LIKKUTEI TORAH · PARSHAS TZAV · MAAMAR 12

והניף ידו על הנהר בעים רוחו והכהו לשבעה...

“And He Will Wave His Hand over the River”

At the Exodus G-d split the “sea,” the concealing speech of Malchus, so that Atzilus shone into the created worlds and the Torah of deeds could be given; in the Future He will split the “river,” the subtler concealment of thought that flows from Eden, and Eden itself will be revealed: the inner dimension of the Torah, which Mashiach will teach as sight rather than hearing.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

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

THE BIG IDEA

At the Exodus G-d split the "sea," the concealing speech of Malchus, so that Atzilus shone into the created worlds and the Torah of deeds could be given; in the Future He will split the "river," the subtler concealment of thought that flows from Eden, and Eden itself will be revealed: the inner dimension of the Torah, which Mashiach will teach as sight rather than hearing.

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

Isaiah foretells that G-d will wave His hand over the river and strike it into seven streams. The Alter Rebbe contrasts this with the splitting of the Sea of Reeds. The sea is Malchus, divine speech, whose letters hide the light they carry; at the Exodus this concealment parted, Beriah was joined to Atzilus, each of the twelve tribes rose by its own path to its root, and so the Torah could be given: the mitzvos, "today to do them." The river is Binah, thought, which flows from Eden but still clothes Chochmah in letters. When it is split, Eden itself will be revealed: the inner dimension of the Torah and the reasons of the mitzvos, which Mashiach will teach as sight, as the Arizal saw in an hour what eighty years of speech could not convey. The seven streams are the Patriarchs and Matriarchs, rooted beyond the river, through whom this revelation reaches all Israel, drawn down by the compassion of the Patriarchs and by teshuvah. Then the dividing rivers, like the Nile, will no longer be needed, and the earth will be full of the knowledge of G-d.

OUTLINE

1 **The sea: speech that conceals** ¶1–3

The Sea of Reeds is Malchus of Atzilus, the supernal speech, whose letters hide the light they carry from worlds that have no wisdom of their own; the splitting of the sea made the hidden revealed and joined Beriah to Atzilus, each of the twelve tribes rising to its root among the twelve boundaries of Z'eir Anpin.

2 **From the sea to the river** ¶4–6

The splitting of the sea prepared for the Giving of the Torah, the mitzvos that draw Atzilus into the lower worlds, "today to do them"; "tomorrow to receive their reward" is the revelation of the Torah's inner dimension through Mashiach, who will teach it to all the people, and for this the river must be split.

3 **The river: thought and the sight of Eden** ¶7–11

The river is the Euphrates, Binah, thought, which flows ceaselessly from Eden but is still a garment of letters; Gan Eden receives only through it, and Eden itself is unseen. The Future revelation is sight of Chochmah itself, as the Arizal grasped in an hour what eighty years could not say, and as Moshe sought for Israel; Mashiach will reveal it.

4 **Seven streams: the Patriarchs and Matriarchs** ¶12–14

The seven streams are the three Patriarchs and four Matriarchs, in Atzilus and rooted "beyond the river" in Atik; through them the revelation of Mocha Stima'ah will reach all Israel. Following the Ramaz, peshat, remez and derush rectify the lower worlds, while sod rectifies Atzilus; the ruach, "wind" or "spirit," with which He strikes the river is Mashiach's spirit, drawn down through teshuvah.

5 **Compassion and the Torah** ¶15–16

The tribes' compassion for the soul in the body draws down Yaakov's compassion and the revealed Torah; the Patriarchs' compassion will draw down the great compassion of Arich Anpin and the inner dimension. The Tree of Knowledge as wheat, the Oral Torah's work of refinement, Adam before the sin, and the Shavuos waving of the two loaves over the two lambs.

6 **The tongue of the Sea of Egypt** ¶17–20

The Nile, Pishon, is one of the four rivers that divide from Eden, the source of Egypt's wisdom and of the separate, bounded worlds; in the Future, when G-d's speech is seen as one with Him, they will not be needed. A second reading: the seven streams are the seven attributes and speech, the river is Binah, and its own light will fill the lower worlds.

THE REBBE'S MAAMARIM ON THIS MAAMAR

AI summaries of the Rebbe's maamarim built on this one, each read beside ours from the corrected scan; not yet reviewed by a person. What each adds is also shown under its paragraph.

ספר • אחרון של פסח ה'תשד"מ. הנחת הת' בלתי מוגה • **5744** • ד"ה הפך ים ליבשה בנהר יעברו ברגל
המאמרים תשמ"ד **P.** קכט

The Rebbe opens with the verse "He turned the sea into dry land; through the river they shall pass on foot; there we will rejoice in Him." Its first half is in the past tense and refers to the splitting of the Sea of Reeds. Its second half is in the future and refers to the splitting of the river Euphrates in the Time to Come. Following the Alter Rebbe, the Rebbe says that each splitting prepares for a giving of Torah. He then sharpens the question. The sea did not need to split to save Israel, since they went down and came up on the same side. The Egyptian 'iron furnace' had already refined both the sparks and Israel, and that refinement is what readied the world for the Torah. So why was the splitting of the sea needed as well?

The answer draws on the Frierdiker Rebbe's maamar of Shvi'i shel Pesach 5700, which notes that some Midrashim rank Israel above the sea and others rank the sea above Israel. Creatures of dry land are separate from their source. Fish die the moment they leave the water. For people generally, dry land is therefore the avodah of bittul hayesh, where one still feels one's own existence, and the sea is bittul bimetzius, being wholly absorbed in one's source; exceptional individuals can be sea-like even while

on land. The sea also has an outer side, which is physical, bounded and concealing, and an inner side, which is bound to its source; Israel surpasses the first and receives from the second. Egypt's refinement brought Israel only to serving while still feeling their existence. The splitting revealed the sea's inner bittul on dry land, and that made Israel a true vessel for the Torah, which is meant to make a dwelling for G-d in which every detail is wholly nullified to Him. All this, however, belongs to the revealed levels of the order of descent (seder hishtalshelus): the outer dimension of Atik. The sea is the partition between Atzilus and the lower worlds of Beriah, Yetzirah and Asiyah. The river is the partition between Atzilus and what is above it, and specifically between Chochmah and Binah. Splitting it will reveal the inner dimension of Abba, which is the inner dimension of Atik. This revelation will come down into souls in bodies, 'on foot,' and into seven literal streams, and 'there we will rejoice in Him,' in His very Essence.

The lesson: A person must reach beyond doing what is asked of him while still feeling his own existence, to true bittul, 'let my soul be as dust to all.' Only then does 'open my heart to Your Torah' happen, like fish of the sea that walk on dry land while remaining bound to their source.

קכז .P ספר המאמרים תשמ"ז • אחרון של פסח ה'תשמ"ז • **5747** • ד"ה והניף ידו על הנהר

The Rebbe opens with Isaiah's prophecy, read in the haftarah of Acharon shel Pesach, "And He will wave His hand over the river… and strike it into seven streams," and with the questions noted by the Alter Rebbe, the Mitteler Rebbe and the Tzemach Tzedek. Why will the future redemption be a crossing of a river, when the Exodus was a crossing of the sea? The verse "He turned the sea into dry land; they shall cross the river on foot" puts the sea in the past tense and the river in the future. And why will the river be struck into only seven streams, when the Sea of Reeds was cut into twelve sections, one for each tribe?

His central point is that crossing the river is bound up with the future revelation and study of the inner dimension (pnimiyus) of the Torah. The splitting of the sea prepared for Matan Torah. The sea is Malchus, speech, "the end of all levels." Splitting it tore away Malchus's concealment and joined Atzilus with Beriah, Yetzirah and Asiyah. The sea's splitting was sufficient as preparation for the revealed Torah, whose concern is practical halachah, "היום לעשותם." The river is Binah, which derives from Eden, the supernal delight; from that delight comes the revelation of the reasons of the mitzvos and the delight within the Torah. Therefore, the future revelation of the inner Torah requires the river itself to be split. The Rebbe then sets this in time. The revelation of the splitting of the sea recurs each Shevi'i shel Pesach, and the river is revealed on Acharon shel Pesach, already now, through avodah from the yechidah of the soul. The two follow the order of the verse: first sea, then river. In this transcript, the second question, about seven rather than twelve, is raised but not taken up separately.

The lesson: A Jew should first do the avodah of the sea, on Shevi'i shel Pesach, and then the avodah of the river, on Acharon shel Pesach: service from the yechidah, which draws down the future revelation already now. Through this one passes immediately, without delay "even for the blink of an eye," to the true and complete redemption.

THE MAAMAR IN THE REBBE'S LIGHT

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

Many of the Rebbe's teachings on this maamar were said on Acharon shel Pesach, and many turn on its teaching that Mashiach's Torah will be seen and not only heard. In his maamarim of 5713 and 5717 and in notes in Likkutei Sichos he answers the question of ¶6, how one man can teach „ריבוא רבבות אנשים" (myriads upon myriads), from the sight of ¶10–11: sight (ראיה) grasps the essence and takes in everything at once, and Mashiach, who is the yechidah (יחידה), will reveal the yechidah in every Jew; this, he says in 5717, is also why Rashi finds „בעים רוחו" ("with the might of His spirit") without parallel in Scripture. In his maamar of 5711 he suggests that the two views of the splitting of the sea match two kinds of service; his maamar of 5748 reads the sea and the river as speech and thought; and at Mashiach's feast of 5747 he set the verse in the story of creation, whose purpose is the spirit above the water. He also marks what remains difficult: in his note to Basi LeGani 5711, in a note on the Arizal's "sixty or eighty years", in a handwritten answer of 5746, and in a question he left to his listeners in 5748: what the splitting of the river will add.

KEY CONCEPTS

Sea and river ים ונהר

The sea is Malchus, divine speech, whose waters are gathered and still and whose letters conceal; the river is Binah, thought, which flows continually from Eden and is a subtler garment.

The splitting of the Sea of Reeds קריעת ים סוף

The removal of the concealment of speech, so that the hidden became revealed and Beriah was joined to Atzilus; it prepared for the Giving of the Torah.

Eden and the Garden עדן וגן

Eden is Chochmah itself, which no eye has seen; the Garden receives from it only through the river of letters. In the Future Eden itself will be revealed.

Sight and hearing ראיה ושמיעה

Hearing and understanding come through letters; sight grasps the essence itself, at once. The Future revelation of the Torah's inner dimension is sight.

The inner dimension of the Torah פנימיות התורה

The reasons of the Torah and the mitzvos, rooted in Mocha Stima'ah above Atzilus, which Mashiach will teach to all the people, with endless ascents.

The lower and the higher chariot מרכבתא תתאה ומרכבתא עילאה

The twelve tribes, in Beriah and rooted in Z'eir Anpin, are the lower chariot; the Patriarchs and Matriarchs, in Atzilus and rooted beyond the river, are the higher chariot and the seven streams.

Compassion רחמנות

The tribes' compassion for the spark of G-dliness fallen into the body draws down Yaakov's compassion and the revealed Torah; the Patriarchs' compassion will draw down the great compassion of Arich Anpin and the Torah's inner dimension.

PaRDeS פרד"ס

The four levels of Torah interpretation: peshat, remez and derush rectify the lower worlds, the "world of division," while sod rectifies Atzilus itself.

SECTION 1 • ¶1–3

The sea: speech that conceals

1 והניף ידו על הנהר[1] בעים רוחו והכהו לשבעה נחלים[2] (בישעיה סי' י"ב) הנה ים סוף הוא בחי' מלכות[3] דאצילות

"And He will wave His hand over the river with the might of His wind, and He will strike it into seven streams" (Isaiah, chapter 12). Now, the Sea of Reeds (Yam Suf) is the level of Malchus (sovereignty) of Atzilus,

> The maamar opens with Isaiah's prophecy of the final redemption (Isaiah 11:15 in our editions; the text gives the chapter as 12): as G-d split the sea at the Exodus, so He will one day wave His hand over "the river" and break it into seven streams for the returning exiles. Before turning to the river, the Alter Rebbe explains the sea of the Exodus: the Sea of Reeds is Malchus of Atzilus, the last of the Ten Sefiros of the World of Emanation.

שהיא בחי' דבור העליון שהדבור הוא סופא דכל דרגין שבדבר ה' שמים נעשו[4] וכל העשרה מאמרות הם המשכות מע"ס [מעשר ספירות] דאצילות ומתלבשים באותיות הדבור יהי אור[5] הוא ההמשכה מבחי' חכמה כו'

which is the level of the supernal speech; for speech is "the end (sofa) of all levels," since "by the word of Havayah the heavens were made." And all the Ten Utterances are drawings-down from the Ten Sefiros of Atzilus, and they are vested in the letters of speech: "Let there be light" is the drawing-down from the level of Chochmah (wisdom), etc.

> Malchus is G-d's "speech," the lowest of the divine levels, and the Aramaic word for "end," sofa, echoes the name Yam Suf. The world was created through divine speech, the Ten Utterances, and each utterance carries a light from one of the Ten Sefiros; "Let there be light," for example, carries the light of Chochmah.

והדבור הוא מעלים ומכסה על אור ההמשכה. כמו עד"מ באדם[6] הנה אותיות הדבור הם כלי להשכל והמדות שהם נמשכים ומתלבשים בו.

And the speech hides and covers the light that is drawn down. As, by way of analogy, in a human being: the letters of speech are a vessel for the intellect and the emotive attributes (middos), which are drawn into it and vested in it.

> Speech carries this light, but it also covers it, like a garment. The human analogy makes the point: our words are the vessel that carries our ideas and feelings out to others.

אך מ"מ האותיות הם מעלימים על השכל שבתוכן ומצפינים אותו בתוכן שהרי הקטן אף שמבין כל האותיות והתיבות ואומרן היטב עכ"ז [עם כל זה] אינו מבין כלל ההשכלה שבתוך האותיות

Nevertheless, the letters hide the intellect that is within them and conceal it within them. For a small child, even though he understands all the letters and the words and says them well, nevertheless does not understand at all the concept that is within the letters.

> Yet the same words also hide what they carry. A small child can read and pronounce every word of a wise text and still grasp nothing of its meaning.

רק מי שהוא עצמו חכם מקודם אזי מבין מתוך האותיות כו' אבל מהות האותיות עצמן הוא בחי' העלם לגבי מהות השכל והמדות.

Only one who is himself wise beforehand then understands [it] from within the letters, etc. But the essential nature of the letters themselves is the level of concealment relative to the essential nature of the intellect and the emotive attributes.

> Only someone who is already wise finds the idea inside the words, because he brings his own understanding to them. In themselves, the letters are a concealment of the intellect and feelings that they hold.

2 ולכן למעלה שהתהוות החכמה דבי"ע הוא רק מן הדבור עליון ולא כמו במשל שהלומד הוא חכם מקודם.[7]

Therefore, above, since the coming into being of the Chochmah of Beriah, Yetzirah and Asiyah is only from the supernal speech, and [it is] not as in the analogy, where the learner is wise beforehand,

> Above there is no "wise learner": the wisdom found in the created worlds of Beriah, Yetzirah and Asiyah comes into being only from the supernal speech. Unlike the wise reader in the analogy, those worlds bring no understanding of their own to the letters.

הרי א"כ הדבור והאותיות דמל' דאצי' הם מעלימין ומצפינין על החב"ד [החכמה בינה ודעת] והמדות דאצילות המתלבשים בהדבור

it follows, then, that the speech and the letters of Malchus of Atzilus hide and conceal the Chochmah, Binah and Daas and the emotive attributes of Atzilus that are vested in the speech,

> It follows that the speech and letters of Malchus of Atzilus hide the intellect, Chochmah, Binah and Daas, and the emotive attributes of Atzilus that are vested in them.

שלא יתגלה כלל בבריאה כי אם איזו הארה מועטת מאד כמו בחי' האור הנמשך ע"י השערות כו' (ועמ"ש מזה בד"ה שניך כעדר הרחלים[8])[9] וזהו ענין ים שנקרא עלמא דאתכסיא.

so that it is not revealed in Beriah at all, except for some very slight radiance, like the level of the light that is drawn down through the hairs, etc. (and see what is written about this in the discourse beginning "Your teeth are like a flock of ewes"). And this is the meaning of "sea," which is called "the hidden world" (alma de'iskasya).

> So almost nothing of these lights appears in Beriah: only a faint glimmer, like the light that passes through the hairs, which grow from the head but carry only a trace of its life. In Likkutei Torah, Shir HaShirim, on "Your teeth are like a flock of ewes," the Alter Rebbe calls the flow that gives life to the worlds "hairs" and compares it to a teacher's words, with the same difference as here: the student has a mind of his own, but above, the wisdom itself comes into being only from what passes through the "hairs." That is why Malchus is called "sea," the "hidden world," for the sea covers everything within it.

א"נ [אי נמי] מה שהדבור נק' העלם היינו לפי שמה שנמשך מהשכל ומתלבש בהדבור זהו רק חיצוניות השכל

Alternatively, the reason speech is called concealment is that what is drawn from the intellect and vested in the speech is only the outer dimension (chitzoniyus) of the intellect,

> A second explanation of why speech conceals: what passes from the intellect into speech is only the outer layer of an idea, the part that can be put into words.

אבל פנימי' [פנימיות / פנימית] השכל א"א להתגלות כלל באותיות ודבור כו' (וכמ"ש במ"א בביאור ע"פ כי ביום הזה יכפר[10]).[11]

but the inner dimension (pnimiyus) of the intellect cannot be revealed at all in letters and speech, etc. (as is explained elsewhere, in the explanation of the verse "For on this day He shall atone").

> The inner core of an idea can never be put into letters and speech. The Alter Rebbe refers to his explanation of the Yom Kippur verse "For on this day He shall atone" in Likkutei Torah, Acharei.

וענין קריעת ים סוף היינו שמאתכסיא נעשה אתגליא

And the splitting of the Sea of Reeds means that the hidden (iskasya) becomes revealed (isgalya);

> The splitting of the sea reverses this concealment: what was the "hidden world" becomes a "revealed world."

דהיינו שלא יסתיר הדבור עליון על האורות עליונים המלובשים בו שהם השכל והמדות עד"מ שהם ע"ס [עשר ספירות] דאצילות כ"א שיתגלה ממש לנשמות דבריאה ג"כ כמו שהוא הגילוי באצילות.[12]

that is, that the supernal speech should not hide the supernal lights that are vested in it, which are, by way of analogy, the intellect and the emotive attributes, that is, the Ten Sefiros of Atzilus; but rather, that it should be truly revealed to the souls of Beriah too, just as the revelation is in Atzilus.

> The supernal speech no longer hides the lights it carries, the Ten Sefiros of Atzilus, called "intellect and emotive attributes" after the human analogy. At the splitting of the sea they were revealed to the souls in Beriah just as they are revealed in Atzilus.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
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> **FROM THE REBBE'S MAAMAR** ד"ה הפך ים ליבשה בנהר יעברו ברגל, **5744**
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> For the Alter Rebbe the sea is the 'hidden world,' and its splitting turns concealment into revelation. The Rebbe divides the sea into two levels. Its outer side is physical, bounded and concealing. Its inner side is attached to its source and keeps its creatures attached to theirs. The splitting is the breaking open and revealing of that inner side. This reconciles the conflicting Midrashim: Israel is greater than the outer sea, which split before them, while the inner sea is greater than Israel, who receive from it.
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> The Alter Rebbe: וזהו ענין ים שנקרא עלמא דאתכסיא
>
> The Rebbe: משא"כ פנימיות הים ענינו הוא שהוא דבוק במקורו

3 ולהיות שענין קי"ס [קריעת ים סוף] הוא התחברות הבריאה עם האצי' ממש בלי פרסא ומסך המפסיק כו' לכן נקרע הים לי"ב קרעים[13, 14]

And since the splitting of the Sea of Reeds is the joining of Beriah with Atzilus itself, without the partition (parsa) and the dividing screen, etc., therefore the sea was split into twelve parts.

