TORAH OHR · PARSHAS VAYAKHEL · MAAMAR 2

קחו מאתכם תרומה להוי׳ כל נדיב לבו יביאה...

“Take from among you an offering to Havayah; whoever is generous of heart”

◇

The verse’s two offerings are two directions: “an offering to Havayah” is self-nullification rising from below, which draws G-d’s essence into the exaltation of kingship (sovev kol almin); “the offering of Havayah” is the drawing down from above, through the Patriarchs’ love and awe, of the Torah.

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

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

THE MAAMAR IN BRIEF

The verse asks for "an offering to Havayah" and "the offering of Havayah"; terumah means both "exaltation" and "setting aside." The maamar distinguishes two modes of divine life-force. Memalei kol almin enters each world according to its capacity, like the soul in the body's limbs; the manna, a supernal "dew of lights" that became physical food, and the fruit of the Land of Israel show how a lofty light is clothed through many levels. Sovev kol almin is present without being clothed or divided, like a king's exaltation over his people: "I will exalt You, my G-d the King" is G-d's essence drawn into kingship, which needs a people. Self-nullification draws it: matzah before the Omer and the Torah, and the constant acceptance of the yoke of Heaven, which, unlike love, does not change, since Malchus did not shatter. This is the first offering, from below upward, which the Zohar calls "the glory of the Holy One is raised up." The second is drawn from above, from Havayah, which constantly brings all into being, through the Patriarchs, the "generous ones" who dig wells and set the heartbeat of ratzo and shov with love and awe: the Torah, a "rich matzah."

OUTLINE

1 **Two offerings; the light that fills all worlds** ¶1–6

The question of the two offerings; terumah as exaltation; memalei kol almin as the soul in the limbs, with the angels as hands and heart; the manna and the fruit of the Land of Israel show how the highest light is clothed level by level.

2 **The light that encompasses all worlds and the King** ¶7–8

Sovev kol almin is present but neither clothed nor divided; "I will exalt You, my G-d the King": G-d's essence drawn into exaltation and kingship, which comes through Israel.

3 **Matzah, the Omer and self-nullification** ¶9–15

Matzah before and during the counting; the seven traits transformed by light from above; transformation needs prior subjugation, like the seed that rots; subjugation has its own advantage and draws down Malchus.

4 **The yoke of Heaven that does not change** ¶16–18

"Blessed be the Name of the glory of His kingdom forever": constant submission against changing love; change comes from the shattering of the vessels, which did not reach Malchus.

5 **The first offering: from below upward** ¶19–20

The lamed of "to Havayah"; the Zohar's istalek as a revelation of sovev kol almin in exaltation, not a withdrawal of light.

6 **The second offering: through the Patriarchs** ¶21–25

Havayah as sovev, constantly bringing into being; the Patriarchs as "generous ones" who dig wells and set the heartbeat of ratzo and shov; love and awe together; the Torah as "rich matzah."

KEY CONCEPTS

memalei kol almin ממלא כל עלמין

G-d's life-force as it enters each world and creature according to its capacity, like the soul revealed differently in each limb.

sovev kol almin סובב כל עלמין

G-d's light present in all worlds without being clothed or divided in them, like a king's exaltation over his people; not "above" them in space.

terumah תרומה

Both "exaltation" and "a portion set aside": the offering "to Havayah," rising from below, and the offering "of Havayah," drawn from above.

iskafya and is'hapcha אתכפייא ואתהפכא

Subjugating the animal soul's traits, and transforming them into love of G-d. Subjugation must come first, and it has the advantage of being whole and constant.

accepting the yoke of the Kingdom of Heaven קבלת עול מלכות שמים

Setting one's will aside before G-d; unlike love, it can remain the same all day, and it draws down "Blessed be the Name of the glory of His kingdom forever."

ratzo and shov רצוא ושוב

Running forth and returning: the pulse of the soul and of the life-force of the worlds. Ratzo without shov cannot last, as in the shattering of the vessels.

the shattering of the vessels שבירת הכלים

The fall of the seven kings of Tohu, the source of all change; it affected the emotive attributes but not Malchus.

SECTION 1 · ¶1–6

Two offerings; the light that fills all worlds

1 קחו מאתכם תרומה[1] להוי'[2] כל נדיב לבו יביאה את תרומ' [תרומת] הוי"ה. ולהבין ענין ב' תרומות אלו. אחת להוי"ה והב' תרומת הוי"ה.

"Take from among you an offering (terumah) to Havayah; whoever is generous of heart (nediv libo), let him bring it, the offering of Havayah." [We need] to understand the matter of these two offerings: one is "to Havayah," and the second is "the offering of Havayah."

> The maamar opens with Moshe's call for gifts for the Mishkan. The verse names the offering twice, first "to Havayah" and then "the offering of Havayah," and the Alter Rebbe asks what these two offerings are.

הנה תרומה לשון רוממות.[3] ארוממך אלקי המלך[4] כו' וגם תרומה לשון הפרשה להפריש תרומה. ולהבין ענין הרוממות הוא כי הנה נודע שיש ב' בחי' בהשתלשלות[5] ממכ"ע [ממלא כל עלמין] וסוכ"ע.

Now, terumah is a term of exaltation (romemus), [as in] "I will exalt You, my G-d the King," etc. And terumah is also a term of separating, [as in] "to separate terumah." And to understand the matter of exaltation: it is known that there are two levels in the chain of descending worlds (hishtalshelus), the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin).

> The word terumah carries two meanings: "raising up," from the same root as romemus (exaltation) and aromimcha ("I will exalt You"), and "setting aside," as one sets aside the priestly portion (terumah) from produce. Another record of this maamar (Sefer HaMaamarim 5568) supports the first meaning from the Zohar, which calls terumah aramusa, "a raising up" (Zohar 2:147a). To explain exaltation, the Alter Rebbe introduces the two basic ways G-d's life-force relates to the worlds: memalei kol almin, which enters each world in its own measure, and sovev kol almin, which is present in them without being clothed in them.

שבחי' ממכ"ע [ממלא כל עלמין] הוא כמשל הנשמה שמחי' את הגוף ומתלבשת בו להחיות בבחי' התחלקות מחשבה ודבור ומעשה והתלבשות המוחין בראש כו'.

The level of memalei kol almin is like the analogy of the soul, which gives life to the body and clothes itself in it to give it life in the mode of division: thought, speech and action, and the enclothing of the intellect (mochin) in the head, etc.

> Memalei kol almin is compared to the soul in the body. The soul gives life to the whole body, but not in a uniform way: it divides into thought, speech and action, and the intellect is lodged specifically in the head.

וכן בכל אבר חיות פרטי (שהחיות מתלבש בכל אבר לפי מזגו ותכונתו דהיינו שכללות גילוי חיות הנשמה היא במוחין ומשם נמשך הארה לכל כלי ואבר כפי בחינתו.

And likewise in each limb [there is] a particular life-force. (For the life-force clothes itself in each limb according to its temperament and character: that is, the revelation of the soul's life-force as a whole is in the brain, and from there a radiance is drawn to each vessel and limb according to its level.

> Each limb receives its own particular life-force. A long parenthesis begins here: the soul's life-force is revealed as a whole in the brain, and from there a ray of it reaches every organ according to that organ's capacity.

בעין נמשך ומתלבש כח הראיה. ובאוזן נמשך ומתלבש כח השמיעה. וכח המעשה נמשך ומתלבש בידים עד כח ההילוך שנמשך ומתלבש ברגלים. נמצא האור והחיות מאיר ומתלבש בכל כלי לפי בחינתו ומהותו.

In the eye the power of sight is drawn and clothed; in the ear the power of hearing is drawn and clothed; and the power of action is drawn and clothed in the hands, down to the power of walking, which is drawn and clothed in the feet. It follows that the light and life-force shines and clothes itself in each vessel according to its level and its nature.

> Each organ receives the power that suits it: sight in the eye, hearing in the ear, action in the hands, walking in the feet. One and the same life-force shines into each vessel according to the vessel's nature.

ועל כן בהמוחין מאיר הארה וחיות יותר גדול מפני שהכלי מזוכך ונעלה יותר. ע"כ יכול לקבל הארה יותר גדולה והיא גילוי השכל והמחשבה.

Therefore a greater radiance and life-force shines in the brain, because the vessel is more refined and more elevated. Therefore it can receive a greater radiance, and this is the revelation of intellect and thought.

> The brain receives the fullest revelation of the soul, intellect and thought, because it is the most refined and elevated vessel and so can receive a greater radiance.

משא"כ בידים אין הכלי יכול לקבל בחי' גילוי זה לכן אין נמשך ומתלבש בהם רק גילוי כח המעשה. ואעפ"כ [ואף על פי כן] יש בהם הארה יותר גדולה מבכח הנמשך ומלובש ברגלים שאין בהם רק כח ההילוך.

This is not so in the hands: the vessel cannot receive this level of revelation, and therefore nothing is drawn and clothed in them but the revelation of the power of action. Nevertheless, there is in them a greater radiance than in the power drawn and clothed in the feet, in which there is only the power of walking.

> The hands, a coarser vessel, cannot hold the revelation of intellect, only the power of action. Yet they still hold more of the soul's light than the feet, which hold only the power of walking.

משא"כ ביד יוכל לעשות כל מלאכת מחשבת ולכתוב דברי חכמה. הרי שהשכל אע"פ [אף על פי] שאינו מלובש בגילוי ביד נמשך הוא ומתגלה ע"י אמצעות כח המעשה שבידים. משא"כ בכח ההילוך שברגל אין שייך בו המשכה זו.

Whereas with the hand one can do every work of skilled design (meleches machsheves) and write words of wisdom. Thus the intellect, although it is not clothed in the hand in a revealed way, is drawn and revealed through the medium of the power of action in the hands. Whereas to the power of walking in the foot, this drawing-down does not apply.

> The proof that the hands carry more: with the hand a person does skilled work and writes down wisdom, so the intellect, though not openly present in the hand, comes to expression through it. Walking has no such link to the intellect.

ואעפ"כ [ואף על פי כן] בבחי' אחרת יש מעלה ברגל שנושא את הראש. וזהו משום דנעוץ סופן בתחלתן[6] ויש בחי' בהסוף מבחי' תחלתן אך מ"מ נקרא הרגל סוף ולא כן היד.

Nevertheless, in another respect the foot has an advantage, in that it carries the head. This is because "their end is wedged in their beginning," and in the end there is something of the level of their beginning. Nevertheless, the foot is called the end, which is not so of the hand.

> Still, the foot has an advantage of its own: it carries the head. This reflects the principle that "their end is wedged in their beginning," so that the lowest level has a hidden bond with the highest. Even so, the foot remains "the end," which the hand is not.

והיינו שביד יש גילוי החיות יותר מברגל כנ"ל ממשל כתיבת השכל ע"י הידים דייקא. וכ"ז [וכל זה] מפני שהחיות נמשך ומתלבש בכל אבר לפי ערכו ותכונתו:)

That is, in the hand there is more revelation of the life-force than in the foot, as mentioned above from the example of writing down the intellect specifically by the hands. And all this is because the life-force is drawn and clothed in each limb according to its measure and its character.)

> The parenthesis is summed up: the hand reveals more of the life-force than the foot, as writing shows. All these differences arise because one life-force enters each limb according to that limb's capacity.

ומזה יובן הנמשל בענין סדר השתלשלות והמשכת החיות מאוא"ס [מאור אין סוף] ב"ה הנמשך בתוך כל עלמין. בכל עולם[7] ובכל נברא לפשע"ד [לפום שיעורא דיליה] כפי אשר יוכל שאת.

From this the parallel will be understood, in the matter of the order of the chain of descending worlds and the drawing down of the life-force from the Infinite Light (Or Ein Sof), blessed be He, which is drawn within all worlds: in each world and in each creature according to its own measure, as much as it is able to bear.

> Now the analogy is applied. G-d's life-force, drawn from the Infinite Light into all the worlds, reaches each world and each creature only according to its own measure, as much as it can bear.

וכללות חיות זה נק' בזוה"ק [בזוהר הקדוש] ממלא כל עלמין. שבגעה"ע [שבגן עדן העליון] מדור הצדיקים הגדולים מאיר בגילוי יותר והוא כמשל השכל המתגלה במוחין שבראש.

This life-force as a whole is called in the holy Zohar memalei kol almin ("filling all worlds"). In the Upper Gan Eden, the abode of the great tzaddikim, it shines in greater revelation, and this is like the analogy of the intellect, which is revealed in the brain in the head.

> This life-force that enters the worlds is what the Zohar calls memalei kol almin, "filling all worlds." In the Upper Gan Eden, the higher Garden of Eden where the souls of the great tzaddikim enjoy the radiance of the Divine Presence, it shines most openly, like the intellect revealed in the head.

2 ואח"כ בעולם המלאכים שעיקר מהותם באהוי"ר [באהבה ויראה] טבעיים ואין להם השגה כמו נשמות הצדיקים הגדולים זהו כמשל החיות הנמשך ומלובש בידים חסד דרועא ימינא[8] בחי' אהבה. מחנה מיכאל. וגבורה דרועא שמאלא. היא בחי' יראה מחנה גבריאל.

Afterwards, in the world of the angels, whose essence lies chiefly in natural love and awe, and who do not have comprehension like [that of] the souls of the great tzaddikim: this is like the analogy of the life-force drawn and clothed in the hands. Chesed (kindness) is "the right arm" (dero'a yemina), the level of love, the camp of Michael; and Gevurah (restraint) is "the left arm" (dero'a smala), the level of awe, the camp of Gavriel.

> Below the souls in Gan Eden are the angels. Their service is a natural love and awe of G-d, without the comprehension that the souls of the great tzaddikim have, so they correspond to the life-force in the hands. The two arms are Chesed and Gevurah: love, the camp of the angel Michael, and awe, the camp of the angel Gavriel.

3 ואעפ"כ [ואף על פי כן] יש להם השגה ג"כ כמו שהשכל נמשך על ידי הידים.

Nevertheless, they too have comprehension, just as the intellect is drawn through the hands.

> Even so, the angels do have some comprehension, just as the intellect reaches out through the hands, for example in writing.

וגם כמו שהשכל נמשך ומתלבש במדות שבלב שהוא גילוי פנימי יותר מבידים כי הידים הם חיצוניות המדות. וכך יש מלאכים מבחי' פנימיות מיכאל וגבריאל אש ומים שהם מדות שבלב.

And also, just as the intellect is drawn and clothed in the emotive attributes (middos) in the heart, which is a more inward revelation than in the hands, for the hands are the outer dimension (chitzoniyus) of the emotive attributes, so too there are angels from the level of the inner dimension (pnimiyus), Michael and Gavriel, fire and water, which are the emotive attributes in the heart.

> There is also a closer analogy: the intellect is drawn into the emotions of the heart, a more inward expression than the hands, which are only the outward side of the emotions. Correspondingly, Michael and Gavriel themselves, "fire and water," are angels of the inner level, corresponding to the emotions in the heart: Michael, the angel of kindness, is associated with water, and Gavriel, the angel of severity, with fire.

4 ויש מבחי' חיצוניות דרועא ימינא דהיינו להיות ההשפעה למטה מכלכל חיים בחסד כו'. וכן יורד עוד החיות בבחי' עשייה בכל עולם לפי ערכו.

And there are [angels] from the level of the outer dimension of "the right arm," that is, for the flow to go below: "He sustains the living with kindness," etc. And likewise the life-force descends further, into the level of making (asiyah), in each world according to its measure.

> Other angels come from the outer side of "the right arm," whose task is to pass the flow of kindness downward, as in the words of the daily prayer, "He sustains the living with kindness." The life-force descends still further, into the level of making (asiyah), in every world according to its capacity.

וכך כתיב אתה עשית את השמים[9] ושמי השמים כו' הימים וכל אשר בהם ואתה מחיה את כלם.

And so it is written, "You have made the heavens and the heavens of the heavens," etc., "the seas and all that is in them, and You give life to them all."

> The verse, from the Levites' prayer in the days of Nehemiah, lists every level of creation, from the heavens of the heavens down to the seas and what is in them, and then says that G-d "gives life to them all." One life-force is received at every level.

שהחיות ההוא מבחי' ואתה מחיה את כולם מתלבש תוך עלמין וממלא הוא בכל עולם לפי ערכו בשמי השמים גילוי בחי' עליונה יותר מבשמים.

For that life-force, from the level of "and You give life to them all," clothes itself within the worlds, and it fills each world according to its measure: in the heavens of the heavens [there is] a revelation of a higher level than in the heavens.

> This life-force of "You give life to them all" is memalei kol almin: it is clothed within each world and fills it according to its measure. So the higher heavens receive a higher revelation than the lower heavens.

וכן בשמים יש גילוי בחי' יותר עליונה מבארץ כמו שנראה בחוש:(ויובן זה יותר ממה שהיה נראה בחוש בענין המשכת המן דכתיב הנני ממטיר לכם לחם מן השמים.[10] וכתיב וברדת הטל ירד המן.[11]

And likewise in the heavens there is a revelation of a higher level than on the earth, as is seen with the senses. (This will be understood further from what was seen with the senses in the matter of the drawing down of the manna, as it is written, "Behold, I will rain down for you bread from heaven," and it is written, "And when the dew descended, the manna descended."

