of Tohu have been elevated into the level of Tikkun, through this more light and life-force is added in the level of Tikkun as well, so that there is a drawing down of light from the lights of Tohu.

Therefore, once the fallen vessels of Tohu are raised into Tikkun, they bring Tikkun more light than it has of its own: a drawing down from the lights of Tohu.

כי נתבררו ונתכללו בחי' כלים דתהו בבחי' התקון ומצד שרש דתהו הנה הוא קדם במעלה מבחי' התקון וכמ"ש לפני מלך מלך³⁹ כו'.

For the vessels of Tohu have been refined and included in the level of Tikkun; and as for the root of Tohu, it is prior in rank to the level of Tikkun, as it is written, "before any king reigned," etc.

Tohu comes before Tikkun in rank, not only in time. The kings of Edom who reigned "before any king reigned over the children of Israel" are read in Kabbalah as the Sefiros of Tohu.

וגם מצד שנתעלו האורות דתהו למעלה כו' הנה עי"י בירור כלים דתהו נמשך תוספת אור גם בבחי' התקון מבחי' אורות דתהו

And also, since the lights of Tohu ascended on high, etc., through the refinement of the vessels of Tohu an additional light is drawn into the level of Tikkun as well, from the level of the lights of Tohu

Since the lights of Tohu withdrew on high, refining its vessels draws into Tikkun added light from those lights, as they are in G-d's essence.

כמו שהם למעלה בבחי' עצמותו. ומטעם זה צריך האדם למאכל⁴⁰ כי האכילה היא צורך גבוה.

as they are above, in the level of His essence. For this reason man needs food: for eating is a need on High.

This answers the question of paragraph 4: man, though rooted in Tikkun, needs food because through it light from the higher lights of Tohu is added. Eating is therefore "a need on High," serving a divine purpose and not only the body.

18 וכמו"כ באדם דלעילא כמ"ש ועל דמות הכסא⁴¹ דמות כמראה אדם כו' נמשך בו ג"כ תוספת אור וחיות מבחי' אורות דתהו ע"י בירורי כלים דתהו.

Likewise in the Adam above, as it is written, "And upon the likeness of the throne, a likeness like the appearance of a man," etc.: there is also drawn into him an addition of light and life-force from the level of the lights of Tohu, through the refinements of the vessels of Tohu.

The same holds for the supernal Adam, the human likeness Ezekiel saw upon the throne, that is, the configuration of Tikkun above. Refining the vessels of Tohu below adds light from the lights of Tohu to it as well.

וזהו וברכת את⁴² הוי"ה אלקיך כו' לשון ברכה הוא בחי' המשכה שנמשך תוספת אור להוי"ה אלקיך שהוא בבחי' התקון מבחי' אורות דתהו וזהו האדם בה' דקאי על אדם דלעילא.

And this is [the meaning of] "And you shall bless Havayah your G-d," etc.: the term "blessing" denotes drawing down, for additional light is drawn to Havayah your G-d, which is in the level of Tikkun, from the level of the lights of Tohu. And this is ha'adam, with the hei, which refers to the Adam above.

This explains the command "you shall bless Havayah your G-d" after eating: blessing (berachah) means drawing down, so the blessing draws additional light from Tohu into Havayah, the level of Tikkun. Ha'adam, "the man," in "man shall live" likewise refers to the supernal Adam.

וזהו פי' לחם מן הארץ כי בחי' ארץ היא בחי' שם ב"ן בחי' תהו ולחם מן הארץ היינו בחי' בירורים דתהו:

And this is the meaning of "bread from the earth": for the level of earth is the level of the Name Ban, the level of Tohu; and "bread from the earth" is the level of the refinements of Tohu.

The phrase "bread from the earth" fits this: "earth" is the Name Ban (Havayah spelled out with heis, numerically 52), which belongs to Tohu. Bread from the earth is therefore the refinement of Tohu.

SECTION 5 • ¶19-22

Bread from heaven

19 והנה יש עוד בחי' לחם שנקרא לחם מן השמים והיינו לחם של המן כמ"ש הנני ממטיר לכם⁴³ לחם מן השמים⁴⁴ והוא ענין בחי' טל טלא דבדולחא.^{45, 46}

Now, there is another level of bread, called "bread from heaven," namely the bread of the manna, as it is written, "Behold, I will rain down for you bread from heaven." And it is the matter of the level of dew, tala devedolcha ("the crystal dew").

There is also "bread from heaven," the manna, which comes from a higher source. The Zohar calls that source tala devedolcha, "the crystal dew," a dew that descends from the highest, hidden level.

וכמ"ש ותעל שכבת הטל⁴⁷ כו' והנה המן ירד בזכות משה⁴⁸ שהוא מ"ה שבחכמה והיינו עצם שם מ"ה

As it is written, "And the layer of dew went up," etc. Now, the manna came down in the merit of Moshe, who is Mah in Chochmah (wisdom), that is, the essence of the Name Mah,

The manna appeared beneath a layer of dew, and the Talmud says it fell in Moshe's merit. Moshe embodies Mah, the bittul in Chochmah, in its very essence.

שהוא למעלה מהארץ המוחין שנמשכו במדות לצורך הנהגתם והיינו בחי' פנימית כמו שהוא בעצם ולכן נאמר במשה כבד פה⁴⁹ כו'.

which is above the illumination of the intellect (mochin) drawn into the emotive attributes (middos) to direct them; that is, the level of the inner dimension (pnimiyus) as it is in essence. Therefore it is said of Moshe, "heavy of mouth," etc.

Moshe's level is higher than the light of the intellect that enters the emotions to guide them; it is the inner dimension as it is in itself. That is why he was "heavy of mouth": his level did not readily come down into speech.

20 ומבואר בזוהר שכבד פה היינו תושבע"פ.⁵⁰ וכבד לשון היינו תושב"כ. כי שרש משה היה בבחי' פנימית אבא⁵¹

And it is explained in the Zohar that "heavy of mouth" refers to the Oral Torah, and "heavy of tongue" refers to the Written Torah. For the root of Moshe was in the level of the inner dimension (pnimiyus) of Abba

The Zohar reads Moshe's two complaints as referring to the two Torahs: "heavy of mouth" in the Oral Torah, "heavy of tongue" in the Written Torah. Moshe's root was the inner dimension of Abba (Chochmah) as it is in itself.

כמו שהוא בעצם למעלה מהארץ המוחין במדות של התורה כשר פסול טהור כו' ולכך אמר כי כבד פה וכבד לשון אנכי.⁵²

as it is in essence, above the illumination of the intellect (mochin) into the attributes (middos) of the Torah: kosher, unfit, pure, etc. Therefore he said, "For I am heavy of mouth and heavy of tongue."

That level is above the light of Chochmah as it enters the Torah's attributes, its rulings of kosher and unfit, pure and impure. Because his root stood above that descent, Moshe said he was heavy of mouth and tongue.

21 ולכן אמר ג"כ מי אנכי כו' וכי אוציא את בניי⁵³ כו'. כלומר כי אוציא את בניי לקבל את התורה כי לא היה יכול להשפיל את עצמו למטה להיות נמשך ממנו שרש התורה.

Therefore he also said, "Who am I," etc., "and that I should bring out the children of Israel," etc. That is to say: that I should bring out the children of Israel to receive the Torah; for he was not able to lower himself below so that the root of the Torah would be drawn down from him.

Moshe's reluctance at the burning bush, "Who am I... that I should bring out the children of Israel," is read the same way. The Exodus was for the sake of receiving the Torah, and Moshe felt unable to lower himself so that the root of the Torah could be drawn down through him.

22 והשיב לו הקב"ה אנכי אהיה עם פיו⁵⁴ אנכי מי שאנכי⁵⁵ הוא עצמות א"ס ב"ה שהוא למעלה מעלה מבחי אבא ומעלה ומטה שוין אצלו ולפניו ית' כחשכה כאורה⁵⁶ ממש

And the Holy One, blessed be He, answered him, "I (Anochi) will be with your mouth." Anochi, "I, Who I am," is the essence of the Infinite One (Ein Sof), blessed be He, who is far, far above the level of Abba; above and below are equal to Him, and before Him, may He be blessed, darkness is literally like light.

G-d's answer, "I (Anochi) will be with your mouth," brings in Anochi, read as "I, Who I am": G-d's very essence, far above Abba (Chochmah). For the essence, high and low are the same, as darkness is like light before Him.

ולכן ירד המן בזכות משה כי שרש המן הוא למעלה מאתעדל"ת שבאתעדל"ת אתעדל"ע היינו כי מבחי הבירורים דתהו נמשכו המ"ד מאורות דתהו.

Therefore the manna came down in the merit of Moshe. For the root of the manna is above the arousal from below, whereby "through an arousal from below [comes] an arousal from above": that is, from the refinements of Tohu the mayin duchrin (masculine waters) are drawn from the lights of Tohu.

This is why the manna came through Moshe. The ordinary pattern is an "arousal from below" that evokes an "arousal from above": refining Tohu below draws down mayin duchrin, the flow from above, from the lights of Tohu.

אבל שרש המן הוא למעלה והוא אתעדלי"ע שלא ע"י אתעדל"ת רק ע"י בחי' מי שאנכי כשנמשך בבחי' פנימית אבא בחי' משה.

But the root of the manna is higher: it is an arousal from above that does not come through an arousal from below, but only through the level of "Who I am," when it is drawn into the level of the inner dimension (pnimiyus) of Abba, the level of Moshe.

The root of the manna is higher: an arousal from above that needs no arousal from below. It comes only from the divine essence, "Who I am," as it enters the inner dimension of Abba, the level of Moshe.

אנכי אהיה עם פיך עי"ז יכול לירד ולהשפיל למטה ולהיות למטה כמו שהוא למעלה ממש כי שרש המן היה מבחי' עקודים שעקוד בכלי א' שבחי' התכללות שבבחי' עקודים אינה

"I will be with your mouth": through this [he] can descend and lower [himself] below, and be below exactly as he is above. For the root of the manna was from the level of Akudim, which is "bound in one vessel"; for the inter-inclusion in the level of Akudim is not

Through "I will be with your mouth," Moshe's level could come down and be below exactly as it is above. The manna is rooted in Akudim, the first of three stages of emanation (Akudim, Nekudim, Berudim), in which all the Sefiros are "bound in one vessel," and that unity differs from the unity of Tikkun.