> Because the splitting of the sea joined Beriah to Atzilus itself, with no partition (parsa) or screen between them, the sea split into twelve parts. The partition is the boundary that normally separates the divine World of Atzilus from the created worlds below it. The "twelve diagonal boundaries" are a Kabbalistic image in which the six directions of space, joined in pairs, form twelve edges, like the edges of a cube; applied above, they are the twelve ways the six emotive attributes of Z'eir Anpin combine with one another. The maamar makes these twelve the roots of the twelve tribes.

כי הנה השבטים הם בבריאה ושם הם י"ב בחי' בכלל. וכן המלאכים דבריאה הן י"ב בקר והים עליהם מלמעלה[15][16].

For indeed, the tribes are in Beriah, and there they are, in general, twelve levels. And likewise the angels of Beriah are the "twelve oxen," "and the sea was upon them, above."

> Twelve is the number of Beriah: the souls there are the twelve tribes, and the angels there are the "twelve oxen" that bore the great basin in Shlomo's Temple, called "the sea." The verse "and the sea was upon them, above" fits exactly: the "sea," Malchus of Atzilus, rests upon the twelve of Beriah.

עם היותן דרך כלל ארבע מחנות שכינה מיכאל גבריאל רפאל אוריאל. וכמ"ש ומשם יפרד[17] והיה לארבעה ראשים. מ"מ כל א' מתחלק לשלש כמו י"ב שבטים שהיו ד' דגלים[18] וכל דגל יש בו ג' שבטים.

Even though, in general, they are the four camps of the Shechinah, Michael, Gavriel, Refael and Uriel, as it is written, "And from there it divides and becomes four heads," nevertheless each one divides into three, like the twelve tribes, who were four banners, each banner having three tribes in it.

> In general the angels form four camps around the Shechinah, led by Michael, Gavriel, Refael and Uriel, just as the river of Eden divides into four heads. Yet each of the four divides into three, making twelve, as the twelve tribes camped under four banners, three tribes to a banner.

והוא כמו ביד יש ג' פרקין וכן ברגל[19] (וכמ"ש בזהר פ' ויחי דרמ"א ע"א).[20]

And it is like the hand, which has three joints, and so too the leg (as is written in the Zohar, Parshas Vayechi, folio 241a).

> So too each arm and each leg has three joints. The Zohar on Vayechi describes the twelve tribes in just this way: four banners, three tribes to each arm and each thigh, with the body of the Shechinah upon them, "and the sea was upon them."

והנה הגם שהשבטים עצמן הם בבריאה מ"מ שרשן ומקורן י"ב גבולי אלכסון דז"א דאצי' (וכמ"ש במ"א סד"ה והנה אנחנו מאלמים[21] אלומים ובביאור ע"פ יהודה אתה).[22]

Now, although the tribes themselves are in Beriah, nevertheless their root and source is the twelve diagonal boundaries (gevulei alachson) of Z'eir Anpin of Atzilus (as is explained elsewhere, at the end of the discourse beginning "And behold, we were binding sheaves," and in the explanation of the verse "Yehudah, you").

> The tribes themselves belong to Beriah, but their root is in Atzilus, in the "twelve diagonal boundaries" of Z'eir Anpin, the emotive attributes of Atzilus. Six directions meet along twelve edges, and these twelve boundaries stand for the twelve ways the six attributes join one another. In Torah Ohr, Vayeshev, the Alter Rebbe explains that these twelve boundaries are called "the tribes of Kah" because they are drawn from Abba and Imma, Chochmah and Binah.

ולכן קי"ס [קריעת ים סוף] שהוא חיבור ועליית הבריאה באצילות ה"ז [הרי זה] התחברות ועליית הי"ב שבטים דבריאה בי"ב גבולי אלכסון דז"א דאצי' (ועמ"ש ע"פ וירד הגבול)

Therefore the splitting of the Sea of Reeds, which is the joining and ascent of Beriah into Atzilus, is the joining and ascent of the twelve tribes of Beriah into the twelve diagonal boundaries of Z'eir Anpin of Atzilus (and see what is written on the verse "And the border shall go down");

> So the splitting of the sea, which raised Beriah into Atzilus, raised each of the twelve tribes to its own root among the twelve boundaries of Z'eir Anpin. The Alter Rebbe refers to his discourse on the boundaries of the Land of Israel, "And the border shall go down," where the border's descent to the Jordan (Yarden), which "takes from one and gives to another," is explained as an ascent from below that raises the fallen sparks to holiness.

ולכן נקרע הים לי"ב גזרים שכל שבט ושבט במסילתו יכוין כל חד לפום שיעורא דיליה[23] (וכמ"ש בד"ה אלה פקודי המשכן[24] בפי' ששם עלו שבטים שבטי[25] יה כו'):

and therefore the sea was split into twelve sections, so that each and every tribe, on its own path, would direct [its intent], "each one according to his own measure" (as is explained in the discourse beginning "These are the accounts of the Mishkan," in the explanation of "For there the tribes went up, the tribes of Kah," etc.).

> That is why each tribe had its own path through the sea: each rose to its own root, "each one according to his own measure." In Likkutei Torah, Pekudei, the Alter Rebbe explains "For there the tribes went up, the tribes of Kah" in just this way: the tribes of Beriah join there with their root and source in Atzilus, which is called "the tribes of Kah."

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

BACKGROUND FROM THE REBBE

In his maamar of Acharon shel Pesach 5711, dibbur hamaschil „והניף ידו על הנהר", the Rebbe explains how the splitting of the sea prepared for the giving of the Torah by joining Atzilus with Beriah, Yetzirah and Asiyah.

The Alter Rebbe calls the splitting of the sea „חיבור ועליית הבריאה באצילות" ("the joining and ascent of Beriah into Atzilus"). The Rebbe notes two views, the Arizal's that it drew Atzilus down into the lower worlds and the Zohar's that it raised them into Atzilus, and says that both are true (the editors' note cites the Siddur with Chassidus and the Mitteler Rebbe's Shaar HaEmunah, ch. 54). He then suggests („ויש לומר") that the two views match two kinds of service, whether „אלקות הוא הכל" ("G-dliness is everything") or „הכל הוא אלקות" ("everything is G-dliness"), which, as is known, is the difference between the Maggid and the Alter Rebbe; the editors' notes trace that distinction to the Rebbe Rashab's Hemshech 5666 and Toras Shalom, among other places.

The Alter Rebbe: ולכן קי"ס שהוא חיבור ועליית הבריאה באצילות

The Rebbe: ויש לומר שהוא ע"ד ההפרש בין שני סוגי העבודה אם אלקות הוא הכל או שהכל הוא אלקות

Sefer HaMaamarim 5711-5712 (Toras Menachem, unedited), vol. 5711-5712, p. סב · אחרון של פסח תשי"א

FROM THE REBBE'S MAAMAR ד"ה והניף ידו על הנהר**, 5747**

The Alter Rebbe describes the splitting of the sea as Beriah joining and ascending into Atzilus. The Rebbe sets out two views of how the partition was breached. In the Zohar's view, Beriah, Yetzirah and Asiyah rose into Atzilus. In the Arizal's view, Atzilus descended into them. Citing the Mitteler Rebbe, he concludes that either way the two were united, and this union is what prepared for the revealed Torah.

The Alter Rebbe: קי"ס שהוא חיבור ועליית הבריאה באצילות

SECTION 2 • ¶4–6

From the sea to the river

4 ב וכל זה הוא ענין קריעת ים סוף שהוא בבחי' הדבור עליון. דהיינו שלא יעלים הדבור והאותיות כו'.

2. And all this is the matter of the splitting of the Sea of Reeds, which is in the level of the supernal speech; that is, that the speech and the letters should not hide, etc.

Everything said so far concerns the splitting of the Sea of Reeds, which takes place in the supernal speech, Malchus. Its effect was that the speech and its letters no longer hid what they carry.

אמנם לע"ל [לעתיד לבוא] כתיב והניף ידו[26] על הנהר והענין כי הנה קי"ס [קריעת ים סוף] היה צ"ל כדי שיוכל להיות אח"כ קבלת התורה

However, of the Time to Come it is written, "And He will wave His hand over the river." The explanation is that the splitting of the Sea of Reeds had to take place so that afterwards there could be the receiving of the Torah,

Of the Future, however, Isaiah speaks of the river, not the sea. To explain the difference, the Alter Rebbe first shows why the sea had to split: it prepared the way for the receiving of the Torah.

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] פ' בתרא דפסחים דקי"ח ע"א בפי' הים ראה וינוס[27] ההרים רקדו.[28] ההרים רקדו קאי על מתן תורה כו'[29]

as our Sages, of blessed memory, said in the last chapter of Pesachim, folio 118a, in explaining "The sea saw and fled... the mountains danced": "The mountains danced" refers to the Giving of the Torah, etc.

The Gemara, explaining the psalm of the Exodus in Hallel, reads "The sea saw and fled" as the splitting of the sea and "The mountains danced," in the next verse, as the Giving of the Torah; the maamar takes this to show that the one prepared for the other. The Tzemach Tzedek, in Yahel Or, adds that Rashi there links the dancing mountains with Sinai through the verse "Why do you leap, O high-peaked mountains."

כי עיקר ענין קיום המצות הוא שעי"ז ממשיכים שיהיה גילוי אור א"ס למטה בבי"ע כמו שמתגלה בע"ס [בעשר ספירות] דאצילות אשר שם איהו וחיוהי חד[30] איהו וגרמוהי חד. משא"כ בבי"ע שהם עולמות הנפרדים בבחי' יש ודבר נפרד

For the essential point of fulfilling the mitzvos is that through this we draw down that there should be a revelation of the Infinite Light (Or Ein Sof) below, in Beriah, Yetzirah and Asiyah, just as it is revealed in the Ten Sefiros of Atzilus, where "He and His life-forces are one, He and His vessels are one." This is not so in Beriah, Yetzirah and Asiyah, which are the separate worlds, on the level of a something (yesh) and a separate thing.

> The purpose of the mitzvos is to draw the Infinite Light into the created worlds of Beriah, Yetzirah and Asiyah as openly as it shines in Atzilus, where, as Iggeres HaKodesh 20 explains, G-d is one with the lights, "His life-forces," and with the vessels of the Sefiros, all of them G-dliness. The lower worlds are "separate": they feel themselves to be a something (yesh), an existence of their own.

וע"י המצות שהם רמ"ח אברים דמלכא[31] ממשיכים גילוי יחוד עליון שבאצילות שיהיה מתגלה עד"ז ממש גם בבי"ע (וכמ"ש בת"א [בתורה אור] פ' בראשית בביאור ע"פ כי כאשר השמים החדשים[32] ובד"ה משה ידבר)[33]

And through the mitzvos, which are "the 248 limbs of the King," we draw down the revelation of the supernal unity that is in Atzilus, so that it should be revealed in exactly this way in Beriah, Yetzirah and Asiyah as well (as is explained in Torah Ohr, Parshas Bereishis, in the explanation of the verse "For as the new heavens," and in the discourse beginning "Moshe would speak").

> The mitzvos are "the 248 limbs of the King": as the limbs carry out the will of the soul, the mitzvos carry out G-d's will, and in Likkutei Torah, Beshalach, the Alter Rebbe explains that they become 248 vessels for the emotive attributes of Atzilus. Through them the unity that is open in Atzilus is revealed in the same way in the lower worlds; the Alter Rebbe refers to his discourses in Torah Ohr on "For as the new heavens" and "Moshe would speak."

ולכן היה צ"ל תחלה קי"ס [קריעת ים סוף] שהוא ענין בקיעת הפרסא המפסקת בין אצי' לבריאה עד שבנ"י [שבני ישראל] הלכו ביבשה בתוך הים וע"י היה יכול להיות אח"כ קבלת התורה שמאצילות יומשך הגילוי בבי"ע.

Therefore there first had to be the splitting of the Sea of Reeds, which is the breaching of the partition that divides between Atzilus and Beriah, so that the children of Israel walked on dry land in the midst of the sea; and through this there could afterwards be the receiving of the Torah, so that from Atzilus the revelation would be drawn into Beriah, Yetzirah and Asiyah.

> That is why the sea had to split first: the splitting broke through the partition between Atzilus and Beriah, so that Israel walked on dry land in the midst of the sea. Only then could the Torah be given, drawing Atzilus down into the lower worlds.

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

A QUESTION THE REBBE RAISES

In the additions to his talks of the nights of Pesach 5748 (unedited), the Rebbe left two questions on the discourses of Shvi'i shel Pesach for his listeners to work out; this is the second.

The Rebbe notes that in the Alter Rebbe's discourses in Likkutei Torah the splitting of the sea is in Malchus of Atzilus, „סופא דכל דרגין" ("the end of all levels"), and that this is how it differs from the Future, when there will be „בחי' הבינה, בקיעת הנהר" ("the splitting of the river, the level of Binah"). In the Mitteler Rebbe's discourses, however, the splitting of the sea reaches also Malchus of the worlds above Atzilus, up to Malchus of the Infinite before the tzimtzum. He therefore asks: if the Exodus already split the source from which Binah of Atzilus comes, what is new in the future splitting of the river? He left the question to his listeners; the editors' note gives the Alter Rebbe's discourse as this maamar.

The Alter Rebbe: וכל זה הוא ענין קריעת ים סוף שהוא בבחי' הדבור עליון

The Rebbe: מהו החידוש דלעת"ל בבקיעת הנהר, בינה דאצילות, לאחרי שהי' כבר הענין דקריי"ס בבחי' המלכות דא"ס

Toras Menachem – Hisvaaduyos 5748, vol. 3 (unedited), vol. 5748 vol. 3, p. 123-124 · השלמות (לילות חג הפסח תשמ"ח לשיחות)

FROM THE REBBE'S MAAMAR ד"ה הפך ים ליבשה בנהר יעברו ברגל, 5744

The Alter Rebbe explains the splitting as a prerequisite for Sinai in cosmic terms: breaching the partition so that the unity of Atzilus could reach Beriah. The Rebbe asks what the splitting added beyond the refinement of the Egyptian exile, which already readied the world. He answers in terms of avodah. Egypt produced only bittul hayesh, serving while still feeling one's own existence. The sea revealed bittul bimetzius, and only that makes one a vessel for Torah, which makes G-d the true master of every detail of the world.

The Alter Rebbe: ולכן היה צ"ל תחלה קי"ס שהוא ענין בקיעת הפרסא המפסקת בין אצי' לבריאה

The Rebbe: הנה לזה הי' צ"ל ההקדמה דבחי' קריי"ס, גילוי ענין הים, ענין ביטול במציאות

5 והנה ענין מ"ת [מתן תורה] הוא היום לעשותם[34] בקיום המצות בפועל ממש ותלמוד תורה כנגד כולם.[35, 36] ולמחר לקבל שכרם[37] היינו לע"ל [לעתיד לבוא] והוא ענין התגלות פנימית התורה וטעמי מצות וכדפרש"י [וכדפירש רש"י / וכדפירוש רש"י] ע"פ ישקני[38] מנשיקות פיהו[39]

Now, the Giving of the Torah is "today to do them," in the fulfillment of the mitzvos in actual deed, and "the study of Torah is equal to them all." And "tomorrow to receive their reward" refers to the Time to Come, and this is the revelation of the inner dimension (pnimiyus) of the Torah and of the reasons of the mitzvos, as Rashi explains on the verse "Let him kiss me with the kisses of his mouth."

The Gemara reads "which I command you today, to do them" as: today, in this world, is for doing the mitzvos, and tomorrow, in the Time to Come, is for receiving their reward; and Torah study is equal to all the mitzvos together. The Alter Rebbe identifies the reward with the revelation of the Torah's inner dimension and of the reasons for the mitzvos, as Rashi explains "Let him kiss me with the kisses of his mouth": Israel trusts that G-d will appear to them again to reveal the secret of the Torah's reasons and its hidden treasures.

וזהו ג"כ[40] ענין משיח שנאמר בו הנה ישכיל עבדי[41] ירום[42] ונשא כו'

And this is also the matter of Mashiach, of whom it is said, "Behold, My servant shall be wise; he shall be exalted and lifted up," etc.

> Isaiah's verse about G-d's servant is read as a prophecy of Mashiach, who will reveal this inner dimension; Targum Yonasan, the Aramaic translation of the Prophets, cited in the notes, renders it "My servant the Mashiach."

היינו מאברהם ויצחק[43] כו' עד וגבה מאד אותיות אדם[44] שיהיה למעלה מבחי' אדם הראשון ומבחי' מרבע"ה [משה רבינו עליו השלום][45] כמ"ש בספר הגלגולים פי"ט[46] ושם פי' מאדם הראשון אחר שחטא וע' לקמן.[47, 48, 49, 50]

That is, [higher] than Avraham and Yitzchak, etc., up to "and shall be very (me'od) high": me'od has the letters of Adam, [meaning] that he will be above the level of Adam, the first man, and above the level of Moshe our teacher, peace be upon him, as is written in Sefer HaGilgulim, chapter 19. And there it explains [this as] above Adam, the first man, after he sinned. And see below.

> Each expression in the verse raises him above another great figure, beginning with Avraham and Yitzchak; the last words, "very (me'od) high," place him highest of all, for the letters of me'od (מאד) are those of Adam (אדם): Mashiach will stand above Adam and even above Moshe. Sefer HaGilgulim, the Arizal's teaching on the soul's incarnations, explains this as above Adam after his sin; the maamar returns to the point later. A note from Likkutei Sichos explains that Moshe remains unequalled in prophecy, while in the level of the soul, and so in teaching the Torah's inner dimension, Mashiach is greater.

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

A QUESTION THE REBBE RAISES

In Basi LeGani 5711, his first maamar (Yud Shevat 5711), the Rebbe describes the work of the seventh generation: to draw the Shechinah into this physical world, to a level higher even than before Adam's sin, as is said of Mashiach.

Our paragraph reads „וגבה מאד" ("and shall be very high") as placing Mashiach above Adam, and adds from Sefer HaGilgulim „ושם פי' מאדם הראשון אחר שחטא" ("and there it explains: above Adam after he sinned"). In Basi LeGani the Rebbe wrote that Mashiach will be higher than Adam even as he was before the sin, and in his own note, after citing the Arizal's Likkutei Torah on Ki Sisa and Sefer HaLikkutim, he raises this very difficulty from Sefer HaGilgulim ch. 19 „הובא בלקו"ת פ' צו ד"ה והניף" ("quoted in Likkutei Torah, Tzav, dibbur hamaschil Vehenif"). He suggests it may be resolved from Sefer HaGilgulim ch. 7, quoted at the end of Likkutei Torah on Shir HaShirim.

The Alter Rebbe: שיהיה למעלה מבחי' אדם הראשון ומבחי' מרבע"ה כמ"ש בספר הגלגולים פי"ט ושם פי' מאדם הראשון אחר שחטא

The Rebbe: ולכאורה צ"ע מס' הגלגולים פי"ט הובא בלקו"ת פ' צו ד"ה והניף. ואולי יש ליישב עפמ"ש בס' הגלגולים פ"ז הובא בלקו"ת שה"ש בסופו

Sefer HaMaamarim Melukat, vol. א, p. י, note יט · יו"ד שבט תשי"א

FROM THE REBBE'S MAAMAR ד"ה והניף ידו על הנהר**, 5747**

The Alter Rebbe places the inner Torah under "tomorrow to receive their reward," which stands above "today to do them." The Rebbe adds that even this future study must lead to action, an action befitting the inner Torah. Splitting the river is the precondition for that study to be as it should be and to issue in deed.