> That the heavens hold a higher revelation than the earth is plain to the senses. A long parenthesis now proves the point further from the manna, the "bread from heaven" that came down with the dew.

והנה המן נק' ג"כ לחם אבירים[12] שמלאכי השרת נזונים בו.[13] והוא תמוה דאיך המלאכים שהם רוחניים יאכלו המן שהיה דבר גשמי כמ"ש וטחנו ברחים[14] או דכו במדוכה.

Now, the manna is also called "the bread of the mighty (lechem abirim)," on which the ministering angels are nourished. And this is puzzling: how could the angels, who are spiritual, eat the manna, which was a physical thing, as it is written, "And they ground [it] in mills, or pounded [it] in a mortar"?

> The manna is called "bread of the mighty (abirim)," which the Sages understood as the bread the angels eat. This raises a question: how could spiritual angels eat something physical, which was ground in mills and pounded in mortars? Earlier in Torah Ohr (Chayei Sarah) the Alter Rebbe uses the same words for Moshe's forty days on the mountain, when his physical body was nourished by spiritual food alone, like the angels.

אך הענין שהמן שרשו גבוה מאד שנמשך מבחינת טל השמים והוא בחי' טלא דבדולחא שהוא בחי' אורות עליונים ממש וכמ"ש כי טל אורות טלך[15] נמצא שהוא ממש אורות עליונים הרוחניים.

But the explanation is that the root of the manna is very high, for it is drawn from the level of "the dew of the heavens," which is the level of "the crystalline dew" (tala di'vedolcha), the level of the actual supernal lights, as it is written, "For your dew is a dew of lights." It follows that it is actually the spiritual supernal lights.

> The answer is that the manna had a very high root, "the dew of the heavens," which Kabbalah calls "the crystalline dew": the supernal lights themselves. The maamar reads Isaiah's "your dew is a dew of lights" as saying so.

ונק' בזהמ"ק [בזהר הקדוש] טלא דנטיף מעתיקא לז"א.[16, 17] וזהו טל השמים. הן ממש נמשכו ונתלבשו במן.

In the holy Zohar it is called "the dew that drips from Atik to Z'eir Anpin," and this is "the dew of the heavens." These very [lights] were drawn down and clothed in the manna.

> In the Zohar this dew is described as dripping from Atik, the innermost level of Keser, to Z'eir Anpin; it is "the dew of the heavens." These very lights were clothed in the manna.

ואיך יהיה ההמשכה זו ממקום עליון כ"כ [כל כך] למטה הוא ודאי לא כמו שהאור ממש למעלה נמשך ומתגלה למטה. כי הרי בחי' טל אורות הוא אורות עליונים ממש שלמעלה אפי' [אפילו] מבחי' הכלים דע"ס [דעשר ספירות] דאצילות. ולכן נק' טל אורות דוקא וא"כ איך יומשך למטה כמו שהוא.

And how could this drawing down be from so high a place to below? It is certainly not that the light itself, [as it is] above, is drawn down and revealed below. For the level of "a dew of lights" is the actual supernal lights, which are above even the level of the vessels of the Ten Sefiros of the World of Atzilus (Emanation); that is why it is called specifically "a dew of lights." If so, how could it be drawn down below as it is?

> But how could lights from so high a place come down below? Not as they are above: these lights are higher even than the vessels of the Sefiros of Atzilus, which is why the verse says specifically "lights," not vessels, and such lights cannot simply be drawn down as they are.

אלא ודאי היינו ע"י התלבשות בסדר ההשתלשלות ממדרגה למדרגה שמי השמים לבחי' שמים. ואח"כ לבחי' ארץ. ולכן בעודו למעלה מלאכי השרת נזונין בו שאז עדיין היה מזון רוחני ולא גשמי כלל.

Rather, it is certainly through being clothed in the order of the chain of descending worlds (hishtalshelus), from level to level: [from] the heavens of the heavens to the level of heavens, and afterwards to the level of earth. Therefore, while it is still above, the ministering angels are nourished by it, for then it was still spiritual food and not physical at all.

> They came down by being clothed step by step through the chain of descent: from the heavens of the heavens to the heavens, and then to the earth. While still above, the manna was spiritual food, and on it the angels are nourished.

ואח"כ נתגשם ונעשה מזון גשמי. ומ"מ מלובש בו אורות העליונים ממש. ולכן הוא ג"כ למטה לחם אבירים שנבלע ברמ"ח אברים[18] ואין ממנו פסולת וע"כ בשבת לא ירד[19] מן.

Afterwards it became physical and turned into physical food. Nevertheless, the actual supernal lights are clothed in it. Therefore below, too, it is "the bread of the mighty (abirim)," which is absorbed into the 248 limbs (evarim) and has no waste. And therefore on Shabbos the manna did not descend.

> Below it became physical food, yet the supernal lights were still clothed in it. That is why even below it was "bread of the mighty," which the Sages also read as bread absorbed into the 248 limbs (reading abirim as evarim, "limbs"), leaving no waste; and for the same reason it did not fall on Shabbos.

משא"כ שאר השפעות נמשכים גם בשבת אע"פ [אף על פי] שאין לך עשב שאין לו מזל[20] מלמעלה המכה בו ואומר לו גדל[21] גם בשבת משא"כ במן.

Whereas other kinds of influence are drawn down on Shabbos as well: although "there is no blade of grass that does not have a mazal above that strikes it and says to it, 'Grow,'" [it does so] on Shabbos as well. Not so with the manna.

> Other kinds of divine influence do come on Shabbos. The Sages taught that every blade of grass has a heavenly force (mazal) that strikes it and tells it to grow, and grass grows on Shabbos too; the manna was different.

והיינו משום דבמן היה נמשך מבחי' טל אורות. ובחי' זו א"א לה לירד בשבת לפי שאז הוא עליית העולמות למעלה.

This is because in the manna there was drawn down [light] from the level of "a dew of lights," and this level cannot descend on Shabbos, because that is the time of the ascent of the worlds above.

> The manna came from the "dew of lights," and that level cannot descend on Shabbos, because on Shabbos the worlds ascend.

רק שלפי שעלייה זו רק בפנימיות ולא בחיצוניות. לכן שאר השפעות יורדים בשבת לפי שהם מבחי' חיצוניות. וא"כ מובן מזה איך שבמן היה התלבשות טל אורות. והיינו ע"י השתלשלות ממדרגה למדרגה.

However, since this ascent is only in the inner dimension (pnimiyus) and not in the outer dimension (chitzoniyus), therefore the other kinds of influence do descend on Shabbos, since they are from the level of the outer dimension. If so, it is understood from this how in the manna there was an enclothing of "a dew of lights," and this was through a chain of descent from level to level.

> That ascent, however, is only in the inner dimension of the worlds, not in their outer dimension, and ordinary influence comes from the outer dimension, so it continues on Shabbos. This confirms that the manna held the "dew of lights" itself, brought down through the chain of levels.

ולכן אין דומה המן שלמטה לכמו שהוא למעלה. שלמטה נעשה גשמי. משא"כ בעודו למעלה בעולם הרוחני הוא רוחני ולחם שמלאכי השרת נזונין בו. והיינו מן כמו שהוא עדיין למעלה בבחי' עליונות טרם ירידתן למטה.

Therefore the manna below is not like [the manna] as it is above: below it became physical, whereas while it is still above, in the spiritual world, it is spiritual, bread on which the ministering angels are nourished. That is, the manna as it still is above, in the level of loftiness, before their descent below.

> So the manna below is not like the manna above: below it is physical, while above, in the spiritual world, it is spiritual food for the angels. "The manna above" means the lights in their lofty state, before they came down.

נמצא מזה יוכל האדם להשכיל ענין בחי' ממכ"ע [ממלא כל עלמין] שהוא ירידת החיות מרום המעלות להיות יורד ונמשך ומתלבש בכל עולם לפי ערכו ובחינתו. והוא מ"ש ואתה מחיה את כולם[22] כו':)

From this, then, a person can comprehend the matter of the level of the light that fills all worlds (memalei kol almin): it is the descent of the life-force from the highest of heights, so that it descends, is drawn down and clothes itself in each world according to its measure and its level. And this is what is written, "And You give life to them all," etc.)

> The parenthesis closes with its lesson: memalei kol almin is life-force from the highest heights that descends and is clothed in each world according to that world's measure, as the verse says, "You give life to them all."

עוד יובן זה ממ"ש בפי' שלח היש בה עץ אם אין.[23,24]

This will be understood further from what is written in Parshas Shelach, "Is there a tree (etz) in it or not (ayin)?"

> A second proof comes from the spies. Moshe told them to see whether the land had "a tree" (etz) "or not" (ayin); plainly, he wanted to know whether it was wooded.

ופי' הזוה"ק [הזוהר הקדוש] שם[25] שרצו לידע מהות ההשפעה הנמשך בארץ ישראל אם היא רק מבחינת עץ הוא בחי' עץ החיים שהוא בחי' חכמה כמ"ש והחכמה תחיה[26] כו' וגם עץ לי' [לשון] עצה ותושיה[27] והוא בחי' חכמה. או שנמשך מבחי' אין שהוא בחי' שלמעלה מעלה ממדרגת החכמה כמ"ש והחכמה מאין תמצא.[28]

The holy Zohar there explains that they wanted to know the nature of the flow drawn down into the Land of Israel: whether it is only from the level of "tree," which is the level of the Tree of Life, the level of Chochmah (wisdom), as it is written, "And wisdom gives life," etc.; and also etz ("tree") is a term for "counsel (etzah) and sound wisdom," which is the level of Chochmah; or whether it is drawn from the level of ayin ("nothing"), which is a level far above the rank of Chochmah, as it is written, "And wisdom, from ayin (nothing) it is found."

> The Zohar reads Moshe's words as a question about the source of the land's blessing. Etz, "tree," is the Tree of Life, which is Chochmah, linked to it both by "wisdom gives life" and by etzah, "counsel"; ayin, "nothing," is the level far above Chochmah, from which, as Chassidus reads Iyov's words, wisdom itself comes forth.

5 והסימן היה אם יראו גידול הפירות ע"ד שאר הארצות לבד אז היא רק מבחי' עץ

And the sign was: if they would see the growth of the fruit in the manner of other lands only, then it is only from the level of "tree,"

> The test was the fruit: if it grew as in other lands, the land's blessing came only from "tree," Chochmah.

וכמו דכתיב כלם בחכמה עשית[29] מלאה הארץ קניניך שכל העולם ומלואו שרשו מבחי' ח"ע [חכמה עילאה] בראשית ות"י [ותרגום ירושלמי] בחוכמתא.

as it is written, "You have made them all with wisdom; the earth is full of Your possessions": for the whole world and its fullness has its root in the level of the higher Chochmah (Chochmah Ila'ah): "In the beginning (bereishis)," and the Targum Yerushalmi [renders it] "with wisdom" (bechochmesa).

> Chochmah is the source of all ordinary existence, as the psalmist says, "You made them all with wisdom"; and the Targum Yerushalmi, an ancient Aramaic translation, renders the first word of the Torah, bereishis, as "with wisdom." So natural fruitfulness reflects Chochmah.

אבל אם יראו גידול הפירות וההשפעה בעילוי רב שלא בערך כל הארצות וכנזכר בדברי רז"ל [רבותינו זכרונם לברכה] סוף מס' [מסכת] כתובות.

But if they would see the growth of the fruit and the flow with great excellence, beyond comparison with all the lands, as is mentioned in the words of our Sages, of blessed memory, at the end of the tractate Kesubos,

> If, however, the fruit and the blessing were beyond comparison with any other land, as the Sages describe at the end of tractate Kesubos, that would show a higher source. The Talmud there tells, for example, of a mustard plant in Shichin whose one split stalk held nine kav of seed, and of a cabbage stalk climbed with a ladder.

אז יובן שההשפעה לשם נמשך מבחי' אין שהוא למעלה מבחי' חכמה שמשם נמשך בגילוי יותר שלא על ידי צמצומים כו'.

then it would be understood that the flow there is drawn from the level of ayin, which is above the level of Chochmah, from where it is drawn in greater revelation, not through contractions (tzimtzumim), etc.

> Then the blessing would come from ayin, the level above Chochmah. From there the flow comes with greater revelation, without passing through the contractions that limit what comes through Chochmah.

הרי מובן מזה ג"כ איך אפי' [אפילו] בהשפעה גשמית ממש נמשך ומתלבש מבחי' אין שלמעלה אפי' [אפילו] מבחי' חכמה

From this it is also understood how even in an actually physical flow, [something] from the level of ayin, which is above even the level of Chochmah, is drawn down and clothed.

> This shows that even physical blessing can contain something of ayin, a level above Chochmah.

ואיך הוא אלא ודאי ע"י השתלשלות מדרגות רבות עד אין קץ רק שמ"מ מלובש בזה ממש מבחי' אין ומזה נמשך תוספת הברכה והגידול בתוספת מרובה.

And how is this? It is certainly only through a chain of descent (hishtalshelus) through many levels without end, except that, even so, [something] from the level of ayin itself is clothed in it; and from this comes the added blessing and growth, with great increase.

> How can so high a level be present in something physical? Again through the chain of descent: the flow passes through countless levels, yet something of ayin itself remains clothed in it, and that is the source of the land's added blessing and abundant growth.

א"כ מכ"ז [מכל זה] יובן למשכיל ענין בחינת ממכ"ע [ממלא כל עלמין] שההשפעה נמשך מרום המעלות ממש רק שנמשך ומתלבש בכל עולם ובכל נברא לפי ערכו.[30]

If so, from all this the discerning person will understand the matter of the level of the light that fills all worlds (memalei kol almin): the flow is drawn from the very highest of heights, except that it is drawn and clothed in each world and in each creature according to its measure.

> The conclusion: memalei kol almin is a flow from the very highest level, clothed in each world and each creature according to its measure.

6 ולכן יש באור וחיות זה התחלקות מדרגות רבות אין קץ ממש שאפי' [שאפילו] בכל עולם מתחלק לד' בחי' דצח"מ [דומם צומח חי מדבר].

Therefore in this light and life-force there is a division into many levels, truly without end: even in each world it divides into four levels, inanimate, vegetative, animal and speaking.

> Because memalei kol almin descends through levels, it divides into countless gradations. Even within one world it divides into four kinds of creation: inanimate, vegetative, animal and speaking (human).

וגם בכל בחי' מד' בחי' אלה יש מדרגות שונות עד אין קץ ומספר ולכל בחי' לפי ערכה כך היא ההמשכה וזהו לכל חד לפום שיעורא דיליה:

And also within each of these four levels there are different gradations without end or number; and to each level, according to its measure, so is the drawing down. This is [the meaning of] "to each one according to his own measure."

> Each of these four kinds has endless further gradations, and each receives the flow according to its measure. This is the meaning of the Aramaic phrase "to each one according to his own measure."

SECTION 2 • ¶7-8

The light that encompasses all worlds and the King

7 ובחינת סוכ"ע הוא אור וחיות אלקי שאינו מתלבש תוך עלמין ממש ואין פי' סובב[31] עולה וסובב מלמעלה אלא שהוא ג"כ תוך עלמין אלא שאינו מתלבש בהם

And the level of the light that encompasses all worlds (sovev kol almin) is a G-dly light and life-force that does not actually clothe itself within the worlds. The meaning of "encompasses" is not that it rises and encompasses from above; rather, it too is within the worlds, only it does not clothe itself in them.

> Now the second mode, sovev kol almin. It is G-dly light and life-force that is not clothed within the worlds; "encompassing" does not mean that it hovers above or around them in space, for it too is within the worlds, only it is not clothed in them. Tanya, ch. 48, makes the same point: this light is called "encompassing" not in terms of place, but because its influence is hidden in the worlds rather than revealed, though it is truly within them.

וכמ"ש הלא את השמים ואת הארץ אני מלא[32] אני דוקא שאין בחיות ההוא בחי' התחלקות כלל אני ראשון ואני אחרון[33] קדמון לכל הקדומים[34, 35, 36, 37] כו'

As it is written, "Do I not fill the heavens and the earth?": "I" specifically, for in that life-force there is no level of division at all: "I am first and I am last," "primordial before all that is primordial," etc.

> The verse "Do I not fill the heavens and the earth?" stresses "I": in this life-force there is no division at all. "I am first and I am last" and "primordial before all that is primordial" express the same level, beyond all time and division.

משא"כ בחי' ממכ"ע [ממלא כל עלמין] הוא בבחי' גבול מהלך ת"ק שנה כו' רגלי החיות[38] כו'.

Whereas the level of the light that fills all worlds (memalei kol almin) is in the mode of limitation: "a journey of five hundred years," etc., "the feet of the Chayos," etc.

> Memalei kol almin, by contrast, is limited: the Sages measure the heavens in distances, "a journey of five hundred years," up to "the feet of the Chayos," the holy beings of Ezekiel's vision who bear the Divine Chariot.

8 וזהו ארוממך שעצמותו ומהותו מרומם ומנושא עד אין קץ ותכלית. אלקי שבחי' האור וחיות שנמשך מבחי' סוכ"ע הוא ע"י המלך שמלך שמו נקרא[39,40] עליהם כמשל המלך שרק שמו והתפשטותו על מדינות ממשלתו.