כמו התכללות שבבחי' התקון ששרשו הוא עולם הברודים שהוא רבוי הכלים בהתחלקות קוין שאופן התכללותם הוא

like the inter-inclusion in the level of Tikkun, whose root is the World of Berudim, which is a multiplicity of vessels divided into lines, the manner of whose inter-inclusion is

Tikkun is rooted in Berudim, the third stage, where there are many vessels arranged in lines. The way they are united is described in the next parts.

ע"י בחי' בטול מהארץ שם מ"ה שבחכמה שהיא הארץ המוחין במדות ע"י התלבשות אור א"ס בחכמה מטעם שע"י הארץ המוחין במדות מתכללים גם ב' הפכים

through self-nullification (bittul), from the illumination of the Name Mah in Chochmah, which is the illumination of the intellect (mochin) into the emotive attributes (middos), through the enclothement of the Infinite Light (Or Ein Sof) in Chochmah. For through the illumination of the intellect into the emotive attributes even two opposites are included [in each other],

That unity comes through bittul: the light of Chochmah (the Name Mah), in which the Infinite Light is clothed, enters the emotions, and under its guidance even opposites combine.

כמו חו"ג יחד מצד חלישות המדות מהמוח השליט על הלב ומחליש את המדות שלא יהיו נרגשים בתקפם ומהותם.

such as Chesed and Gevurah together, because of the weakening of the attributes by the mind, which rules over the heart and weakens the attributes so that they are not felt in their full strength and essence.

The mind, which rules the heart, tempers the emotions so that they are not felt in their full force. Weakened in this way, Chesed and Gevurah can exist together.

אבל בחי' ההתכללות שבבחי' עקודים הוא כי אף גם בהיות המדות בתקפם אעפ"כ מתאחדים ומתכללים יחד מצד גלוי אוא"ס בהם בבחי' השלימות דוקא ומצד גלוי אוא"ס שבהם לא שייך בי הפכים כלל

But the inter-inclusion in the level of Akudim is such that even when the attributes are in their full strength, they nevertheless unite and are included together, because of the revelation of the Infinite Light in them, specifically in [a state of] perfection. And because of the revelation of the Infinite Light in them, two opposites do not apply at all,

In Akudim, by contrast, the attributes keep their full strength and are still united, because the Infinite Light is revealed in them in its perfection. Where the Infinite is revealed, opposition has no place.

וגם לא בחי' התחלקות כי בחי' התוקף שלהם אינו מצד תוקף המהות אלא מצד גלוי אוא"ס שהוא שלימותא דכולא⁵⁷

nor does division. For their strength is not from the strength of [their] essence, but from the revelation of the Infinite Light, which is "the perfection of all."

Nor is there division into separate parts there. Their strength comes not from their own nature but from the revealed Infinite Light, called "the perfection of all" because it includes everything.

ולכן נקי עקוד בכלי א' שאינו מצד רבוי הכלים והתחלקות קוין שהוא ענין הבטול והחלישות כנ"ל אלא מצד גלוי אוא"ס ותוקף השלימות שבהם:⁵⁸

Therefore it is called "bound in one vessel": it is not through a multiplicity of vessels and a division into lines, which is the matter of self-nullification and weakening, as explained above, but through the revelation of the Infinite Light and the strength of the perfection that is in them.

So "bound in one vessel" describes a unity of revealed, infinite perfection, not the unity of many vessels reached through self-nullification and weakening. This is why what is rooted in Akudim, like the manna, can come down unchanged.

SECTION 6 • 123-30

The two blessings

23 והנה עם כל זה יובן מה שארז"ל ברכת הזן תקן משה^{59,60} כי בברכת הזן נאמר הכל בלשון נסתר כי הוא נותן לחם לכל בשר⁶¹ כו'.

Now, with all this we will understand what our Sages, of blessed memory, said: Moshe instituted the blessing HaZan. For in the blessing HaZan everything is said in the third person (lashon nistar, the "hidden" form), as in "He gives bread to all flesh," etc.

Now the opening questions can be answered. The blessing HaZan, which Moshe instituted, speaks of G-d only in the third person ("He gives bread to all flesh"), which Hebrew grammar calls the "hidden" form.

והיינו מפני כי משה הוא בבחי' שם מ"ה כמו שהוא בעצם שאינו בבחי' גלוי והארת המוחין במדות רק בבחי' הכטול כו'. לכן נאמר הכל לשון נסתר כו'.

That is because Moshe is in the level of the Name Mah as it is in essence, which is not in [a state of] revelation and illumination of the intellect (mochin) into the emotive attributes (middos), but only in [a state of] self-nullification (bittul), etc. Therefore everything is said in the third person, etc.

This fits Moshe's root: the essence of Mah, which does not reveal itself in the emotions but remains in bittul. So the blessing he instituted speaks of G-d as hidden.

24 ובברכת הארץ נאמר לשון נוכח נודה לך כו'. והיינו מפני שברכת הארץ קאי על לחם מן הארץ דהיינו לחם שע"י בירורי מ"ן ומ"ד שהוא הכל בבחי' ממכ"ע.

And in the blessing of the land the second person (lashon nochach) is used: "We thank You," etc. That is because the blessing of the land refers to bread from the earth, that is, bread [that comes] through the refinements of mayin nukvin and mayin duchrin (feminine and masculine waters), all of which is in the level of the light that fills all worlds (memalei kol almin).

The blessing of the land, by contrast, addresses G-d directly, in the second person: "We thank You." It concerns bread from the earth, sustenance that comes through refinement, the raising of mayin nukvin from below and the drawing down of mayin duchrin from above, all within the light that fills the worlds.

ולכן נאמר בברכת הארץ ועל הכל אנו מודים לך כו' לשון הודאה כי ענין הודאה הוא

Therefore it is said in the blessing of the land, "And for everything we thank You," etc., an expression of hodaah (thanks and acknowledgment). For the matter of hodaah is

So that blessing uses the language of hodaah, "we thank You," a word that also means to acknowledge or concede.

ע"ד מודים חכמים לר"מ דהיינו ב' החולקים זע"ז כשא' מבטל דעתו נגד חברו נק' בח"י הודאה.

like “the Sages concede (modim) to Rabbi Meir”: that is, when two disagree with each other and one sets aside his opinion before his fellow’s, this is called hodaah (acknowledgment).

Hodaah is like the Talmud’s phrase “the Sages concede to Rabbi Meir”: in a dispute, one side sets aside its own view before the other’s. Thanking G-d in this sense is a kind of bittul.

25 וכמו"כ מודים אנחנו לך. כי הנה יש ב' דעות וכמ"ש כי אל דעות⁶² הוי"ה יש דעת שמלמטה למעלה שהגשמיות הוא היש והרוחניות הוא אין כי אינו מושג כו'.

So too, “We thank You (modim anachnu lach).” For there are two views (de’os), as it is written, “For G-d is a G-d of de’os (knowledge).” There is the view from below to above, in which the physical is yesh (something) and the spiritual is ayin (nothing), for it is not grasped, etc.

The Alter Rebbe now explains modim, “we thank,” in the blessing of the land. Chanah’s verse calls G-d a G-d of de’os, “knowledges” in the plural, which he reads as two ways of seeing reality; seen from below, the physical seems real (yesh, “something”) and the spiritual seems to be nothing (ayin), because it cannot be perceived.

ומלמעלה למטה הוא בהפוך שהרוחניות הוא היש אמתי מצד שהוא עיקר המהות והמחיה וכמ"ש להנחיל אוהבי יש⁶³ והגשמיות בטל לאין בתכלית.

And from above to below it is the reverse: the spiritual is the true yesh, since it is the essential [power] that brings into being and gives life, as it is written, “To cause those who love Me to inherit yesh,” and the physical is utterly nullified into nothing.

Seen from above it is the reverse: the spiritual is the true existence, since it creates and sustains everything, and the physical is nothing. The verse “to cause those who love Me to inherit yesh” calls what they inherit, which is spiritual, yesh.

26 וזהו ענין הודאה⁶⁴ שאנחנו מודים שהגשמיות בטל והאמת הוא כמו שהוא קמיה. וזו היא מעלת כל העוסק בתורה ומצות רק להעלותן מיש לאין.

And this is the meaning of hodaah: we acknowledge (modim) that the physical is nullified and that the truth is as it is before Him. And this is the virtue of everyone who engages in Torah and mitzvos only to raise them from yesh to ayin.

Hodaah, “acknowledgment,” means accepting the view from above: conceding that the physical is nothing and that the truth is as things are before G-d. Those who engage in Torah and mitzvos for this purpose raise the physical from yesh to ayin.

ולכן ארז"ל גדולים מעשה צדיקים⁶⁵ ממעשה שמים וארץ. שמעשה שמים וארץ הוא מאין ליש והוא מסתיר את האין.

Therefore our Sages, of blessed memory, said, "Greater are the deeds of the righteous than the making of heaven and earth." For the making of heaven and earth is from ayin to yesh, and it conceals the ayin.

Hence the Talmud's saying that the deeds of the righteous are greater than the making of heaven and earth. Creation brought something out of nothing, and the something it made hides the nothing, its divine source.

27 ומעשה צדיקים העוסקים בתומ"צ עושים מיש אין להיות הכל כמו שהוא קמיה וזהו גדולים כו'. כי ידוע מארז"ל גמירא משמיא מיהב יהבי⁶⁶ משקל לא שקלי.

But the deeds of the righteous, who engage in Torah and mitzvos, make ayin out of yesh, so that everything is as it is before Him; and this is [the meaning of] "greater," etc. For it is known from the saying of our Sages, of blessed memory: "It is a tradition that from Heaven they give; they do not take."

The righteous make ayin out of yesh, bringing the world back to how it is before G-d. The Talmud records a tradition that what Heaven gives it does not take back, and the Alter Rebbe applies it to the flow of creation.

והיינו שבחי' אור ושפע האלקית הנמשך מאין ליש להיות נמשך בבחי' ממכ"ע כח הפועל בנפעל⁶⁷ לצורך התהוות העולמות וכמ"ש ואתה מחיה⁶⁸ כו' המחדש בטובו כו'.

That is, the G-dly light and flow drawn from ayin to yesh, so as to be drawn in the level of the light that fills all worlds (memalei kol almin), the power of the Maker within the made, for the sake of bringing the worlds into being, as it is written, "And You give life," etc., "Who in His goodness renews," etc.

That "giving" is the flow of G-dly light from ayin to yesh as the light that fills all worlds: the Creator's power within each created thing, which constantly gives it life and renews creation.

פי' אתה אל"ף ותי"ו וה' מוצאות הפה. היינו שכל עיקר מציאות ההשתלשלות הוא מבחי' אותיות.