The Alter Rebbe: ולמחר לקבל שכרם היינו לע"ל והוא ענין התגלות פנימית התורה

The Rebbe: מ"מ הרי גם הלימוד דפנימיות התורה צ"ל מביא לידי מעשה

6 ועיין בהרמ"ז [בהרב משה זכות] ס"פ בא[51] ור"פ ואתחנן בדף ר"ס ע"ב גבי משה הוי שירותא ובפ' כי תצא[52] דרע"ו סע"ב [סוף עמוד ב] בד"ה כימי צאתך[53] והוא ילמד דעת לכל העם בהשגת פנימית התורה.

And see the Ramaz (Rabbi Moshe Zacuto), at the end of Parshas Bo and at the beginning of Parshas Va'eschanan, on folio 260b, regarding "Moshe was the beginning"; and in Parshas Ki Seitzei, folio 276, end of side b, in the passage beginning "As in the days of your going out." And he [Mashiach] will teach knowledge to all the people, in the comprehension of the inner dimension of the Torah.

The Ramaz, Rabbi Moshe Zacuto, a great commentator on the Zohar, speaks of Mashiach in several places: on the Zohar's words "Moshe was the beginning," which go on to name King Mashiach as "the end," and on the verse "As in the days of your going out from Egypt, I will show him wonders." As a Kehot note quotes him, he reads the five expressions of "Behold, My servant shall be wise" as the five levels of the soul and says that the highest, yechidah, no one has yet attained, but Mashiach will. The Alter Rebbe states the conclusion: Mashiach will teach all the people the inner dimension of the Torah.

כי"א לפי פשוטו שילמוד תורה הנגלות לנו[54] ולבנינו.[55] אינו מובן איך יוכל האחד לשאת ריבוא רבבות[56] אנשים

For if [it were] according to its plain meaning, that he will teach the Torah of "the revealed things, [which are] for us and for our children," it is not understood how one person could bear myriads upon myriads of people;

This cannot mean the revealed Torah, "the revealed things" that belong "to us and to our children." One man could not personally teach the countless myriads of Israel.

ועוד והלא אז בתחי"ה [בתחיית המתים] יקומו מרבע"ה [משה רבינו עליו השלום] גם כל הגדולים שכבר יודעים את כל התורה כו'.

and moreover, surely then, at the Resurrection of the Dead, Moshe our teacher, peace be upon him, will arise, and also all the great ones, who already know the whole Torah, etc.

Besides, at the Resurrection of the Dead Moshe and all the great sages will rise, and they already know the whole revealed Torah. They would have no need for Mashiach to teach it to them.

אלא הענין כי אז יהיה הלימוד בפנימית התורה שארוכה מארץ מדה[57] ויש בה עליות רבות לאין קץ ותכלית.

Rather, the explanation is that then the study will be in the inner dimension of the Torah, which is "longer than the earth in measure," and in which there are many ascents, without end or limit.

> So Mashiach's teaching must be the inner dimension of the Torah, which is endless, "longer than the earth in measure." In it there is always a further level to rise to, so that even the greatest will have something to learn.

אך הנה כמו שכדי להיות קבלת התורה בהיום לעשותם הי' [היה] צ"ל תחלה קי"ס [קריעת ים סוף] כך כדי להיות התגלות פנימי' [פנימיות / פנימית] התורה לע"ל [לעתיד לבוא] צ"ל והניף ידו על הנהר.[58]

But just as, for there to be the receiving of the Torah in [the sense of] "today to do them," there first had to be the splitting of the Sea of Reeds, so, for there to be the revelation of the inner dimension of the Torah in the Time to Come, there must be "And He will wave His hand over the river."

> This completes the parallel: the splitting of the sea had to come before the Torah of practical deeds was given, and "waving His hand over the river" must come before the inner dimension of the Torah is revealed in the Future.

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

THE REBBE EXPLAINS

In his maamar of Acharon shel Pesach 5713, dibbur hamaschil „והחרים", the Rebbe asks why the reasons of the mitzvos are said to be unrevealed now, when the inner Torah (פנימיות התורה) was given at Sinai and taught by Rabbi Shimon bar Yochai, the Arizal and the Baal Shem Tov, and he answers from the way Mashiach will teach.

The Rebbe takes up our paragraph's two difficulties almost in its words: at the resurrection „האבות ומשה רבנו" ("the Patriarchs and Moshe our teacher") will rise knowing the whole Torah, and how can one man teach „ריבוי אלפים ורבבות" ("many thousands and myriads")? He answers that learning by comprehension is like hearing, which grasps only that a thing exists („מציאות הדבר") and not what it is, while sight grasps its very essence; until now such sight came only to rare individuals at rare times, but with Mashiach it will be constant for all Israel. Because the learning itself will be higher, its manner will be altogether different, and so one man can teach a vast multitude. The editors note that this section follows the Mitteler Rebbe's Shaar HaEmunah (ch. 58–59).

The Alter Rebbe: אינו מובן איך יוכל האחד לשאת ריבוא רבבות אנשים

The Rebbe: יהי' גם אופן הלימוד באופן אחר לגמרי, ומשום זה יוכל ללמוד עם ריבוי עצום, ריבוי בכמות וריבוי באיכות

Sefer HaMaamarim 5713 (Toras Menachem, unedited), vol. 5713, p. קלד–קלב · אחרון של פסח תשי"ג

THE REBBE EXPLAINS

In his maamar of Acharon shel Pesach 5717, dibbur hamaschil „הנה ישכיל עבדי", the Rebbe explains the five ascending terms of Isaiah's verse about Mashiach, and through them how Mashiach will teach the whole people.

Here the Rebbe takes our paragraph's two questions in turn. What Mashiach can add for those who know the whole Torah he answers as our paragraph does: the inner Torah is „ארוכה מארץ מדה" ("longer than the earth in measure"), without limit. How one man can teach all he answers by

joining two things his maamar brings: Mashiach is the yechidah (יחידה), the highest of the five levels of the soul read in „ישכיל עבדי ירום ונשא וגבה מאד" (per the editors' note, Sefer HaGilgulim ch. 19 and the Ramaz, whom our paragraph cites), and his teaching is sight, which takes in everything at once, where hearing receives one detail after another. Mashiach will reveal the yechidah in every Jew, so that the learning will be „בבחי' ראיית עצם הנשמה" ("the sight of the soul's very essence"), and that is how one can teach „אלף אלפי אלפים" ("a thousand thousand thousands").

The Alter Rebbe: אלא הענין כי אז יהיה הלימוד בפנימית התורה שארוכה מארץ מדה

The Rebbe: וכיון שמשיח הוא בחי' יחידה כנ"ל, ויגלה בחי' יחידה בכל ישראל, הנה הלימוד יהי' בבחי' ראיית עצם הנשמה, היינו יחידה שבנפש

Sefer HaMaamarim 5717 (Toras Menachem, unedited), vol. 5717, p. רט-רו · אחרון של פסח תשי"ז

BACKGROUND FROM THE REBBE

In a sicha of 15 Shevat 5735 (Likkutei Sichos 16, Yisro 2), the Rebbe asks why Moshe taught and judged the whole people alone, until Yisro objected.

The Rebbe explains that Moshe's level is sight; he raised Israel so that they too received the Torah from him in the manner of sight, and since „אינה דומה ראי' לשמיעה" ("hearing cannot compare with seeing"), only Moshe himself could teach and judge them all. In his note he compares this to our paragraph: Mashiach will teach the whole people, though they be „ריבוא רבבות אנשים" ("myriads upon myriads"), because the learning will be in the manner of sight, citing Likkutei Torah, Tzav 17a-b and pointing to its words on Moshe's request (¶11), with the Rebbe Rayatz's maamar Vayedaber Elokim (the second) 5699.

The Alter Rebbe: אינו מובן איך יוכל האחד לשאת ריבוא רבבות אנשים

The Rebbe: ע"ד זה שילמד משיח תורה את כל העם כולו אף שיהיו „ריבוא רבבות אנשים וכו'" כי יהי' לימוד באופן של ראי'

Likkutei Sichos, vol. טז, p. 207, note 31 · ט"ו בשבט תשל"ה

BACKGROUND FROM THE REBBE

In his maamar of Acharon shel Pesach 5712, dibbur hamaschil „כימי צאתך מארץ מצרים אראנו נפלאות" (edited), the Rebbe asks why Micah compares the wonders of the future redemption to those of the Exodus, when the future redemption will be far higher.

Our paragraph sets the two splittings side by side: as the sea had to split before the Torah was given, so the river must split before the inner Torah is revealed. Building on the known teaching that the Exodus opened the channel („פתיחת הצנור") for every redemption (the note cites the Rebbe Rayatz's maamar of 5708), the Rebbe adds („יש לומר") that the splitting of the sea already held, hidden within it, the future splitting of the sea and also that of the river. This is so although the river's splitting is higher: the sea joins Atzilus with the lower worlds, while the river joins the worlds with the infinite light above Atzilus.

The Alter Rebbe: אך הנה כמו שכדי להיות קבלת התורה בהיום לעשותם הי' צ"ל תחלה קי"ס

The Rebbe: בבקיעת הים שהיתה ביציאת מצרים נכלל בהעלם בקיעת הים דלע"ל וגם בקיעת הנהר דלע"ל

Sefer HaMaamarim Melukat, vol. ד, p. רלב · אחרון של פסח תשי"ב

FROM THE REBBE'S MAAMAR ד"ה והניף ידו על הנהר, 5747

The Alter Rebbe builds a parallel: the sea split before Matan Torah, and the river will split before the future revelation of the inner Torah. The Rebbe heads off an objection that there will never be another Giving of the Torah, since everything was given at Sinai. His answer: "Torah" means

instruction and revelation. At Sinai what was mainly revealed was the revealed Torah, while the revelation and study of the inner Torah belong to the Future. So a new preparatory 'splitting' is in place even without a new Matan Torah.

The Alter Rebbe: כך כדי להיות התגלות פנימיי התורה לעי"ל צי"ל והניף ידו על הנהר

The Rebbe: והגם שמתן תורה לא יהי' עוד פעם

SECTION 3 • ¶7–11

The river: thought and the sight of Eden

7 והוא נהר פרת[59] דכתיב ביה והנהר הרביעי הוא פרת[60,61] וארז"ל [ואמרו רבותינו זכרונם לברכה] פרק בתרא דבכורות דנ"ה ע"ב הוא דמעיקרא דהיינו בחי' ונהר היוצא מעדן

And this is the river Euphrates (Peras), of which it is written, "And the fourth river is the Euphrates"; and our Sages, of blessed memory, said in the last chapter of Bechoros, folio 55b, "It is the one from the beginning," that is, the level of "And a river goes out from Eden,"

The river of Isaiah's prophecy is the Euphrates, the fourth of the rivers that flow from Eden. The Gemara says the Euphrates "is the one from the beginning," the same river named at creation; so this river is the level of "a river goes out from Eden."

והוא בחינת בינה שהיא בחי' מחשבה שלמעלה מהדבור וע"כ נק' נהר[62] שהמחשבה אינה נחה ושוקטת ונמשכת תמיד.

and this is the level of Binah (understanding), which is the level of thought, which is above speech. Therefore it is called a "river," for thought does not rest and is not still, but flows continuously.

The river is Binah, the level of thought, which is higher than speech. Thought never rests, for the mind is always thinking of something, just as a river flows without pause; Likkutei Torah on Shir HaShirim says the same, and in Torah Ohr, Noach, thoughts are called "rivers" because they move and flow, while gathered waters stand still.

ועי"כ נק' נהר שנמשך תמיד מלשון ונהרו אליו כל הגוים[63] משאי"כ הים נק' מקוה המים[64] דקוו וקיימו והוא בחי' הדבור כו' וזהו ונהר יוצא מעדן[65] שיוצא ונמשך תמיד מבחי' עדן.

Therefore it is called nahar (river), because it flows continuously, from the expression "and all the nations shall flow (venaharu) to it." Whereas the sea is called "the gathering (mikveh) of the waters," for they gather and stand still, and this is the level of speech, etc. And this is "And a river goes out from Eden": it goes out and flows continuously from the level of Eden.

The Hebrew nahar, "river," is related to venaharu, "they shall stream," a word for continuous flowing. The sea, by contrast, is "the gathering of the waters," water that collects and stands still, and that is speech, which holds its content in fixed words; so "a river goes out from Eden" means that thought flows continually from Eden, the source above it.

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

A QUESTION THE REBBE RAISES

After the Rebbe's maamar „ואלה שמות" of Shabbos Shemos 5746, the transcribers wrote to him what they had not understood in it, and he answered in his own hand (printed in Likut Maanos Kodesh from a facsimile); the note printed with the maamar's corrections, Toras Menachem 5746 vol. 4 p. 503, follows that answer.

The transcribers summed up the maamar: the ascent of the Exodus was from the descent into speech, and the future ascent is from the descent into thought. Beside the first the Rebbe added in his own hand „ים סוף משה נגלה" ("the Sea of Reeds, Moshe, the revealed Torah"), and beside the second „פרת משיח נסתר" ("the Euphrates, Mashiach, the hidden Torah"), as this maamar sets them out. They then asked how the future redemption can belong to the present exile, if this exile is the descent into speech, from which the Exodus was already the ascent. He wrote: „קשיא בתו"א לקו"ת שער האמונה ועוד" ("it is a difficulty in Torah Ohr, Likkutei Torah, Shaar HaEmunah and elsewhere"); the note then printed with the maamar gives the place in Likkutei Torah as this maamar (Tzav 16d ff.) and leaves the question open.

The Alter Rebbe: והוא נהר פרת דכתיב ביה והנהר הרביעי הוא פרת

The Rebbe: קשיא בתו"א לקו"ת שער האמונה ועוד

Likut Maanos Kodesh 5746, vol. 5746, p. 30 (answer לט) · כ"ג טבת תשמ"ו, לאחר ש"פ שמות

FROM THE REBBE'S MAAMAR ד"ה והניף ידו על הנהר, 5747

The Alter Rebbe identifies the future revelation with "the reasons of the mitzvos" (¶5) and the river with what flows from Eden (¶7, ¶9). The Rebbe joins the two through a double meaning of ta'am: an explanation, and also taste and delight. The inner Torah is the revelation of the delight within the Torah. That is why it needs the river specifically, which issues from supernal Eden, the supernal pleasure. The sea, speech, could not carry it.

The Alter Rebbe: וזהו ונהר יוצא מעדן שיוצא ונמשך תמיד מבחי' עדן

The Rebbe: בי' טעם מלשון טעימה ועונג, והינו גילוי בחי' הפנימיות והעונג שבתורה

8 והנה המחשבה היא ג"כ בחי' אותיות והם ג"כ רק בחי' לבושי' [לבושין / לבושים] לעצם החכמה כמו הדבור אלא שהוא לבוש פנימי יותר

Now, thought, too, is the level of letters, and they too are only garments for the essence of Chochmah (wisdom), like speech; only it is a more inner garment.

> Thought, too, is made of letters: we think in words, only silently. These letters are also garments that clothe the essence of Chochmah, the flash of insight itself, though thought is a more inward garment than speech.

אבל מ"מ הוא ג"כ בחי' לבוש והעלם לגבי עצמיות החי"ע [החכמה עילאה] ע"ד הנ"ל באותיות הדבור רק שאין ההעלם כמו באותיות הדבור.

But nevertheless it too is a garment and a concealment relative to the very essence of the higher Chochmah (Chochmah Ila'ah), in the manner explained above concerning the letters of speech; only the concealment is not as [great as] in the letters of speech.

> So thought also hides the essence of the higher Chochmah, as speech does, only less. This prepares the point of the river: even after the sea is split, a further concealment remains, the letters of thought.

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

BACKGROUND FROM THE REBBE

In his maamar of Acharon shel Pesach 5748, dibbur hamaschil „והניף ידו על הנהר בעים רוחו", which opens by naming this maamar of the Alter Rebbe, the Rebbe explains that the exile of Egypt was bound up with speech, while the present exile is bound up also with thought.

Our paragraph says that thought too is a garment that conceals, only less than speech. The Rebbe shows that thought is not wholly one with the person either: though no one knows what is in another's heart, a person's thought is „נפרדת קצת מהנפש" ("somewhat separate from the soul"), for it changes when its sources, the emotions and intellect, change, and a Jew who truly wants to do every mitzvah can still have „מחשבה הפכית" ("a contrary thought"). So too above: the attributes that come from Binah are separation relative to it, and from this too comes the present exile.

The Alter Rebbe: אבל מ"מ הוא ג"כ בחי' לבוש והעלם לגבי עצמיות החי"ע

The Rebbe: בכ"ז הרי בעצמו גופא המחשבה היא נפרדת קצת מהנפש

Sefer HaMaamarim 5748 (unedited), vol. 5748, p. קכו · אחרון של פסח תשמ"ח

9 ועמ"ש מענין זה בביאור ע"פ ששים המה מלכות[66] גבי ענין פנימית וחיצונית וענין והניף ידו על הנהר כו' היינו שיהיה התגלות עצמיות עדן העליון

And see what is written on this subject in the explanation of the verse "There are sixty queens," regarding inner and outer. And the meaning of "And He will wave His hand over the river," etc., is that there will be a revelation of the very essence of the supernal Eden,

> The Alter Rebbe refers to his explanation of "There are sixty queens" for the inner and outer aspects. He then defines the future "waving of the hand over the river": the very essence of the supernal Eden will be revealed.

שלא כמו שנמשך עכשיו בג"ע [בגן עדן] ע"י הנהר שהוא ע"י האותיות והאותיות מלבישים ומעלימים ואין זה תפיסת והשגת עצמיות בחי' עדן.

not as it is drawn now into Gan Eden through the river, which is through the letters; and the letters clothe and hide, and this is not a grasp and comprehension of the very essence of the level of Eden.

> Today Gan Eden, the world of the souls, receives from Eden only through the "river," that is, through letters of thought, and letters clothe and hide. So the souls there do not grasp the essence of Eden itself.

10 ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] ספ"ה דברכות[67] שעל עדן נאמר עין לא ראתה[68] ושמא תאמר הוא גן הוא עדן[69] תלמוד לומר ונהר יוצא מעדן להשקות את הגן.[70]

Therefore our Sages, of blessed memory, said at the end of chapter 5 of Berachos that of Eden it is said, "No eye has seen"; and lest you say that the Garden is Eden, Scripture teaches: "And a river goes out from Eden to water the Garden."

> The Gemara says that "No eye has seen, O G-d, except You" refers to Eden, which no creature's eye has ever seen; and lest one think the Garden and Eden are the same, the verse distinguishes them: a river goes out from Eden to water the Garden.

והיינו משום שאין ההמשכה בג"ע [בגן עדן] רק באמצעית האותיות דבחי' נהר הנ"ל שהאותיות הם מעלימים כו'

This is because the drawing-down into Gan Eden is only by means of the letters of the level of the "river" mentioned above, and the letters hide, etc.,

> That is why Eden remains unseen even by the souls in the Garden: the Garden is watered only through the "river," the letters of thought, and letters hide.