And this is [the meaning of] "I will exalt You": His essence and being is exalted and uplifted without end or limit. "My G-d": the level of the light and life-force drawn from the level of the light that encompasses all worlds (sovev kol almin) is through "the King," for "His name was called King" over them, like the analogy of a king, of whom only his name and his extension [rest] over the provinces of his dominion.

> Now each word of the verse is explained. "I will exalt You" refers to G-d's own essence, exalted without end. "My G-d," the light drawn from sovev kol almin, comes through "the King": as the hymn says, "His name was called King." A king's essence is not in his provinces; only his name and authority extend over them.

והמשכה זו שמבחי' סוכ"ע להיות בחי' מל' מכ"ע הוא ע"י ישראל אין מלך בלא עם[41] כוי

And this drawing down, from the level of sovev kol almin to become the level of Malchus (sovereignty), "a kingship of all worlds," is through Israel: "There is no king without a people," etc.

> This drawing down, from sovev kol almin to become Malchus, "a kingship of all worlds," depends on Israel, because "there is no king without a people": a king is a king only through those who accept his rule. Earlier in Torah Ohr (Shemos) the Alter Rebbe adds that kingship is revealed chiefly through Israel below, who turn their separate existence into self-nullification.

ודוד אמר המקרא הזה בעד כלל ישראל ארוממך אלקי הוא ע"י המלך כו':(ופי' הענין הוא דבחי' סוכ"ע זהו המשכה מא"ס ב"ה שנמשך להיות מתנשא על העלמין.

And David said this verse on behalf of the whole of Israel: "I will exalt You, my G-d" is through "the King," etc. (The explanation of the matter is that the level of sovev kol almin is a drawing down from the Infinite One (Ein Sof), blessed be He, that is drawn down so as to be exalted over the worlds.

> David said this verse on behalf of all Israel: through them, "I will exalt You, my G-d" comes about through "the King." A parenthesis now explains that sovev kol almin is a flow from the Infinite One that is exalted over the worlds.

ובהתנשאות זו הוא מחיה אותם והוא החיות בבחי' מקיף שהרי ההתנשאות והרוממות שהמלך מרומם ומתנשא על עמו אין זה בחי' המשכה בפנימיותן כ"א הוא כמו ענין הארה מבחוץ ובדרך מקיף.

And through this exaltation He gives them life, and this is the life-force in the mode of makif (encompassing). For the exaltation and loftiness with which a king is exalted and uplifted over his people is not a drawing down into their inner dimension (pnimiyus), but is rather like a radiance from outside, in the manner of makif.

> This exaltation itself gives the worlds life, as an encompassing light (makif): a king's exaltation over his people does not enter them inwardly, but affects them from outside. The explanation (biur) of this maamar printed later in Torah Ohr (113a), from the transcript of the Mitteler Rebbe, the Alter Rebbe's son, develops the point: the other attributes give by cause and effect, in proportion to the receiver, while Malchus gives life through its very exaltation, standing apart from those who receive it.

ולמעלה עי"ז נמשך להם חיות וקיום מבחי' התנשאו' [התנשאות] ומקיף זה. וזהו הנק' סוכ"ע והוא בחי' מלכותך מכ"ע [מלכות כל עולמים].[42]

And above, through this, life-force and existence are drawn to them from this level of exaltation and makif. And this is what is called sovev kol almin, and it is the level of "Your kingship is a kingship of all worlds."

> Through this exaltation the worlds receive life and existence. This is sovev kol almin, and it is what the verse calls "Your kingship is a kingship of all worlds."

והחיות המתלבש בפנימיותן שזהו בחינת ממכ"ע [ממלא כל עלמין] היא מבחינת דבר ה' ואתה מחיה את כולם[43] היינו האותיות מאל"ף עד ת"ו[44] וה' מוצאות וזהו פי' אתה. הוא המתלבש בפנימיותם.

And the life-force that clothes itself in their inner dimension, which is the level of the light that fills all worlds (memalei kol almin), is from the level of "the word of Havayah," "and You (ve'atah) give life to them all," that is, the letters from alef to tav and the five places of articulation; and this is the meaning of atah ("You"): it is what clothes itself in their inner dimension.

> The inner life-force of the worlds, memalei kol almin, is "the word of Havayah," the letters of divine speech. The word atah ("You") hints at this: alef to tav, all the letters, and hei, which is five, for the five places in the mouth where speech is formed. Shaar HaYichud VehaEmunah, the second part of Tanya (ch. 2), reads the verse the same way: these are the letters of the Ten Utterances by which all things were created.

משא"כ בחי' מלכותך וההתנשאות זהו בחי' סוכ"ע. אבל מהותו ועצמותו ית' הוא למעלה מעלה מבחי' סוכ"ע. וכמשל המלך שמהותו ועצמותו אינו מה שמתנשא על עם כי התנשאות זו היא רק התפשטות הארה ממנו לבד.

Whereas the level of "Your kingship," and the exaltation, is the level of sovev kol almin. But His being and essence, may He be blessed, is far, far above the level of sovev kol almin. It is like the analogy of a king, whose being and essence is not [the fact] that he is exalted over a people, for this exaltation is only an extension of a radiance from him, no more.

> Kingship and exaltation are sovev kol almin, but G-d's own essence is far above even that. A king's essence is not his being exalted over a people; that is only a ray that extends from him.

וזהו ארוממך אלקי המלך.[45] דבחי' רוממות זהו בחי' סוכ"ע לפי שבחינה זו הוא ענין הרוממות וההתנשאות שזהו מקיף על כל עלמין ומחי' אותם עי"ז והוא ג"כ רק מבחי' המלך מדת מלכותו ית'.

And this is [the meaning of] "I will exalt You, my G-d the King": the level of exaltation is the level of sovev kol almin, since this level is a matter of exaltation and uplifting, which encompasses all worlds and gives them life through this; and it, too, is only from the level of "the King," the attribute of His kingship, may He be blessed.

> So the verse reads: "I will exalt You" is the exaltation, sovev kol almin, which surrounds all worlds and gives them life; and this too comes only from "the King," G-d's attribute of kingship.

ואלהי הוא בחי' ההארה המתלבשת בתוך כל עלמין והיא הארה מבחי' מלכות. ועל כן פי' ארוממך היא ההמשכה ממהותו ועצמותו ית' להיות בחי' סוכ"ע. ודהע"ה [ודוד המלך עליו השלום] שהיה מרכבה למדת מלכותו אמר זה וכנ"ל):

And "my G-d" is the level of the radiance that clothes itself within all worlds, and it is a radiance from the level of Malchus. Therefore the meaning of "I will exalt You" is the drawing down from His being and essence, may He be blessed, to become the level of sovev kol almin. And David the King, peace be upon him, who was a chariot (merkavah) for the attribute of His kingship, said this, as mentioned above.)

> "My G-d" is the light clothed within the worlds, which is a radiance from Malchus. So "I will exalt You" means drawing from G-d's essence to form sovev kol almin. King David, a "chariot" for G-d's kingship, a vehicle with no will of its own, is the one who said it.

SECTION 3 • ¶9–15

Matzah, the Omer and self-nullification

9 אך להיות הכח הזה בנפש שע"י יומשך בחי' סוכ"ע להיות בבחי' מלכות להחיות נבראים בע"ג [בעלי גבול / בעל גבול] הוא ע"פ מ"ש שבעת ימים[46] תאכל מצות לחם עוני כו'

But for there to be this power in the soul, through which the level of the light that encompasses all worlds (sovev kol almin) will be drawn down to become the level of Malchus (sovereignty), to give life to finite creatures, it is according to what is written, "Seven days you shall eat matzos, bread of poverty," etc.:

> The maamar turns to the person: what power in the soul draws sovev kol almin down to become Malchus, which gives life to finite creatures? The answer begins with the mitzvah "Seven days you shall eat matzos, bread of poverty."

שכדי לקבל התורה בשבועות פנים בפנים[47] כו' אחרי יציאתן ממצרים שהי' [שהיה] בבחי' אחוריים נצטוו לספור ספירת העומר ז' שבועות.

for in order to receive the Torah on Shavuos "face to face," etc., after their going out of Egypt, which was in the mode of "the back" (achorayim), they were commanded to count the counting of the Omer, seven weeks.

> To receive the Torah on Shavuos "face to face," the people, who left Egypt in a state of "the back" (achorayim), without inner closeness, had to count the Omer for seven weeks: the forty-nine days counted from the second day of Pesach to Shavuos.

10 ובשבוע ראשונה לאכול מצה דייקא. והענין שיש בנפש הבהמית ז' מדות רעות כו' וכ"א [וכל אחד / וכל אחת] כלולה מכולם זפ"ז [ז' פעמים ז'] הם מ"ט.

And in the first week [they were commanded] to eat matzah specifically. The explanation is that in the animal soul there are seven bad traits (middos), etc., and each one is comprised of all of them: seven times seven, they are forty-nine.

> In the first week of the counting one must eat matzah specifically. The animal soul has seven bad traits, the counterparts of the seven holy emotive attributes, and each one includes all seven, making forty-nine.

והוא ענין הספירה להיות המדות בחי' אתהפכא כו'. וזהו ענין העומר שבא מן השעורים מאכל בהמה בחי' נה"ב [נפש הבהמית] כו'.

And this is the matter of the counting: that the traits come to the level of transformation (is'hapcha), etc. And this is the matter of the Omer, which comes from barley, the food of animals, the level of the animal soul, etc.

> The forty-nine days of counting are meant to transform these traits. The Omer offering itself is of barley, which is animal fodder, alluding to the animal soul.

11 ובז' שבועות אלו מהפכן מעט מעט חסד שבחסד כו'. ע"י שמאיר וממשיך בהן בחי' אור כמשל הנר שדוחה החושך כו'. וזהו וספרתם לשון הארה ואור ואומרים בכל יום היום כו'. היום כו'.

And in these seven weeks one transforms them little by little, Chesed (kindness) of Chesed, etc., by shining and drawing into them the level of light, like the analogy of a candle that pushes away the darkness, etc. And this is [the meaning of] u'sefartem ("and you shall count"), a term of illumination and light; and each day we say, "Today is," etc., "Today is," etc.

> Over the seven weeks the traits are transformed little by little, one combination each day, beginning with "Chesed of Chesed." This is done by shining light into them, as a candle pushes away darkness; so the Torah says u'sefartem ("you shall count"), a word that also means shining, as in sapir, the brilliance of sapphire, and each day we count, "Today is..."

12 והמשכת האור הוא מלמעלה מבחי' המדות שעי"ז מתהפכים המדות מבחי' אהבה שבלעו"ז [שבלעומת זה] לאהבת ה' כו'. וכמ"ש וספרתם לכם ממחרת השבת[48] מלמעלה מבחי' המדות.

And the drawing down of the light is from above the level of the traits (middos), through which the traits are transformed, from the level of the love that is on the opposing side to love of G-d, etc. As it is written, "And you shall count for yourselves from the morrow of the Shabbos": from above the level of the traits.

> The light that transforms the traits comes from above them, from a level higher than emotion: through it, love directed to the opposing side, the love of worldly desires, is turned into love of G-d. The maamar finds this in the verse of the count, "And you shall count for yourselves from the morrow of the Shabbos," which it reads as "from above the level of the traits."

אך א"א להיות בחי' אתהפכא מבלי שתקדים תחלה בחי' אתכפייא שהיא בחי' בטול בטל רצונך[49] כו'.

But there cannot be the level of transformation (is'hapcha) unless the level of subjugation (iskafya) first precedes it, which is the level of self-nullification (bittul): "Nullify your will," etc.

> But transformation (is'hapcha) requires subjugation (iskafya) first: setting one's own will aside, as the Mishnah says, "Nullify your will before His will."

13 וכנודע שא"א להיות התהוות יש מיש כמשל הגרעין הנזרע בארץ שמתרקב תחלה ונעשה בחי' אין ואז יכול להיות צומח גם בתוספת מרובה ע"י כח הצומח שבארץ.

As is known, there cannot be the coming into being of something from something, as in the analogy of a seed sown in the earth: it first rots and becomes the level of "nothing" (ayin), and then it can grow, even with great increase, through the power of growth in the earth.

> A general principle: one existing thing cannot come directly from another existing thing. A seed must first rot in the ground and become "nothing"; only then can the earth's power of growth make it sprout, even many times over. In Likkutei Torah (Pekudei), referring to this maamar, the Alter Rebbe applies the rotting seed to the Jewish people in Egypt: their utter subjugation there made them "nothing," and through it they grew and came to receive the Torah.

משא"כ קודם הרקבון שהוא עדיין בבחי' יש לכן ארז"ל [אמרו רבותינו זכרונם לברכה] ביציא' [ביציאת] אפרוח מן הביצה כי קא גביל עפרא בעלמא הוא[50, 51] כו'.

This is not so before the rotting, while it is still at the level of "something" (yesh). Therefore our Sages, of blessed memory, said, concerning the emergence of a chick from the egg, "for when it takes shape, it is mere dust," etc.

> Before it rots the seed is still "something" and cannot grow. So too the Sages say of a chick that it takes shape only when the egg has decayed: "when it takes shape, it is mere dust."

14 וכך א"א להיות מבחי' אהבה שבלעומת זה בחי' אהבת ה' אם לא שתקדים תחלה בחי' בטול.

So too, from the level of the love that is on the opposing side there cannot come to be the level of love of G-d, unless the level of self-nullification (bittul) first precedes it.

> The same is true of love: love directed to the opposing side cannot become love of G-d unless self-nullification comes first.

וכמ"ש בק"ש [בקריאת שמע] אחד ואהבת[52] שתחלה צ"ל מס"נ [מסירות נפש] בחי' בטול למסור נפשו באחד וע"ז ואהבת בכל לבבך בשני יצריך[53] כו' שהוא ענין אתהפכא כו'

As it is written in the Shema, "One," [and then] "And you shall love": first there must be self-sacrifice (mesirus nefesh), the level of self-nullification, to give over one's soul in [saying] "One"; and through this, "And you shall love with all your heart," with both your inclinations, etc., which is the matter of transformation (is'hapcha), etc.

> The order of the Shema shows it: first "One," then "And you shall love." Saying "One" means giving oneself over completely (mesirus nefesh); only then comes "with all your heart," which the Sages read as "with both your inclinations," the good and the evil, and loving G-d even with the evil inclination is transformation (is'hapcha).

וזהו ענין המצה שנצטוו לאכול בשבוע הא' של ספירה וגם קודם ספירה כי מצה בחי' אתכפייא ובטול.

And this is the matter of the matzah, which they were commanded to eat in the first week of the counting and also before the counting: for matzah is the level of subjugation (iskafya) and self-nullification.

> That is why matzah, which is subjugation (iskafya) and self-nullification, was commanded before the counting and during its first week. In Likkutei Torah (Pekudei), referring to this maamar, the Alter Rebbe calls the eating of matzah the self-nullification that prepares for receiving the Torah on Shavuos.

כי המצה אין בה התנשאות להיות תופח ועולה וגם אין בה טעם כמו החמץ והא בהא תליא כנודע שמי שאין בו בחי' התנשאות אינו רוצה למצא טעם בעבודתו כו'.

For matzah has no self-elevation, to swell and rise, and it also has no taste like chametz. And the one depends on the other, as is known: one who has no level of self-elevation does not want to find taste in his service, etc.

> Matzah does not rise and has no flavor, unlike chametz, and the two go together: a person without self-importance does not look for his own satisfaction in serving G-d. Likkutei Torah (Vayikra) explains why the matzah at the start of the service must be specifically "bread of poverty": one begins as "poor in knowledge" before G-d, in simple faith.

וזהו ענין המצה לחם עוני לפני קבלת התור' [התורה] כמ"ש ונפשי כעפר לכל תהיה[54] ואח"כ פתח לבי בתורתך כו' שע"י נפשי כעפר יוכל להיות אח"כ בחי' אתהפכא ולהיות פב"פ [פנים בפנים].

And this is the matter of matzah, "bread of poverty," before the receiving of the Torah, as it is written, "And let my soul be like dust to all," and afterwards, "Open my heart to Your Torah," etc.: through "my soul like dust" there can afterwards be the level of transformation, and to be face to face.

> Matzah, "bread of poverty," comes before receiving the Torah, as in the prayer "Let my soul be like dust to all," followed by "Open my heart to Your Torah." Making oneself like dust allows transformation afterwards, and a "face to face" relationship; in Likkutei Torah (Bamidbar) the Alter Rebbe adds that this is why the Torah was given on Sinai, the low mountain.

15 והנה בבחי' זו בחינת אתכפייא הוא למעלה מבחי' אתהפכא. כי הגם שאינו מהפך את המדות עדיין מ"מ הרי הוא בטול מכל וכל.

Now, in this respect, the level of subjugation (iskafya) is above the level of transformation (is'hapcha): for although one does not yet transform the traits (middos), nevertheless this is self-nullification (bittul) utterly and completely.

> In one respect subjugation (iskafya) is higher than transformation (is'hapcha): even before the traits have been changed, the person is wholly given over, completely nullified.

ובאתעדל"ת [ובאתערותא דלתתא] זו בבחי' בטול שמסלק א"ע [את עצמו] מכל בבחי' אתכפייא אתעדל"ע [אתערותא דלעילא] להיות נמשך מבחי' סוכ"ע בחי' מל' שהוא ג"כ בחי' הסתלקות עצמותו ומהותו ית' להחיות רוח שפלים ולב נדכאים[55] כו'.