The meaning of atah ("You"): alef and tav, and the five (hei) articulations of the mouth. That is, the whole essence of the existence of the chain of descent (hishtalshelus) is from the level of letters.

The word atah, "You," in "You give life" is read as alef to tav, all the letters, together with hei (five), the five places in the mouth where speech is formed. All of creation exists through letters, G-d's "speech."

28 וכמ"ש בדבר ⁶⁹ ה' כו' והוא ע"י ה' מוצאות הפה ה"ג מנצפ"ך. וזהו מיהב יהבי היינו שיהא נמשך תמיד אור ושפע אלקות מאין ליש להתהוות העולמות. וזהו דעה הא' שמלמעלה למטה שיהא נמשך תמיד אור וחיות כו'.

As it is written, "By the word of G-d," etc. And it is through the five articulations of the mouth, the five Gevuros, mem, nun, tzadi, pei, kaf. And this is "they give": that G-dly light and flow should constantly be drawn from ayin to yesh, to bring the worlds into being. And this is the first view, from above to below: that light and life-force should constantly be drawn, etc.

"By the word of G-d the heavens were made": creation is through speech, formed by the five articulations of the mouth, which are also the five Gevuros, the five final letters (mem, nun, tzadi, pei, kaf). This constant giving from above to below is the first view, in which the divine flow brings the worlds into being.

29 וזהו מעשה שמים וארץ כו'. אבל בחי' צדיקים גדולה ממעשה שמים וארץ שמהפכים ומבררים ע"י בחי' התקון פרצוף אדם בחי' יש הגשמי להיות עולה לבחי' אין דלעילא שהוא יש האמיתי כו'.

And this is the making of heaven and earth, etc. But the level of the righteous is greater than the making of heaven and earth, for through the level of Tikkun, the partzuf (configuration) of Adam, they transform and refine the level of the physical yesh, so that it rises to the level of the ayin above, which is the true yesh, etc.

That flow is the making of heaven and earth. The righteous do more: through Tikkun, the partzuf of Adam with its bittul, they transform and refine physical yesh so that it rises to the ayin above, which is the true yesh.

30 וזהו ענין אנחנו מודים לך. וענין ומברכים אותך הוא כי ההפרש בין ברכה להודאה ⁷⁰ כי הודאה הגם שמודים שהאמת הוא כמו שהוא קמיה מ"מ אינו בגלוי ממש.

And this is the meaning of "we thank You." And the meaning of "and bless You" is this: the difference between blessing and acknowledgment is that in acknowledgment, although we acknowledge that the truth is as it is before Him, nevertheless it is not actually revealed.

The blessing of the land says "we thank You and bless You." Thanks, hodaah, acknowledges the truth as it is before G-d, but that truth is not yet openly revealed.

וענין ברכה הוא שתהיה המשכה בגלוי ממש כמו שהוא למעלה כו' כי אחרי העלאת מ"ן ממעשה הצדיקים נמשך אח"כ המשכת מ"ד בתוספת גלוי אור מאורות דתהו כו'. וזהו ומברכין כי ברוך ל' המשכה כו'.

Blessing, however, means that there is a drawing down in actual revelation, as it is above, etc. For after the raising of mayin nukvin (feminine waters) from the deeds of the righteous, there is afterwards a drawing down of mayin duchrin (masculine waters), with an additional revelation of light from the lights of Tohu, etc. And this is “and bless,” for baruch (blessed) is an expression of drawing down, etc.

Blessing goes further and draws that truth down into open revelation. After the deeds of the righteous raise mayin nukvin, mayin duchrin are drawn down, bringing an added revelation of light from the lights of Tohu; baruch, “blessed,” means drawing down.

SECTION 7 • 31-35

Shabbos and the manna

31 ואחר שנתבאר כל הנ"ל מעתה צריך לבאר ענין השבת. כי הנה כתיב כי ששת ימים עשה כו'. וביום השביעי שבת ⁷¹ כו'. וישבת ביום השביעי ⁷² כו'.

Now that all the above has been explained, we must now explain the matter of Shabbos. For it is written, “For in six days He made,” etc., “and on the seventh day He rested,” etc.; and, “And He rested on the seventh day,” etc.

Having explained the blessings, the Alter Rebbe turns to Shabbos, the setting of the double bread. He cites the verses about six days of making and the seventh day of rest.

וענין ששת ימים ידוע שהם ו"ק בחי' ז"א מדות דאצ"י שבכל יום נמשכה המשכה מיוחדת מבחי' ז"א ע"י בחי' מל' דאצ"י היינו ביום א' ממדת החסד וביום ב' ממדת הגבורה כו'

The matter of the six days is known: they are the six extremities (vav ketzavos), the level of Z'eir Anpin, the emotive attributes (middos) of Atzilus. On each day a particular drawing down was drawn from the level of Z'eir Anpin through the level of Malchus of Atzilus: on the first day from the attribute of Chesed, on the second day from the attribute of Gevurah, etc.,

The six days correspond to the six emotive attributes of Atzilus, Z'eir Anpin. Each day a particular attribute flowed down through Malchus of Atzilus: Chesed on the first day, Gevurah on the second, and so on.

לצורך התהוות ביי"ע בבע"ג והאור משתלשל בצמצומים מעילה אחר עילה בכלים מכלים שונים עד שיוכל להיות בע"ג בתכלית כי רצון המאציל היה להיות לו דירה בתחתוני דוקא.

for the sake of bringing [the worlds of] Beriah, Yetzirah and Asiyah into being as limited [existence]. And the light descends by stages through contractions (tzimtzumim), cause after cause, in vessels diverse one from another, until it can be utterly limited. For the will of the Emanator was to have a dwelling place among the lower realms specifically.

This flow brought the lower worlds, Beriah, Yetzirah and Asiyah, into being as finite existence. The light came down through contraction after contraction, in ever more varied vessels, until it could become fully finite, because G-d desired a dwelling place in the lowest realm.

32 והענין מוכן עד"מ מאדם שרוצה להעלות איזה שכל עמוק על הכתב הנה אור ההשכלה צריך לירד ולהשתלשל דרך צמצומים רבים דרך חו"ב ומחו"ב למדות כו' עד כח העשיה שביד המוגבלת באותיות הכתב.

The matter is understood by way of analogy from a person who wishes to set down some deep idea in writing: the light of the concept must descend and be drawn down by stages through many contractions, through Chochmah and Binah, and from Chochmah and Binah to the emotive attributes, etc., down to the power of action in the hand, which is limited to the letters of writing.

An analogy: when a person writes down a deep idea, the concept passes from Chochmah and Binah, the intellect, to the emotions and finally to the hand, where it is confined to written letters. Each stage contracts the idea further.

33 והנה אנו רואים אחר שנח ממלאכתו חוזרים כל האורות וכל הכחות אשר היו נמשכים בהשתלשלות דרך עילה ועלול ויש להם עלייה להיות נכללים בכח השכל ובעצמות הנפש.⁷³

Now, we see that after he rests from his work, all the lights and all the powers that had been drawn down in the chain of descent, by way of cause and effect, return and have an ascent, to be included in the power of the intellect and in the essence of the soul.

When the writer stops working, all the powers that had flowed down to the hand return upward and are absorbed into his intellect and the essence of his soul.

וכך עד"מ ששת ימים עשה בבחי' השתלשלות דרך עילה ועלול ברכוי רבבות מדרגות עד עולם השפל הגשמי הזה שהיא היותר תחתון במדרגה.⁷⁴

So too, by way of analogy, "in six days He made," in the manner of a chain of descent (hishtalshelus), by way of cause and effect, through many myriads of levels, down to this lowly physical world, which is the lowest in level.

So too with creation: during the six days the light descended through countless levels of cause and effect, down to this physical world, the lowest of all.

34 וביום השביעי כתיב וישבת כו' שחוזרים האורות ונכללים בבחי' כח הכללי כי שם מעלה ומטה שוין שהוא כח כללי פשוט בתכלית הפשיטות. וזהו ענין מקיף מכל צד בשוה.

And of the seventh day it is written, "And He rested," etc.: the lights return and are included in the level of the general power, for there above and below are equal, since it is a general power, simple in the utmost simplicity. And this is the matter of makif (encompassing): equally on every side.

On the seventh day "He rested": the lights return upward and are absorbed into a general, utterly simple power in which above and below are equal. Such a power is makif, encompassing, present equally to every part.

וכמאמר צופה ומביט עד סוף כל הדורות כו'⁷⁵ שסובב ומקיף כל פרטי ההשתלשלות ונכללים בו בתכלית ההתכללות וכמו עד"מ אדם המרגיש עצמו בכל פרטי אבריו מראשו ועד רגלו בסקירה אחת.

As it is said, "He looks and gazes to the end of all generations," etc.: it surrounds and encompasses all the particulars of the chain of descent (hishtalshelus), and they are included in it in utmost inter-inclusion; just as, by way of analogy, a person feels himself in all the particulars of his limbs, from his head to his foot, in a single glance.

The saying "He looks and gazes to the end of all generations" describes this all-encompassing view, in which every detail of creation is included at once. A person likewise feels his whole body, from head to foot, in a single glance.

35 וזהו ענין שבת כי בו שבת⁷⁶ הוא עליית העולמות בבחי' פנימית ונכללים בכח הכללי הפשוט בתכלית ההתכללות.

And this is the matter of Shabbos: for "on it He rested" is the ascent of the worlds in the level of the inner dimension (pnimiyus), and they are included in the simple, general power, in utmost inter-inclusion.

Now Shabbos itself: "on it He rested" means that the worlds ascend inward, into their inner dimension, and are absorbed into the simple, general power described above.

ועיקר ההפרש שבין שבת למן כי במן ההתגלות הוא מבחי' מקור השייך להשתלשלות כמו בחינת עקודים שעקוד בכלי א' שיש בו מכל פרטי ההשתלשלות הכל

The main difference between Shabbos and the manna is that in the manna the revelation is from the level of a source that pertains to the chain of descent (hishtalshelus), like the level of Akudim, which is “bound in one vessel,” which contains all the particulars of the chain of descent, all

Shabbos and the manna differ in their source. The manna comes from a source that still relates to the chain of descent: Akudim, which holds all the details of creation bound together in one vessel.