והגילוי הוא רק הארה בעלמא אבל ע"י והניף ידו על הנהר כו' יבואו לגילוי בחי' עדן ממש

and the revelation is only a mere radiance. But through "And He will wave His hand over the river," etc., they will come to the revelation of the level of Eden itself.

> What reaches Gan Eden now is only a glimmer. When G-d "waves His hand over the river," the souls will come to the revelation of Eden itself.

וזהו פי' אראנו נפלאות[71] אראנו דייקא בבחי' ראיה ממש שלמעלה מבחי' שמיעה והבנה שהיא ע"י אותיות לכן אינו דומה כלל שמיעה[72] לראיה.

This is the meaning of "I will show him wonders": "I will show him" specifically, on the level of actual sight, which is above the level of hearing and understanding, which is through letters. Therefore hearing is not at all comparable to seeing.

> Micah's prophecy of the Future says "I will show him wonders," in the language of seeing. Hearing and understanding come through letters, but sight grasps the thing itself; as the Sages say, hearing cannot be compared with seeing.

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

BACKGROUND FROM THE REBBE

On Shabbos Bechukosai, 22 Iyar 5746, the Shabbos after Lag BaOmer, the Rebbe spoke of Rabbi Shimon bar Yochai's Zohar, through which Israel will leave exile, and ended with the gathering of all Israel around Mashiach (edited, in Likkutei Sichos 32; the unedited transcript is in Toras Menachem 5746 vol. 3 p. 283).

Our paragraph says that Mashiach's teaching will be „בבחי' ראיה ממש שלמעלה מבחי' שמיעה והבנה" ("on the level of actual sight, above hearing and understanding"). The Rebbe, citing this maamar, says that Mashiach will teach Torah to the whole people, the Patriarchs and Moshe included: the inner Torah, „ובאופן של ראי" ("and in the manner of sight"). In his note he finds something of this already in the study of the Zohar: the Gemara usually says „תא שמע" ("come and hear"), but the Zohar usually says „תא חזי" ("come and see"), the Aramaic for seeing. He adds that Likkutei Torah itself opens with the maamar on „ראו כי ה' נתן לכם השבת" ("see that G-d has given you the Shabbos"), which he suggests is a hint that in Chassidus the inner Torah is learned in the manner of sight, with complete certainty.

The Alter Rebbe: אראנו דייקא בבחי' ראיה ממש שלמעלה מבחי' שמיעה והבנה שהיא ע"י אותיות

The Rebbe: – בלימוד הזהר, „חיבורא דילך", שהלשון הרגיל הוא (לא כבגמרא שרגיל (משא"כ במקומות מתי-מספר ממש) „תא שמע", אלא) „תא חזי", תרגום של ראי"

Likkutei Sichos, vol. לב, p. 269-270, note 96 · כ"ב אייר תשמ"ו, ש"פ בחוקותי

11 וענין ראיה זו בבחי' חכמה עצמה ממש יובן ע"ד מ"ש בפע"ח [בפרי עץ חיים] שער ק"ש [קריאת שמע] שעל המטה פ"א

This sight, on the level of Chochmah itself, will be understood along the lines of what is written in Pri Etz Chaim, the Gate of the Shema at Bedtime, chapter 1,

> The Alter Rebbe illustrates this "sight" of Chochmah itself with a story about the Arizal, recorded in Pri Etz Chaim, the Arizal's teachings on the inner intentions of prayer and the mitzvos, in the chapter on the Shema said at bedtime.

גבי האריז"ל [האר"י זכרונו לברכה] שבשעת השינה ביום השבת שמע בישיבה של מעלה בפי' בלק ובלעם דברים נפלאים מה שלא יכול לפרשם בשמונים שנים רצופים.

regarding the Arizal, of blessed memory: that while sleeping on the Shabbos day he heard, in the Heavenly Academy, on the portion of Balak and Bilam, wondrous things, which he could not explain in eighty consecutive years.

> During his Shabbos sleep the Arizal heard, in the Heavenly Academy, wondrous teachings on the portion of Balak and Bilam, and he said that he could not explain them in eighty years of continuous speaking.

וזה תמוה לכאורה איך יכול לתפוס במחשבתו בשעה א' מה שצריך לומר בדבור פי' שנה

At first glance this is astonishing: how could he grasp in his thought, in one hour, what would need eighty years to say in speech?

> This seems impossible: how could he take in, in one hour of thought, what would take eighty years to put into speech?

עם היות שהאותיות המחשבה נק' אתוון רברבין[73] לפי שבמחשבה משיג במעט זמן מה שצריך ע"ז בדבור זמן רב ועיין בזח"ב [בזהר חלק ב'] תרומה דקל"ב א'

Even granting that the letters of thought are called "large letters" (asvan ravrevin), because in thought one grasps in a short time what requires a long time in speech; and see the Zohar, Part II, Terumah, folio 132a

> Admittedly, the letters of thought are called "large letters," for thought grasps quickly what speech conveys slowly. The Zohar on Terumah speaks of these "large letters."

(שלכך בשבת אומרים א"ב [אל"ף בי"ת] אל אדון כו' שכל אות יש בו ד' או ה' תיבות כו' לפי שא"ב [שאל"ף בי"ת] זה הוא מבחי' אתוון רברבין כו' דהיינו מחשבה כו')

(that this is why on Shabbos we say the alef-beis of "Kel Adon," etc., in which each letter has four or five words, etc., because this alef-beis is from the level of "large letters," etc., that is, thought, etc.);

> That is why the Shabbos hymn Kel Adon, arranged by the alef-beis, gives each letter four or five words, while the weekday version gives each letter a single word: Shabbos is the level of thought, of "large letters," in which each letter holds more.

מ"מ היינו שמשיג במחשבה ברבע שעה[74] מה שצריך לדבר שעה או שתים. אבל שישיג במחשבה בשעה א' מה שצריך לומר ס' או פ' שנה[75] זהו נמנע.

nevertheless, this means that in thought one grasps in a quarter of an hour what would need an hour or two to speak. But that one should grasp in thought in one hour what would need sixty or eighty years to say: that is impossible.

> But this explains only a modest ratio, a quarter of an hour of thought for an hour or two of speech. To fit sixty or eighty years of speech into one hour of thought is impossible.

אבל הענין הוא שהשגתו היה בבחי' ראיה דהיינו ראיית עצמיות החכמה ולא כמו שמתלבשת בבינה והשגה בבחי' אותיות

Rather, the explanation is that his comprehension was on the level of sight, that is, the seeing of the very essence of Chochmah, and not as it is vested in Binah and comprehension, in the form of letters.

> The answer is that the Arizal's grasp was not lettered thought but "sight": he saw the very essence of Chochmah, before it is clothed in Binah, in comprehension and letters.

והיא למעלה מעלה מבחי' השכל כמו שמלובש בהשגה ואותיות עד שיתכן שמה שמשיג בבחי' ראיית החכמה בשעה ושתים כשירצה להלבישה באותיות יצטרך ע"ז זמן ס' או פ' שנה וכענין השתלשלות הזמן מלמעלה מהזמן דאלף שנה בעיניך[76] כיום אתמול כו'

And this is far, far above the level of intellect as it is vested in comprehension and letters, so much so that it is possible that what one grasps on the level of the seeing of Chochmah in an hour or two, when he wishes to vest it in letters, he will need sixty or eighty years for it. And it is like the descent of time from what is above time, [as in] "For a thousand years in Your eyes are like yesterday," etc.

> Chochmah in itself is far above intellect as it is clothed in letters, so what is seen in an hour may need a life-time to be put into words. It is like the way time itself comes down from what is above time: "A thousand years in Your eyes are like yesterday."

ועד"ז ביקש משה אעברה נא ואראה[77] את הארץ כי במשה כתיב וירא ראשית לו[78,79] ורצה משה להמשיך בחינה זו בכנ"י [בכנסת ישראל] שנקראת ארץ חפץ[80] ולא פעל

In the same way Moshe asked, "Let me cross over, please, and see the land," for of Moshe it is written, "And he saw the first (reishis) for himself"; and Moshe wanted to draw this level into the Community of Israel (Knesses Yisrael), which is called "a land of delight," but he did not succeed.

> Moshe's plea to enter the Land was of this kind. Moshe had the sight of Chochmah, for of him it is written, "he saw the first (reishis) for himself," and reishis, "the first," is a name for Chochmah; he wanted to draw this sight into "the land," the Community of Israel, which is called "a land of delight," but G-d did not allow it.

ולכן נאמר ועתה ישראל שמע[81] כו' כ"א לעתיד יהיה גילוי בחי' זו בכנס"י [בכנסת ישראל] ע"י משיח (וע' בזח"ג [בזהר חלק ג] ואתחנן דר"ס ע"ב ע"פ אתה החלות[82,83] כו' ועמ"ש מזה ג"כ בביאור ע"פ והניף הכהן[84] אותם על לחם הביכורים[85] בסופו)

Therefore it is said, "And now, Israel, hear," etc.; but only in the Future will there be the revelation of this level in the Community of Israel, through Mashiach (and see the Zohar, Part III, Va'eschanan, folio 260b, on the verse "You have begun," etc.; and see what is written about this also in the explanation of the verse "And the kohen shall wave them with the bread of the first fruits," at its end).

> So Moshe told Israel, "And now, Israel, hear": in his time they could only hear, not see, and only in the Future will Mashiach reveal this level of sight to the whole Community of Israel. In the Zohar on "You have begun," Moshe is "the beginning" and King Mashiach "the end," the completion; and at the end of his explanation of "And the kohen shall wave them" (Likkutei Torah, Emor), the Alter Rebbe teaches that the inner essence of Chochmah cannot enter letters at all, and only a glimmer of it is hinted in the cantillation and melodies of the Torah.

ועל דרך גילוי זה הוא שיהיה גילוי טעמי המצות לע"ל [לעתיד לבוא]

And it is in the manner of this revelation that there will be the revelation of the reasons of the mitzvos in the Time to Come.

> Just as Mashiach's teaching will be a seeing, so the reasons of the mitzvos will be revealed in the Time to Come in the manner of sight.

ולכן נאמר ע"ז עין לא ראתה כו' יעשה למחכה לו[86] וע' זהר פ' ואתחנן דף רס"ז ע"ב יעשה מאן[87] כו'

Therefore it is said of this, "No eye has seen," etc., "[what] He will do for one who waits for Him." And see the Zohar, Parshas Va'eschanan, folio 267b: "'He will do': who?" etc.

> That is why the reward of the Future is called "what no eye has seen." The Zohar asks who it is that "will do" it, and answers that it is the hidden Atik, the highest level, on which everything depends.

וזה הוא שילמוד משיח.[88] וע"ז נאמר הנה ישכיל עבדי[89] כו' שיש בבחי' זו ג"כ עליות לאין קץ כו':[90,91]

And this is what Mashiach will teach. And of this it is said, "Behold, My servant shall be wise," etc., for in this level, too, there are ascents without end, etc.

This sight of Chochmah is what Mashiach will teach, and of it Isaiah says, "Behold, My servant shall be wise." Teaching by sight, a note explains, means seeing the whole matter at once, in general and in all its details; and even in this level there are endless ascents.

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

EXPLAINED BY THE REBBE RAYATZ

If the sight of Chochmah itself cannot be put into letters at all (as the paragraph's own reference to the end of the explanation of 'And the kohen shall wave them' says), how could the Arizal have explained what he saw in sixty or eighty years of speech?

The Rebbe Rayatz takes up this question, on the same story of the Arizal, in his maamar for the second day of Shavuos 5701 (the Rebbe's note there cites our paragraph): the essence of what the Arizal saw „א"א לגלות כלל" ("could not be revealed at all"); only the outer side that comes from the inner Chochmah into Binah could he have put into words over many years. A short time of thought may need an hour or two of speech, a general and its particulars, but an hour of sight against eighty years of speech is no such ratio, which shows that the sight stood above the general itself.

the Rebbe Rayatz: Sefer HaMaamarim 5701, dibbur hamaschil Vahavayah b'heichal kodsho (second day of Shavuos 5701), vol. 5701, p. 133

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

A QUESTION THE REBBE RAISES

In the Rebbe Rayatz's maamar for the second day of Shavuos 5701, which explains the sight of Chochmah through the Arizal's sixty or eighty years, the Rebbe added a note on the words „בס' או פ'" ("in sixty or eighty").

Our paragraph first quotes Pri Etz Chaim that the Arizal could not explain what he heard „בשמונים שנים רצופים" ("in eighty consecutive years"), and then twice says „ס' או פ' שנה" ("sixty or eighty years"). The Rebbe's note points this out: Likkutei Torah quotes Pri Etz Chaim as eighty years and afterwards writes sixty or eighty, and this needs study („וצ"ע"). He suggests a link: the Written Torah, which comes from supernal Chochmah, is explained in sixty tractates, and then, lower down and in more detail, „בשמונים בריתות" ("in eighty baraisos"); and he refers to Or HaTorah on Shemos 21:1 for why the numbers are sixty and eighty.

The Alter Rebbe: אבל שישיג במחשבה בשעה א' מה שצריך לומר ס' או פ' שנה זהו נמנע

The Rebbe: שמעתיק מפע"ח "פ' שנה", ואח"כ: "ס' או פ'" וצ"ע. — ואולי יש לקשר זה עם הענין דתושב"כ, דמחכמה עילאה נפקת, מתבארת בששים מסכתות

Sefer HaMaamarim 5701 (maamarim of the Rebbe Rayatz), the Rebbe's note, vol. 5701, p. 133 (note on ב' · (בס' או פ' דחה"ש תש"א

BACKGROUND FROM THE REBBE

In the sicha of Shabbos Ki Savo, Chai Elul 5730, the Rebbe asks how Moshe could have learned in so short a time the whole Torah, with every insight a faithful student would ever bring, including the Torah of Mashiach.

In his note the Rebbe recalls the known teaching (citing the Rebbe Rayatz's maamar Vayedaber Elokim 5699) that Mashiach can teach the whole people, though they be myriads, because the learning will be on the level of sight, like the Arizal, who heard in two or three hours what he could not explain in eighty years, „כי השגתו היתה בבחי' ראי" ("for his grasp was on the level of sight"), citing our paragraph. From this he draws that one cannot answer the question by saying that Moshe received the Torah by sight: Mashiach's Torah, also learned by sight, takes many years, so Moshe could not have learned all of it in forty days.

The Alter Rebbe: אבל הענין הוא שהשגתו היה בבחי' ראיה דהיינו ראיית עצמיות החכמה

The Rebbe: ע"ד הא שהאריז"ל שמע בב' או ג' שעות מה שלא יכול לפרש בדבור בשמונים שנים רצופים יומם ולילה

Likkutei Sichos, vol. יט, p. 252, note 24 · ש"פ תבא, ח"י אלול תשי"ל

FROM THE REBBE'S MAAMAR ד"ה הפך ים ליבשה בנהר יעברו ברגל **5744,**

The Alter Rebbe identifies the river with Binah, thought, and describes the future revelation as a 'seeing' of the essence of Chochmah no longer clothed in Binah. The Rebbe states this as two partitions. The sea is the partition between Atzilus and Beriah. The river is the partition between Atzilus and the levels above it, and specifically between Chochmah and Binah. Breaching it reveals the inner dimension of Abba, which is the inner dimension of Atik, whereas every revelation until now, including those after Sinai, comes only from the outer dimension of Atik.

The Alter Rebbe: ראיית עצמיות החכמה ולא כמו שמתלבשת בבינה

The Rebbe: ובפרטיות היא הפרסא שבין חכ' לבינה

SECTION 4 · ¶12–14

Seven streams: the Patriarchs and Matriarchs

12 ג ומעתה יובן ג"כ מה שנאמר והכהו לשבעה נחלים כנגד ג' אבות ודי אמהות.

3. From this, too, will be understood what is said, "And He will strike it into seven streams," corresponding to the three Patriarchs and the four Matriarchs.

The third section explains the "seven streams": they correspond to the three Patriarchs, Avraham, Yitzchak and Yaakov, and the four Matriarchs, Sarah, Rivkah, Rachel and Leah. As the sea split into twelve for the twelve tribes, the river will split into seven for the Patriarchs and Matriarchs.

כי הנה הי"ב שבטים הם בבריאה ונק' מרכבתא תתאה. אבל האבות הן הן המרכבה[92] היינו מרכבתא עילאה דאצי' והיינו שהם חג"ת [חסד גבורה תפארת] דאצי'

For indeed, the twelve tribes are in Beriah and are called "the lower chariot" (merkavta tata'ah). But "the Patriarchs are themselves the chariot," that is, the higher chariot (merkavta ila'ah) of Atzilus; that is, they are Chesed, Gevurah and Tiferes of Atzilus

The tribes, in Beriah, are "the lower chariot": like a chariot, they carry G-d's will with no will of their own. The Patriarchs are "the higher chariot," in Atzilus: they correspond to Chesed, Gevurah and Tiferes of Atzilus, Avraham's love, Yitzchak's awe and Yaakov's compassion.

(וכמ"ש במ"א בד"ה ענין האבות הן הן המרכבה[93] כו'. ע"ש. וכן האמהות הם באצי'. ועמ"ש ע"פ וישכם לבן[94, 95] בענין האבות והשבטים ובפ' במדבר סד"ה וידבר כו' שאו[96] כו' למשפחותם לבית אבותם[97] ע"ש).

(as is explained elsewhere, in the discourse beginning "The matter of 'The Patriarchs are themselves the chariot,'" etc.; see there. And likewise the Matriarchs are in Atzilus. And see what is written on the verse "And Lavan rose early," on the subject of the Patriarchs and the tribes; and in Parshas Bamidbar, at the end of the discourse beginning "And [G-d] spoke," etc., "Take," etc., "by their families, by their fathers' house"; see there).

> The parenthesis lists where this is explained: the Torah Ohr discourse on "The Patriarchs are themselves the chariot," the discourse on "And Lavan rose early" on the Patriarchs and the tribes, and the end of the discourse in Bamidbar on the census "by their fathers' house." It adds that the Matriarchs, too, are in Atzilus.

והנה כמו שהשבטים עם היות שהן עצמן בבריאה עכ"ז [עם כל זה] יש להן שרש ומקור באצילות שלמעלה מהבריאה.

Now, just as the tribes, although they themselves are in Beriah, nevertheless have a root and source in Atzilus, which is above Beriah;

> The Alter Rebbe draws a parallel between the tribes and the Patriarchs, beginning with the tribes: their souls exist in Beriah, yet they have a root in Atzilus, the world above it.

אלא דשם הוא רק שרשן ומקורן לבד. אבל הן עצמן בבריאה וכמאמר נשמה שנתת בי טהורה היא[98, 99] ואח"כ אתה בראתה יש מאין ואין ערוך הבריאה לגבי אצי'

except that there it is only their root and source alone, but they themselves are in Beriah, as in the saying, "The soul that You have placed in me is pure," and afterwards, "You created it," something from nothing (yesh me'ayin), and Beriah bears no comparison to Atzilus;

> But in Atzilus there is only their root; their own existence is in Beriah. This is like the morning blessing: "The soul You placed in me is pure," as it is in its root, and then "You created it," as a created being, something from nothing; and a created being bears no comparison to Atzilus.

ולכן כדי שיתחברו הן עצמן עם שרשן ממש שיהיה גילוי האצי' ממש בהם זהו דייקא ע"י קי"ס [קריעת ים סוף] ולכן נקרע לי"ב גזרים כנ"ל.

therefore, for them themselves to be joined with their very root, so that there will be the revelation of Atzilus itself in them, this is specifically through the splitting of the Sea of Reeds; and therefore it was split into twelve sections, as mentioned above.