And through this arousal from below (isarusa dilesata), in the mode of self-nullification, in which one withdraws oneself from everything in the mode of subjugation, [there is] an arousal from above (isarusa dile'eila), so that there is drawn from the level of the light that encompasses all worlds (sovev kol almin) the level of Malchus (sovereignty), which is also the level of a withdrawal (histalkus) of His essence and being, may He be blessed, "to revive the spirit of the lowly and the heart of the crushed," etc.

> This arousal from below, withdrawing oneself from everything in submission, brings an arousal from above: from sovev kol almin the level of Malchus is drawn. Malchus is itself a "withdrawal" of G-d's essence, as a king stands above his people, and this is the light that "revives the spirit of the lowly and the heart of the crushed."

SECTION 4 • ¶16–18

The yoke of Heaven that does not change

16 וזהו בשכמל"ו [ברוך שם כבוד מלכותו לעולם ועד]. היינו להיות בחי' ברכה והמשכה בבחי' מלכותו לעולם ועד. כי ועד בחילופי אתוון אחד.[56]

And this is [the meaning of] "Blessed be the Name of the glory of His kingdom forever and ever (le'olam va'ed)": that there be the level of blessing and drawing down into the level of His kingship forever and ever. For va'ed, by an interchange of letters, is echad ("One").

> This explains the response to the Shema, "Blessed be the Name of the glory of His kingdom forever and ever." "Blessed" (baruch) is read as drawing down, so the words speak of drawing G-d's kingship down forever. And va'ed ("and ever"), by an interchange of letters, is echad ("One") of the Shema: as the Ramaz (Rabbi Moshe Zacuto) explains the Zohar there, vav and alef interchange (both among the letters אהו"י), and ayin and ches (both throat letters, אחה"ע).

וארז"ל [ואמרו רבותינו זכרונם לברכה] כ"מ [כל מקום] שנאמר ועד אין לו הפסק[57] היינו להיות מלך מלך ימלוך עד אין קץ כו'.

And our Sages, of blessed memory, said, "Wherever it says va'ed, there is no interruption": that is, that it be "[G-d] reigns, [G-d] reigned, [G-d] will reign," without end, etc.

> The Sages said that va'ed always means without interruption. So the drawing down into kingship is to be unbroken: "G-d reigns, G-d reigned, G-d will reign," without end.

ובנפש היינו שלא להיות בחי' שינויים תוך התפלה ואחר התפלה כל היום שהשינויים הוא מבחי' וימלך וימת כו'. וזהו ענין תרומה להוי' שהוא בחי' הבטול מלמטה למעלה.

And in the soul, this means that there not be the level of changes [from] within prayer to after prayer, the whole day; for changes come from the level of "and he reigned... and he died," etc. And this is the matter of "an offering to Havayah," which is the level of self-nullification (bittul) from below upward.

> In a person's soul this means there should be no change between the time of prayer and the rest of the day, for change comes from the realm of the kings of Edom (Genesis 36), of whom it says, one after another, that each "reigned... and died." Such unchanging submission is the first offering, "to Havayah," self-nullification rising from below upward.

(והענין שהמשכה זו להיות בשכמל"ו [ברוך שם כבוד מלכותו לעולם ועד] הוא ע"י אתעדל"ת [אתערותא דלתתא] ג"כ בבחי' זו שאין לה הפסק דהיינו בחי' קבלת עומ"ש [עול מלכות שמים] שענין עול הוא בחי' אתכפייא ובטול רצון שבחינה זו אין לה הפסק כי בחי' זו יוכל להיות בשוה כל היום כולו.

(The explanation: this drawing down, so that there be "Blessed be the Name of the glory of His kingdom forever and ever," comes through an arousal from below (isarusa dilesata) that is also of this kind, which has no interruption, namely the level of accepting the yoke of the Kingdom of Heaven (kabbalas ol malchus shamayim). For a yoke is the level of subjugation (iskafya) and nullification of the will, and this level has no interruption, for this level can be the same the whole day long.

> A parenthesis explains that what draws down "Blessed be the Name..." without interruption is an arousal from below that is itself uninterrupted: accepting the yoke of the Kingdom of Heaven. A yoke means submission and setting one's will aside, and that can stay the same all day.

היינו שגם אחר התפלה אע"פ [אף על פי] שאינו עוסק בעומק ההתבוננות מ"מ יוכל להיות בבחי' אתכפייא מצד ההסכם שנשאר אצלו בשעת התפלה.

That is, even after prayer, although one is not occupied in deep contemplation, nevertheless one can be in the mode of subjugation by virtue of the resolve that remained with him [from] the time of prayer.

> Even after prayer, when a person is no longer in deep contemplation, he can remain in submission because of the resolve he made during prayer.

משא"כ בבחינת אהבה יש שינוי בין שעת התפלה לאחר התפלה כו' ונמצא מעלת בטול רצון ואתכפייא יש לה מעלה יתירה בבחי' זו גם כן והוא מה שאין בה[58] שינויים:)[59]

Whereas in the level of love there is change between the time of prayer and after prayer, etc. So it emerges that the quality of nullification of the will and subjugation has an added superiority in this respect as well, namely that it has no changes.)

> Love, by contrast, changes between prayer and afterwards, so submission has a further advantage: it does not change. The Kehot note compares Torah Ohr (Vayigash), where Malchus is "the inanimate," which holds the most self-nullification, while the emotive attributes are like plants, which grow and pass through smallness and greatness.

והענין הוא כי הנה ידוע דכל השינויים הוא מבחי' שבה"כ [שבירת הכלים] וכמ"ש בזוה"ק [בזוהר הקדוש] בענין וימלך וימת כו' דז' מלכין דתהו דמאן דנפיל מדרגיה אקרי מות.[60]

The explanation is that, as is known, all changes come from the level of the shattering of the vessels (sheviras hakeilim), as is written in the holy Zohar on "and he reigned... and he died," etc., [said] of the seven kings of Tohu: whoever falls from his level is called "dead."

> Why is there change at all? All change derives from the shattering of the vessels. The Zohar reads the kings of Edom who "reigned... and died" as the seven kings of Tohu, the first, unstable world, whose vessels could not hold their lights and shattered; and it explains that whoever falls from his level is called "dead."

וענין נפילה זו שלהם הוא שהיו בבחי' רצוא לבד ולא היה בהם בחי' השוב. ולכן אין קיום לבחי' זו.

And the meaning of this fall of theirs is that they were in the mode of ratzo (running forth) alone, and the level of shov (returning) was not in them. Therefore this level has no permanence.

> The kings of Tohu fell because they had only ratzo, the surge upward, without shov, the return and settling down. Such a state cannot last.

וכן בנפש האדם צ"ל בחי' רו"ש [רצוא ושוב] דייקא כמ"ש ואהבת ואח"כ ודברת בם[61] בד"ת [בדברי תורה] כו' כנודע.[62, 63, 64, 65, 66, 67, 68, 69, 70, 71]

So too in the human soul there must be specifically ratzo and shov (running and returning), as it is written, "And you shall love," and afterwards, "And you shall speak of them," in words of Torah, etc., as is known.

> A person's soul likewise needs both, ratzo and shov: first "And you shall love," the surge of love in prayer, and then "And you shall speak of them," the return into the study of Torah.

17 והנה מצד בחי' שבה"כ [שבירת הכלים] הנ"ל נמשכים כל השינויים ג"כ באדם שאע"פ [שאף על פי] שמתפלל באהבה עכ"ז [עם כל זה] אחר התפלה יוכל להיות נמשך ח"ו [חס ושלום] אחר תאוות עוה"ז אלא השמירה לזה היא בחי' השוב ודברת בם[72] ובקיום המצות כו'.

Now, because of the level of the shattering of the vessels mentioned above, all the changes are drawn into man as well: although he prays with love, nevertheless after prayer he can be drawn, G-d forbid, after the desires of this world. But the safeguard against this is the level of shov (returning), "And you shall speak of them," and the keeping of the mitzvos, etc.

> The shattering of the vessels is also the source of change in man: someone can pray with love and afterwards, G-d forbid, be drawn after worldly desires. The safeguard is shov, returning: "And you shall speak of them," the study of Torah, and keeping the mitzvos.

אך הנה ידוע דהשבירה היה בז' מדות לבד אבל בבחי' מלכות לא היה כלל שבירה ממש וכמ"ש בספרא דצניעותא ובפי' האר"י [האלקי רבי יצחק] ז"ל [זכרונו לברכה / זכרונם לברכה] שם.

But, as is known, the shattering was in the seven emotive attributes (middos) alone; in the level of Malchus (sovereignty) there was no actual shattering at all, as is written in the Sifra DeTzniusa and in the commentary of the Arizal, of blessed memory, there.

> But the shattering affected only the seven emotive attributes; Malchus did not truly shatter. The Alter Rebbe cites the Sifra DeTzniusa ("the Book of Concealment"), a short and cryptic section of the Zohar, and the Arizal's commentary on it.

18 וזהו הענין שבחי' קבלת עומ"ש [עול מלכות שמים] שהוא בחי' בטול רצון אין בה שינוי והוא בחי' ועד שאין לה הפסק.

And this is why the level of accepting the yoke of the Kingdom of Heaven (kabbalas ol malchus shamayim), which is the level of nullification of the will, has no change: it is the level of va'ed, which has no interruption.

> That is why accepting the yoke of the Kingdom of Heaven, the setting aside of one's will, does not change: it belongs to Malchus, which did not shatter. It is va'ed, which has no interruption.

ועי"י אתערותא דלתתא בבחי' זו מעורר ג"כ למעלה להיות בשכמל"ו [ברוך שם כבוד מלכותו לעולם ועד] דהיינו שיהיה ברכה והמשכה מעצמות א"ס ב"ה להיות בחי' שם כבוד מלכותו.

And through an arousal from below (isarusa dilesata) in this level, one also arouses above, that there be "Blessed be the Name of the glory of His kingdom forever and ever": that is, that there be blessing and drawing down from the essence of the Infinite One (Ein Sof), blessed be He, to become the level of "the Name of the glory of His kingdom."

> Through this arousal from below a person also arouses the response above, "Blessed be the Name of the glory of His kingdom forever": a drawing down from the very essence of the Infinite One to become "the Name of the glory of His kingdom."

SECTION 5 • ¶19–20

The first offering: from below upward

19 וכענין המבואר למעלה בפירוש ארוממך אלקי המלך.[73]

This is like what was explained above on the meaning of "I will exalt You, my G-d the King."

> This matches the explanation above of "I will exalt You, my G-d the King."

וזהו ענין תרומה הא' להוי'. הלמ"ד מורה על ההעלאה ממטה למעלה.

And this is the matter of the first offering, "to Havayah": the lamed ("to") indicates elevation from below upward.

> Now the first offering, "to Havayah," is explained: the letter lamed ("to") indicates elevation from below upward.

והיינו מפני שהמשכת הרוממות ובחי' מלכות ממהותו ועצמותו ית' עם היות שזהו המשכה וירידה מעצמותו להיות סוכ"ע אך מהות המשכה זו הרי אינה בהתלבשות בהעלמין רק בחי' רוממות והתנשאות עליהם שזהו כעין העלאה ממטה למעלה.

That is because, as for the drawing down of the exaltation and of the level of Malchus (sovereignty) from His being and essence, may He be blessed: although this is a drawing down and descent from His essence to become the light that encompasses all worlds (sovev kol almin), yet the nature of this drawing down is not an enclothing in the worlds, but only the level of exaltation and uplifting over them, which is like an elevation from below upward.

> Drawing exaltation and kingship from G-d's essence is in fact a drawing down, a descent from His essence to become sovev kol almin. Yet this drawing down does not enter into the worlds; it is exaltation over them, so it resembles an ascent from below upward, which is why it is called an offering "to" Havayah.

לכן נק' המשכה זו בזהר בלי [בלשון] אסתלק יקרא דקוב"ה [דקודשא בריך הוא] כמאמר הידוע כד אתכפייא סט"א [סטרא אחרא][74] אסתלק יקרא דקוב"ה [דקודשא בריך הוא] בכולהו עלמין.

Therefore the Zohar calls this drawing down by the expression "the glory of the Holy One, blessed be He, istalek (is raised up)," as in the well-known saying, "When the sitra achra (the other side) is subdued, the glory of the Holy One, blessed be He, is raised up (istalek) in all the worlds."

That is why the Zohar describes this drawing down with the word istalek: "When the sitra achra is subdued, the glory of the Holy One, blessed be He, is raised up (istalek) in all the worlds." Istalek can mean both "is raised up" and "departs"; the next paragraph explains which is meant. Subduing the other side, iskafya, is what brings it about.

20 ואין זה ענין סילוק האור ממש ח"ו [חס ושלום]. דא"כ מאי מעליותא אלא אדרבה ודאי היא המשכת וגילוי אור א"ס ב"ה

This is not an actual withdrawal of the light, G-d forbid, for if so, what virtue is there [in it]? Rather, on the contrary, it is certainly a drawing down and revelation of the Infinite Light (Or Ein Sof), blessed be He.

The Zohar's word istalek could mean "departs," but it cannot mean that the light actually withdraws, for then what would be the virtue of subduing the sitra achra? On the contrary, it is a drawing down and revelation of the Infinite Light.

רק שהוא בחי' גילוי אור הסוכ"ע שא"א שיהיה הגילוי בפנימיות בתוך הכלי כ"א בבחינת רוממות ולכן נק' אסתלק כאלו האור מתגלה רק מעט ומסתלק.

It is only that it is the level of the revelation of the light that encompasses all worlds (sovev kol almin), which cannot be revealed inwardly, within the vessel, but only in the mode of exaltation. Therefore it is called istalek, as though the light is revealed only a little and withdraws.

But it is the revelation of sovev kol almin, which cannot be revealed inwardly, within a vessel, only as exaltation above it. That is why it is called istalek, as if the light shows itself only slightly and rises away. In Likkutei Torah (Chukas) the Alter Rebbe says the same: this revelation of sovev kol almin is called istalek "from the word for exaltation," and he refers there to this maamar.

ע"כ נאמר תרומה להוי"ה[75] שיהי' [שיהיה] בבחינת רוממות והתנשאו' [והתנשאות] והוא המשכת אור הסוכ"ע ממקורו שהמשכה זו היא כמו העלאה.

Therefore it is said, "an offering to Havayah": that it be in the mode of exaltation and uplifting, and this is the drawing down of the light of sovev kol almin from its source; for this drawing down is like an elevation.

This is why the verse says an offering "to Havayah": the light of sovev kol almin is drawn from its source in the mode of exaltation, so the drawing down itself resembles an elevation.

ועוד שהמשכה זו היא ע"י אתעדל"ת [אתערותא דלתתא] שבבחי' העלאה ובטול מלמטה למעלה כנ"ל. וזהו ענין תרומה האחת שהיא מלמטה למעלה:

Moreover, this drawing down comes through an arousal from below (isarusa dilesata), which is in the mode of elevation and self-nullification (bittul) from below upward, as mentioned above. And this is the matter of the one offering [of the two], which is from below upward.

> Moreover, it is brought about by the arousal from below, which is itself an elevation and self-nullification from below upward. So the first offering is from below upward.

SECTION 6 · ¶21–25

The second offering: through the Patriarchs

21 ואח"כ כתי' [כתיב] כל נדיב לבו יביאה את תרומת[76] הוי'. היא בחי' ההמשכה מלמעלה למטה תרומה לי' [לשון] הפרשה כנ"ל. תרי ממאה כו'.

And afterwards it is written, "Whoever is generous of heart, let him bring it, the offering of Havayah." This is the level of drawing down from above to below, terumah as a term of separating, as mentioned above: "two out of a hundred," etc.

> The verse continues, "Whoever is generous of heart, let him bring it, the offering of Havayah." This second offering is a drawing down from above to below, terumah in the sense of setting aside a portion. The words "two out of a hundred," trei mi-me'ah, echo the sound of terumah and give the measure set aside: one-fiftieth, the average measure of the priestly portion.

היינו להיות נמשך מבחי' הוי' הוא בחי' סוכ"ע מהווה תמיד כי היו"ד שבראש מורה על הפעולי' [הפעולה] כמו ככה יעשה איוב[77] כו' בבחי' הוי' שבחי' ממכ"ע [ממלא כל עלמין] יו"ד צמצום כו'.

That is, that there be drawn [down] from the level of Havayah, which is the level of the light that encompasses all worlds (sovev kol almin), constantly bringing into being (mehaveh); for the yud at the beginning indicates action, as in "Thus would Iyov do," etc. [Whereas] in the level of Havayah that is [in] the level of the light that fills all worlds (memalei kol almin), the yud is tzimtzum (contraction), etc.

> This drawing comes from Havayah, which is sovev kol almin, constantly bringing everything into being (mehaveh). The yud at the head of the Name, like the yud of ya'aseh in "Thus would Iyov do," indicates continuous action. In the Name Havayah as it is in memalei kol almin, by contrast, the yud, a single point, stands for tzimtzum (contraction).

22 והמשכה זו ע"י נדיבים בחי' האבות שנקראים נדיבים ורועים. כי נדבן הוא בחי' משפיע מטובו לזולתו.