בבחי' התכללות ואופן בחי' התכללותו אשר נכללים בו כל פרטי פרטים שבהשתלשלות הוא מצד שהוא מקור השייך להשתלשלות והוא בעצמו ג"כ מערך ההשתלשלות רק שהוא ראשית המקור שלהם in [a state of] inter-inclusion. And the manner of its inter-inclusion, in which all the most minute particulars of the chain of descent are included, is due to its being a source that pertains to the chain of descent; it is itself also within the scope of the chain of descent, only it is the very first source of them.

Akudim includes all the particulars because it is their source. It belongs to the same order as the chain of descent and is simply its first beginning.

לכן התגלות שלו הוא ע"ד התגלות הכלל אשר שייך להפרטים אשר נכללים בו (ע"י בדרוש דור הפלגה מענין עקודים).⁷⁷

Therefore its revelation is like the revelation of a general principle, which pertains to the particulars that are included in it. (See the discourse on the Generation of the Dispersion, on the subject of Akudim.)

So the revelation of Akudim is like that of a general principle, which exists in relation to its particulars. The parenthesis refers to the discussion of Akudim in the discourse on the Generation of the Dispersion, in Parshas Noach.

אבל בחי' שבת הוא עליית ההשתלשלות לבחי' מקיף הכללי לבחי' עצמות א"ס (עמ"ש ע"פ שבתותי תשמורו⁷⁸ שבת עלאה) אשר לא שייך בו לומר שהוא מקור וכלל השייך להשתלשלות מצד

But the level of Shabbos is the ascent of the chain of descent to the level of the general encompassing [light], to the level of the essence of the Infinite One (see what is written on “My Sabbaths you shall keep”: the supernal Shabbos), of which one cannot say that it is a source and general principle pertaining to the chain of descent, because

Shabbos is higher: the chain of descent ascends to the general encompassing level, the essence of the Infinite One, which cannot be called a source or general principle of creation. The parenthesis refers to the discussion of the “supernal Shabbos” on the verse “My Sabbaths you shall keep.”

שהוא בבחי' א"ס ויכול להיות רבי רבבות השתלשלות באופנים אחרים. ולכן ההתגלות שלו הוא ג"כ עד"ז שנגלה הארת מקור הכללי הפשוט בתכלית הפשיטות.

it is in the level of the Infinite One (Ein Sof), and there could be myriads upon myriads of chains of descent in other ways. Therefore its revelation, too, is in this manner: the illumination of the general source, simple in the utmost simplicity, is revealed.

The Infinite is not defined by this creation; countless other chains of descent could exist. What is revealed on Shabbos is therefore the light of a general source of utter simplicity, not of a principle bound to its details.

(ומטעם זה עצמו שהוא מקור כללי בתכלית בבחי' א"ס מוכרח לומר שגם בחי' השתלשלות הנכללים בו היינו מצד השלימות ולא מצד שהוא מקור השייך להם ולא שייך לומר בבחי' ההשתלשלות שהם כמו הפרט לגבי הכלל

(For this very reason, that it is an utterly general source in the level of the Infinite One, one must say that the chain of descent included in it is also [included] by virtue of [its] perfection, and not because it is a source pertaining to them; and one cannot say of the chain of descent that it is like the particular in relation to the general,

A parenthetical gloss adds that because this source is infinite, the chain of descent is included in it only as a consequence of its perfection, not because it is their source. The relationship is not that of a general principle to its particulars.

כי כל כלל הוא שייך להפרטים רק מה שנכללים בו ההשתלשלות הוא דבר שממילא מפני שהוא שלימותא דכולא והוא רק בבחי' זיו והארה וכמו שבחי' האור עצמו הוא ג"כ רק גלוי ממילא מבחי' א"ס כו'. ולכן הוא רק בבחי' זיו. מהרי"ל).

for every general principle pertains to its particulars. Rather, the inclusion of the chain of descent in it is something that comes of itself, because it is "the perfection of all," and it is only in the level of radiance and illumination; just as the level of the light itself is also only a revelation that comes of itself from the level of the Infinite One, etc. Therefore it is only in the level of radiance. Maharil.)

A general principle exists in relation to its particulars, but creation is included in the Infinite only as a by-product of its being "the perfection of all," at the level of mere radiance, just as the light itself is only a revelation that comes of itself from the Infinite. The gloss is signed "Maharil."

ומטעם זה לא ירד המן בשבת כי בחי' המן שרשו מבחי' עקודים כמבואר לעיל ובחי' עקודים בערך השתלשלות הוא.

For this reason the manna did not come down on Shabbos. For the root of the manna is from the level of Akudim, as explained above, and the level of Akudim is within the scope of the chain of descent.

This is why no manna fell on Shabbos: the manna is rooted in Akudim, which belongs to the order of the chain of descent.

ולכן שייך בו לומר שהוא עקוד בכלי א' מצד שהוא בערך השתלשלות וכל בחי' השתלשלות הוא בערך פרט לגבי הכלל כנ"ל ומצד שבשבת

Therefore one can say of it that it is "bound in one vessel," since it is within the scope of the chain of descent, and all of the chain of descent is like a particular in relation to the general, as explained above. And since on Shabbos

Akudim can be called "bound in one vessel" precisely because it relates to the chain of descent as a general principle relates to its particulars.

העלייה היא לבחי' מקיף הכללי הנ"ל אשר שם מעלה ומטה שוין ומקיף הכל בהשוואה אחת כו' the ascent is to the level of the general encompassing [light] mentioned above, where above and below are equal and it encompasses everything with one equality, etc.,

On Shabbos, however, the ascent is to the encompassing level where above and below are equal and everything is surrounded alike.

לכך המן שהוא מבחי' עקודים לא ירד בשבת מאחר שבחי' עקודים היינו מערך ההשתלשלות כנ"ל. therefore the manna, which is from the level of Akudim, did not come down on Shabbos, since the level of Akudim is within the scope of the chain of descent, as explained above.

So the manna, rooted in Akudim, could not come down on Shabbos: its source is still within the order of the chain of descent, below the level that Shabbos reaches.

SECTION 8 • 136

The two loaves

36 ואחר כל זה מובן ענין שתי הלחם שבשבת שע"פ נגלה צריך להניח זו ע"ג זו

After all this, the matter of the two loaves of Shabbos is understood: according to the revealed [Torah], one must place one on top of the other,

Now the opening question is answered. According to the revealed Torah, one loaf is placed on top of the other.

כי בחי' נגלה היא בבחינת השתלשלות בחי' או"י וכאשר יניח זו ע"ג זו מורה על בחי' השתלשלות בדרך עילה ועלול כו'.

for the level of the revealed is in the level of the chain of descent (hishtalshelus), the level of direct light (or yashar); and when one places one on top of the other, it indicates the chain of descent by way of cause and effect, etc.

The revealed Torah reflects the chain of descent, "direct light" flowing from above to below, from cause to effect; one loaf above the other mirrors that order.

ובחי' נסתר הוא בחי' או"י עליית אורות להיות עולות ונכללות בתכלית ההתכללות בבחי' מקיף הכללי כנ"ל מטעם זה צריך שיהיו

And the level of the hidden is the level of returning light (or chozer), the ascent of lights, so that they rise and are included in utmost inter-inclusion in the level of the general encompassing [light], as explained above. For this reason they must be

The hidden Torah reflects "returning light," the ascent of the lights back upward until they are absorbed into the general encompassing level, as on Shabbos.

זו בצד זו שתיהן בשוה שמורים על בחי' התכללות אמת במקיף העליון שמקיף לכל פרטי פרטי ההשתלשלות בשוה כו' קמיה מעלה ומטה שוין כו' וד"ל.

one beside the other, both equal, which indicate true inter-inclusion in the supernal encompassing [light], which encompasses all the most minute particulars of the chain of descent equally, etc.: before Him, above and below are equal, etc. And this suffices for one who understands.

So according to the Kabbalah the loaves are placed side by side and equal, showing the true inclusion of everything in the supernal encompassing light, before which above and below are equal. "This suffices for one who understands" leaves the rest to the reader's reflection.

(ועמ"ש לקמן בד"ה זכור ושמור⁷⁹ שהן ז"ינ כי זכור לדכורא ושמור לנוקבא והן ב' חלות דלחם משנה. וע"פ סדר ההשתלשלות הרי המלכות מקבלת מז"א והוא למעלה ממנה במדרגה.

(And see what is written further on, in the discourse beginning "Zachor and Shamor," that they are Z'eir Anpin and Nukva: for zachor ("Remember") is for the masculine and shamor ("Keep") is for the feminine; and they are the two loaves of lechem mishneh. According to the order of the chain of descent, Malchus receives from Z'eir Anpin, and he is above her in level.

The parenthesis points to the maamar "Zachor and Shamor," where the two loaves are Z'eir Anpin, the masculine ("Remember"), and Nukva, the feminine ("Keep"). In the order of the chain of descent Malchus receives from Z'eir Anpin and stands below it.

וזהו כמו שהן באצ"י אבל מצד עצמות א"ס ב"ה שניהן בדבור א' נאמרו כו' שכולל לשניהם בשוה וזהו שע"פ הנסתר צ"ל ב' חלות דלחם משנה זו בצד זו):

This is as they are in Atzilus. But from the perspective of the essence of the Infinite One (Ein Sof), blessed be He, "both were said in a single utterance," etc., which includes both of them equally. And this is why, according to the hidden [Torah], the two loaves of lechem mishneh must be one beside the other.)

That order belongs to Atzilus. From the perspective of G-d's essence, "Remember" and "Keep" were said in a single utterance, equally, and so according to the hidden Torah the two loaves are placed side by side.

IN ONE'S AVODAH

Eat in order to serve: the strength that comes from food should be used to pray and to give oneself over completely at "One" in the Shema, and then the food itself is raised into holiness. More broadly, engage in Torah and mitzvos with the aim of raising the physical from yesh to ayin, acknowledging, as in "we thank You," that the world as it appears is nothing before G-d; blessing then draws that truth down into revelation.

QUESTIONS FOR DISCUSSION

1. Why does man, himself created by a divine word, need bread, while bread does not need man?
2. How does the inter-inclusion of Akudim differ from the inter-inclusion of Tikkun, and why could the manna, rooted in Akudim, be below exactly as it is above?
3. Why does Moshe's blessing HaZan speak of G-d in the third person, while the blessing of the land addresses Him directly?
4. What is the difference between acknowledgment and blessing, and how does each relate to the two views of reality, from below and from above?
5. If the manna comes from so high a source, why did it not fall on Shabbos?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 להבין ענין לחם משנה

The note refers the reader to the Rebbe's own source notes on this maamar, printed earlier in the Kehot edition.