> For the tribes themselves to be joined to their root, with Atzilus revealed in them, the sea had to be split. That is why it split into twelve, one path for each tribe.

וכך הוא בענין האבות שהן עצמן בז"ת [בז' תחתונות] דאצילות אבל שרשן ומקורן כתיב בעבר הנהר ישבו אבותיכם[100] כו' כי ז"א בעתיקא אחיד ותליא[101] (ועמ"ש בביאור ע"פ אם בחקתי תלכו).[102, 103]

So it is with the Patriarchs: they themselves are in the seven lower [Sefiros] of Atzilus, but of their root and source it is written, "Beyond the river your fathers dwelt," etc.; for Z'eir Anpin is bound to and hangs upon Atika (and see what is written in the explanation of the verse "If you walk in My statutes").

> The Patriarchs stand one level higher: they themselves are in the seven lower Sefiros of Atzilus, but their root is "beyond the river," above Binah, in Atik, the inner dimension of Keser, for Z'eir Anpin, the emotive attributes, is bound to Atika and depends upon it. In Likkutei Torah, Bechukosai, the Alter Rebbe explains this verse: the Patriarchs' root is above "the river that goes out from Eden," which is Binah, and from there G-d drew them down through Atzilus to be clothed in bodies below.

אלא דהיינו ששרשן משם אבל מ"מ הן עצמן בז"ת [בז' תחתונות] דאצי'. ועמ"ש בביאור ע"פ שימני כחותם[104, 105] בענין רצועות דתפילין דהלמ"מ [דהלכה למשה מסיני] שיהיו שחורות[106] דייקא ע"ש.

Only, this means that their root is from there, but nevertheless they themselves are in the seven lower [Sefiros] of Atzilus. And see what is written in the explanation of the verse "Set me as a seal," on the subject of the straps of the tefillin, which by a law given to Moshe at Sinai must be specifically black; see there.

> Their root is there, but they themselves remain in the emotive attributes of Atzilus. The Alter Rebbe also refers to his explanation of "Set me as a seal," where the black straps of the tefillin, required by a law given to Moshe at Sinai, are explained as coming from a root so high that it can descend only in blackness.

אכן לעתיד ע"י והניף ידו על הנהר כו' אזי יתעלו האבות והאמהות להיות בהן הגילוי שלמעלה מאצי' בחי' בעבר הנהר כו' והיינו בחי' ז"ת [ז' תחתונות] דעי"י [דעתיק יומין].[107]

However, in the Future, through "And He will wave His hand over the river," etc., the Patriarchs and the Matriarchs will be elevated, so that there will be in them the revelation that is above Atzilus, the level of "beyond the river," etc.; that is, the level of the seven lower [Sefiros] of Atik Yomin.

> In the Future, when G-d "waves His hand over the river," the Patriarchs and Matriarchs will be raised to their root. The light above Atzilus, "beyond the river," the seven lower Sefiros of Atik Yomin, will then be revealed in them.

ולכן והכהו לז' נחלים שגם כל ישראל יקבלו הגילוי זה ע"י האבות ואמהות כו' (ועמ"ש מזה בביאור ע"פ בהעלותך[108] את הנרות כו' יאירו שבעת הנרות[109] ובד"ה ראיתי והנה מנורת זהב[110] כולה.[111] ועמ"ש בפ' וישלח ע"פ ויעבר את מעבר יבק[112, 113] כו' ע"ש)

And therefore, "And He will strike it into seven streams": that all Israel, too, will receive this revelation through the Patriarchs and Matriarchs, etc. (and see what is written on this in the explanation of the verse "When you raise up the lamps," etc., "the seven lamps shall give light," and in the discourse beginning "I have seen, and behold, a menorah all of gold." And see what is written in Parshas Vayishlach, on the verse "And he crossed the ford of the Yabbok," etc.; see there.)

> Through them it will reach all Israel: this is the river struck into seven streams, a channel through each of the seven. The explanations of the menorah's seven lamps, to which the text refers, speak of the seven shepherds who draw G-dliness down to all Israel; and in Torah Ohr on Vayishlach, Yaakov's crossing of the ford of the Yabbok is explained through the Patriarchs' root "beyond the river."

והנה ע"י יוכל להיות אח"כ התגלות פנימית התורה טעמי תורה שהוא התגלות מוחא סתימאה.

Now, through this there can afterwards be the revelation of the inner dimension of the Torah, the reasons of the Torah, which is the revelation of Mocha Stima'ah (the hidden brain).

> Through this revelation the inner dimension of the Torah, the reasons of the Torah, will be revealed. It is the revelation of Mocha Stima'ah, "the hidden brain," the concealed wisdom within Arich Anpin, the level of the divine will above Atzilus.

משא"כ תורה הנגלית היא מחב"ד [מחכמה בינה ודעת] דז"א. (ועמ"ש סד"ה אני[114] ה' אלקיכם דפ' ציצית בענין בתורת ה' חפצו ובתורתו[115] כו' ע"ש).

Whereas the revealed Torah is from Chochmah, Binah and Daas of Z'eir Anpin. (And see what is written at the end of the discourse beginning "I am Havayah your G-d," of the portion of tzitzis, on the subject of "his desire is in the Torah of Havayah, and in his Torah," etc.; see there.)

> The revealed Torah, by contrast, comes from the intellect of Z'eir Anpin, a lower level. In Likkutei Torah, Sh'lach, at the end of the discourse on "I am Havayah your G-d," the Alter Rebbe explains "his desire is in the Torah of Havayah" as the Torah above, the higher Chochmah, which will be revealed in the Time to Come, and "his Torah" as the Torah below, the vessel for it.

ולכן כדי להיות גילוי זה צ"ל ע"י שיעברו ביבשה את הנהר הנ"ל ואז יתגלה מה שלמעלה מאצי' דהיינו מו"ס [מוחא סתימאה] בבי"ע ממש.

Therefore, for this revelation to take place, it must be through their crossing the river mentioned above on dry land; and then what is above Atzilus, that is, Mocha Stima'ah, will be revealed in Beriah, Yetzirah and Asiyah themselves.

> So for the inner dimension to be revealed, the river must be crossed on dry land, as the sea was at the Exodus. Then the level above Atzilus, Mocha Stima'ah, will be revealed even in the lower worlds.

ועמ"ש מענין גילוי זה בביאור ע"פ כי כאשר השמים החדשים[116] הנ"ל ובביאור ע"פ כי על כל כבוד חופה.[117, 118]

And see what is written on the subject of this revelation in the explanation of the verse "For as the new heavens," mentioned above, and in the explanation of the verse "For over all the glory there shall be a canopy."

> The Alter Rebbe refers to two more explanations of this future revelation: on "For as the new heavens" and on "For over all the glory there shall be a canopy." In the second (Likkutei Torah, Shir HaShirim) he explains that Mocha Stima'ah is the hidden reason of the supernal will, so lofty that to others the will seems to have no reason at all, and that in the Future the reasons of the Torah's inner dimension, from Mocha Stima'ah, will be revealed.

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

THE REBBE EXPLAINS

In the same maamar of Acharon shel Pesach 5717, dibbur hamaschil „הנה ישכיל עבדי", the Rebbe explains why the sea was split into twelve while the river will be struck into seven streams.

The splitting of the sea joined the lower worlds to Atzilus, so it was into twelve: the twelve „בקר" ("oxen") of the lower worlds, four camps of three, rising to the twelve diagonal boundaries of Atzilus, as it says „ששם עלו שבטים" ("for there the tribes went up"). The Torah given after it is likewise twelve: „ששה סדרי משנה" ("six orders of Mishnah"), pure and its opposite, fit and its opposite, innocent and its opposite, the six attributes doubled because, as attributes guided by intellect, they include one another. But the inner Torah that Mashiach will reveal is above the grasp of Binah: attributes as they come from Binah include one another, while as they come from the Will each stands alone, hence seven streams, for the revelation that comes from the seven lower Sefiros of Atik. The crossing of the Jordan, made after the joining was done, needed only „לקרע אחד" ("one split").

The Alter Rebbe: ומעתה יובן ג"כ מה שנאמר והכהו לשבעה נחלים כנגד ג' אבות וד' אמהות

The Rebbe: המדות כמו שהם מצד הבינה הם בהתכללות, אבל המדות כמו שהם מצד הרצון, הרי כל מדה ומדה היא בפני עצמה

Sefer HaMaamarim 5717 (Toras Menachem, unedited), vol. 5717, p. אחרון של פסח תשי"ז · רה

FROM THE REBBE'S MAAMAR ד"ה הפך ים ליבשה בנהר יעברו ברגל, **5744**

The Alter Rebbe contrasts the sea's twelve parts, rooted in the twelve diagonal boundaries of Z'eir Anpin, with the river's seven streams, which he reads as the Patriarchs and Matriarchs and the seven lower Sefiros of Atik Yomin. The Rebbe draws the principle from this. Twelve is a matter of measure and limit within the order of descent. Seven are the attributes that are above Atzilus and above the tzimtzum itself.

The Alter Rebbe: והיינו בחי' ז"ת דע"י

The Rebbe: דקאי על ז' המדות שלמעלה מאצילות ולמע' מן הצמצום

FROM THE REBBE'S MAAMAR ד"ה הפך ים ליבשה בנהר יעברו ברגל **5744,**

The Alter Rebbe says that the revelation from above Atzilus will reach Beriah, Yetzirah and Asiyah themselves. The Rebbe finds this in the word 'on foot.' It will be drawn into the 'foot' of the soul, the part of the soul clothed in the body, since the ultimate reward is for souls in bodies. He also reads the verse literally: seven physical streams will carry the attributes that are above the tzimtzum.

The Alter Rebbe: ואז יתגלה מה שלמעלה מאצי' דהיינו מו"ס בבי"ע ממש

The Rebbe: יעברו ברגל דייקא, כי ענין זה נמשך ברגל שבנשמה

13 ויש לומר ג"כ ע"פ מ"ש הרמ"ז [הרב משה זכות] פ' בראשית[119] דף ד' ס"ב [סוף עמוד ב] וז"ל [וזה לשונו] נודע כי פרדס מתקן אבי"ע [אצילות בריאה יצירה עשיה] סוד מתקן אצילות פשט רמז דרוש מתקן בי"ע כו' שהם עולם הפירוד כו' עכ"ל [עד כאן לשונו]

One may also explain [this] according to what the Ramaz wrote in Parshas Bereishis, folio 4, end of side b; these are his words: "It is known that PaRDeS rectifies Atzilus, Beriah, Yetzirah and Asiyah: sod (the secret) rectifies Atzilus; peshat, remez and derush (the plain sense, allusion and exposition) rectify Beriah, Yetzirah and Asiyah," etc., "which are the world of division," etc.; end of quotation.

The Ramaz describes the four levels of Torah interpretation, PaRDeS, as rectifying the four worlds: sod, the secret, rectifies Atzilus, while peshat, remez and derush, the plain sense, allusion and exposition, rectify the three lower worlds, Beriah, Yetzirah and Asiyah.

ופי' מתקן בי"ע שלא יהיו בבחי' פירוד אלא שיהיו ג"כ בבחינת ביטול כמו באצילות.

And the meaning of "rectifies Beriah, Yetzirah and Asiyah" is that they should not be in a state of division, but that they too should be in a state of self-nullification (bittul), as in Atzilus.

The lower worlds are "the world of division," where each thing feels separate. Their rectification is that they become nullified to G-d as Atzilus is.

וגילוי תיקון זה יהיה לע"ל [לעתיד לבוא] ע"י מעשינו עכשיו שאז כל בי"ע יתכלל בתוך האצי' (כמ"ש הרמ"ז [הרב משה זכות] פ' ואתחנן שם)

And the revelation of this rectification will be in the Time to Come, through our deeds now; for then all of Beriah, Yetzirah and Asiyah will be included within Atzilus (as the Ramaz writes in Parshas Va'eschanan, there).

> This rectification will be revealed in the Future, as the fruit of our deeds now, when all the lower worlds will be included in Atzilus. The Ramaz says this in his comment on Va'eschanan.

וזהו ענין ונהר יוצא מעדן להשקות את הגי"ן סדרים דאורייתא[120] ומשם יפרד.[121] פי' יפרד שזהו תיקון לעולם הפירוד.

And this is the meaning of "And a river goes out from Eden to water the Garden (haGaN)": the fifty-three (GaN) portions (sedarim) of the Torah; "and from there it divides (yipared)." The meaning of "it divides" is that this is a rectification for the world of division.

> The verse "a river goes out from Eden to water the Garden" carries an allusion: the word gan, "garden" (גן), has the numerical value fifty-three (gimmel 3, nun 50), here taken as the number of the Torah's portions (sedarim). "From there it divides," yipared, alludes to the rectification of the world of division (pirud).

והיינו ע"י פר"ד פשט רמז דרוש[122] שהם בי"ע שבאצילות הנמשכים מבחי' נהר הנ"ל והו"ע [והוא ענין] התורה שנאמר בה ולכבודי בראתיו יצרתיו[123] אף עשיתיו כמש"ל [כמה שכתוב לעיל] בביאור ע"פ ולא תשבית מלח[124, 125] כו' ע"ש.

That is, through PaRaD, peshat, remez and derush, which are the Beriah, Yetzirah and Asiyah within Atzilus, which are drawn from the level of the "river" mentioned above; and this is the Torah, of which it is said, "For My glory I created it, I formed it, I also made it," as is explained above in the explanation of the verse "And you shall not withhold the salt," etc.; see there.

> The letters of yipared, פרד, are the initials of peshat, remez and derush, which are the "Beriah, Yetzirah and Asiyah within Atzilus" and flow from the "river." Through them the Torah, of which it is said "For My glory I created it, I formed it, I also made it," rectifies the three lower worlds.

אך ענין תיקון עולם האצי' היינו שיאיר בו גילוי אור א"ס ב"ה מפנימיות עתיק זהו ע"י פנימית התורה הנק' סוד הוי' ליראיו

But the rectification of the World of Atzilus, that is, that there should shine in it the revelation of the Infinite Light (Or Ein Sof), blessed be He, from the inner dimension of Atik: this is through the inner dimension of the Torah, which is called "the secret of Havayah [is] for those who fear Him."

> Sod, the secret dimension of the Torah, rectifies Atzilus itself, by making the Infinite Light from the inner dimension of Atik shine in it. This is the Torah's inner dimension, "the secret of Havayah for those who fear Him."

ועל תיקון זה נאמר והניף ידו על הנהר שהרי בבחי' ונהר יוצא נאמר ומשם יפרד שהוא מקור דבי"ע ותיקונם,

And of this rectification it is said, "And He will wave His hand over the river"; for of the level of "And a river goes out" it is said, "and from there it divides," which is the source of Beriah, Yetzirah and Asiyah and their rectification;

> This higher rectification is "And He will wave His hand over the river." The river, the source of "from there it divides," is only the source of the lower worlds and of their rectification.

אבל תיקון האצילות הוא ע"י בחי' שלמעלה מהנהר הנ"ל וזהו והכהו לשבעה נחלים ע"ד ונחל עדניך תשקם[126] גילוי בחי' עדן עצמו כו'

but the rectification of Atzilus is through a level that is above the river mentioned above. And this is "And He will strike it into seven streams," along the lines of "And from the stream of Your delights (adanecha) You give them drink," the revelation of the level of Eden itself, etc.

> Atzilus is rectified by a level above the river, and this is the striking of the river into seven streams: like "the stream of Your delights," adanecha, a word related to Eden, they carry the revelation of Eden itself.

והיינו כי הנהר זהו מחשבה והנה מודומ"ע [מחשבה דבור ומעשה] הם בי"ע וכמ"ש בד"ה שובה ישראל עד[127, 128] ויש מודומ"ע [מחשבה דבור ומעשה] באצי' והן בי"ע שבאצילות.[129]

That is, the river is thought; and thought, speech and action are Beriah, Yetzirah and Asiyah, as is explained in the discourse beginning "Return, O Israel, unto"; and there are thought, speech and action in Atzilus, and they are the Beriah, Yetzirah and Asiyah within Atzilus.

> The river is thought: thought, speech and action correspond to Beriah, Yetzirah and Asiyah, and Atzilus too has its own thought, speech and action, "the Beriah, Yetzirah and Asiyah within Atzilus," which are peshat, remez and derush. In Likkutei Torah, Shabbos Shuvah, the Alter Rebbe draws this from "I created it, I formed it, I also made it": Beriah is thought, Yetzirah speech and Asiyah action.

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

EXPLAINED BY THE REBBE

The Alter Rebbe reads „הג"ן סדרים דאורייתא" as the Torah's fifty-three portions (sedarim), after the Zohar; a reader who knows the weekly portions counts fifty-four.

The Zohar's count of „ג"ן סדרים דאורייתא" (the Torah's fifty-three portions), which the Alter Rebbe uses here, raises a known question, since the Torah is read in fifty-four portions. In a sicha of Shabbos Vayelech 5732 the Rebbe notes one of the answers, which he brings from the Chida: „נצבים וילך הם פרשה אחת" ("Nitzavim and Vayelech are one portion"), in Rav Saadiah Gaon's words „פרשה המתחלקת לשתים" ("a portion that is divided in two"). He mentions the same question and answer at the farbrengen of Shabbos Matos-Masei 5729.

the Rebbe: Likkutei Sichos (sicha Vayelech, from the talk of Shabbos Vayelech 5732), vol. יט, p. 298, note 3 · the Rebbe: Toras Menachem – Hisvaaduyos, vol. 57 (5729, vol. 4; unedited), vol. 57, p. 131

14 ויש עוד בחי' מאד עמקו מחשבותיך[130] כו' היינו מודומ"ע [מחשבה דבור ומעשה] שלמעלה מהשכל ועד"ז יובן ענין גילוי בחי' שלמעלה מהנהר כו'

And there is a further level: "Your thoughts are very deep," etc., that is, thought, speech and action that are above intellect. And in the same way will be understood the revelation of the level that is above the river, etc.

Above ordinary thought, speech and action there is a deeper level, "Your thoughts are very deep": thought, speech and action that are above intellect, which the discourse on "Return, O Israel" connects with Adam Kadmon, the first and highest level of emanation, called "the primordial thought." The revelation of what is above the river is to be understood in the same way.

ופי' בעים רוחו יש לפרש ע"פ משארז"ל [מה שאמרו רבותינו זכרונם לברכה] ע"פ ורוח אלקים מרחפת על פני המים[131] זהו רוחו של מלך המשיח[132, 133] המד"א [היך מה דאת אמר] ונחה עליו רוח[134] הוי' (ברבות בראשית פ' ב' ור"פ תזריע)

And the meaning of "with the might of His spirit (rucho)" can be explained according to what our Sages, of blessed memory, said on the verse "And the spirit (ruach) of G-d hovered over the face of the waters": this is the spirit of the King Mashiach, as it is said, "And the spirit of Havayah shall rest upon him" ([Midrash] Rabbah, Bereishis, section 2, and at the beginning of Tazria).

Ruach means both "wind" and "spirit." In Isaiah's plain sense it is the strong wind with which G-d dries the river; the Alter Rebbe reads it through the Midrash, which says that "the spirit (ruach) of G-d hovered over the face of the waters" is the spirit of King Mashiach, of whom it is said, "the spirit of Havayah shall rest upon him." So the "spirit" that strikes the river is Mashiach's spirit.