And this drawing down is through "the generous" (nedivim), the level of the Patriarchs, who are called "generous ones" and "shepherds." For a generous giver (nadvan) is the level of one who bestows of his goodness on another.

> This second drawing down comes through "the generous ones," the Patriarchs, who are called both "generous" (nedivim) and "shepherds." A generous person is one who gives of his own goodness to others.

וכן הרועה רועה צאנו במרעה טוב ומאכיל ומשקה אותם.

And likewise a shepherd tends his flock in good pasture and feeds them and gives them drink.

> A shepherd likewise leads his flock to good pasture and feeds and waters them: he too gives of his own.

וכמ"ש נדיבי עמים נאספו[78] עם אלקי אברהם כו' להושיבי עם נדיבים[79] עם נדיבי עמו כו' כרוה נדיבי עם[80] שמעשה האבות היה לחפור בארות ויחפור אברהם כו'.

And as it is written, "The generous of the peoples are gathered, the people of the G-d of Avraham," etc.; "to seat him with the generous, with the generous of His people," etc.; "the generous of the people dug it." For the work of the Patriarchs was to dig wells: "And Avraham dug," etc.

> The maamar reads several verses as calling the Patriarchs "the generous": "The generous of the peoples are gathered, the people of the G-d of Avraham," "to seat him with the generous," and, of the well, "the generous of the people dug it"; plainly, nedivim means "nobles." The Patriarchs' work was digging wells, as the Torah relates of Avraham.

23 וכל הבארות אשר חפרו[81] בימי אברהם כו' שהבאר הוא[82] בחינת גילוי המים מן ההעלם תוך הארץ שכל מעשיהם היה להביא בחינת סוכ"ע בחינת העלם בגילוי בחינת ממכ"ע [ממלא כל עלמין] שזה היה תכלית כל מעשיהם ועבודתם.

"And all the wells that they dug in the days of Avraham," etc. For a well is the level of the revelation of the water out of concealment within the earth; for all their deeds were to bring the level of the light that encompasses all worlds (sovev kol almin), the level of concealment, into revelation in the level of the light that fills all worlds (memalei kol almin). This was the purpose of all their deeds and their service.

> The verse speaks of the wells "dug in the days of Avraham." A well reveals water that was hidden in the earth; so the Patriarchs' whole work was to bring sovev kol almin, which is hidden, into revelation in memalei kol almin.

24 ונקי נדיבי לב כי הקב"ה נקי בשם לב עד"מ כמ"ש צור לבבי[83] כו'.

And they are called "generous of heart" (nedivei lev), because the Holy One, blessed be He, is called by the name "heart," by way of analogy, as it is written, "the Rock of my heart," etc.

> The Patriarchs are called "generous of heart" because G-d is called, figuratively, "heart," as in "the Rock of my heart." The Zohar on Parshas Terumah, explaining "whose heart moves him," likewise counts "the Rock of my heart" among the verses in which "heart" refers to the Holy One, blessed be He.

כי הנה הלב מחיה את כל הגוף ע"י דם הנפש שנסגר בתוכו ואח"כ נפתח ויוצא לכל האברים שתמיד סוגר ופותח פותח וסוגר כו' שהוא בחי' רצוא ושוב[84] משפיע ומקבל.

For the heart gives life to the whole body through the blood of the soul, which is closed up within it, and afterwards it is opened and goes out to all the limbs; for it constantly closes and opens, opens and closes, etc., which is the level of ratzo and shov (running and returning), giving and receiving.

> The heart gives life to the body through the blood, the seat of the soul, which it first gathers within itself and then sends out to all the limbs: it is always closing and opening, opening and closing. This is ratzo and shov, giving and receiving.

כך הנה החיות של כל העולמו' [העולמות] היא בדרך רו"ש [רצוא ושוב] כו' והמשכה זו להיות בחי' רו"ש [רצוא ושוב] הוא ע"י בחי' האבות

So too, the life-force of all the worlds is in the manner of ratzo and shov, etc.; and this drawing down, that there be the level of ratzo and shov, is through the level of the Patriarchs,

> The life-force of all the worlds likewise pulses in ratzo and shov, and this pulse is drawn down through the Patriarchs.

ולכן נקי נדיבים כי מדתו של אברהם מדת האהבה הלוך ונסוע[85, 86] רצוא ושוב ע"י זה מעורר למעלה כמים הפנים[87] כו' בבחינת אהבה עליונה.

and therefore they are called "generous ones." For the attribute of Avraham is the attribute of love, "going on and journeying," running and returning; through this he arouses above, "as water [reflects] the face," etc., in the level of supernal love.

> That is why they are called "generous." Avraham's attribute was love, "going on and journeying," running and returning; through it he aroused a matching supernal love above, "as water reflects a face."

25 ומדתו של יצחק ביראה. ופחד יצחק היה לי[88] ע"י בחי' יראה כו'.

And the attribute of Yitzchak lies in awe: "And the Fear of Yitzchak was with me," through the level of awe, etc.

> Yitzchak's attribute was awe, as Yaakov said, "the Fear of Yitzchak was with me."

ולכן אומרים אלקי אברהם אלקי יצחק כו' אלקי אצל כאו"א [כל אחד ואחד] לפי שמדתו של זה לא כמדתו של זה.

Therefore we say, "the G-d of Avraham, the G-d of Yitzchak," etc., [saying] "G-d of" with each and every one, because the attribute of this one is not like the attribute of that one.

> That is why in prayer we say "the G-d of Avraham, the G-d of Yitzchak," repeating "the G-d of" for each: each one's attribute is different.

וצ"ל בי' הבחי'. כי שמאלו תחת לראשי וימינו תחבקני.[89] שגם ע"י בחי' שמאל דוחה גורם נשיאת ראש כו'.

And there must be both levels: for "His left hand is under my head, and His right hand embraces me." For even through the level of "the left [hand] pushes away," the lifting of the head is brought about, etc.

> Both are needed, as the verse says, "His left hand is under my head, and His right hand embraces me." The left, which in the Sages' words "pushes away," is the one "under my head": it too brings about the "lifting of the head."

וזהו כל נדיב לבו יביאה את תרומת הוי"ה.[90] היינו המשכת התורה מלמעלה למטה שנק' יין ושמן כו' שהיא בחי' מצה עשירה הנלושה ביין ושמן שאינה באה לידי חמוץ כלל כנ"ל ודי"ל [ודי למבין]:

And this is [the meaning of] "Whoever is generous of heart, let him bring it, the offering of Havayah": that is, the drawing down from above to below of the Torah, which is called "wine and oil," etc.; and it is the level of "rich matzah," kneaded with wine and oil, which does not come to leavening at all, as mentioned above. And this suffices for one who understands.

> This, then, is "Whoever is generous of heart, let him bring it, the offering of Havayah": the Patriarchs' love and awe draw down the second offering, the Torah, which is called "wine and oil." The Torah is "rich matzah," matzah kneaded with wine and oil instead of water, which never leavens: richness without the swelling of chametz described above.

IN ONE'S AVODAH

Begin with self-nullification: like matzah and "let my soul be like dust," set your own will aside before looking for feeling or understanding. Let the acceptance of the yoke of Heaven made during prayer stay with you all day, since love rises and falls but submission need not; and after the ratzo of prayer, return (shov) to Torah study and the mitzvos, so that the uplift does not collapse.

QUESTIONS FOR DISCUSSION

1. Why does memalei kol almin reach each world in a different measure, while sovev kol almin has no division at all?
2. How could the manna be both the food of angels and physical bread, and why did it not fall on Shabbos?
3. In what respect is subjugation (iskafya) higher than transformation (is'hapcha), and why must it come first?
4. Why does love change after prayer while the acceptance of the yoke of Heaven does not?
5. How do the two offerings, "to Havayah" and "of Havayah," correspond to plain matzah and "rich matzah"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 קחו מאתכם תרומה

The note says this volume has the Mitteler Rebbe's transcript (hanachah) of this maamar: another record of the same discourse.

KEHOT'S NOTE

הנחת אדה"א בסה"מ תקס"ח ע' קכה. וראה לקמן קיג, א ביאור מהנחת כ"ק אדה"א עם הגהות מהצ"צ. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. הנחה אחרת מהמאמר עם הגהות באוה"ת ע' בקנב (ההגהות נכתבו אחר הדפסת התו"א). קיצורים או הערות בכרך ז ע' בתת. בסה"מ תרל"ב ח"ב ע' תריא.

2 קחו מאתכם תרומה להי'

Moshe gathers the whole congregation and conveys G-d's command: "Take from among you an offering to Havayah; whoever is generous of heart, let him bring it, the offering of Havayah: gold, silver and copper." Plainly, the Mishkan was to be built from freewill gifts; the maamar asks why the verse names the offering twice. (context: Steinsaltz Tanakh)

Exodus 35:5 שמות ל"ה:ה'

קְחוּ מֵאִתְּכֶם תְּרוּמָה לַה' כֹּל נְדִיב לִבּוֹ יְבִיאֶהָ אֵת תְּרוּמַת ה' זָהָב וָכֶסֶף וּנְחֹשֶׁת:

Take ye from among you an offering unto the L-RD, whosoever is of a willing heart, let him bring it, the L-RD'S offering: gold, and silver, and brass;

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KEHOT'S NOTE

שמות לה, ה.

3 תרומה לשון רוממות

The note says the version there brings a proof for this reading: "as is written in the Zohar: what is terumah? Aramusa (a raising up)" (Zohar 2:147a).

Zohar II, 147a זח"ב קמז, א

KEHOT'S NOTE

בסה"מ תקס"ח מביא ראי' "כמ"ש בזהר מאי תרומה ארמותא". זח"ב קמז, א.

4 ארוממך אלקי המלך

David's psalm of praise opens: "I will exalt You, my G-d the King, and I will bless Your Name forever and ever." Aromimcha ("I will exalt You") shares its root with terumah, so the verse shows that terumah means exaltation; the maamar later explains each word of it.

Psalms 145:1 תהילים קמ"ה:א'

תְּהִלָּה לְדָוִד אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד:

[A Psalm of] praise; of David. I will extol Thee, my G-d, O King; And I will bless Thy name for ever and ever.

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KEHOT'S NOTE

תהלים קמה, א.

5 כי הנה נודע שיש ב' בחי' בהשתלשלות

The note says a passage beginning here, on the two levels memalei and sovev, is quoted in Sefer HaChakirah.

KEHOT'S NOTE

קטע מכאן הובא בספר החקירה נה, א. בסה"מ תרל"ה ח"ב ע' תג.

6 דנעוץ סופן בתחלתן

"Ten Sefiros of nothingness: their end is wedged in their beginning and their beginning in their end, like a flame bound to a coal." The maamar applies it to the foot, the body's end, which carries the head.

Sefer Yetzirah 1:7 ספר יצירה א:ז'

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

Sefer Yetzirah, Warsaw 1884 (Public Domain) • Sefer Yezirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

7 (שהחיות מתלבש . . בכל עולם לפי ערכו)

The note says this parenthetical gloss is not found in the passage as quoted in Sefer HaChakirah.

KEHOT'S NOTE

הגה"ה זו ליתא בספר החקירה שם ובסה"מ תרל"ה שם.

PARAGRAPH 2

8 חסד דרועא ימינא

Eliyahu's opening prayer in the Tikkunei Zohar (Patach Eliyahu) describes the Sefiros as the limbs of one figure: "Chesed is the right arm, Gevurah the left arm, Tiferes the body." The maamar uses these names for the angels, who correspond to the arms: love and awe.

Tikkunei Zohar 17a:16–17 תקוני הזהר י"ז א:טי"ז-י"ז

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

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 4

9 אתה עשית את השמים

The Levites lead the people in prayer in Nehemiah's day: "You alone are Havayah; You made the heavens, the heavens of the heavens and all their host, the earth and all that is on it, the seas and all that is in them, and You give life to

them all." The maamar reads the last words as memalei kol almin, the one life-force clothed in every level of creation.

Nehemiah 9:6 נחמיה ט':ו

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

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

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KEHOT'S NOTE

נחמי' ט, ו.

10 הנני ממטיר לכם לחם מן השמים

G-d tells Moshe, before the manna began, "Behold, I will rain down for you bread from heaven," and the people are to gather each day's portion. The maamar brings it, with the verse of the dew (Numbers 11:9), to show that the manna came down from heaven.

Exodus 16:4 שמות ט"ז:ד

וַיֹּאמֶר ה' אֶל־מֹשֶׁה הִנְנִי מַמְטִיר לָכֶם לֶחֶם מִן־הַשָּׁמָיִם וְיָצָא הָעָם וְלָקְטוּ דְּבַר־יוֹם בְּיוֹמוֹ לְמַעַן אֲנַסֶּנּוּ הֲיֵלֵךְ בְּתוֹרָתִי אִם־לֹא:

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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Yoma 75a:20–21 יומא ע"ה א:כ'-כ"א

"וְהָיָה טַעְמוֹ כְּטַעַם לְשַׁד הַשָּׁמֶן". אָמַר רַבִּי אַבָּהוּ: מָה שַׁד זֶה תִּינוֹק טוֹעֵם בָּהּ כַּמָּה טְעָמִים, אַף הַמָּן, כָּל זְמַן שֶׁיִּשְׂרָאֵל אוֹכְלִין אוֹתוֹ מוֹצְאִין בּוֹ כַּמָּה טְעָמִים. אִיכָּא דְּאָמְרִי: לְשַׁד מַמָּשׁ. מָה שַׁד זֶה מִתְהַפֵּךְ לְכַמָּה גְּוונִין — אַף הַמָּן מִתְהַפֵּךְ לְכַמָּה טְעָמִים. "וַיֹּאמֶר מֹשֶׁה בְּתֵת ה' לָכֶם בָּעֶרֶב בָּשָׂר לֶאֱכוֹל וְלֶחֶם בַּבֹּקֶר לִשְׂבּוֹעַ", תָּנָא מִשְׁמֵיהּ דְּרַבִּי יְהוֹשֻׁעַ בֶּן קָרְחָה: בָּשָׂר שֶׁשָּׁאֲלוּ שֶׁלֹּא כַּהוֹגֶן — נִיתַּן לָהֶם שֶׁלֹּא כַּהוֹגֶן,

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KEHOT'S NOTE

שמות טז, ד. ראה יומא עה, א.

11 וברדת הטל ירד המן

The Torah describes the manna: "And when the dew descended upon the camp at night, the manna descended upon it." The manna came with the dew, which the maamar connects with the supernal "dew of lights."

Numbers 11:9 במדבר י"א:ט

וּבְרֶדֶת הַטַּל עַל־הַמַּחֲנֶה לָיְלָה יֵרֵד הַמָּן עָלָיו:

And when the dew fell upon the camp in the night, the manna fell upon it.—

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KEHOT'S NOTE

במדבר יא, ט.

12 לחם אבירים

The psalmist (Asaf), recounting the wonders of the wilderness, says of the manna: "Man ate the bread of the mighty (lechem abirim); He sent them provision to the full." Plainly, the "mighty" are the angels, and the manna was angels' bread; the Sages also read abirim as evarim, "limbs" (Yoma 75b), and the maamar uses both readings. (context: Steinsaltz Tanakh)

Psalms 78:25 תהילים ע"ח:כ"ה

לֶחֶם אַבִּירִים אָכַל אִישׁ צֵידָה שָׁלַח לָהֶם לָשֹׂבַע:

Man did eat the bread of the mighty; He sent them provisions to the full.

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13 לחם אבירים שמלאכי השרת נזונים בו

Earlier in Torah Ohr, "bread of the mighty" is used for Moshe's forty days on the mountain: his physical body was nourished by spiritual food, like the angels, through the cloud, whose root was very high but which descended and became physical so that it could clothe him.

KEHOT'S NOTE

נסמן לעיל טז, א.

14 וטחנו ברחים

The Torah describes how the people handled the manna: "The people went about and gathered it, and ground it in mills or pounded it in a mortar," and cooked it and made cakes of it. It was handled as physical food, which is why it is puzzling that angels eat it.

Numbers 11:8 במדבר י"א:ח'

שָׁטוּ הָעָם וְלָקְטוּ וְטָחֲנוּ בָרֵחַיִם אוֹ דָכוּ בַּמְּדֹכָה וּבִשְּׁלוּ בַּפָּרוּר וְעָשׂוּ אֹתוֹ עֻגוֹת וְהָיָה טַעְמוֹ כְּטַעַם לְשַׁד הַשָּׁמֶן:

The people went about, and gathered it, and ground it in mills, or beat it in mortars, and seethed it in pots, and made cakes of it; and the taste of it was as the taste of a cake baked with oil.

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KEHOT'S NOTE

במדבר יא, ח.

15 כי טל אורות טלך

Isaiah prophesies the revival of the dead: "Your dead shall live... for your dew is a dew of lights." Orot can mean "lights" or "herbs" (as in II Kings 4:39), so plainly it may be a dew of light or the dew that waters the plants; the maamar takes it as "lights," the supernal lights themselves, the root of the manna. (context: Steinsaltz Tanakh)

Isaiah 26:19 ישעיהו כ"ו:י"ט

יִחְיוּ מֵתֶיךָ נְבֵלָתִי יְקוּמוּן הָקִיצוּ וְרַנְּנוּ שֹׁכְנֵי עָפָר כִּי טַל אוֹרֹת טַלֶּךָ וָאָרֶץ רְפָאִים תַּפִּיל:

Thy dead shall live, my dead bodies shall arise— Awake and sing, ye that dwell in the dust— For Thy dew is as the dew of light, And the earth shall bring to life the shades.