KEHOT'S NOTE

ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. וראה גם פלח הרמון שמות ע"קצב.

2 לחם משנה

The origin of the term: on the sixth day in the wilderness the Israelites "gathered double bread (lechem mishneh)," two omers of manna each, for Shabbos.

שמות ט"ז:22 Exodus 16:

וַיְהִי בַיּוֹם הַשְּׁשִׁי לָקְטוּ לֶחֶם מִשְׁנֶה שְׁנֵי הָעֹמֶר לְאֶחָד וַיָּבֹאוּ כָּל־נִשְׂיָאֵי הָעֵדָה וַיְגִידוּ לַמֶּשֶׁה:

And it came to pass that on the sixth day they gathered twice as much bread, two omers for each one; and all the rulers of the congregation came and told Moses.

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3 זה בצד זה

A compendium of the Arizal's Kabbalah and practices, arranged in the style of the Mishnah; the note cites it together with Pri Etz Chaim for placing the loaves one beside the other according to the hidden Torah.

KEHOT'S NOTE

פע"ה שער השבת פי"ז מ"ח. ליל שבת פי"ד מ"ב. וראה מאמרי אדה"ז הקצרים ע"מ.

4 זה בצד זה

Cited in the Kehot note for the custom according to the hidden Torah. Pri Etz Chaim describes how, at the blessing over bread, the two middle loaves are joined together, their undersides touching and their faces outward, so that they look like one loaf with two faces.

פרי עץ חיים, שער השבת י"ז Pri Etz Chaim, Gate of the Sabbath

5 ארץ דמפקא מזון

Rebbi rules that a blessing is not concluded with two subjects. Challenged from "for the land and for the food," the Talmud answers that these are one: "a land that brings forth food."

ברכות מ"ט א' ח"ט-9 Berakhot 49a:

גופא. רבי אומר: אין חותמין בשתיים. איתיביה לוי לרבי, "על הארץ ועל המזון!" — ארץ דמפקא מזון. "על הארץ ועל הפירות!" — ארץ דמפקא פירות. "מקדש ישראל והמזנים!" — ישראל דקדשינהו לזמנים. "מקדש ישראל וראשי חדשים!" — ישראל דקדשינהו לראשי חדשים.

It has just been stated : "Rabbi says : We should not conclude with two." Levi quoted against Rabbi, "For the land and for the food" ! It means, "The land which yields food." "For the land and for the fruits"! It means "The land which

yields fruits." "Who hallowest Israel and the seasons"! It means, "Israel who sanctify the seasons." "Who sanctifiest Israel and the beginnings of the months"! It means, "Israel who hallow the beginnings of the months."

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PARAGRAPH 2

6 "And you shall eat and be satisfied, and you shall bless G-d your G-d for the good land that He has given you": the Torah's command of Birkas HaMazon, from whose words the Talmud derives its blessings.

דברים ח"י:10 Deuteronomy 8:

וְאָכַלְתָּ וּשְׂבַעְתָּ וּבֵרַכְתָּ אֶת־יְיָ אֱלֹהֶיךָ עַל־הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן־לְךָ:

And thou shalt eat and be satisfied, and bless the L-RD thy G-d for the good land which He hath given thee.

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7 ברכת הזן משה תקן

The Talmud derives the blessings from the verse and reports that Moshe instituted the blessing HaZan for Israel when the manna came down, and Yehoshua the blessing of the land when they entered the land.

ברכות מ"ה ב' ג'3-2 Berakhot 48b:

אמר רב נחמן: משה תקן לְיִשְׂרָאֵל בְּרַכַּת "הַזֵּן" בְּשַׁעַר שְׂרִירָתָהּ מִן־הַשָּׁמַיִם. וְיֵהוֹשֻׁעַ תִּקְּנוּ לָהֶם בְּרַכַּת הָאָרֶץ בִּין שְׁנֵי כְּנָסוֹ לְאָרֶץ. דָּוִד וְשְׁלֹמֹה תִּקְּנוּ "בְּבוֹנֵה יְרוּשָׁלַיִם". דָּוִד תִּקְּנוּ "עַל יִשְׂרָאֵל עֲמֻךְ וְעַל יְרוּשָׁלַיִם עִירָךְ", וְשְׁלֹמֹה תִּקְּנוּ "עַל הַבַּיִת הַגָּדוֹל וְהַקְּדוֹשׁ". "הַטּוֹב וְהַמְּטִיב" בִּיבְנֵה תִּקְּנוּהָ כְּנֶגֶד הַרוּגֵי בֵּיתָר. דָּאֵמַר רַב מִתְּנָא: אוֹתוֹ הַיּוֹם שְׁנִיתָנוּ הַרוּגֵי בֵּיתָר לְקַבּוּרָהּ תִּקְּנוּ בִּיבְנֵה "הַטּוֹב וְהַמְּטִיב". "הַטּוֹב" — שְׁלָא הִסְרִיחוּ, "וְהַמְּטִיב" — שְׁנִיתָנוּ לְקַבּוּרָהּ. ...

Rab Nahman said : Moses instituted for Israel the benediction "Who feedest" at the time the manna descended for them. Joshua instituted for them the benediction of "the land" when they entered the land [of Canaan]. David and Solomon instituted [what follows] until "Who... rebuildest Jerusalem." David instituted "[Have mercy, O L-rd our G-d] upon Israel Thy people, upon Jerusalem Thy city," and Solomon instituted "and upon the great and holy House." The benediction "Who art kind and dealest kindly" was instituted in Jabneh in connection with the slain of ...

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KEHOT'S NOTE

ברכות מח, ב. זח"ג עדר, א. ראה בסידור בדרוש בהמ"ז ובהגהות ע"ז מכ"ק אדמו"ר הצ"צ באוה"ת פ' עקב. ראה לקו"ש חט"ז ע' 179 הערה 44.

8 ואכלת ושבעת וברכת זו ברכת הזן משה תקן

The Zohar on Eikev, cited in the Kehot note, quotes the same teaching: "and you shall bless" is the blessing

HaZan, which Moshe instituted for Israel when the manna came down.

ספר זוהר, עקב ד':ס"א-ה':ס"ה 4:61-5:65 Eikev

9

על הארץ זו ברכת הארץ

As the note quotes it, the Rebbe remarks there that the plain meaning is that the blessing is on the land alone ("a land that brings forth food"), whereas Likkutei Torah (Eikev) and the Siddur take "food" in the blessing of the land to refer to bread from the earth.

ברכות מ"ח ב:ה-ו"ר 48b:5-6 Berakhot

תנו רבנן: מניין לברכת המזון מן התורה? — שנאמר: "ואכלת ושבעת וברכת" — זו ברכת "הזן", "את ה' אלקיך" — זו ברכת המזון, "על הארץ" — זו ברכת הארץ, "הטובה" — זו "בונה ירושלים", וכן הוא אומר "ההר הטוב הזה והלבנון". "אשר נתן לך" — זו "הטוב והמטיב". אין לי אלא לאחריי, לפניי מניין? — אמרת קל וחומר: כשהוא שבע מברך, כשהוא רעב — לא כל שכן. רבי אומר [אינו צריך]: "ואכלת ושבעת וברכת" — זו ברכת הזן, אבל ...

Our Rabbis have taught: Whence do we derive the Grace after meals from the Torah? As it is said, "And thou shalt eat and be satisfied and bless" (Deut. viii. 10) — this refers to the benediction "Who feedest"; "the L-rd thy G-d" (ibid.) — to the benediction of Zimmun; "for the land" (ibid.) — to the benediction of "the land"; "the good" (ibid.) — to "Who. . . rebuildest Jerusalem," for so it states "That goodly hill-country and Lebanon" (ibid. iii. 25); "which He hath given thee" (ibid. ...

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KEHOT'S NOTE

ברכות מה, ב. ובלקו"ש חט"ז ע' 179 הערה 45 מציין ע"י "כ"ה פירוש הפשוט שהברכה היא רק על הארץ (דמקא מזון). וראה ב"ח לטור שם [או"ח סי' קפז] ס"א. שו"ע אדה"ז שם. אבל בלקו"ת עקב (יד, ב) סידור (קט, א) דמזון בברכת הארץ קאי על לחם מן הארץ. ולהעיר מברכ"י או"ח סי' רח סק"י שהביא מכפתור ופרח ואגודה דחותם בא"י "על הארץ ועל מזונה".

10

ההר הטוב

Moshe asks to see "this good mountain and the Lebanon"; the Talmud reads "the good mountain" as Jerusalem, so "the good" in the verse of Birkas HaMazon is the blessing for Jerusalem.

דברים ג':כ"ה 3:25 Deuteronomy

אֶעֱבְרָה־נָא וְאֶרְאֶה אֶת־הָאָרֶץ הַטּוֹבָה אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן הַהוּא הַטּוֹב הַזֶּה וְהַלְבָּנוֹן:

Let me go over, I pray Thee, and see the good land that is beyond the Jordan, that goodly hill-country, and Lebanon.'

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11

אין מזכירים כלל מעין ב' ברכות האחרות

The note points to this section of the Alter Rebbe's code of law in connection with the blessing HaZan's not mentioning the themes of the other two blessings.

KEHOT'S NOTE

ראה בשו"ע אדה"ז סי' קפו סעי' ג.

PARAGRAPH 3

12

כי על כל מוצא פי ה'

"Man does not live by bread alone, but by all that comes forth from the mouth of G-d does man live," said of the manna. The Alter Rebbe reads it as the divine word within the food.

דברים ח':ג' 8:3 Deuteronomy

וַיַּעַנֶּה וַיֹּרְעֵבָה וַיֹּאכְלֶה אֶת־הֶמֶן אֲשֶׁר לֹא־יָדַעַת וְלֹא יָדָעוּ אֲבֹתֶיהָ לְמַעַן הוֹדִיעָה כִּי לֹא עַל־הַלֶּחֶם לְבָדוּ יִחְיֶה הָאָדָם כִּי עַל־כָּל־מוֹצֵא פִּי־ה' יִחְיֶה הָאָדָם:

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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KEHOT'S NOTE

דברים ח, ג.

13

תדשא הארץ

The utterance of the third day of Creation that brought forth all vegetation; the word remains in the plants and gives them life.

בראשית א':י"א 1:11 Genesis

וַיֹּאמֶר אֱלֹקִים תִּדְשָׂא הָאָרֶץ דֶּשֶׁא עֵשֶׂב מִזֵּרַע זָרַע עֵץ פְּרִי עֵשֶׂה פְּרִי לְמִינֹו אֲשֶׁר זָרַע־בּוֹ עַל־הָאָרֶץ וַיְהִי־כֵן:

And G-d said: 'Let the earth put forth grass, herb yielding seed, and fruit-tree bearing fruit after its kind, wherein is the seed thereof, upon the earth.' And it was so.