והנה במשה נאמר מן המים משיתיהו[135] והוא מבחי' מים עליונים שמשם המשכות התורה הנגלות לנו כמים שיורדים[136] מגבוה לנמוך

Now, of Moshe it is said, "For I drew him out of the water," and he is from the level of the upper waters, from which come the drawings-down of the Torah that is revealed to us, like water that descends from a high place to a low one.

> Moshe was named "for I drew him out of the water": his root is in the upper waters, the source of the revealed Torah. The Torah is compared to water, which flows from a high place to a low one, and so the revealed Torah comes down to us.

אך פנימיות התורה זהו בחי' ורוח אלקי' מרחפת ע"פ המים למעלה מבחי' מים כו' ועז"נ [ועל זה נאמר] והניף ידו על הנהר שהוא בחי' מים בעים רוחו מה שלמעלה מבחי' המים וע"ז והכהו כו'

But the inner dimension of the Torah is the level of "And the spirit of G-d hovered over the face of the waters," above the level of water, etc. And of this it is said, "And He will wave His hand over the river," which is the level of water, "with the might of His spirit (rucho)," what is above the level of the water; and through this, "And He will strike it," etc.

> The inner dimension of the Torah is the "spirit" that hovers above the waters, above the level of water. So the river, which is water, is struck "with the might of His spirit," a level above water, and split into seven streams.

וזהו נמשך ע"י התשובה שהיא ג"כ בחי' והרוח תשוב אל האלקים[137] כמ"ש ע"פ האזינו השמים[138, 139] כו' ורוח אייתי רוח ואמשיך רוח להיות והניף כו' בעים רוחו כו':

And this is drawn down through teshuvah (return), which is also the level of "And the spirit shall return to G-d," as is written on the verse "Listen, O heavens," etc.; and "a spirit brings a spirit and draws down a spirit," to bring about "And He will wave," etc., "with the might of His spirit," etc.

> This higher revelation is drawn down through teshuvah, the return of the soul to its source, "And the spirit shall return to G-d." In the Aramaic saying the text quotes, "a spirit brings a spirit": the spirit a person raises up draws down a spirit from above, "the might of His spirit."

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

THE REBBE EXPLAINS

At the meal of Acharon shel Pesach 5747, explaining the custom of Mashiach's feast, the Rebbe set out the Alter Rebbe's explanation of this verse, naming the maamar ("מבאר רבינו הזקן בלקו"ת ס"פ צו").

The Rebbe quotes our paragraph: Moshe, "מן המים משיתיהו" ("I drew him out of the water"), is from the upper waters, the source of the revealed Torah, while the inner Torah is "ורוח אלקים מרחפת על פני המים" ("and the spirit of G-d hovers over the face of the waters"), above the water. He then sets it in the story of creation: at first "כל העולם כולו מים במים" ("the whole world was water within water"); then came the descent, "יקוו המים גו' ותראה היבשה" ("let the waters gather ... and let the dry land appear"), for the sake of an ascent, as our refining of the world brings it back to water, "כמים לים"

מכסים" ("as the waters cover the sea"), and higher still, to what is above the water, the spirit of Mashiach. So the purpose of the days of Mashiach was planted in the beginning of creation. For the state before creation the Rebbe cites the Tzemach Tzedek's Or HaTorah.

The Alter Rebbe: ועז"נ והניף ידו על הנהר שהוא בחי' מים בעים רוחו מה שלמעלה מבחי' המים

The Rebbe: ונמצא, שבהתחלת הבריאה נעוצה תכלית הכוונה דימות המשיח — "ורוח אלקים מרחפת על פני המים, זה רוחו של מלך המשיח"

Toras Menachem – Hisvaaduyos 5747, vol. 3 (unedited), vol. 5747 vol. 3, p. 122–123 · אחרון של פסח תשמ"ז (סעודת משיח)

BACKGROUND FROM THE REBBE

In the maamar of Acharon shel Pesach 5748 (as above), the Rebbe contrasts the way the sea was split with the way the river will be.

Since the redemption from Egypt is bound up with Malchus, the sea, it was split with a staff; the future redemption is bound up with thought, "נהר הוא בחי' מחשבה" ("the river is thought"), so the verse says "והניף ידו" ("He will wave His hand"), not a staff, and "בעים רוחו", where ruach means spirituality, as Binah is more spiritual than the attributes and thought more than speech. Our paragraph reads "רוחו" through the Midrash as the spirit of King Mashiach; here the Rebbe reads it as the spiritual quality of thought, and he closes the maamar with the prayer that "ונחה עליו רוח הוי" ("the spirit of Havayah shall rest upon him") be fulfilled, and then "בעים רוחו, רוח דייקא" ("with the might of His spirit", spirit precisely).

The Alter Rebbe: ופי' בעים רוחו יש לפרש ע"פ משארז"ל ע"פ ורוח אלקים מרחפת על פני המים זהו רוחו של מלך המשיח

The Rebbe: ואופן הקריעה הוא (לא ע"י מטה, אלא) ע"י ידו, ובעים רוחו, רוח הוא רוחניות, דוגמת הבינה לגבי המדות

Sefer HaMaamarim 5748 (unedited), vol. 5748, p. קכח-קכט · אחרון של פסח תשמ"ח

BACKGROUND FROM THE REBBE

In the maamar of Acharon shel Pesach 5717, dibbur hamaschil "הנה ישכיל עבדי", after explaining that Mashiach is the yechidah, the inner dimension of Atik (פנימיות עתיק).

Rashi remarks on "בעים רוחו" that the word has no parallel in Scripture. The Rebbe, reading "רוחו" as our paragraph does, as the spirit of Mashiach, explains Rashi's remark: the revelation of inner Atik that Mashiach, the yechidah (יחידה), will bring "לא הי' מעולם" ("has never been"), for even at the giving of the Torah the inner Torah stayed hidden.

The Alter Rebbe: בעים רוחו מה שלמעלה מבחי' המים ועי"ז והכהו כו'

The Rebbe: והיינו לפי שגילוי פנימיות עתיק שיגלה המשיח שהוא בחי' יחידה, לא הי' מעולם

Sefer HaMaamarim 5717 (Toras Menachem, unedited), vol. 5717, p. רז · אחרון של פסח תשי"ז

FROM THE REBBE'S MAAMAR ד"ה והניף ידו על הנהר, 5747

The Alter Rebbe ties "the might of His spirit" to the spirit of Mashiach, drawn down through teshuvah. The Rebbe says the river's splitting can be reached even now, since all future revelations depend on our present service. It comes through avodah from the yechidah, because Mashiach is the yechidah. He also fixes it in the calendar. The splitting of the sea recurs each Shevi'i shel Pesach and the river's splitting is revealed on Acharon shel Pesach, in the order of the verse: first "He turned the sea," then "they shall cross the river."

The Alter Rebbe: וזהו נמשך ע"י התשובה שהיא ג"כ בחי' והרוח תשוב אל האלקים

The Rebbe: וי"ל שזהו ע"י העבודה בבחי' יחידה, שהרי ענינו המיוחד של משיח הוא

SECTION 5 • ¶15–16

Compassion and the Torah

15 ד ולתוספת ביאור שייכות ענין והכהו לשבעה נחלים דייקא לגילוי פנימית התורה שיהיה לעתיד העניין עפמ"ש [על פי מה שכתוב] בד"ה וישכם לבן הנ"ל שמדתו של יעקב אבינו ע"ה [עליו השלום] היא בחי' הרחמים[140] העליונים תפארת[141] דאצי'

4. To explain further the connection of "And He will strike it into seven streams" specifically with the revelation of the inner dimension of the Torah that will take place in the Future: the explanation is according to what is written in the discourse beginning "And Lavan rose early," mentioned above, that the attribute of Yaakov our father, peace be upon him, is the level of the supernal compassion, Tiferes (beauty) of Atzilus;

> The fourth section explains why the revelation of the Torah's inner dimension is tied to the seven streams, the Patriarchs and Matriarchs. It starts from the discourse on "And Lavan rose early": Yaakov's attribute is the supernal compassion, Tiferes of Atzilus.

והיינו שאפי' [שאפילו] על כל העולמות עליונים שייך ונופל בחי' רחמנות כו' ומדרגת השבטים יוצאי ירך יעקב הם במדרגה שלמטה ממנו

that is, that even upon all the higher worlds compassion applies and is relevant, etc. And the rank of the tribes, "those who came out of Yaakov's loins," is a rank below his;

> Yaakov's compassion is so lofty that it extends even to the higher worlds, for even they are lowly in comparison with G-d. The tribes, his children, stand a rank below him.

דהיינו לעורר רחמים רבים על ניצוץ אלקות השורה בנפשו איך שירדה פלאים כו' כי הרחמנות הוא לפי ערך הדעת כו' (ועמ"ש סד"ה את הכבש אחד תעשה בבוקר וגו').

that is, to arouse great compassion upon the spark of G-dliness that dwells in one's soul, how it has descended so wondrously low, etc.; for compassion is according to the measure of knowledge (daas), etc. (And see what is written at the end of the discourse beginning "The one lamb you shall offer in the morning," etc.)

> Their compassion is the one the Tanya describes: to arouse great compassion for the spark of G-dliness in one's own soul, which has fallen so far from its source. Compassion is in proportion to knowledge: the better one knows how high the soul's source is, the more one feels its fall.

ומזה יובן למה קי"ס [קריעת ים סוף] היה לי"ב גזרים לי"ב שבטים כי עכשיו שייך רחמנות של השבטים על ירידת הנשמה בגוף כו'

From this will be understood why the splitting of the Sea of Reeds was into twelve sections, for the twelve tribes: because now there applies the compassion of the tribes over the descent of the soul into the body, etc.,

> That is why the sea split into twelve, for the twelve tribes: in our time, the compassion that applies is the tribes' compassion for the soul that has come down into a body.

שבעולם העשייה ההעלם וההסתר הרבה מאד משא"כ בעולמות עליונים וכנודע מענין אף עשיתיו[142] כו'

for in the World of Asiyah (Action) the hiddenness and concealment are very great, which is not so in the higher worlds, as is known from the matter of "I also made it," etc.

> The physical World of Asiyah hides G-d most of all, which is why the soul's descent into it calls for such compassion; the higher worlds do not hide Him so much. "I also made it" is read as the World of Asiyah, the lowest of the three verbs of creation.

אבל לעתיד שיזדכך עולם העשייה ונגלה כבוד[143] ה' שיהיה הגילוי בעשייה כמו למעלה א"כ אז לא שייך הרחמנות זו על הירידה בעשייה יותר מהבריאה כ"א הרחמנות של האבות עצמן שאפילו על עולמות העליונים שייך ונופל בחי' רחמנות כו'

But in the Future, when the World of Asiyah will be refined, and "the glory of Havayah will be revealed," so that the revelation in Asiyah will be as [it is] above, then this compassion over the descent into Asiyah, more than into Beriah, will no longer apply; rather, [there will be] the compassion of the Patriarchs themselves, in that even upon the higher worlds compassion applies and is relevant, etc.

> In the Future, when Asiyah is refined and "the glory of Havayah will be revealed" in it as it is above, there will be no special cause for compassion over the descent into Asiyah rather than into Beriah. What will remain is the compassion of the Patriarchs themselves, which extends even to the higher worlds.

והנה כמו שבאתעדל"ת [שבאתערותא דלתתא] של רחמנות השבטים ממשיכים אתעדל"ע [אתערותא דלעילא] רחמים שלמעלה יותר דהיינו רחמים של האבות עצמן

Now, just as through the arousal from below of the tribes' compassion one draws down an arousal from above of a compassion that is higher still, that is, the compassion of the Patriarchs themselves,

> The tribes' compassion is an arousal from below, a human initiative, and it draws down an arousal from above: the higher compassion of the Patriarchs.

כמו למשל השבט של אילן שכופפין אותו שאזי נמשך ע"י גם כל האילן עצמו וע"י נמשך גילוי אלקות ע"י התורה ומצות והוא המשכה שע"י התורה שלפנינו המשכת חכמה עילאה כו'

as, by way of analogy, with the branch (shevet) of a tree that one bends down, whereupon the whole tree itself is drawn along through this; and through this the revelation of G-dliness is drawn down by means of the Torah and mitzvos; and this is the drawing-down that comes through the Torah that is before us, the drawing-down of the higher Chochmah (Chochmah Ila'ah), etc.,

> It is like bending one branch of a tree, which pulls the whole tree with it; shevet means both "tribe" and "branch." So the tribes' compassion draws the Patriarchs' compassion after it, and through it G-dliness is drawn down by the Torah and mitzvos, the higher Chochmah contained in the Torah we have.

וכמ"ש במ"א סד"ה מי מנה עפר יעקב[144,145] שלהיות המשכת התורה הוא ע"י בחי' רחמים דיעקב וכדלקמן

and as is explained elsewhere, at the end of the discourse beginning "Who has counted the dust of Yaakov," that the drawing-down of the Torah is through the level of the compassion of Yaakov, and as [will be explained] below;

> The Alter Rebbe refers to the end of the discourse on "Who has counted the dust of Yaakov" in Likkutei Torah, Balak, which explains that one merits the light of the Torah through Yaakov's attribute: arousing great compassion on one's own soul, for the name Yaakov is read yud-akev, compassion for the yud, the higher Chochmah, that has fallen to the "heel."

כך לע"ל [לעתיד לבוא] ע"י גילוי הרחמנות של האבות עצמן בכל נש"י [נשמות ישראל] ימשיכו ע"ז אתעדל"ע [אתערותא דלעילא] מבחי' רחמים גדולים דא"א שלמעלה גם מחג"ת [מחסד גבורה תפארת] דאצי' וכמ"ש וברחמים גדולים אקבצך[146] וכתיב וחסדי מאתך לא ימוש[147] וחסדי דייקא כו'

so in the Time to Come, through the revelation of the compassion of the Patriarchs themselves in all the souls of Israel, they will draw down through this an arousal from above from the level of the great compassion of Arich Anpin, which is above even Chesed, Gevurah and Tiferes of Atzilus; as it is written, "And with great compassion I will gather you," and it is written, "But My kindness shall not depart from you," "My kindness" specifically, etc.

> In the Time to Come, the compassion of the Patriarchs themselves, revealed in all the souls of Israel, will draw down an arousal from above from a still higher source: the "great compassion" of Arich Anpin, the divine will, above the attributes of Atzilus. Isaiah speaks of it: "with great compassion I will gather you," and "My kindness shall not depart from you," with the stress on "My kindness," G-d's own.

ועי"ז יומשך התגלות פנימית התורה שהיא בחי' מו"ס [מוחא סתימאה] שלמעלה מחכמה דאצילות כו' ועפ"ז [ועל פי זה] י"ל [יש לומר] מה שארז"ל [שאמרו רבותינו זכרונם לברכה] עץ הדעת חטה היתה.[148]

And through this the revelation of the inner dimension of the Torah will be drawn down, which is the level of Mocha Stima'ah, which is above the Chochmah of Atzilus, etc. And according to this one may explain what our Sages, of blessed memory, said: "The Tree of Knowledge was wheat."

> Through this the inner dimension of the Torah, rooted in Mocha Stima'ah above the Chochmah of Atzilus, will be revealed. The same idea explains the Sages' saying that the Tree of Knowledge was wheat.

16 וקשה דבמ"א מבואר דחטה היינו כ"ב אותיות התורה.[149] ואיך נק' עץ הדעת. אך הענין כמבואר במ"א בד"ה בשעה שהקדימו[150] ישראל נעשה לנשמע[151] דהתשב"כ [דהתורה שבכתב] היא עץ חיים ותשבע"פ [ותורה שבעל פה] נק' בזהר אילנא דטו"ר [דטוב ורע].

But this is difficult, for elsewhere it is explained that "wheat" (chitah) is the twenty-two letters of the Torah; so how is it called the Tree of Knowledge? But the explanation is as explained elsewhere, in the discourse beginning "At the time that Israel put 'we will do' before 'we will hear,'" that the Written Torah is the Tree of Life, while the Oral Torah is called in the Zohar "the tree of good and evil."

> The difficulty: elsewhere "wheat" (chitah, חטה) is said to be the twenty-two letters of the Torah, for its letters add up to twenty-two (ches 8, tes 9, hei 5); how then can the Tree of Knowledge be wheat? The answer comes from the discourse on Israel's putting "we will do" before "we will hear": the Written Torah is the Tree of Life, and the Zohar calls the Oral Torah "the tree of good and evil." In the Gemara (Sanhedrin 70b) the Sages dispute what Adam ate, and Rabbi Yehudah holds it was wheat, since a child does not know to say "father" and "mother" until it tastes grain: wheat is what brings knowledge. The maamar asks how wheat, which stands for the letters of the Torah, could then be the tree in which good and evil are mixed.

ולא שהיא ח"ו [חס ושלום] עץ הדעת טו"ר [טוב ורע]. כי תשבע"פ [תורה שבעל פה] היא מל'[152] דאצילות דאיהו וגרמוהי חד. אלא ר"ל [רוצה לומר] שמתלבשת לברר עה"ד [עץ הדעת] טו"ר [טוב ורע] שהיא קליפת נוגה

Not that it is, G-d forbid, the Tree of Knowledge of good and evil, for the Oral Torah is Malchus of Atzilus, in which "He and His vessels are one." Rather, it means that it vests itself in order to refine the Tree of Knowledge of good and evil, which is kelipas nogah (the glowing husk),

> This does not mean that the Oral Torah is itself good and evil, G-d forbid: it is Malchus of Atzilus, entirely one with G-d (the Tikkunei Zohar, cited in the notes, calls Malchus the "mouth," the Oral Torah). It bears the name because it clothes itself in the work of refining the Tree of Knowledge, kelipas nogah, the "glowing husk," the mixed realm in which good can be separated from evil: what is permitted and forbidden, pure and impure.

וכמשנ"ת [וכמו שנתבאר] באריכות באג"ה [באגרת הקודש] בד"ה ברע"מ [ברעיא מהימנא] פי' נשא והמשכילים יזהירו[153] כו'.

as is explained at length in Iggeres HaKodesh, in the letter beginning "In the Raaya Mehemna, Parshas Naso: 'And the wise shall shine,'" etc.

> This is explained at length in Iggeres HaKodesh 26 of the Tanya, which opens with the Raaya Mehemna, a section of the Zohar: the inner wisdom of the Torah, the Zohar, is the Tree of Life, while the laws of forbidden and permitted, impure and pure, are called the tree of good and evil.

והנה גם בתשב"כ [בתורה שבכתב] כתיב בשברי לכם מטה לחם.[154] מטה לחם הוא עץ חיים ובשבירת לוחות ראשונות נשתלשלה ונתלבשה בדברים גשמיים כו' (כמ"ש במ"א ע"פ זה בפ' בחקותי).[155]

Now, of the Written Torah, too, it is written, "When I break for you the staff of bread." "The staff of bread" is the Tree of Life, and with the breaking of the first Tablets it descended and became vested in physical matters, etc. (as is explained elsewhere on this verse, in Parshas Bechukosai).

> The Written Torah also came down. "When I break for you the staff of bread" is, in its plain sense, a curse of famine; read through its words, "when I break" alludes to the breaking of the first Tablets, after which "the staff of bread," the Torah, the Tree of Life, descended and was clothed in physical matters, as Likkutei Torah on Bechukosai explains.

והיינו שהרי כל התשבע"פ [התורה שבעל פה] מקבל מתשב"כ [מתורה שבכתב] והיא ביאור ופי' התשב"כ [התורה שבכתב].

That is, for the whole Oral Torah receives from the Written Torah, and it is the explanation and commentary of the Written Torah.