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KEHOT'S NOTE

'Grow.'" The maamar adds that this continues on Shabbos too, unlike the manna.

Bereshit Rabbah 10:6 בראשית רבה י':ו'

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 וגו'. לשון שוטר (שם י). התקשר מעדנות כימה, או מושכות כסיל תפתח. רבי חנינא בר פפא ורי 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 חייא ...

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. 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 [mishtaro] on earth?" (Job 38:33). It is an expression of being in charge [shoter]. "Will you tie the chains of ...

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22 ואתה מחיה את כולם

The words here quote Nehemiah 9:6; the passage is shown below.

Nehemiah 9:6 נחמיה ט':ו'

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

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

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KEHOT'S NOTE

נחמי' ט, ו.

23 היש בה עץ אם אין

Moshe instructs the spies: "Is the land fat or lean, is there a tree in it or not?" Plainly, he asks whether the land is wooded. The Zohar reads etz and ayin ("not," also "nothing") as two spiritual sources of the land's blessing. (context: Steinsaltz Tanakh)

Numbers 13:20 במדבר י"ג:כ'

וּמָה הָאָרֶץ הַשְּׁמֶנָה הִוא אִם־רָזָה הֲיֵשׁ־בָּהּ עֵץ אִם־אַיִן וְהִתְחַזַּקְתֶּם וּלְקַחְתֶּם מִפְּרִי הָאָרֶץ וְהַיָּמִים יְמֵי בִכּוּרֵי עֲנָבִים:

and what the land is, whether it is fat or lean, whether there is wood therein, or not. And be ye of good courage, and bring of the fruit of the land.'—Now the time was the time of the first-ripe grapes.—

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KEHOT'S NOTE

ישעי' כו, יט.

16 טלא דנטיף מעתיקא לז"א

The Idra Rabba describes the dew that drips from the head of Atik to Z'eir Anpin: by it the holy beings above are sustained, from it the manna is ground for the righteous in the World to Come, and it is white like crystal (bedolach), as the manna looked "like bedolach."

Zohar III, 128b זח"ג קכח,

KEHOT'S NOTE

זח"ג קכח, ב. קלה, ב.

17 טלא דנטיף מעתיקא לז"א

The Idra Rabba returns to the dew that drips from the white head of Atik and rests on the head of Z'eir Anpin, white like crystal with red seen within it. The Kehot note cites both Idra passages for "the dew that drips from Atik to Z'eir Anpin."

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

18 לחם אבירים שנבלע ברמ"ח אברים

Rabbi Akiva says "bread of the mighty" is bread the ministering angels eat; Rabbi Yishmael objects and reads abirim as evarim, limbs: bread absorbed into the 248 limbs. The maamar uses both readings: the manna fed the angels above and was absorbed without waste below.

Yoma 75b:11 יומא ע"ה ב:י"א

תָּנוּ רַבָּנָן: "לֶחֶם אַבִּירִים אָכַל אִישׁ", לֶחֶם שֶׁמַּלְאֲכֵי הַשָּׁרֵת אוֹכְלִין אוֹתוֹ, דִּבְרֵי רַבִּי עֲקִיבָא. וּכְשֶׁנֶּאֶמְרוּ דְּבָרִים לִפְנֵי רַבִּי יִשְׁמָעֵאל, אָמַר לָהֶם: צְאוּ וְאִמְרוּ לוֹ לַעֲקִיבָא: עֲקִיבָא טָעִיתָ! וְכִי מַלְאֲכֵי הַשָּׁרֵת אוֹכְלִין לֶחֶם? וַהֲלֹא כְּבָר נֶאֱמַר: "לֶחֶם לֹא אָכַלְתִּי וּמַיִם לֹא שָׁתִיתִי"! אֶלָּא, מָה אֲנִי מְקַיֵּים "אַבִּירִים" — לֶחֶם שֶׁנִּבְלַע בְּמָאתַיִם וְאַרְבָּעִים וּשְׁמוֹנָה אֵבָרִים.

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KEHOT'S NOTE

יומא עה, ב.

19 בשבת לא ירד המן

The note points to this footnote in connection with the manna's not falling on Shabbos.

KEHOT'S NOTE

ראה לקו"ש ח"ד ע' 1037 בהערה 19.

20 שאין לך עשב שאין לו מזל

Earlier in Torah Ohr the same saying appears in the context of subduing the sitra achra and turning darkness to light: a person busy all day with material matters, which are called "darkness," afterwards contemplates in prayer that there is no blade of grass without a heavenly force over it.

KEHOT'S NOTE

נסמן לעיל ח, ד.

21 שאין לך עשב שאין לו מזל מלמעלה המכה בו ואומר לו גדל

Rabbi Simon: "There is no blade of grass that does not have a mazal in the firmament that strikes it and says to it,

But wisdom, where shall it be found? And where is the place of understanding?

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KEHOT'S NOTE

איוב כח, יב.

PARAGRAPH 5

29 **כולם בחכמה עשית**

The psalmist marvels at the variety of creation: "How many are Your works, Havayah! You made them all with wisdom; the earth is full of Your possessions." The maamar brings it to show that all of nature has its root in Chochmah.

Psalms 104:24 תהילים ק"ד:כ"ד

מָה־רַבּוּ מַעֲשֶׂיךָ ה' כֻּלָּם בְּחָכְמָה עָשִׂיתָ מָלְאָה הָאָרֶץ קִנְיָנֶךָ׃

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

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KEHOT'S NOTE

תהלים קד, כד.

30 Kehot's note points to Ketubot 111b:11 for these words.

Ketubot 111b:11 כתובות קי"א ב:י"א

וְאָמַר רַבִּי חִיָּיא בַּר יוֹסֵף: עֲתִידָה אֶרֶץ יִשְׂרָאֵל שֶׁתּוֹצִיא גְּלוּסְקָאוֹת וּכְלֵי מֵילֶת, שֶׁנֶּאֱמַר: "יְהִי פִּסַּת בַּר בָּאָרֶץ".

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PARAGRAPH 7

31 **ואין פי' סובב**

Tanya ch. 48 explains that had the worlds come from the Infinite Light by gradual descent alone, without contractions, this world could not exist in its limits, "from the earth to the firmament is a journey of five hundred years"; even Gan Eden and the angels are limited.

Tanya, Likkutei Amarim 48:4–5 תניא, חלק ראשון; ליקוטי אמרים מ"ח:ד'-ה'

וְכָכָה מַמָּשׁ הִיא בְּחִינַת הַהֶאָרָה מוּעֶטֶת זוֹ, הַמִּתְלַבֶּשֶׁת בְּעוֹלָמוֹת עֶלְיוֹנִים וְתַחְתּוֹנִים לְהַשְׁפִּיעַ בָּהֶם לְהַחֲיוֹתָם, לְגַבֵּי עֶרֶךְ אוֹר הַגָּנוּז וְנֶעְלָם, שֶׁהוּא בְּבְחִינַת "אֵין־סוֹף", וְאֵינוֹ מִתְלַבֵּשׁ וּמַשְׁפִּיעַ בָּעוֹלָמוֹת בְּבְחִינַת גִּילּוּי לְהַחֲיוֹתָם, אֶלָּא מַקִּיף עֲלֵיהֶם מִלְמַעְלָה, וְנִקְרָא - "סוֹבֵב כָּל עָלְמִין". וְאֵין הַפֵּירוּשׁ סוֹבֵב וּמַקִּיף מִלְמַעְלָה בְּבְחִינַת מָקוֹם חַס וְשָׁלוֹם, כִּי לֹא שַׁיָּיךְ כְּלָל בְּחִינַת מָקוֹם בְּרוּחָנִיּוּת. אֶלָּא רוֹצֶה לוֹמַר, סוֹבֵב וּמַקִּיף מִלְמַעְלָה לְעִנְיַן בְּחִינַת גִּילּוּי הַשְׁפָּעָה, כִּי ...

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KEHOT'S NOTE

ראה תניא פמ"ח. שורש מצות התפלה פ"מ. שם מצות פו"ר ב, ב.

32 **הלא את השמים ואת הארץ אני מלא**

Through Jeremiah, rebuking the false prophets, G-d asks: "Can a man hide in secret places and I not see him? says Havayah. Do I not fill the heavens and the earth? says Havayah." Plainly, nothing is hidden from Him, and near and far are alike to Him; the maamar stresses "I": G-d

במדבר יג, כ.

24 **היש בה עץ אם אין**

Rabbi Shimon explains Moshe's hint: if the fruit of the land is like that of other lands, it has "a tree," the Tree of Life, and no higher source; if it is far greater than anywhere else, its blessing comes from Atika Kadisha, the level of ayin. He links it to the people's earlier question, "Is Havayah among us or not (ayin)?" (Exodus 17:7).

Zohar, Sh'lach 6:31–39 ספר הזהר, שלח לך ו:ל"א-ל"ט

WHETHER THERE ARE TREES (lit. tree) IN IT OR NOT (ayin). Said R. Hiya: 'Did not Moses know that there were trees in it, seeing that G-d had told him that it was a land flowing with milk and honey?'

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

25 **ופי' הזוה"ק שם**

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

KEHOT'S NOTE

קנח, ב.

26 **והחכמה תחי'**

Koheles weighs wisdom against wealth: "...and the advantage of knowledge is that wisdom gives life to those who have it." This links "tree," the Tree of Life, with Chochmah.

Ecclesiastes 7:12 קהלת ז:י"ב

כִּי בְּצֵל הַחָכְמָה בְּצֵל הַכָּסֶף וְיִתְרוֹן דַּעַת הַחָכְמָה תְּחַיֶּה בְּעָלֶיהָ׃

For wisdom is a defence, even as money is a defence; but the excellency of knowledge is, that wisdom preserveth the life of him that hath it.

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KEHOT'S NOTE

קהלת ז, יב.

27 **עצה ותושיה**

Wisdom speaks: "Counsel and sound wisdom are mine; I am understanding, strength is mine." So etz, read as etzah ("counsel"), points to Chochmah.

Proverbs 8:14 משלי ח:י"ד

לִי־עֵצָה וְתוּשִׁיָּה אֲנִי בִינָה לִי גְבוּרָה׃

Counsel is mine, and sound wisdom; I am understanding, power is mine.

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28 **והחכמה מאין תמצא**

In his poem on wisdom Iyov asks: "But wisdom, where shall it be found? And where is the place of understanding?" Plainly, unlike treasures hidden in the earth, wisdom cannot be found by searching; Chassidus reads me'ayin as "from ayin (nothing)": wisdom comes forth from the level above Chochmah. (context: Steinsaltz Tanakh)

Job 28:12 איוב כ"ח:י"ב

וְהַחָכְמָה מֵאַיִן תִּמָּצֵא וְאֵי זֶה מְקוֹם בִּינָה׃

Himself fills all, without being divided by what He fills. (context: Steinsaltz Tanakh)

Jeremiah 23:24 ירמיהו כ"ג:כ"ד

אִם־יִסָּתֵר אִישׁ בַּמִּסְתָּרִים וַאֲנִי לֹא־אֶרְאֶנּוּ נְאֻם־ה' הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מָלֵא נְאֻם־ה'

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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KEHOT'S NOTE

ירמי' כג, כד.

33 אני ראשון ואני אחרון

G-d, the King and Redeemer of Israel, says through Isaiah: "I am first and I am last, and besides Me there is no G-d." The maamar cites it for the level in which there is no division or change.

Isaiah 44:6 ישעיהו מ"ד:ו'

כֹּה־אָמַר ה' מֶלֶךְ־יִשְׂרָאֵל וְגֹאֲלוֹ ה' צְבָאוֹת אֲנִי רִאשׁוֹן וַאֲנִי אַחֲרוֹן וּמִבַּלְעָדַי אֵין אֱלֹקִים:

Thus saith the L-RD, the King of Israel, And his Redeemer the L-RD of hosts: I am the first, and I am the last, And beside Me there is no G-d.

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KEHOT'S NOTE

ישע' מד, ו.

34 קדמון לכל הקדומים

The words here quote Tikkunei Zohar, Tikkun 19 · 40b:8–9; the passage is shown below.

Tikkunei Zohar, Tikkun 19 · 40b:8–9 תקו"ז תיקון יט

ומלכות היא דמיון כלם. שנאמר וביד הנביאים אדמה כמ"ש הנביא ודברתי על הנביאים וגו' שהיא כמו האספקלריאה שכל הפנים נראין בה. כן כל הספירות מראין בה כחם ודמיונם וצורתם לכל נביא כפי השגתו למעלה וכמו כן למטה היא מתלבשת בכסא הכבוד ובכל המלאכים והאופנים חיות הקדש ובכל הרקיעים והכסאות שבהם והמלאכים התלוים מהם

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KEHOT'S NOTE

ראה תי"ז תי' יט (מב, א). תי' ע' (קכ, א). וראה ג"כ בע"ח ש"א ענף א-ב.

35 קדמון לכל הקדומים

In Tikkun 19 the Tikkunei Zohar speaks of "a man primordial before all that is primordial," as distinct from another "man." The Kehot note cites it for this phrase.

Tikkunei Zohar 42a:17–19 תקוני הזהר מ"ב א:י"ז-י"ט

א"ל אי הכי אשתמודע דאית אדם קדמון לכל קדומים ואית אדם אחרא. א"ל ברי הכי הוא ודאי. אדם דברא ליה עלת העלות בדיוקנא דיליה סתים וגניז האי גרם דאסתלק עלת העלות. אדם תניינא חאב במחשבה. ואדם תליתאה חאב במעשה. דתלת אדם אינון. אדם דבריאה. אדם דיצירה. אדם דעשיה. דלאו כל חובין שוין.

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36 קדמון לכל הקדומים

In Tikkun 70 the phrase describes the highest level, the Supernal Keser, hidden and concealed, the Cause of causes, "primordial before all that is primordial."

Tikkunei Zohar 120a:5 תקוני הזהר ק"כ א:ה'

... אָדָם קַדְמָאָה עִלָּאָה דְּכֻלְּהוּ, כְּתָר עִלְּיוֹן, סָתִים וְטָמִיר, סָתִים דְּכָל סְתִימִין, עִלַּת הָעִלּוֹת, קַדְמוֹן לְכָל קְדוּמִים, בְּגִין הַאי אָדָם קַדְמוֹן אִתְמַר בְּעִלַּת הָעִלּוֹת, וְאֶהְיֶה אֲצֲלוֹ אָמוֹן, וּלְהַהוּא קַדְמוֹן אָמַר (בראשית א כו) נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ, אַנְתְּ יָהִיב כָּל צִיּוּרִין וְכָל דְּיוֹקְנִין וְכָל תִּקּוּנִין סְתִימִין, וְכָל אֲבָרִין דְּכָל מִינִין, וְאַנְתְּ (נ"א ואנא) יָהִיב חַיָּלָא בֵּהּ דְּאִשְׁתְּמוֹדַעְנָא (דישתמודע) בֵּהּ, דְּאִם לָא יְהִיב לֵהּ שֵׂכֶל הָא לָא יָכִיל לְמִנְדַּע אֱמוּנָה דִּילִי, וּבְדָא יְהֵא שַׁלִּיט עַל כָּל חֵילֵי ...

Tikkunei Zohar - Vocalized (Public Domain)

37 קדמון לכל הקדומים

The Arizal explains that in the empty space left by the tzimtzum there was first emanated Adam Kadmon, "primordial before all that is primordial," from which all the worlds extend. The Kehot note points to the first gate of Etz Chaim.

Sefer Etz Chaim 1:2:8 עץ חיים א':ב':ח'

... החלל הזה וממנו מתפשטים כל העולמות כמ"ש בע"ה והוא בחי' מציאות א"ק לכל הקדומים הנז' בס' הזוהר ותיקונים ואחריו נמשך סדר כל המדרגות כולם. דע כי בזה החלל נאצל א"ק לכל הקדומים ויש בו מציאות י"ס והם ממלאין כל החלל הזה אמנם בתחלה יצאו י"ס דרך עגול אלו תוך אלו ואח"כ בתוך העיגולים נמשך דרך יושר כציור אדם א' באורך כל העגולים הנ"ל בציור הזה ואין אנו עסוקים כלל בבחי' עגולים רק בבחי' יושר לבד ולקמן אבאר בע"ה עוד מציאות העגולים והיושר מה עניינם. והנה ע"י הצמצום הזה הנ"ל ...

Sefer Etz Chaim (Public Domain)

38 מהלך ת"ק שנה כו' רגלי החיות

The Talmud measures the heavens: from the earth to the firmament is a journey of five hundred years, and so from each firmament to the next; above them are the holy Chayos, and "the feet of the Chayos" equal all of these. The maamar cites it to show that memalei kol almin is measured and limited.