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14

אין לך עשב

Maimonides quotes there the Sages' saying in full: there is no blade of grass below without a constellation in the heavens that strikes it and says to it, "Grow!"

זח"א רנא, א' 251a Zohar I

KEHOT'S NOTE

זח"א רנא, א. מו"נ ח"ב פ"י. אגה"ק סוס"י כ.

15

אין לך עשב

Cited in the Kehot note. The passage printed on this page of the Zohar (among the addenda) quotes the saying: there is no blade of grass below without a force appointed over it above, which guards it, strikes it and says to it, "Grow."

ספר זוהר, תוספות, כרך א א':א' 1:1 Zohar, Addenda, Volume I

16

אין לך עשב

The saying of the Sages, in the name of Rabbi Simon: "There is no blade of grass that does not have a constellation (mazel) in the firmament that strikes it and says to it,

‘Grow.’” The Alter Rebbe cites it for the chain of higher powers above every plant.

בראשית רבה י"ו:6 Bereshit Rabbah

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

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

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17

וגבוה מעל גבוה

“For one higher than the high watches, and there are higher ones above them.” Here: each level is governed by a higher one, all the way up the chain of descent.

קהלת ה':7 Ecclesiastes

אם-עשך רש וגול משפט וצדק תראה במדינה אלי-תתמה עליה-חפץ כי גבה מעל גבה שמר וגבהים עליהם:

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

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PARAGRAPH 4

18

הלא גם האדם נשתלשל ממאמר נעשה אדם

The Arizal's Likkutei Torah on Eikev, cited by the note for the question why man, himself created by a divine utterance, needs food.

KEHOT'S NOTE

לקו"ת להאריז"ל פי עקב. וראה לקו"ת לכ"ק אדמו"ר הזקן צו יג, ב. בהביאור לד"ה להבין שינוי הברכות תקס"ח. מאמרי אדמו"ר הזקן הנחת הר"פ ז"ל ע"צ צו. ובדי"ה באתי לגני תשי"ד.

19

נעשה אדם

“Let us make man in Our image”: man too was created by a divine utterance.

בראשית א':26 Genesis

ויאמר אלקים נעשה אדם בצלמנו כדמותנו ויךדו בךגת הים וכעוף השמים ובבהמה ובכל-הארץ ובכל-הרמש הרמש עליה-הארץ:

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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20

יחיה האדם

The same verse, “by all that comes forth from the mouth of G-d does man (ha'adam) live,” here read as referring to the G-dly soul.

דברים ח':3 Deuteronomy

ויענה וירעבך ויאכלך את-המן אשר לא-ידעת ולא ידעון אבותיך למען הודיעך כי לא עלי-הלחם לבדו יחיה האדם כי עלי-כל-מוצא פייה יחיה האדם:

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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21

אלא קאי על נפש האלקית

On that page (in the maamar “Vechol ha'am ro'im”) the Alter Rebbe explains that the life-force in the inanimate, plant and animal is rooted in “before any king reigned,” while “Let us make man” was the last utterance; man lives by the divine word in the food because it is higher than the divine word in man himself.

KEHOT'S NOTE

ראה לקמן יתרו עד, א. לקו"ת צו יג, סע"ב ואילך. מסעי צו, א.

PARAGRAPH 5

22

שרש ענין תהו ותיקון

Likkutei Torah refers back to this maamar for the principle that the inanimate, plant and animal are rooted in the World of Tohu, which preceded the World of Tikkun, while man is rooted in Tikkun, whose essence is the Chochmah of Atzilus; the Tohu from which the animals come is the level of the attributes above that Chochmah, called “the great beast.”

KEHOT'S NOTE

בלקו"ת פי צו יג, ב מציין לכאן, דבחי דצ"ח שרשן הוא מבחי עולם התהו והאדם שרשו מבחי עולם התיקון ע"ש. וראה גם באוה"ת פי אמור לו, ג ואילך.

23

אדם בגימטריא שם מ"ה

The note says the sources for this gematria are given in the notes there.

KEHOT'S NOTE

נסמן לעיל גב, ב.

PARAGRAPH 6

24 שבח"י תהו הוא בח"י נקודות זו תחת זו

The note says the subject is explained at length there.

KEHOT'S NOTE

ראה ע"ה שער י" פ"ה בארוכה נתבאר בתורת חיים בראשית ט, א ואילך. שם פ' נח סט, ג ואילך. וראה לעיל נב, א.

25 נקודות זו תחת זו

Cited in the Kehot note (Etz Chaim, Gate 10, ch. 5). The Arizal describes the state before the rectification: each vessel held a single Sefirah alone, Chesed alone and Gevurah alone, and each was above the other, none en-clothed in another at all; in the rectification vessels were added and en-clothed in one another.

עץ חיים י"ה:5:10 Sefer Etz Chaim

תחילה היו הי"ס כוללים כל עולם אצילות עצמות וכלים אלא שהעצמות היה שלם והכלים קטנים ולכן מתו פ"י כי כלי נקודת עתיק היה חצי כתר דעתיק עד הטבור שלו וכלי נקודת א"א היה חצי התחתון של הכתר ובו נכללין כל הי"ס שלו וכן בעתיק וכלי אבא היה חכמה לבד ובו כלולים כל הי"ס וכלי אמא היה בינה לבד ובו כלולים כל הי"ס שלה וכלי ז"ן היו (נ"א ז"א היה) ז' כלים הא' מחסד לבד ובי' מגבורה ג' מת"ת ד' מנצח ה' מהוד לבד וי' מיסוד לבד הז' ממלכות לבד וכל ...

Sefer Etz Chaim (Public Domain)

PARAGRAPH 7

26 וכא"י אינו יכול לסבול חבירו

As the note quotes it, the Sefiros of Tohu were each complete in itself and did not want to bestow on another Sefirah or to receive from it, and the root cause was their selfhood (yeshus); chapter 237 briefly explains why they did not want to bestow.

KEHOT'S NOTE

ראה בהמשך תעריב ח"א פרק רל"ז: "דספי' דתהו היו בח"י שלימות כאו"א בפ"ע ולא רצו להשפיע אל הספי' האחרת ולא לקבל שפעה ממנה כו' ושרש סיבת הדבר הוא הישות". ע"ש בקיצור מפני מה לא רצו להשפיע. וע"ש בפרק רלח.

PARAGRAPH 8

27 וימת וימלך

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

KEHOT'S NOTE

סוף פ' וישלח.

28 וימת וימלך תחתיו

The kings who reigned in Edom "before any king reigned over the children of Israel," each of whom "died, and there reigned in his stead" another. In Kabbalah these are the Sefiros of Tohu, which shattered.

בראשית ל"ג:35-36 ל"ג:36

וַיָּמָת כָּל־עַלְמֵי־תַחְתִּיּוֹת יוֹכֵב בְּיָדָם מִכְּצָרָהּ: וַיָּמָת יוֹכֵב וַיִּמְלֹךְ תַּחְתָּיו חָשֶׁם מֶאֱרֶץ הַתִּימָנִי: וַיָּמָת חָשֶׁם וַיִּמְלֹךְ תַּחְתָּיו הֲדַד בֶּן־בַּדַּד הַמֶּכָּה אֶת־

מִדְּבָר בְּשִׁדָּה מוֹאֵב וְשָׁם עִירוֹ עֲוִית:

And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead. And Jobab died, and Husham of the land of the Temanites reigned in his stead. And Husham died, and Hadad the son of Bedad, who smote Midian in the field of Moab, reigned in his stead; and the name of his city was Avith.

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

PARAGRAPH 9

29 שם מ"ה החדש

There the rectification and refinement are said to come from a level above the root of the shattering, the new Name Mah that issues from the forehead of Adam Kadmon.

KEHOT'S NOTE

ראה לקמן קג, ב ובמ"מ לשם.

PARAGRAPH 11

30 לפי שכלו יהולל איש

"A man is praised according to his intellect." Cited for emotions conducted according to reason.

משלי י"ב:8:12 Proverbs

לְפִי־שְׁכֹלוֹ יִהְיֶה־אִישׁ וְנִצְעָוֶה־לֵב יִהְיֶה לְבוֹז:

A man shall be commended according to his intelligence; But he that is of a distorted understanding shall be despised.

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KEHOT'S NOTE

משלי יב, ח.

31 עושה שלום במרומיו . . מיכאל שר של מים

"Dominion and fear are with Him; He makes peace in His heights." Read as the joining of opposite angelic powers, Michael and Gavriel.

איוב כ"ה:2:25 Job

הַמֶּשֶׁל וַיַּפְחֵד עַמּוֹ עֹשֶׂה שְׁלוֹם בְּמַרְוֻמָּיו:

Dominion and fear are with Him; He maketh peace in His high places.

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KEHOT'S NOTE

איוב כה, ב. וראה לעיל כב, ג.

PARAGRAPH 12

32 מ"ש בזהר דא איהו . . לאכללא שמאלא בימינא

The Zohar (Va'eira), cited first in the Kehot note, speaks of studying Torah by day to complete the judgments (dinin), "in order to include the left in the right."

Zohar II, 27a כז, זח"ב

KEHOT'S NOTE

ראה זח"ב כז, א. ראה לקו"ת נשא כה, ג שמציין לזח"ג ר"פ קרח קעח, א.

33

דא איהו רוא לאכללא שמאלא בימינא

The Zohar (beginning of Korach) reads “Whatever your hand finds to do with your strength, do it” as the duty to include the left in the right, so that all one’s deeds are bound up with the right side.

Zohar, Korach 7:29-8:37: כ”ט-ח:ל”ז קרח וז, ספר הזהר,

Thus we interpret, “all that thy hand findeth to do” of the left, and “that do with thy might” of the right. When a man is careful that all his acts should be towards the right side, and that he should include the left in the right, then G-d dwells within him in this world and brings him into the next world.

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

PARAGRAPH 13

34

והנה ידוע שכל דצי”ח . . מבחי”ה התהו

Likkutei Torah explains that this is why “Let us make man” is the last of the ten utterances: those that brought forth plants and animals are rooted in Tohu, which preceded Tikkun.

KEHOT’S NOTE

ראה גם לקו”ת צו יג, ב ושם מציין לכאן.