> The Written Torah came down because the Oral Torah, which deals with physical matters, receives from it and is its explanation.

ולכן אדה"ר [אדם הראשון] לפני החטא היה למעלה מבחינה זו דבירור עה"ד [עץ הדעת] טו"ר [טוב ורע] כמ"ש בספר הגלגולים פי"ט שאדה"ר [שאדם הראשון] לפני החטא היה בחינה זו דמשיח ולמעלה ממדרגת משה (ועמ"ש ע"פ הן האדם[156] היה כאחד ממנו[157] כו')

Therefore Adam, the first man, before the sin, was above this level of refining the Tree of Knowledge of good and evil, as is written in Sefer HaGilgulim, chapter 19, that Adam before the sin was this level of Mashiach, and above the rank of Moshe (and see what is written on the verse "Behold, the man has become like one of us," etc.).

> Adam before the sin stood above this whole work of separating good from evil. Sefer HaGilgulim says that before the sin Adam had the level of Mashiach, above Moshe.

והנה מדור שלו היה בג"ע [בגן עדן] אשר ונהר יוצא מעדן[158] כו' והיינו להמשיך בחי' עדן עצמו

Now, his abode was in Gan Eden, of which [it is written], "And a river goes out from Eden," etc.; that is, to draw down the level of Eden itself;

> His dwelling was Gan Eden, watered by the river that goes out from Eden; that is, it drew down Eden itself.

והוא פנימית התורה שיתגלה לע"ל [לעתיד לבוא] ע"י משיח אשר זהו למעלה מבחי' אותיות כנ"ל בענין והניף ידו על הנהר כו'.

and this is the inner dimension of the Torah, which will be revealed in the Time to Come through Mashiach, and which is above the level of letters, as [explained] above regarding "And He will wave His hand over the river," etc.

> Eden is the inner dimension of the Torah, above letters, which Mashiach will reveal when G-d "waves His hand over the river."

ומכ"ז [ומכל זה] יובן ג"כ ענין תנופת שתי הלחם ע"ג שני הכבשים[159] בחג השבועות. כי שתי הלחם היינו תשב"כ [תורה שבכתב] ותשבע"פ [ותורה שבעל פה][160] והכבשים הם בחי' רחמים מדתו של יעקב

And from all this will also be understood the waving of the two loaves upon the two lambs on the festival of Shavuos. For the two loaves are the Written Torah and the Oral Torah, and the lambs are the level of compassion, the attribute of Yaakov;

> From all this the Shavuos offering will be understood, in which the kohen waved the two loaves together with the two lambs. The two loaves are the Written and the Oral Torah, and the two lambs are compassion, Yaakov's attribute.

שע"י המשכת רחמים אלו ממשיכים גילוי התורה שהיא בחי' לחם וכמ"ש ואשא אתכם על כנפי נשרים[161] שהוא בחי' רחמים ועי"ז ואביא אתכם אלי (ועמ"ש ע"פ בהעלותך את הנרות[162] בפי' וענין היתה לי דמעתי לחם[163] כו')

for through drawing down this compassion one draws down the revelation of the Torah, which is the level of bread; as it is written, "And I carried you on eagles' wings," which is the level of compassion, and through this, "And I brought you to Me" (and see what is written on the verse "When you raise up the lamps," in the explanation of the matter of "My tears have been my bread," etc.).

> The Torah is "bread," and compassion brings it down: "I carried you on eagles' wings," which is compassion, led to "I brought you to Me" at Sinai. In Likkutei Torah, Beha'aloscha, the Alter Rebbe explains "My tears have been my bread": through tears of bitterness over the darkness that hides G-dliness, one merits "bread," the Torah.

ואמנם תנופת הלחם והכבשים היינו להעלות התורה שהיא בחי' לחם חטה ולקשרה ולחברה באור א"ס ב"ה בחי' עדן העליון ממש וכן להעלות הרחמים של האבות למקורן ושרשן בחי' רחמים גדולים כו'

But the waving of the bread and the lambs is to elevate the Torah, which is the level of the bread of wheat, and to bind it and join it with the Infinite Light (Or Ein Sof), blessed be He, the level of the supernal Eden itself; and likewise to elevate the compassion of the Patriarchs to their source and root, the level of the great compassion, etc.

> The waving lifts the Torah, the "bread of wheat," and binds it to the Infinite Light, the supernal Eden itself; and it lifts the Patriarchs' compassion to its source, the great compassion.

(ועמ"ש מענין העלאה זו בד"ה זכור ושמור[164] בדבור א' נאמרו. ושם בד"ה בענין האבות הן הן המרכבה) ולכן יש י"ג מדות שהתורה נדרשת בהן[165, 166] כנגד י"ג מדות הרחמים:

(And see what is written on the subject of this elevation in the discourse beginning "'Remember' and 'Keep' were said in one utterance," and there, in the discourse on the subject of "The Patriarchs are themselves the chariot.") And therefore there are thirteen rules (middos) by which the Torah is expounded, corresponding to the Thirteen Attributes (middos) of Compassion.

> That is why the thirteen rules by which the Torah is expounded correspond to the Thirteen Attributes of Compassion: the Torah is drawn down by compassion and returns to it. The text refers to the discourse on "Remember" and "Keep," which speaks of elevation and drawing down.

> **EXPLAINED ELSEWHERE** • AI research: where the maamar leaves something unexplained, found in the library and checked against each source; not yet reviewed by a person
>
> **EXPLAINED BY THE MAGGID OF MEZRITCH, AS BROUGHT IN THE REBBE RAYATZ'S MAAMAR FOR 12 TAMMUZ 5688 AND SET OUT BY THE REBBE**
>
> The paragraph ends „ולכן יש י"ג מדות שהתורה נדרשת בהן כנגד י"ג מדות הרחמים" without showing how the thirteen rules of exposition correspond to the Thirteen Attributes of Compassion.
>
> A teaching of the Maggid of Mezritch, brought in the Rebbe Rayatz's maamar for 12 Tammuz 5688 and set out by the Rebbe in his maamar of 13 Tammuz 5742, shows the correspondence on its first pair: when Moshe prayed for Miriam „א-ל נא רפא נא לה" ("Kel, please, heal her, please"), with the Name Kel, the first of the Thirteen Attributes of Compassion, G-d answered him with a kal vachomer („ק"ו"), the first of the thirteen rules by which the Torah is expounded. The maamar adds that through Torah study the Thirteen Attributes of Compassion are drawn down; perhaps (biur b'derech efshar) this is the sense of our paragraph's "therefore".
>
> the Maggid of Mezritch, as brought in the Rebbe Rayatz's maamar for 12 Tammuz 5688 and set out by the Rebbe: Sefer HaMaamarim Melukat, dibbur hamaschil Asarah sheyoshvin, 13 Tammuz 5742 (edited), vol. ד, p. שט

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

In a sicha in Likkutei Sichos 32 (Emor 2, adapted from the talks of Shavuos 5711 and 5714), the Rebbe explains why a new grain offering brought before the Omer is invalid, while one brought before the two loaves of Shavuos is valid after the fact, and what the Omer and the two loaves mean in a person's service.

In the sicha the Rebbe explains the waving of the two loaves together with the two lambs as bringing self-nullification (bittul, ביטול) into human understanding, and cites the Zohar that the two loaves are the Written and the Oral Torah. In his note he builds on our paragraph: since Likkutei Torah, Tzav explains that the two loaves, the Written and Oral Torah, are the Tree of Life and the Tree of Knowledge, „ששתי הלחם הם גם נסתר דתורה ונגלה דתורה" ("the two loaves are also the hidden and the revealed Torah"), and joining them draws bittul before the Giver of the Torah into the study of the revealed Torah too. In the sicha the lambs stand for bittul, in the words of Likkutei Torah, Emor, while our paragraph reads them as Yaakov's compassion.

The Alter Rebbe: כי שתי הלחם היינו תשב"כ ותשבע"פ והכבשים הם בחי' רחמים מדתו של יעקב

The Rebbe: ששתי הלחם, תושב"כ ותושבע"פ, הם עה"ח ועה"ד (ע"ש) — מובן, ששתי הלחם הם גם נסתר דתורה ונגלה דתורה

Likkutei Sichos, vol. לב, p. 137, note 47 · תשי"ד, משיחות חג השבועות תשי"א

SECTION 6 · ¶17–20

The tongue of the Sea of Egypt

17 ה וזהו והחרים ה' את לשון ים מצרים[167] (בישעיה סי' י"א) ופי' הרד"ק [הרבי דוד קמחי] דהיינו נהר מצרים[168] שהוא הנילוס וכ"כ [וכן כתב] במצודת.

5. And this is [the meaning of] "And Havayah will destroy the tongue of the Sea of Egypt" (Isaiah, chapter 11). The Radak explains that this is the river of Egypt, which is the Nile; and so it is written in the Metzudos.

The fifth section turns to the first half of Isaiah's verse: "And Havayah will destroy the tongue of the Sea of Egypt." The Radak (Rabbi David Kimchi) and the Metzudos explain this "sea" as the river of Egypt, the Nile, which the Radak calls Shichor.

והוא מ"ש ומשם יפרד והיה לארבעה ראשים. שם האחד פישון ופרש"י [ופירש רש"י / ופירוש רש"י] הוא נילוס[169] נהר מצרים[170] כו'.

And this is what is written, "And from there it divides and becomes four heads. The name of the one is Pishon," and Rashi explains, "It is the Nile, the river of Egypt," etc.

The Nile is one of the four rivers that come out of Eden: Rashi identifies Pishon, the first of them, with the Nile.

וכ"כ [וכן כתב] בזח"א [בזהר חלק א] לך לך פ"א בי' שלכן נאמר כגן ה' כארץ מצרים[173, 172, 171] לפי שלשם נמשך אחד מד' נהרות היוצאים מג"ע [מגן עדן] היינו שם האחד פישון כו'

And so it is written in the Zohar, Part I, Lech Lecha, folio 81b: that this is why it is said, "Like the garden of Havayah, like the land of Egypt," because one of the four rivers that go out from Gan Eden is drawn there, namely, "The name of the one is Pishon," etc.

> The Zohar explains in the same way why the Torah compares Egypt to "the garden of Havayah": one of the rivers of Gan Eden, Pishon, flows there.

ובפ' חיי שרה דקכ"ה סע"א [סוף עמוד א] כי' [כתב] מאי שם האחד פישון המיוחד מכולם[174] כו' ולפיכך היתה חכמת מצרים יותר מכל העולם כו'

And in Parshas Chayei Sarah, folio 125, end of side a, it writes: "What is 'The name of the one (ha-echad) is Pishon'? The special one (ha-meyuchad) among them all," etc., "and therefore the wisdom of Egypt was greater than [that of] all the world," etc.

> The Zohar reads "the one" (ha-echad) as "the special one": Pishon is the choicest of the rivers, and that is why the wisdom of Egypt surpassed that of the whole world.

שהרי גבי שבח דשלמה נאמר ותרב חכמת שלמה כו' ומכל חכמת מצרים[175] (במ"א סי' ה).

For of the praise of Shlomo it is said, "And the wisdom of Shlomo surpassed," etc., "and all the wisdom of Egypt" (I Kings, chapter 5).

> The proof is the praise of Shlomo, whose wisdom exceeded "all the wisdom of Egypt"; Egypt's wisdom was the measure to be surpassed.

והיינו לפי ששרש הנהר הנ"ל נמשך מנהר היוצא מעדן שהוא חו"ב [חכמה ובינה] כו' וזהו שאמרו אית מיא מגדלין חכימין[176] כו' (ועיין ברבות ס"פ בלק יש מעיינות כו' וע' בהרמ"ז [בהרב משה זכות] פ' חיי שרה שם)

That is because the root of this river is drawn from the river that goes out from Eden, which is Chochmah and Binah, etc. And this is what they said, "There are waters that raise up wise men," etc. (and see [Midrash] Rabbah, end of Parshas Balak, "There are springs," etc.; and see the Ramaz, Parshas Chayei Sarah, there);

> Egypt's wisdom comes from its river, whose root is the river that goes out from Eden, Chochmah and Binah. As the Zohar puts it, there are waters that raise up wise men; the text also refers to the Midrash at the end of Balak, "There are springs," and to the Ramaz on Chayei Sarah.

ועי' במא"א [במאורי אור] אות ד' סכ"ה ד' נהרות הם או"א [אבא ואימא] זו"נ [זעיר אנפין ונוקבא] פישון באבא לשון פושו וסגו כי רבוי השפע יורד מהחכמה כולם בחכמה עשית[177] כו'. (ועי' [ועיין] מזה בת"ז [בתיקוני זהר] תיקון נ"ד דצ"א ע"א).

and see Me'orei Or, the letter dalet, section 25: "The four rivers are Abba and Imma, Z'eir Anpin and Nukva; Pishon is in Abba, from the expression pushu vesagu (they increased and multiplied), for the abundance of the flow descends from Chochmah: 'You made them all with wisdom,'" etc. (And see on this the Tikkunei Zohar, tikkun 54, folio 91a.)

> Me'orei Or, a Kabbalistic lexicon, assigns the four rivers to Abba and Imma, Z'eir Anpin and Nukva, with Pishon in Abba, that is, Chochmah, the source of abundance, as in "You made them all with wisdom." The text also points to the Tikkunei Zohar on this.

אך עכ"ז [עם כל זה] מאחר שנאמר בהם ומשם יפרד והיה לארבעה ראשים. א"כ הם מקור עולמות הנפרדים וכמ"ש בזח"א [בזהר חלק א] ויצא (קנ"ח א') ומשם יפרד כו' טורי דפרודא[178] כו'

But nevertheless, since it is said of them, "And from there it divides and becomes four heads," then they are the source of the separate worlds, as is written in the Zohar, Part I, Vayeitzei (folio 158a): "And from there it divides," etc., "mountains of separation," etc.

> Still, the verse says of the four rivers that from there the stream "divides," so they are the source of the separate worlds; the Zohar on Vayeitzei calls them "mountains of separation."

וזהו שנקרא לשון ים מצרים פי' מצרים לשון מיצרים וגבולים.

And this is why it is called "the tongue of the Sea of Egypt (Mitzrayim)": the meaning of Mitzrayim is from the expression meitzarim (straits) and boundaries,

> That is why the prophet calls the Nile "the tongue of the Sea of Mitzrayim": Mitzrayim, Egypt, is related to meitzarim, straits and boundaries.

שהן בחי' בעלי גבול כמו מן הארץ לרקיע מהלך ת"ק שנה[179] הן בגשמיות והן ברוחניות הוא בחי' מיצר וגבול כו' וע"כ נק' ומשם יפרד להיות נראה ליש ודבר בפ"ע [בפני עצמו] כו'

for they are the level of what has limits, like "from the earth to the firmament is a journey of five hundred years"; both in the physical and in the spiritual, it is the level of a strait and a boundary, etc. And therefore it is called "And from there it divides," to appear as a something (yesh) and a thing unto itself, etc.;

> The four rivers are the source of all that has limits, as the Sages measure the distance from the earth to the firmament as a journey of five hundred years. Physical and spiritual things that come from them alike have bounds, and so they appear as separate beings.

דהיינו שהם מקור השפע להתהוות בי"ע כו' כי הם מקבלים מבחי' הדבור והדבור באדם יוצא לחוץ להיות בבחי' דבר נפרד ממנו.

that is, they are the source of the flow for the coming into being of Beriah, Yetzirah and Asiyah, etc. For they receive from the level of speech, and speech in a human being goes outward, to be a thing separate from him.

> They are the source of the flow that creates Beriah, Yetzirah and Asiyah, because they receive from speech, and speech by its nature leaves the speaker and becomes something separate from him.

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

BACKGROUND FROM THE REBBE

In the maamar of Acharon shel Pesach 5748 (as above), explaining why the exile of Egypt is bound up with speech.

Our paragraph ties Egypt to the four rivers that divide from Eden: Pishon is the Nile, and „מצרים לשון מיצרים וגבולים" ("Mitzrayim means straits and bounds"). The Rebbe draws from the same verses the root of the exile itself: in the Garden, Malchus is lit by the river, but „ומשם יפרד" ("and from there it divides"), and Pishon, the Nile, becomes the straits and bounds of the world of division, until from it came the exile of Egypt. Malchus, speech, gives life to the world of division, and so the divine spark in it could be clothed there in exile; yet the spark itself was never truly in exile, for even then it remained faithful to G-d.

The Alter Rebbe: וזהו שנקרא לשון ים מצרים פי' מצרים לשון מיצרים וגבולים

The Rebbe: אבל ומשם יפרד גו' שם האחד פישון שהוא נילוס נהר מצרים, מצרים וגבולים דעלמא דפרודא, ועד שנעשה מזה אח"כ גלות מצרים

Sefer HaMaamarim 5748 (unedited), vol. 5748, p. קכו · אחרון של פסח תשמ"ח

18 והגם כי למעלה אין שייך דבר שחוץ ממנו יתי' היינו קמי' [קמיה] יתי' אבל לגבי הברואים יש צמצומים רבים עד כאלו הן בבחי' דבר נפרד כו'

And although above there can be nothing outside of Him, may He be blessed, that is [as things are] before Him, may He be blessed; but in relation to the created beings there are many contractions (tzimtzumim), until it is as if they are separate things, etc.

> Above, nothing is truly outside G-d; separateness exists only from the standpoint of the created beings, through many contractions that make them seem separate.

ועמ"ש בד"ה וספרתם לכם[180,181] בענין פי' וכנפיהם פרודות[182] כו' דחיות המרכבה כו' לפי שנמשכים מארבעה מוצאות הדבור כו'.

And see what is written in the discourse beginning "And you shall count for yourselves," on the meaning of "And their wings were separate (perudos)," etc., [said] of the chayos (living creatures) of the chariot, etc., because they are drawn from the four origins (motza'os) of speech, etc.

> So in Ezekiel's vision the wings of the chayos, the angels that bear the divine chariot, are "separate," because they are drawn from the four origins of speech, and speech produces separate things. In Likkutei Torah, Bamidbar, on "And you shall count for yourselves," the Alter Rebbe explains that their life comes from Malchus, "the breath of His mouth," which divides into the four camps of angels as the breath of speech divides among the organs of the mouth.

אבל לע"ל [לעתיד לבוא] שנא' [שנאמר] ונגלה כבוד[183,184,185] ה' וראו כל בשר יחדו כי פי ה' דבר (בישעיה סי' מ)

But in the Time to Come, as it is said, "And the glory of Havayah will be revealed, and all flesh together will see that the mouth of Havayah has spoken" (Isaiah, chapter 40)

> But of the Time to Come Isaiah says that "the glory of Havayah will be revealed, and all flesh together will see that the mouth of Havayah has spoken."

(ועיין מזה ברבות פ' ויקרא פ"א[186] זח"ב [זהר חלק ב'] ס"פ משפטים קכ"ו א' ובת"א [ובתורה אור] פ' לך לך בד"ה ולא יקרא עוד שמך אברם)[187]

(and see on this [Midrash] Rabbah, Parshas Vayikra, section 1; Zohar, Part II, end of Parshas Mishpatim, folio 126a; and Torah Ohr, Parshas Lech Lecha, in the discourse beginning "And your name shall no longer be called Avram"),

> The Midrash on Vayikra contrasts this with the present, when the Shechinah is revealed only to individuals; the Zohar, at the end of Mishpatim, says that in the Future all will see G-d's glory eye to eye. The text also refers to Torah Ohr on Avram's change of name.