Chagigah 13a:4 חגיגה י"ג א:ד'

לְמַעְלָה מֵהֶן — חַיּוֹת הַקֹּדֶשׁ. רַגְלֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּם, קַרְסוּלֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, שׁוֹקֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, רְכוּבֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, יַרְכֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, גּוּפֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, צַוָּארֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, רָאשֵׁי הַחַיּוֹת כְּנֶגֶד כּוּלָּן, קַרְנֵי הַחַיּוֹת כְּנֶגֶד כּוּלָּן. לְמַעְלָה מֵהֶן — כִּסֵּא כָּבוֹד. רַגְלֵי כִּסֵּא הַכָּבוֹד כְּנֶגֶד כּוּלָּן, כִּסֵּא הַכָּבוֹד כְּנֶגֶד כּוּלָּן, מֶלֶךְ אֵל חַי וְקַיָּם רָם וְנִשָּׂא שׁוֹכֵן עֲלֵיהֶם, וְאַתָּה אָמַרְתָּ: "אֲעֶלֶה עַל בָּמֳתֵי עָב אֶדַּמֶּה לְעֶלְיוֹן" — ...

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

PARAGRAPH 8

39 **שמלך שמו נקרא**

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

KEHOT'S NOTE

פיוט אדון עולם.

40 **שמלך שמו נקרא**

The hymn Adon Olam: "When all was made by His will, then His name was called King." Kingship is a "name," the king's extension over others, not his essence.

Weekday Siddur Chabad, Shacharit, Morning Prayer 4סידור
חב"ד לימות החול, שחרית, תפלת השחר ד'

41 **אין מלך בלא עם**

the passage shares nothing with the note

KEHOT'S NOTE

נסמן לעיל ה, א. נג, ד.

42 **מלכותך מכ"ע**

In the same psalm David says: "Your kingship is a kingship of all worlds, and Your dominion is in every generation." The maamar identifies this kingship with sovev kol almin.

Psalms 145:13תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

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

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43 **ואתה מחי' את כולם**

"...and You give life to them all." The maamar reads atah, "You," as the letters from alef to tav and the five places of articulation: the divine speech that is memalei kol almin.

Nehemiah 9:6נחמיה ט:ו

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

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

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KEHOT'S NOTE

נחמי' ט, ו.

44 **האותיות מאל"ף עד תי"ו**

Shaar HaYichud VehaEmunah reads "and You give life to them all" the same way: atah is the letters from alef to tav, and the hei the five places of articulation in the mouth, the source of the letters.

KEHOT'S NOTE

ראה שעהיוה"א פ"ב.

45 **ארוממך אלקי המלך**

David's psalm of praise opens: "I will exalt You, my G-d the King." The maamar explains each word: aromimcha, G-d's essence drawn into exaltation; Elokai, the light within the worlds; haMelech, the attribute of kingship.

Psalms 145:1תהילים קמ"ה:א

תְּהִלָּה לְדָוִד אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד׃

[A Psalm of] praise; of David. I will extol Thee, my G-d, O King; And I will bless Thy name for ever and ever.

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PARAGRAPH 9

46 Moshe gives the laws of Pesach: "Seven days you shall eat matzos with it, bread of poverty, for in haste you went out of the land of Egypt." Plainly, the flat bread recalls the haste of the Exodus and the affliction before it; the maamar reads "bread of poverty" as self-nullification, the preparation for receiving the Torah. (context: Steinsaltz Tanakh)

Deuteronomy 16:3דברים ט"ז:ג'

לֹא־תֹאכַל עָלָיו חָמֵץ שִׁבְעַת יָמִים תֹּאכַל־עָלָיו מַצּוֹת לֶחֶם עֹנִי כִּי בְחִפָּזוֹן יָצָאתָ מֵאֶרֶץ מִצְרַיִם לְמַעַן תִּזְכֹּר אֶת־יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כֹּל יְמֵי חַיֶּיךָ׃

Thou shalt eat no leavened bread with it; seven days shalt thou eat unleavened bread therewith, even the bread of affliction; for in haste didst thou come forth out of the land of Egypt; that thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life.

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47 **פנים בפנים**

Moshe reminds the people of Sinai: "Face to face Havayah spoke with you at the mountain, out of the midst of the fire." The maamar calls the giving of the Torah "face to face," unlike the Exodus, which it calls "the back."

Deuteronomy 5:4דברים ה':ד'

פָּנִים בְּפָנִים דִּבֶּר ה' עִמָּכֶם בָּהָר מִתּוֹךְ הָאֵשׁ׃

The L-RD spoke with you face to face in the mount out of the midst of the fire—

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PARAGRAPH 12

48 **וספרתם לכם ממחרת השבת**

G-d commands the count: "And you shall count for yourselves from the morrow of the Shabbos, from the day you bring the Omer of waving: seven complete weeks." Plainly, "the Shabbos" here is the first day of Pesach, and the count begins the next day; the maamar reads the verse as point-

ing to a light from above the seven traits. (context: Steinsaltz Tanakh)

Leviticus 23:15 ויקרא כ"ג:ט"ו

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

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

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49 בטל רצונך

Rabban Gamliel, son of Rabbi Yehudah HaNasi, teaches: "Nullify your will before His will, so that He will nullify the will of others before your will." Here it defines iskafya: setting one's own will aside.

Pirkei Avot 2:4 משנה אבות ב':ד'

הוּא הָיָה אוֹמֵר, עֲשֵׂה רְצוֹנוֹ כִּרְצוֹנֶךָ, כְּדֵי שֶׁיַּעֲשֶׂה רְצוֹנְךָ כִּרְצוֹנוֹ. בַּטֵּל רְצוֹנְךָ מִפְּנֵי רְצוֹנוֹ, כְּדֵי שֶׁיְּבַטֵּל רְצוֹן אֲחֵרִים מִפְּנֵי רְצוֹנֶךָ. הִלֵּל אוֹמֵר, אַל תִּפְרֹשׁ מִן הַצִּבּוּר, וְאַל תַּאֲמִין בְּעַצְמְךָ עַד יוֹם מוֹתְךָ, וְאַל תָּדִין אֶת חֲבֵרְךָ עַד שֶׁתַּגִּיעַ לִמְקוֹמוֹ, וְאַל תֹּאמַר דָּבָר שֶׁאִי אֶפְשָׁר לִשְׁמֹעַ, שֶׁסּוֹפוֹ לְהִשָּׁמַע. וְאַל תֹּאמַר לִכְשֶׁאֶפָּנֶה אֶשְׁנֶה, שֶׁמָּא לֹא תִפָּנֶה:

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

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

PARAGRAPH 13

50 כי קא גביל עפרא בעלמא הוא

Halachos Gedolos quotes the Talmud: an egg of a treifah hen is forbidden, but its chick is permitted, because as long as the egg has not decayed the chick does not form, and "when it takes shape, it is mere dust."

Halakhot Gedolot 16:4 הלכות גדולות ט"ז:ד'

... (תמורה לא.) א"ר יצחק בר יוסף א"ר יוחנן ביצה טריפה אסורה אפרוח של ביצה טריפה מותר מאי טעמא דכמה דלא מסרח לא גביל אפרוח בעידנא דקא גביל עפרא בעלמא הוא וכן הלכה ועוד תניא בהדיא מודה רבי אליעזר לחכמים באפרוח ביצה טריפה שמותר והיכא דמיעסקי במיתא ביום טוב ראשון משמתינן להו (סנהדרין כו:) דהנהו קבוראי דקברו שכבא ביו"ט ראשון שמתינהו רב פפא. ואף על גב דאישתהי אסיר לאיעסוקי ביה דכי אמור רבנן (ברכות יט:) גדול כבוד הבריות שדוחה את לא תעשה שבתורה לאו דלא תסור אבל לאו דאורייתא לא ...

Halakhot Gedolot, Warsaw 1874 (Public Domain)

51 כי קא גביל עפרא בעלמא הוא

The Talmud's discussion of the chick of a treifah egg: when the egg has decayed, "it is mere dust." The Kehot note says the wording quoted in the maamar is the early authorities' reading of this passage.

Temurah 31a:7 תמורה ל"א א:ז'

אֲבָל גַּבֵּי בֵּיצָה, אֵימַת גָּדְלָה? לְכִי מַסְרְחָא, וְכִי אַסְרְחָא — עַפְרָא בְּעָלְמָא הוּא, אֲפִילּוּ רַבִּי אֱלִיעֶזֶר מוֹדֶה! וְעוֹד, תַּנְיָא בְּהֶדְיָא: מוֹדֶה רַבִּי אֱלִיעֶזֶר לַחֲכָמִים בְּאֶפְרוֹחַ בֵּיצַת טְרֵפָה שֶׁמּוּתָּר! אֲמַר לֵיהּ: אִי תַּנְיָא — תַּנְיָא.

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

PARAGRAPH 14

52 אחד ואהבת

Moshe declares the Shema: "Hear, O Israel, Havayah is our G-d, Havayah is One. And you shall love Havayah your G-d with all your heart..." The Shema places "One," self-surrender, before love.

Deuteronomy 6:4–5 דברים ו':ד'-ה'

שְׁמַע יִשְׂרָאֵל ה' אֱלֹקֵינוּ ה' אֶחָד: וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ:

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE. And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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53 בכל לבבך בשני יצריך

"With all your heart: with both your inclinations, the good inclination and the evil inclination." Loving G-d with the evil inclination is the transformation of the animal soul.

Mishnah Berakhot 9:5 משנה ברכות ט':ה'

חַיָּב אָדָם לְבָרֵךְ עַל הָרָעָה כְּשֵׁם שֶׁהוּא מְבָרֵךְ עַל הַטּוֹבָה, שֶׁנֶּאֱמַר (דברים ו) וְאָהַבְתָּ אֵת יְיָ אֱלֹקֶיךָ בְּכָל לְבָבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל מְאֹדֶךָ. בְּכָל לְבָבְךָ, בִּשְׁנֵי יִצְרֶיךָ, בְּיֵצֶר טוֹב וּבְיֵצֶר רָע. וּבְכָל נַפְשֶׁךָ, אֲפִלּוּ הוּא נוֹטֵל אֶת נַפְשֶׁךָ. וּבְכָל מְאֹדֶךָ, בְּכָל מָמוֹנֶךָ. דָּבָר אַחֵר בְּכָל מְאֹדֶךָ, בְּכָל מִדָּה וּמִדָּה שֶׁהוּא מוֹדֵד לְךָ הֱוֵי מוֹדֶה לוֹ בְּמִאד מְאֹד. לֹא יָקֵל אָדָם אֶת רֹאשׁוֹ כְּנֶגֶד שַׁעַר הַמִּזְרָח, שֶׁהוּא מְכָוָּן כְּנֶגֶד בֵּית קָדְשֵׁי הַקָּדָשִׁים. לֹא יִכָּנֵס לְהַר הַבַּיִת בְּמַקְלוֹ, וּבְמִנְעָלוֹ, ...

One must bless [G-d] for the evil in the same way as one blesses for the good, as it says, "And you shall love the L-rd your G-d with all your heart, with all your soul and with all your might" (Deuteronomy 6:5). "With all your heart," with your two impulses, the evil impulse as well as the good impulse. "With all your soul" even though he takes your soul [life] away from you. "With all your might" with all your money. Another explanation, "With all your might" whatever treatment ...

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54

Mar the son of Ravina ended his prayer: "...and let my soul be like dust to all. Open my heart to Your Torah..." This is said at the end of the Amidah; the maamar reads its order as humility first, then Torah.

Berakhot 17a:4 ברכות י"ז א:ד'

מָר בְּרֵיהּ דְּרָבִינָא כִּי הֲוָה מְסַיֵּים צְלוֹתֵיהּ אָמַר הָכִי: "אֱלֹקַי, נְצוֹר לְשׁוֹנִי מֵרָע וְשִׂפְתוֹתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם, וְנַפְשִׁי כֶּעָפָר לַכֹּל

תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְתַצִּילֵנִי מִפֶּגַע רָע, מְיֵצֶר הָרָע, וּמֵאִשָּׁה רָעָה, וּמִכָּל רָעוֹת הַמִּתְרַגְּשׁוֹת לָבֹא בָּעוֹלָם. וְכָל הַחוֹשְׁבִים עָלַי רָעָה מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחְשְׁבוֹתָם. יִהְיוּ לָרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ ה' צוּרִי וְגוֹאֲלִי".

Mar b. Kabina used to add at the conclusion of his prayer : O my G-d ! (Guard my tongue from evil and my lips from speaking guile ; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to Thy Torah, and let my soul pursue Thy commandments. And do Thou deliver me from mishap, from the evil impulse, and from an evil woman and all evil which breaks forth to come upon the world. ...

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PARAGRAPH 15

55 להחיות רוח שפלים ולב נדכאים

G-d speaks through Isaiah: "For thus says the High and Exalted One...: I dwell on high and in holiness, and with the crushed and lowly of spirit, to revive the spirit of the lowly and to revive the heart of the crushed." The exalted One gives life specifically to the self-effacing.

Isaiah 57:15 ישעיהו נ"ז:ט"ו

כִּי כֹה אָמַר רָם וְנִשָּׂא שֹׁכֵן עַד וְקָדוֹשׁ שְׁמוֹ מָרוֹם וְקָדוֹשׁ אֶשְׁכּוֹן וְאֶת־דַּכָּא וּשְׁפַל־רוּחַ לְהַחֲיוֹת רוּחַ שְׁפָלִים וּלְהַחֲיוֹת לֵב נְדָכָאִים׃

For thus saith the High and Lofty One That inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, With him also that is of a contrite and humble spirit, To revive the spirit of the humble, And to revive the heart of the contrite ones.

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PARAGRAPH 16

56 ועד בחילופי אתוון אחד

The Zohar on the Shema: "va'ed is echad by an interchange of letters," said quietly because the lower unity is not yet openly "One." The Kehot note adds the Ramaz's explanation of the interchange: vav with alef (both among the letters אהו"י) and ayin with ches (both gutturals, אחה"ע).

Zohar II, 134a זח"ב קלד, א

KEHOT'S NOTE

זח"ב קלד, א (הוא"ו מתחלף באל"ף בחילופי אהו"י והע"ין בח"ת באותיות אחה"ע — רמ"ז הובא בניצוצי אור שם). הערת כ"ק אדמו"ר זי"ע בסה"מ תש"ח ע' 242. ובכ"מ.

57 כ"מ שנאמר ועד אין לו הפסק

"Wherever it says netzach, selah or va'ed, it has no interruption, forever." So "forever and ever (va'ed)" means a drawing down that never stops.

Eruvin 54a:14 עירובין נ"ד א:י"ד

תָּנָא דְּבֵי רַבִּי אֱלִיעֶזֶר בֶּן יַעֲקֹב: כָּל מָקוֹם שֶׁנֶּאֱמַר "נֶצַח" "סֶלָה" "וָעֶד" — אֵין לוֹ הֶפְסֵק עוֹלָמִית. נֶצַח, דִּכְתִיב: "כִּי לֹא לָעוֹלָם אָרִיב וְלֹא לָנֶצַח אֶקְצוֹף".

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KEHOT'S NOTE

עירובין נד, א. נתבאר בארוכה באוה"ת בשלח ע' תקסז: "כ"מ שנאמר נצח סלה ועד אין לו הפסק כו' ועד שנאמר ה' ימלוך לעולם ועד". בלקו"ת חקת סא, ד. מציין לכאן.

58 אין בה טעם כמו החמץ

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

KEHOT'S NOTE

ראה לקו"ת ויקרא ו, ד.

59 והוא מה שאין בה שינויים

the passage shares nothing with the note

KEHOT'S NOTE

להעיר מלעיל מד, א — שענין ההודאה הוא בחי' דומם — לקו"ש חכ"א ע' 23.

60 דמאן דנפיל מדרגיה אקרי מות

The Idra Rabba on the kings who "reigned and died": they were not wholly destroyed, but whoever descends from his former level is called dead, as in "and the king of Egypt died."

Zohar III, 135b זח"ג קלה, ב

KEHOT'S NOTE

ראה זח"ג קלה, ב. הובא בע"ח שער שבה"כ פ"ב ובכ"מ. ובמד"ר ר"פ ויחי: ואין מות אלא [לשון] השפלה. ראה גם לקמן קיז, ב.

61 ואהבת ואח"כ ודברת בם

Moshe continues the Shema: "And you shall love Havayah your G-d with all your heart... and you shall speak of them." First the love, then speaking words of Torah: ratzo and then shov.

Deuteronomy 6:5–7 דברים ו':ה'-ז'

וְאָהַבְתָּ אֵת ה' אֱלֹקֶיךָ בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדֶךָ: וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם עַל־לְבָבֶךָ: וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be upon thy heart; and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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62 שבעת ימים תאכל מצות

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

KEHOT'S NOTE

פ' ראה טז, ג.

63 והענין שיש בנפש הבהמית ז' מדות רעות

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

קטע מכאן מובא באוה"ת ויקרא כרך ב ע' תנז עם הגהות.

64 **וספרתם לכם ממחרת השבת**

The words here quote Leviticus 23:15; the passage is shown below.

Leviticus 23:15 ויקרא כ"ג:ט"ו

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

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

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KEHOT'S NOTE

ויקרא כג, טו.

65 **שתקדים תחלה בחי' אתכפייא . . בטול**

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

ע"י באוה"ת פ' עקב ע' תקפב.

66 **כמשל הגרעין הנזרע**

Kehot's note points to where this is explained further: Sefer HaMaamarim 5632.

KEHOT'S NOTE

בלקו"ת פקודי ד, ד. סה"מ תרל"ב ע' יח מציין לכאן.