35

פני אריה פני שור

The four faces of the living creatures in Ezekiel’s vision of the Chariot: a man, a lion on the right, an ox on the left, and an eagle.

Ezekiel 1:10: יחזקאל א:י”

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

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

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36

כמו שכתוב ועשב לעבודת האדם

“He causes grass to grow for the cattle, and herbs for the service of man, to bring forth bread from the earth.”

Psalms 104:14: תהילים קי”ד:י”

מצמיח חציר לבהמה ועשב לעבדת האדם להוציא להם מן הארץ:

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

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KEHOT’S NOTE

תהלים קד, יד.

PARAGRAPH 14

37

וצבא השמים לך משתחוים

“...and You give life to them all, and the host of heaven bow down to You.” The bowing of the heavenly hosts expresses their self-nullification.

Nehemiah 9:6: נחמיה ט:ו

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

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

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KEHOT’S NOTE

נחמ” ט, ו.

38

ופני נשר לארבעתן

“...and the face of an eagle to the four of them”: each of the four living creatures had all four faces.

Ezekiel 1:10: יחזקאל א:י”

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

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

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KEHOT’S NOTE

יחזקאל א, י.

PARAGRAPH 16

39

לפני מלך מלך

“And these are the kings who reigned in the land of Edom before any king reigned over the children of Israel.” In Kabbalah these kings are the Sefiros of Tohu, which preceded Tikkun.

Genesis 36:31: בראשית ל”א:ל”א

ואלה המלכים אשר מלכו בארץ אדום לפני מלך-מלך לפני ישראל:

And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

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KEHOT’S NOTE

בראשית לו, לא.

PARAGRAPH 17

40

ומטעם זה צריך האדם למאכל

Likkutei Torah asks the same question, why man, also created by a divine utterance, needs the food that lives by its

own utterance.

KEHOT'S NOTE

ראה לקו"ת מטות פא, ב.

PARAGRAPH 18

41

ועל דמות הכסא

Above the firmament Ezekiel saw "the likeness of a throne, and upon the likeness of the throne a likeness like the appearance of a man." Here it is the supernal Adam.

יחזקאל א' כ"ו:26 Ezekiel

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

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

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KEHOT'S NOTE

יחזקאל א, כו.

42

וברכת את ה' אלקיך

The command of Birkas HaMazon, read here as drawing additional light down to "Havayah your G-d."

דברים ח' י"ז:10 Deuteronomy

ואכלת ושבעת וברכת את-ה' אלקיך עליהארץ הטבה אשר נתת לך:

And thou shalt eat and be satisfied, and bless the L-RD thy G-d for the good land which He hath given thee.

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KEHOT'S NOTE

דברים ח, יז.

PARAGRAPH 19

43

הגני ממטיר לכם

G-d tells Moshe: "Behold, I will rain down for you bread from heaven," the manna.

שמות ט"ז:4:16 Exodus

ויאמר ה' אל-משה הגני ממטיר לכם לחם מן-השמים ויצא העם ולקטו דבר-יום ביום למען אנסנו הילך בתורת אים-לא:

Then said the L-RD unto Moses: 'Behold, I will cause to rain bread from heaven for you; and the people shall go out and gather a day's portion every day, that I may prove them, whether they will walk in My law, or not.

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KEHOT'S NOTE

שמות טז, ד.

44

לחם מן השמים

As the note says, Or HaTorah there explains the difference between bread from the earth and bread from heaven.

KEHOT'S NOTE

ראה אוה"ת בשלח ע' תקפט ואילך, שמבאר ההפרש בין לחם מן הארץ ללחם מן השמים.

45

טל טלא דבדולחא

The Idra Rabba describes a white dew, like crystal, that drips from the supernal head and is the manna ground for the righteous in the World to Come, citing "And the layer of dew went up."

Zohar III, 128b כח, זח"ג קכח

KEHOT'S NOTE

זח"ג קכח, ב. קלה, ב.

46

טל טלא דבדולחא

The Idra Rabba describes this dew again: white like crystal, with red seen within the white; with it the dead are to be revived.

ספר הזהר, האדרא רבא כ"ד:קע"ז-25:188-24:177 Zohar, Idra Rabba

כ"ה:קפ"ח

47

ותעל שכבת הטל

"And the layer of dew went up, and behold, on the face of the wilderness, a fine, flaky thing": the manna appeared beneath the dew.

שמות ט"ז:14:16 Exodus

ותעל שכבת הטל והנה על-פני המדבר דק מחספס דק כפפר עליהארץ:

And when the layer of dew was gone up, behold upon the face of the wilderness a fine, scale-like thing, fine as the hoar-frost on the ground.

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KEHOT'S NOTE

שמות טז, יד.

48

המן ירד בזכות משה

Three good providers arose for Israel: the well came in Miriam's merit, the pillar of cloud in Aharon's, and the manna in Moshe's merit.

תענית ט' א:9:9 Taanit

מיתבי, רבי יוסי ברבי יהודה אומר: שלשה פרנסים טובים עמדו לישראל, אלו הן: משה ואהרן ומרים. ושלש מתנות טובות ניתנו על ידם, ואלו הן: באר, וענן, ומן. באר — בזכות מרים, עמוד ענן — בזכות אהרן, מן — בזכות משה. מתה מרים — נסתלק הבאר, שנאמר: "ותמת שם מרים", וכתוב בתריה: "ולא היה מים לעדה", וזוהר בזכות שניהן.

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

Zohar III, 156a כנו, זח"ג קנא

KEHOT'S NOTE

תענית ט, א. זח"ג קנו, א.

49

נאמר במשה כבד פה

Moshe tells G-d, "I am not a man of words... for I am heavy of mouth and heavy of tongue."

שמות ד' 10:10 Exodus

ויאמר משה אליה: כי אדני לא איש דברים אנכי גם מתמול גם משלשם גם מאז דברך אלי-עבדך כי כבד-פה וכבד-לשון אנכי:

And Moses said unto the L-RD: 'Oh L-rd, I am not a man of words, neither heretofore, nor since Thou hast spoken unto Thy servant; for I am slow of speech, and of a slow tongue.'

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KEHOT'S NOTE

שמות ד, י.

PARAGRAPH 20

50 ומבואר בזהר שכבד פה היינו תושבע"פ

In the Raaya Mehemna (Tzav), Moshe says that just as he was once "heavy of mouth and heavy of tongue," so he will be "heavy of mouth" in the Oral Torah and "heavy of tongue" in the Written Torah.

Zohar III, 28a כח, זח"ג כח,

KEHOT'S NOTE

זח"ג כח, א. בלקו"ת במדבר יז ב מציין לכאן. וראה גם לקו"ת עקב יד, ד.

51 שרש משה היה בבחי' פנימיות אבא

The note refers to a volume of the Rebbe's talks for Moshe's root in the inner dimension of Abba; the page number is missing in the note.

KEHOT'S NOTE

ראה לקו"ש ח"ו ע' ...

52 כי כבד פה וכבד לשון אנכי

"...for I am heavy of mouth and heavy of tongue."

Exodus 4:10 שמות ד:י

ויאמר משה אלהי בי אדני לא איש דברים אנכי גם מתמול גם משלשם גם מאז דברך אלי עבדך כי כבד פה וכבד לשון אנכי:

And Moses said unto the L-RD: 'Oh L-rd, I am not a man of words, neither heretofore, nor since Thou hast spoken unto Thy servant; for I am slow of speech, and of a slow tongue.'

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PARAGRAPH 21

53 מי אנכי כו' וכי אוציא את בניי

At the burning bush Moshe asks, "Who am I, that I should go to Pharaoh, and that I should bring the children of Israel out of Egypt?"

Exodus 3:11 שמות ג:יא

ויאמר משה אלהי אלקים מי אנכי כי אלה אל-פרעה וכי אוציא את-בני ישראל ממצרים:

And Moses said unto G-d: 'Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?'

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KEHOT'S NOTE

שמות ג, יא.

PARAGRAPH 22

54 אנכי אהיה עם פיר

"Now go, and I (Anochi) will be with your mouth and teach you what you shall speak."

Exodus 4:12 שמות ד:יב

ועתה לך ואנכי אהיה עם-פיה וְהוֹרִיתִיךָ אֲשֶׁר תִּדְבֹּר:

Now therefore go, and I will be with thy mouth, and teach thee what thou shalt speak.'

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55 אנכי מי שאנכי

The note says the source of this phrase is given there.

KEHOT'S NOTE

בסמן לעיל א, א.

56 כחשכה כאורה

"Even darkness is not dark for You, and night shines like day; darkness is like light."

Psalms 139:12 תהילים קל"ט:יב

גם-חֹשֶׁךְ לֹא-יִחְשֶׁךְ מִמֶּךָ וְלַיִל כִּיֹּם יֵאִיר כְּחֹשֶׁךְ כְּאוֹרָה:

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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

57 שלימותא דכולא

A classic work of Kabbalah, given by the note for the expression "the perfection of all."

KEHOT'S NOTE

עבדו"ק ח"א רפ"ח. וראה לקו"ת פ' אמור לח, א.

58 שו"ה כי — עקודים שעקוד בכלי א'

There the Alter Rebbe cites the Etz Chaim's three stages: in Akudim all ten Sefiros are bound in one vessel with no division at all, in Nekudim they divided into ten points, and Berudim is the World of Tikkun; their source, Akudim, is far above Chochmah and Binah of Atzilus.

KEHOT'S NOTE

ראה לעיל י, ג וש"נ.

PARAGRAPH 23

59 ברכת הזן תקן משה

The note says this is explained at length there.

KEHOT'S NOTE

ראה בארוכה בלקו"ת פ' עקב יד, א ואילך.

60 ברכת הזן תקן משה

"Moshe instituted the blessing HaZan for Israel when the manna came down for them."

ברכות מ"ה ב:ג-ב:ג-2 Berakhot 48b

אמר רב נחמן: משה תקן לְיִשְׂרָאֵל בְּרַכַּת "הַזֵּן" בְּשַׁעַר שְׂרֵד לְהֵם מִן. הַשֶּׁעַר תִּקְנוּ לְהֵם בְּרַכַּת הָאֶרֶץ בִּין שְׁנֵינְסוּ לְאֶרֶץ. דָּוִד וְשִׁלְמָה תִּקְנוּ "בִּזְנוּה" יְרוּשָׁלַיִם. דָּוִד תִּקְנוּ "עַל יִשְׂרָאֵל עֲמָךְ וְעַל יְרוּשָׁלַיִם עִירָךְ", וְשִׁלְמָה תִּקְנוּ "עַל הַבֵּית הַגָּדוֹל וְהַקָּדוֹשׁ". "הַטּוֹב וְהַמְּטִיב" בִּיבְנֵה תִּקְנוּהָ כִּנְגֵד הַרְוֵגִי בֵּיתָר. דָּאֵמֵר רַב מִתְנָא: אוֹתוֹ הַיּוֹם שְׁנִיתָנוּ הַרְוֵגִי בֵּיתָר לְקַבּוּרָה תִּקְנוּ בִּיבְנֵה "הַטּוֹב וְהַמְּטִיב". "הַטּוֹב" — שְׁלָא הִסְרִיחוּ, "וְהַמְּטִיב" — שְׁנִיתָנוּ לְקַבּוּרָה. ...