67 **כי קא גביל עפרא בעלמא הוא**

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

KEHOT'S NOTE

ראה בה"ג הלי יו"ט. גירסת ראשונים בתמורה לא, א. ועוד.

68 **כי מצה בחי' אתכפייא**

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

KEHOT'S NOTE

בלקו"ת פקודי ה, ב מציין לכאן. בלקו"ת במדבר ג, א. ופ' נשא כ, ג מציינים לכאן בענין שיש בה מעלה לבחי' אתהפכא.

69 **ונפשי כעפר לכל תהיי . . פתח לבי בתורתך**

The words here quote Berakhot 17a:4; the passage is shown below.

Berakhot 17a:4 ברכות י"ז א:ד'

מָר בְּרִיהּ דְּרָבִינָא כִּי הֲוָה מְסַיֵּים צְלוֹתֵיהּ אָמַר הָכִי: "אֱלֹקַי, נְצוֹר לְשׁוֹנִי מֵרָע וְשִׂפְתוֹתַי מִדַּבֵּר מִרְמָה, וְלִמְקַלְלַי נַפְשִׁי תִדּוֹם, וְנַפְשִׁי כֶּעָפָר לַכֹּל תִּהְיֶה. פְּתַח לִבִּי בְּתוֹרָתֶךָ, וּבְמִצְוֹתֶיךָ תִּרְדּוֹף נַפְשִׁי. וְתַצִּילֵנִי מִפֶּגַע רָע, מִיֵּצֶר הָרָע, וּמֵאִשָּׁה רָעָה, וּמִכָּל רָעוֹת הַמִּתְרַגְּשׁוֹת לָבֹא בָּעוֹלָם. וְכָל הַחוֹשְׁבִים עָלַי רָעָה מְהֵרָה הָפֵר עֲצָתָם וְקַלְקֵל מַחְשְׁבוֹתָם. יִהְיוּ לְרָצוֹן אִמְרֵי פִי וְהֶגְיוֹן לִבִּי לְפָנֶיךָ ה' צוּרִי וְגוֹאֲלִי".

Mar b. Kabina used to add at the conclusion of his prayer : O my G-d ! (Guard my tongue from evil and my lips from speaking guile ; and to such as curse me let my soul be dumb, yea, let my soul be unto all as the dust. Open my heart to Thy Torah, and let my soul pursue Thy commandments. And do Thou deliver me from mishap, from the evil impulse, and from an evil woman and all evil which breaks forth to come upon the world. ...

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KEHOT'S NOTE

ברכות יז, א. בסיום תפלת שמו"ע. וראה לקו"ת במדבר טו, ג. ש"ש סה, ג. בסה"מ תקס"ח ע' קכח: דלכאורה אינם שייכים זה לזה. בלקו"ת בלק סח, ב מציין לכאן.

70 In the gate of the shattering of the vessels, the Arizal explains that only one who goes from one world to another is called dead: the seven kings, which were in Atzilus, fell to Beriah. He quotes the Idra's words, "whoever descends from his former level is called dead."

Sefer Etz Chaim 9:2:1 עץ חיים ט':ב':א'

71 Kehot's note points to Bereshit Rabbah 96:3 for these words.

Bereshit Rabbah 96:3 בראשית רבה צ"ו:ג'

ויקרבו ימי ישראל - כתיב (קהלת ח) אין אדם שליט ברוח לכלוא את הרוח ואין שלטון ביום המות רבי יהושע דסכנין בשם רי לוי: חצוצרות שעשה משה במדבר, בשעה שנטה למות גנזם הקדוש ברוך הוא, שלא יהא אחר תוקע בהן, והן באים אצלו, דכתיב (דברים לא): הקהילו אלי את כל זקני שבטיכם, לקיים מה שנאמר: ואין שלטון ביום המות. דבר אחר: ואין שלטון ביום המות כשעשה זמרי אותו מעשה, מה כתיב שם (במדבר כה): ויבא אַחַר איש ישראל אל הַקֻּבָּה. והיכן היה משה ופנחס מדבר לפני משה? אלא, לקיים ואין ...

"The time for Israel...approached." It is written: "There is no person who rules the spirit to retain the spirit, and there is no dominion on the day of death" (Ecclesiastes 8:8). Rabbi Yehoshua of Sikhnin in the name of Rabbi Levi: The trumpets that Moses crafted in the wilderness, when he was tending toward death, the Holy One blessed be He sequestered them so that another would not sound it, and they would come to him, as it is written: "Assemble to me all the elders of your tribes" (Deuteronomy ...

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PARAGRAPH 17

72 **ודברת בם**

In the first paragraph of the Shema Moshe commands: "And you shall teach them to your children and speak of them..." Speaking words of Torah after prayer is the shov that guards the soul from change.

Deuteronomy 6:7 דברים ו':ז'

וְשִׁנַּנְתָּם לְבָנֶיךָ וְדִבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתֶךָ וּבְלֶכְתְּךָ בַדֶּרֶךְ וּבְשָׁכְבְּךָ וּבְקוּמֶךָ:

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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PARAGRAPH 19

73 ארוממך אלקי המלך

> "I will exalt You, my G-d the King." The first offering is explained in the light of this verse, as above.

Psalms 145:1 תהילים קמ"ה:א'

תְּהִלָּה לְדָוִד אֲרוֹמִמְךָ אֱלוֹהַי הַמֶּלֶךְ וַאֲבָרְכָה שִׁמְךָ לְעוֹלָם וָעֶד׃

[A Psalm of] praise; of David. I will extol Thee, my G-d, O King; And I will bless Thy name for ever and ever.

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74 כד אתכפייא סט"א

> The Zohar teaches that one who brings a wicked person back subdues the sitra achra, and through this the glory of the Holy One, blessed be He, is raised up more than by any other praise. Chassidus quotes it as: when the sitra achra is subdued, the glory of the Holy One is raised up in all the worlds.

Zohar II, 128b זח"ב קכח, ב

Tanya, Likkutei Amarim 27:5 תניא, חלק ראשון; ליקוטי אמרים כ"ז:ה'

וּכְמוֹ שֶׁהִפְלִיג בַּזֹּהַר פָּרָשַׁת תְּרוּמָה [דַּף קכח], בְּגוֹדֶל נַחַת רוּחַ לְפָנָיו יִתְבָּרַךְ כַּד אִתְכַּפְיָא סִטְרָא אָחֳרָא לְתַתָּא, דְּאִסְתַּלַּק יְקָרָא דְקוּדְשָׁא־בְּרִיךְ־הוּא לְעֵילָּא עַל כּוּלָּא, יָתֵיר מִשְּׁבָחָא אָחֳרָא, וְאִסְתַּלְקוּתָא דָּא יַתִּיר מִכּוּלָּא וְכוּ'.

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KEHOT'S NOTE

ראה זח"ב קכח, ב ואילך. תניא פכ"ז. לקו"ת ר"פ פקודי. שם פ' בהעלותך לו, ב. שם פ' חקת ד"ה על כן יאמרו פ"ב סה, ג. סה"מ תשי"י ד"ה באתי לגני פ"א ואילך. נתבאר בארוכה בסה"מ אעת"ר ע' קנו ואילך.

PARAGRAPH 20

75 תרומה להוי"ה

> "Take from among you an offering to Havayah." The lamed of "to Havayah" marks this offering as moving from below upward.

Exodus 35:5 שמות ל"ה:ה'

קְחוּ מֵאִתְּכֶם תְּרוּמָה לַה' כֹּל נְדִיב לִבּוֹ יְבִיאֶהָ אֵת תְּרוּמַת ה' זָהָב וָכֶסֶף וּנְחֹשֶׁת׃

Take ye from among you an offering unto the L-RD, whosoever is of a willing heart, let him bring it, the L-RD'S offering: gold, and silver, and brass;

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PARAGRAPH 21

76 כל נדיב לבו יביאה את תרומת הוי'

> "...whoever is generous of heart, let him bring it, the offering of Havayah." The second offering, drawn from above to below.

Exodus 35:5 שמות ל"ה:ה'

קְחוּ מֵאִתְּכֶם תְּרוּמָה לַה' כֹּל נְדִיב לִבּוֹ יְבִיאֶהָ אֵת תְּרוּמַת ה' זָהָב וָכֶסֶף וּנְחֹשֶׁת׃

Take ye from among you an offering unto the L-RD, whosoever is of a willing heart, let him bring it, the L-RD'S offering: gold, and silver, and brass;

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77 ככה יעשה איוב

> The narrator tells of Iyov's piety: after each round of his children's feasts he would offer burnt offerings for them, "for Iyov said, Perhaps my sons have sinned... Thus would Iyov do all the days." The future form ya'aseh, with its leading yud, describes a repeated, continual action, as does the yud at the head of the Name Havayah. (context: Steinsaltz Tanakh)

Job 1:5 איוב א':ה'

וַיְהִי כִּי הִקִּיפוּ יְמֵי הַמִּשְׁתֶּה וַיִּשְׁלַח אִיּוֹב וַיְקַדְּשֵׁם וְהִשְׁכִּים בַּבֹּקֶר וְהֶעֱלָה עֹלוֹת מִסְפַּר כֻּלָּם כִּי אָמַר אִיּוֹב אוּלַי חָטְאוּ בָנַי וּבֵרְכוּ אֱלֹקִים בִּלְבָבָם כָּכָה יַעֲשֶׂה אִיּוֹב כָּל־הַיָּמִים׃

And it was so, when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered burnt-offerings according to the number of them all; for Job said: 'It may be that my sons have sinned, and blasphemed G-d in their hearts.' Thus did Job continually.

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KEHOT'S NOTE

איוב א, ה.

PARAGRAPH 22

78 נדיבי עמים נאספו

> The psalmist celebrates G-d's kingship over all the nations: "The nobles of the peoples are gathered, the people of the G-d of Avraham; for the shields of the earth belong to G-d." Plainly, the leaders of the nations join Avraham's people in honoring G-d; nedivim means "nobles," and the maamar reads it as "the generous," the Patriarchs. (context: Steinsaltz Tanakh)

Psalms 47:10 תהילים מ"ז:י'

נְדִיבֵי עַמִּים נֶאֱסָפוּ עַם אֱלֹקֵי אַבְרָהָם כִּי לֵאלֹקִים מָגִנֵּי־אֶרֶץ מְאֹד נַעֲלָה׃

The princes of the peoples are gathered together, the people of the G-d of Abraham; for unto G-d belong the shields of the earth; He is greatly exalted.

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KEHOT'S NOTE

תהלים מז, י.

79 **להושיבי עם נדיבים**

The psalmist praises G-d, who raises the poor from the dust "to seat him with nobles, with the nobles of His people." The maamar reads nedivim here too as "the generous." (context: Steinsaltz Tanakh)

Psalms 113:8 תהילים קי"ג:ח'

לְהוֹשִׁיבִי עִם־נְדִיבִים עִם נְדִיבֵי עַמּוֹ׃

That He may set him with princes, Even with the princes of His people.

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KEHOT'S NOTE

תהלים קיג, ח.

80 **כרוה נדיבי עם**

Israel's song to the well in the wilderness: "The well that the princes dug, that the nobles of the people delved." Here the nedivim are joined with digging a well, which the maamar takes as the Patriarchs' work.

Numbers 21:18 במדבר כ"א:י"ח

בְּאֵר חָפָרוּהָ שָׂרִים כָּרוּהָ נְדִיבֵי הָעָם בִּמְחֹקֵק בְּמִשְׁעֲנֹתָם וּמִמִּדְבָּר מַתָּנָה׃

The well, which the princes digged, Which the nobles of the people delved, With the sceptre, and with their staves. And from the wilderness to Mattanah;

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KEHOT'S NOTE

במדבר כא, י"ח.

PARAGRAPH 23

81 **וכל הבארות אשר חפרו**

The Torah tells that the Philistines stopped up "all the wells that his father's servants had dug in the days of Avraham his father," and Yitzchak later dug them again (26:18). For the maamar, digging a well, revealing hidden water, is the Patriarchs' work of revealing the hidden light. (Kehot: Genesis 26:9)

Genesis 26:15 בראשית כ"ו:ט"ו

וְכָל־הַבְּאֵרֹת אֲשֶׁר חָפְרוּ עַבְדֵי אָבִיו בִּימֵי אַבְרָהָם אָבִיו סִתְמוּם פְּלִשְׁתִּים וַיְמַלְאוּם עָפָר׃

Now all the wells which his father's servants had digged in the days of Abraham his father, the Philistines had stopped them, and filled them with earth.

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KEHOT'S NOTE

בראשית כו, ט.

82 **שהבאר הוא בחי' גילוי**

The note says a passage beginning here, on the well as the revealing of hidden water, is quoted there.

KEHOT'S NOTE

קטע מכאן מובא באוה"ת פי' תולדות כרך ד תתיד, ב.

PARAGRAPH 24

83 **צור לבבי**

The psalmist (Asaf), having found his way back to faith, says: "My flesh and my heart fail, but G-d is the Rock of my heart and my portion forever." Plainly, G-d is the strength of his heart; the maamar, like the Zohar, reads "my heart" as a name for G-d Himself. (context: Steinsaltz Tanakh)

Psalms 73:26 תהילים ע"ג:כ"ו

כָּלָה שְׁאֵרִי וּלְבָבִי צוּר־לְבָבִי וְחֶלְקִי אֱלֹקִים לְעוֹלָם׃

My flesh and my heart faileth; But G-d is the rock of my heart and my portion for ever.

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KEHOT'S NOTE

תהלים עג, כו.

84 **רצוא ושוב**

In Ezekiel's vision of the Chariot: "And the Chayos ran and returned (ratzo vashov), like the appearance of lightning." Plainly, the holy beings darted to and fro like flashes of fire; Chassidus takes the phrase as the name for the soul's running forth and returning. (context: Steinsaltz Tanakh)

Ezekiel 1:14 יחזקאל א':י"ד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק׃

And the living creatures ran and returned as the appearance of a flash of lightning.

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85 **הלוך ונסוע**

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

KEHOT'S NOTE

לך לך יב, ט.

86 **הלוך ונסוע**

Having come into the land, Avram moves on: "And Avram journeyed, going on and journeying toward the south." Plainly, he kept moving from place to place; the maamar reads his constant journeying as the movement of love, ratzo and shov. (context: Steinsaltz Tanakh)

Genesis 12:9 בראשית י"ב:ט'

וַיִּסַּע אַבְרָם הָלוֹךְ וְנָסוֹעַ הַנֶּגְבָּה׃

And Abram journeyed, going on still toward the South.

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87 **כמים הפנים**

Shlomo's proverb: "As water reflects a face to a face, so is the heart of man to man." Plainly, the feeling one shows another is returned, as water returns a face; the maamar applies it to love below awakening love above. (context: Steinsaltz Tanakh)

Proverbs 27:19 משלי כ"ז:י"ט

כַּמַּיִם הַפָּנִים לַפָּנִים כֵּן לֵב־הָאָדָם לָאָדָם׃

As in water face answereth to face, So the heart of man to man.

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PARAGRAPH 25

88 **ופחד יצחק היה לי**

Yaakov answers Lavan, who had pursued him: "Had not the G-d of my father, the G-d of Avraham and the Fear of Yitzchak, been with me, you would now have sent me away empty-handed." G-d is called "the Fear of Yitzchak," the One Yitzchak feared, and so Yitzchak's attribute is awe. (context: Steinsaltz Tanakh)

Genesis 31:42 בראשית ל״א:מ״ב

לוּלֵי אֱלֹקֵי אָבִי אֱלֹקֵי אַבְרָהָם וּפַחַד יִצְחָק הָיָה לִי כִּי עַתָּה רֵיקָם שִׁלַּחְתָּנִי אֶת־עָנְיִי וְאֶת־יְגִיעַ כַּפַּי רָאָה אֱלֹקִים וַיּוֹכַח אָמֶשׁ׃

Except the G-d of my father, the G-d of Abraham, and the Fear of Isaac, had been on my side, surely now hadst thou sent me away empty. G-d hath seen mine affliction and the labour of my hands, and gave judgment yesternight.'

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89 **שמאלו תחת לראשי וימינו תחבקני**

The beloved, whom the Sages read as the Jewish people speaking of G-d, longs for her lover: "His left hand is under my head, and His right hand embraces me." The maamar reads the left as awe (Gevurah), which supports and lifts the head, and the right as love (Chesed); both are needed. (context: Steinsaltz Tanakh)

Song of Songs 2:6 שיר השירים ב׳:ו׳

שְׂמֹאלוֹ תַּחַת לְרֹאשִׁי וִימִינוֹ תְּחַבְּקֵנִי׃

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

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90 **כל נדיב לבו יביאה את תרומת הוי״ה**

The second half of the opening verse, now explained as the drawing down of the Torah through the Patriarchs.

Exodus 35:5 שמות ל״ה:ה׳

קְחוּ מֵאִתְּכֶם תְּרוּמָה לַה׳ כֹּל נְדִיב לִבּוֹ יְבִיאֶהָ אֵת תְּרוּמַת ה׳ זָהָב וָכֶסֶף וּנְחֹשֶׁת׃

Take ye from among you an offering unto the L-RD, whosoever is of a willing heart, let him bring it, the L-RD'S offering: gold, and silver, and brass;

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THE CHASSIDISHE PARSHA

About this edition

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

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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