Rab Nahman said : Moses instituted for Israel the benediction "Who feedest" at the time the manna descended for them. Joshua instituted for them the benediction of "the land" when they entered the land [of Canaan]. David and

Solomon instituted [what follows] until "Who... rebuildest Jerusalem." David instituted "[Have mercy, O L-rd our G-d] upon Israel Thy people, upon Jerusalem Thy city," and Solomon instituted "and upon the great and holy House." The benediction "Who art kind and dealest kindly" was instituted in Jabneh in connection with the slain of ...

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61 הוא נותן לחם לכל בשר
 "He gives bread to all flesh, for His kindness is forever": the words of the blessing HaZan draw on this verse.

Psalms 136:25 קל"ו: כ"ה

נתן להם לכל־בשר כי לעולם חסדו:

Who giveth food to all flesh, For His mercy endureth for ever.

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PARAGRAPH 25

62 כי אל דעות ה'
 From Chanah's prayer: "For G-d is a G-d of de'os (knowledge)." The plural is read as two views of reality.

I Samuel 2:3 א"ב: ג'

אל־תרבו תדקרו גְבוּהָה גְבוּהָה יֵצֵא עֲתָק מִפִּיכֶם כִּי אֵל דְּעוֹת הָאֵל
 ולו נתכנו עֲלָלוֹת:

Multiply not exceeding proud talk; Let not arrogancy come out of your mouth; For the L-RD is a G-d of knowledge, And by Him actions are weighed.

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KEHOT'S NOTE

שמואל א ב, ג.

63 להנחיל אוהבי יש
 Wisdom says: "To cause those who love Me to inherit yesh (substance), and I will fill their treasuries." The spiritual is called yesh, true substance.

Proverbs 8:21 א"כ: כ"א

להנחיל אהבי יש ואצרתיהם אִמְלָא:

That I may cause those that love me to inherit substance, And that I may fill their treasuries.

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KEHOT'S NOTE

משלי ח, כא.

PARAGRAPH 26

64 וזהו ענין הודאה
 The note lists this maamar for the meaning of hodaah, and adds that it comes from Likkutei Torah L'Gimmel Parshiyos, Bereishis 33a.

Genesis 33:1 א"ג: א'

וישֵׂא יַעֲקֹב עֵינָיו וַיֵּרָא וְהִנֵּה עֲשׂוּ בָּא וְעַמּוּ אַרְבַּע מֵאוֹת אִישׁ וַיַּחַץ אֶת־הַיְלָדִים עַל־לֵאָה וְעַל־רָחֵל וְעַל שְׁתֵּי הַשָּׁפָחוֹת:

And Jacob lifted up his eyes and looked, and, behold, Esau came, and with him four hundred men. And he divided the children unto Leah, and unto Rachel, and unto the two handmaids.

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KEHOT'S NOTE

ראה אוה"ת בראשית כרך ג ד"ה להבין ענין הברכות אות ה'. (מלקו"ת לגי פרושיות בראשית לג, א). המשך חייב אדם לברך תרל"ח פרק יג.

65 גדולים מעשה צדיקים
 Bar Kappara taught: "Greater are the deeds of the righteous than the making of heaven and earth," for of heaven and earth it is written "My hand," but of the Sanctuary, the work of the righteous, "Your hands."

Ketubot 5a:11 א"י: א'

דרש בר קפרא: גדולים מעשה צדיקים יותר ממעשה שמים וארץ, דאילו במעשה שמים וארץ כתיב: "אף ידי יסדה ארץ וימיני טפחה שמים", ואילו במעשה ידיהם של צדיקים כתיב: "מכון לשבתה פעלת ה' מקדש אדני כוננו ידיו".

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KEHOT'S NOTE

כתובות ה, א.

PARAGRAPH 27

66 גמירא משמיא מיהב יחבי
 Rabbi Chanina ben Dosa was given a leg of a golden table from Heaven and, at his wife's urging, prayed that it be taken back. The Talmud says the second miracle was greater than the first, "for we have a tradition that they give, but do not take back."

Taanit 25a:4 ד"א: א'

אמר לה: ניתא לה דמיכל אכלי כולי עלמא אפתורא דמשלם ואנו אפתורא דמחסר. אמרה לקה: ומאי נעביד? בעי רחמי דנשקלינהו מינה. בעי רחמי ושללוהו. תנא: גדול היה גם אחרון יותר מן הראשון. דגמירי, דמיהב יחבי מישקל לא שקלי.

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KEHOT'S NOTE

תענית כה, א.

67 כח הפועל בנפעל
 The note sends the reader to the sources given there.

KEHOT'S NOTE

ראה לקמן זו, ג במ"מ.

68 ואתה מחיה
 "...and You give life to them all": G-d's ongoing life-giving power within creation, read in the next part through the word atah, "You."

Nehemiah 9:6 ו"ט: ט'

אתה־הוא ה' לְבַדְךָ אֵתָה עָשִׂיתָ אֶת־הַשָּׁמַיִם שָׁמַיִם וְכָל־צָבָאם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיָּמִים וְכָל־אֲשֶׁר בָּהֶם וְאֵתָה מְחִיָּה אֶת־כָּלֶם וְצָבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִיִּים:

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

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KEHOT'S NOTE

נחמ"ט, ו.

PARAGRAPH 28

69

נדבר ה'

"By the word of G-d the heavens were made, and by the breath of His mouth all their host."

Psalms 33:6 ויג: תהילים

בְּדִבְרֵי ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּי כָל־צִבְּאָם:

By the word of the L-RD were the heavens made; And all the host of them by the breath of His mouth.

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KEHOT'S NOTE

תהלים לג, ו.

PARAGRAPH 30

70

ההפרש בין ברכה להודאה

The note points to this chapter for the difference between blessing and acknowledgment.

KEHOT'S NOTE

ראה המשך חייב אדם לברך תרל"ח פרק יג.

PARAGRAPH 31

71

כי ששת ימים עשה כו'. וביום השביעי שבת

"For in six days G-d made the heavens and the earth, and on the seventh day He rested and was refreshed."

שמות ל"א: יז Exodus 31:17

בִּינִי וּבֵין בְּנֵי יִשְׂרָאֵל אוֹת הוּא לַעֲלֹם כִּי־שֵׁשֶׁת יָמִים עָשָׂה ה' אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיִּנָּפֶשׁ:

It is a sign between Me and the children of Israel for ever; for in six days the L-RD made heaven and earth, and on the seventh day He ceased from work and rested.'

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72

וישבת ביום השביעי

"And G-d finished on the seventh day His work that He had done, and He rested on the seventh day from all His work that He had done."

בראשית ב': כ"ב Genesis 2:2

וַיְכַל אֱלֹהִים בַּיּוֹם הַשְּׁבִיעִי מְלַאכְתּוֹ אֲשֶׁר עָשָׂה וַיִּשְׁבַּת בַּיּוֹם הַשְּׁבִיעִי מְכַל־מְלַאכְתּוֹ אֲשֶׁר עָשָׂה:

And on the seventh day G-d finished His work which He had made; and He rested on the seventh day from all His work which He had made.

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PARAGRAPH 33

73

נכללים — השכל ובעצמות הנפש

A variant reading: Rabbi Asher's gloss has "general, and in the general power" here, followed by a passage the note quotes only in fragments: it speaks of there being "no distinction or difference" with respect to "the lowest power," so that even a lower power "has an ascent to the [general] power, for there above... are equal," and so, by way of analogy.

KEHOT'S NOTE

בהגהת הרה"ח ר' אשר: "כללי, ובכח הכללי". "אין שום היכר והפרש... כח היותר תחתון... דרגה לכח היותר... מאחר שהוא כולו... ולכן אף כח יותר... יש לו עליי לכח [כללי] כי שם מעלה... שוין כו'. וכך עד"מ".

74

בשער הספר רשם

The note adds that on the title page of that copy it is written: "Copied from the Torah Ohr of the Rebbe in Lubavitch," that is, the glosses were copied from the Rebbe's own volume of Torah Ohr.

KEHOT'S NOTE

"הועתק מספר תור"א של כ"ק אדמו"ר בלובאוויטש".

PARAGRAPH 34

75

צופה ומביט עד סוף כל הדורות כו'

The note says the source of this saying is given there.

KEHOT'S NOTE

נסמן לעיל סב, ד.

PARAGRAPH 35

76

כי בו שבת

"And G-d blessed the seventh day and sanctified it, for on it He rested from all His work."

בראשית ב': כ"ג Genesis 2:3

וַיְבָרֶךְ אֱלֹהִים אֶת־יוֹם הַשְּׁבִיעִי וַיְקַדְּשׁ אֹתוֹ כִּי בּוֹ שָׁבַת מְלַאכְתּוֹ אֲשֶׁר־בָּרָא אֱלֹהִים לַעֲשׂוֹת:

And G-d blessed the seventh day, and hallowed it; because that in it He rested from all His work which G-d in creating had made.

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77

בדרוש דור הפלגה מענין עקודים

The discourse on the Generation of the Dispersion in Parshas Noach.

KEHOT'S NOTE

ראה לעיל י, ג ואילך.

78

ע"פ שבתותי תשמור

There the Alter Rebbe explains "My Sabbaths," in the plural, through the Talmud's "if Israel kept two Sabbaths properly, they would immediately be redeemed": two levels present in every Shabbos, the lower Shabbos and the higher Shabbos of which the Zohar speaks.

KEHOT'S NOTE

לקו"ת בהר מא, א ואילך.

PARAGRAPH 36

79

בד"ה זכור ושמור

The maamar beginning "Zachor and Shamor," cited in the parenthesis itself, where "Remember" and "Keep" are Z'eir Anpin and Nukva, the two loaves of lechem mishneh.

KEHOT'S NOTE

ע, ד.



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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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