דהיינו שיהי' [שיהיה] גילוי בחי' הדבור עליון כמו שהוא אצלו ית'

that is, that there will be a revelation of the level of the supernal speech as it is with Him, may He be blessed,

> The meaning is that the supernal speech will be revealed as it is in G-d Himself.

שאין הדבור היוצא ממנו בבחי' דבר נפרד כמו דבור האדם אלא מיוחד בתכלית היחוד במהותו ועצמותו ית' גם אחר שיצא דבורו ית' אל הפועל בבריאת העולמות כמו שהיה מיוחד עמו קודם בריאת העולמות[188] כו' (כמ"ש בס' ש"ב [של בינונים] פכ"א).

where the speech that issues from Him is not something separate, like the speech of a human being, but is united in absolute unity with His essence and being, may He be blessed, even after His speech, may He be blessed, has gone forth into actuality in the creation of the worlds, just as it was united with Him before the creation of the worlds, etc. (as is written in Sefer Shel Beinonim [the Tanya], chapter 21).

> There, unlike a person's speech, which leaves the speaker, it is not a separate thing: as the Tanya explains in chapter 21, G-d's speech remains united with His essence even after it has gone forth to create the worlds, exactly as before creation.

וזהו פי' וראו כו' כי פי ה' דבר כלו' שיהי' [כלומר] התגלות הדבור עליון כמו שהוא בבחי' פי הוי' ממש ששם הדבור מיוחד במהותו ועצמותו ית' כך יהי' [יהיה] גילוי זה למטה וראו כל בשר יחדו גילוי זה.

And this is the meaning of "And [all flesh] will see," etc., "that the mouth of Havayah has spoken": that is, that there will be a revelation of the supernal speech as it is on the level of the very "mouth of Havayah," where the speech is united with His essence and being, may He be blessed; so will this revelation be below, and "all flesh together will see" this revelation.

> So "that the mouth of Havayah has spoken" means that the speech will be seen below as it is in "the mouth of Havayah," united with His essence. All flesh will see this.

ועי"ז יהיה גלוי אחדותו ית' שבעולם האצי' גם למטה בעשייה כמ"ש ביום ההוא[189] יהי' [יהיה] הוי' אחד ושמו אחד (ועמ"ש בזה סד"ה למנצח על השמינית).

And through this there will be a revelation of His unity, may He be blessed, which is in the World of Atzilus, below as well, in Asiyah; as it is written, "On that day Havayah will be One and His Name One" (and see what is written on this at the end of the discourse beginning "To the conductor, on the Sheminis").

> Then the unity that is open in Atzilus will be revealed even in Asiyah, as Zechariah says, "On that day Havayah will be One and His Name One." The text refers to its discourse on "To the conductor, on the Sheminis" for more on this.

לכן אז א"צ [אין צריך / אינו צריך] לבחי' ד' נהרות הנ"ל שהשפע בא מהם בבחי' ומשם יפרד. אלא יהי' [יהיה] גילוי והמשכת הנהר היוצא מעדן ממש מה שלמעלה מבחי' ומשם יפרד.

Therefore at that time there will be no need for the level of the four rivers mentioned above, from which the flow comes in the manner of "And from there it divides"; rather, there will be a revelation and drawing-down of the very river that goes out from Eden, which is above the level of "And from there it divides."

> There will then be no need for the four rivers, through which the flow comes in a way that "divides" and creates separate beings; instead the very river that goes out from Eden, above the division, will be revealed.

וזהו והחרים ה' את לשון ים מצרים ות"י [ותרגום יונתן] ויבש[190] כו'.[191]

And this is "And Havayah will destroy the tongue of the Sea of Egypt," which Targum Yonasan [renders] "and He will dry up," etc.

> That is the destruction of "the tongue of the Sea of Egypt," which the Targum renders "He will dry up": the dividing channel will no longer be needed.

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

BACKGROUND FROM THE REBBE

At the close of the same maamar of Acharon shel Pesach 5748, the Rebbe turns to the first half of Isaiah's verse.

Our paragraph reads „והחרים" with the Targum as 'He will dry up': the tongue of the sea of Egypt, the four dividing rivers, will no longer be needed. The Rebbe contrasts the two verbs: of the Sea of Reeds it says „לגוזר ים סוף לגזרים" ("who cut the Sea of Reeds into parts"), so the sea remained, only divided, while of the Future it says „והחרים", that it will be nullified altogether. In a person's service: before the work of the river, which is thought, speech must first be nullified, „שישאר רק עבודת המחשבה" ("so that only the service of thought remains").

The Alter Rebbe: וזהו והחרים ה' את לשון ים מצרים ות"י ויבש כו'

The Rebbe: דבקריי"ס כתיב לגוזר ים סוף לגזרים, שהים נשאר, ורק שנגזר לגזרים, משא"כ לע"ל כתיב והחרים שבטל לגמרי

Sefer HaMaamarim 5748 (unedited), vol. 5748, p. קכח · אחרון של פסח תשמ"ח

BACKGROUND FROM THE REBBE

In the maamar of Acharon shel Pesach 5713 (as above), the Rebbe asks why, unlike at the Exodus, the Future will split both the sea and the river, and why the sea is given the verb „והחרים" and the river „והניף".

He brings two meanings of „והחרים": drying up (as the Targum renders it, the reading our paragraph follows) and „חרם", consecration to G-d. Mitzrayim is the lower worlds with their straits and bounds, and the order is: first dry up their separate existence, and then they can be consecrated, joined with Atzilus. The editors' notes trace the two meanings to the Tzemach Tzedek's Or HaTorah and the Rebbe Maharash's Hemshech VeHecherim 5631. On the transcript the Rebbe himself wrote the year of that Hemshech, as the editors record.

The Alter Rebbe: לכן אז א"צ לבחי' ד' נהרות הנ"ל שהשפע בא מהם בבחי' ומשם יפרד

The Rebbe: והחרים מלשון יובש, עס זאָל ווערן אויס מציאות דבי"ע, ואח"כ יכול להיות הענין דוהחרים מלשון כל חרם להוי', שהוי"ע החיבור עם אצילות

Sefer HaMaamarim 5713 (Toras Menachem, unedited), vol. 5713, p. קכז, קלה · אחרון של פסח תשי״ג

19 ולא עוד אלא והניף ידו על הנהר היינו הנהר היוצא מעדן ממש קודם בחי׳ ומשם יפרד[192] כו׳ והכהו לשבעה נחלים[193] וכמש״ל [וכמה שכתוב לעיל].

And not only that, but "And He will wave His hand over the river," that is, the very river that goes out from Eden, before the level of "And from there it divides," etc., "and He will strike it into seven streams," as explained above.

Beyond removing the Nile, G-d will "wave His hand over the river" itself, the river of Eden before it divides, and split it into seven streams, as explained earlier: through the Patriarchs and Matriarchs. The Gemara (Nedarim 38a) teaches that fifty gates of understanding were created in the world and all were given to Moshe except one. The maamar identifies the river with that fiftieth gate, the level of Binah that stays beyond all grasp, above the seven attributes that flow from it.

אך עוד י״ל [יש לומר] המכוון כי ז׳ נחלים הם ז״ת [ז׳ תחתונות] היינו המדות והדבור שבהם ועל ידם נמשך השפע והנהר הוא בינה שלמעלה מהמדות, והוא ענין שער החמשים דבינה שאינו מושג כלל.

But one may further say that the intent is that the seven streams are the seven lower [Sefiros], that is, the emotive attributes (middos) and speech, in which and through which the flow is drawn down; and the river is Binah (understanding), which is above the emotive attributes; and this is the Fiftieth Gate of Binah, which is not comprehended at all.

A further interpretation: the seven streams are the seven lower Sefiros, the emotive attributes and speech, in which and through which the divine flow descends. The river is Binah, above them, and specifically its Fiftieth Gate, the highest level of understanding, which cannot be grasped at all.

20 והמדות והדבור מקבלים משם רק הארה בעלמא כנודע מענין מי ברא אלה[194] כו׳ ועמ״ש מזה ע״פ אלה פקודי המשכן משכן העדות.[195]

And the emotive attributes and the speech receive from there only a mere radiance, as is known from the matter of "Who created these," etc.; and see what is written on this on the verse "These are the accounts of the Mishkan, the Mishkan of Testimony."

The emotive attributes and speech receive only a glimmer from Binah. This is the teaching on "Who created these": in Kabbalah "Who" (Mi) stands for the hidden level, Binah, and "these" (Eleh) for the revealed attributes it brings forth; the text refers to the discourse on "These are the accounts of the Mishkan."

ולע"ל [ולעתיד לבוא] נאמר והכהו לשבעה נחלים[196] היינו שאותו האור המאיר בבחי' הנהר עצמו יומשך ויתגלה בבחי' ז"ת [ז' תחתונות] שהם המדות והדבור המאירים ומתגלים בבי"ע כו' (ועי' [ועיין] מזה בזח"א [בזהר חלק א] בראשית דנ"ב ע"א).[197]

And of the Time to Come it is said, "And He will strike it into seven streams": that is, that the very light that shines in the level of the river itself will be drawn down and revealed in the level of the seven lower [Sefiros], which are the emotive attributes and the speech that shine and are revealed in Beriah, Yetzirah and Asiyah, etc. (And see on this the Zohar, Part I, Bereishis, folio 52a.)

> In the Future, "He will strike it into seven streams": the very light of the river, Binah itself, will flow into the seven attributes and speech and be revealed in the lower worlds. The Zohar on Bereishis describes seven lights that strike the sea on seven sides, each side dividing into seven streams.

וזהו ענין ומלאה הארץ דעה את[198, 199] ה' כמים לים מכסים[200] כו'.

And this is the meaning of "And the earth shall be full of the knowledge of Havayah, as the waters cover the sea," etc.

> This is the promise that "the earth shall be full of the knowledge of Havayah, as the waters cover the sea": the knowledge of G-d will fill even the lowest level, as water covers the bed of the sea. Earlier in Tzav the Alter Rebbe ties this verse to the Mishkan and its offerings, which draw down the light that encompasses all worlds as it will be revealed in the Future.

(ועיין עוד מענין והחרים ה' את לשון ים מצרים ברבות ריש קהלת[201] ע"פ הבל הבלים אמר קהלת):[202]

(And see further on the subject of "And Havayah will destroy the tongue of the Sea of Egypt" in [Midrash] Rabbah, at the beginning of Koheles, on the verse "Vanity of vanities, said Koheles.")

> The maamar closes by pointing to the Midrash at the beginning of Koheles, on "Vanity of vanities," for more on "the tongue of the Sea of Egypt."

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

THE REBBE EXPLAINS

In the same talk of Acharon shel Pesach 5747, the Rebbe goes on to the end of this maamar.

The Alter Rebbe gives two readings of the river: either it is the river before „ומשם יפרד" ("and from there it divides"), or the seven streams are the attributes and speech, into which „אותו האור המאיר בבחי' הנהר עצמו" ("the very light that shines in the river itself") will flow, and that is „ומלאה הארץ דעה" ("and the earth shall be full of knowledge"). The Rebbe draws from the second reading that the Future surpasses even the beginning of creation in how far it reaches down: then the world was „מים במים" ("water within water") before the earth existed, but in the Future the earth itself, as dry land, will be covered with water.

The Alter Rebbe: שאותו האור המאיר בבחי' הנהר עצמו יומשך ויתגלה בבחי' ז"ת

The Rebbe: לא רק באופן ד"מים במים" לפני שנבראת הארץ, כי אם, שגם הארץ עצמה מתכסית במים

Toras Menachem – Hisvaaduyos 5747, vol. 3 (unedited), vol. 5747 vol. 3, p. 123-124 · אחרון של פסח תשמ"ז (סעודת משיח)

IN ONE'S AVODAH

The maamar names two ways of drawing down the future revelation: teshuvah, the spirit returning to G-d, which brings down "the might of His spirit"; and compassion, arousing great compassion for the spark of G-dliness in one's soul that has come down so far, an arousal from below that draws down the higher compassion of the Patriarchs. Our deeds now, the mitzvos and Torah study, are what bring about the rectification that will be revealed in the Time to Come.

QUESTIONS FOR DISCUSSION

1. Why does speech conceal what it carries, and how is the concealment of thought different from that of speech?
2. Why did the sea split into twelve paths, while the river will be struck into seven streams?
3. What is the difference between hearing and seeing, and how does the Arizal's experience on Shabbos illustrate it?
4. Why must Mashiach's teaching be the inner dimension of the Torah rather than its revealed laws?
5. How does compassion for one's own soul draw down the Torah, and what will the compassion of the Patriarchs draw down in the Future?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **והניף ידו על הנהר**

The note points to two places in this collection of the Alter Rebbe's discourses that treat "And He will wave His hand over the river."

KEHOT'S NOTE

ראה מאמרי אדה"ז-פרשיות ע' רנד. ע' רסו. סידור רפט, א. שער האמונה פנ"ב. והחרים תרל"א. ראה ד"ה והניף — תשמ"ז דשם מבאר ההפרש בין נהר וים.

2

"And Havayah will destroy the tongue of the Sea of Egypt, and He will wave His hand over the river with the might of His wind, and He will strike it into seven streams, and lead [them] across in shoes." Isaiah foretells the ingathering of the exiles: as at the Exodus, G-d will split the river, the Euphrates, into seven shallow streams that the returning exiles can cross on foot. The maamar reads the river as a level above the sea and the seven streams as the Patriarchs and Matriarchs, and later reads ruach, here the wind that dries the river, as the spirit of Mashiach (context: Steinsaltz Tanakh).

Isaiah 11:15 ישעיהו י"א:ט"ו

וְהֶחֱרִים ה' אֵת לְשׁוֹן יָם־מִצְרַיִם וְהֵנִיף יָדוֹ עַל־הַנָּהָר בַּעֲזֹם רוּחוֹ וְהִכָּהוּ לְשִׁבְעָה נְחָלִים וְהַדְרִיךְ בַּנְּעָלִים:

And the L-RD will utterly destroy the tongue of the Egyptian sea; And with His scorching wind will He shake His hand over the River, And will smite it into seven streams, And cause men to march over dry-shod.

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3 **ים סוף . . מלכות**

Kehot's note points to Zohar III, 256b for these words.

Zohar III, 256b זח"ג רנו, ב

KEHOT'S NOTE

ראה זח"ג רנו, ב.

4 **בדבר ה' שמים נעשו**

"By the word of Havayah the heavens were made, and by the breath of His mouth all their host." The psalmist praises G-d as the Creator, who made the heavens by His word alone; the verse shows that creation came about through divine speech, which the Alter Rebbe identifies with Malchus.

Psalms 33:6 תהילים ל"ג:ו'

בִּדְבַר ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּיו כָּל־צְבָאָם:

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

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KEHOT'S NOTE

תהלים לג, ו.

5 **יהי אור**

"And G-d said, 'Let there be light,' and there was light." One of the Ten Utterances of creation; the maamar links it with Chochmah.

Genesis 1:3 בראשית א:ג'

וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי־אוֹר:

And G-d said: 'Let there be light.' And there was light.

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6 **וכמו עד"מ באדם**

The note records that this passage of the maamar, the analogy of speech in a human being, is quoted there.

KEHOT'S NOTE

קטע מובא בסה"מ תרל"ח ע' י'.

PARAGRAPH 2

7 **שהלומד הוא חכם מקודם**

The note records that where this passage is quoted in Sefer HaMaamarim 5638, there is an addition after the words "the learner is wise beforehand."

KEHOT'S NOTE

בסה"מ תרל"ח שם יש הוספה.

8

"Your teeth are like a flock of ewes that have come up from the washing, all of them paired." The beloved praises his bride's beauty; these are the opening words of the Likkutei Torah discourse on Shir HaShirim to which the Alter Rebbe refers.

Song of Songs 6:6 שיר השירים ו':ו'

שִׁנַּיִךְ כְּעֵדֶר הָרְחֵלִים שֶׁעָלוּ מִן־הָרַחְצָה שֶׁכֻּלָּם מַתְאִימוֹת וְשַׁכְלָה אֵין בָּהֶם:

Thy teeth are like a flock of ewes, Which are come up from the washing; Whereof all are paired, And none faileth among them.

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9 **בד"ה שניך כעדר הרחלים**

The discourse explains that the flow from G-d that gives life to the Sefiros and all the worlds is called "hairs": what is drawn into the worlds is only like the light that passes through the hollow of a hair, which does not touch the essence.

KEHOT'S NOTE

לקו"ת שה"ש לו, ד ואילך.

10

"For on this day He shall atone for you, to purify you; from all your sins before Havayah you shall be pure." The Yom Kippur verse on which the Alter Rebbe's explanation in Likkutei Torah, Acharei, is built.

Leviticus 16:30 ויקרא ט"ז:ל'

כִּי־בַיּוֹם הַזֶּה יְכַפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכֹּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ:

For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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11 **ע"פ כי ביום הזה יכפר**

There the Alter Rebbe explains that the Torah's root is in Mocha Stima'ah of Arich Anpin, called an inner light, while the mitzvos stem from its "skull," a surrounding light; and that Abba and Imma are called "hidden" because they are covered by the beard of Arich Anpin.

KEHOT'S NOTE

לקו"ת אחרי כח, ד.

12 **ועניין קי"ס . . על האורות עליונים**

Kehot's note points to where this is explained further: Sefer HaMaamarim 5638.

KEHOT'S NOTE

ראה סה"מ תרל"ח ע' יב.

PARAGRAPH 3

13 **נקרע הים לי"ב קרעים**

Another discourse of the Alter Rebbe, to which the note points for the sea split into twelve parts.

KEHOT'S NOTE

ראה רש"י תהלים קלה, יג. פדר"א פמ"ב (וברד"ל שם). מכילתא בשלח יד, טז. ראה מאמרי אדה"ז-פרשיות ח"א ע' רנט ואילך. סה"מ תרל"ה-א ע' רנו ואילך.

14 **לי"ב קרעים**

On "Who split the Sea of Reeds into parts (ligzarim)," Rashi writes: "Twelve splits for twelve tribes."

Rashi on Psalms 136:13 רש"י על תהילים קל"ו:י"ג

לגזרים. י"ב קרעים לי"ב שבטים:

asunder In twelve pieces for the twelve tribes.

On Your Way (Public Domain) • The Judaica Press complete Tanach with Rashi, translated by A. J. Rosenberg (CC-BY)

15 **י"ב בקר והים עליהם**

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

KEHOT'S NOTE

דברי הימים-ב ד, ד.

16 Shlomo's great bronze basin, called "the sea," stood on twelve oxen, three facing each direction, "and the sea was upon them, above." The maamar reads the twelve oxen as the angels of Beriah, with Malchus, the "sea," above them.

II Chronicles 4:4 דברי הימים ב ד':ד

עוֹמֵד עַל־שְׁנֵים עָשָׂר בָּקָר שְׁלֹשָׁה פֹנִים צָפוֹנָה וּשְׁלוֹשָׁה פֹנִים יָמָּה וּשְׁלֹשָׁה פֹנִים נֶגְבָּה וּשְׁלֹשָׁה פֹנִים מִזְרָחָה וְהַיָּם עֲלֵיהֶם מִלְמָעְלָה וְכָל־אֲחֹרֵיהֶם בָּיְתָה:

It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea was set upon them above, and all their hinder parts were inward.

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17 **ומשם יפרד והי'**

"And a river goes out from Eden to water the Garden, and from there it divides and becomes four heads." Here the four heads illustrate the four camps of angels; later the maamar builds its teaching on this verse.

Genesis 2:10 בראשית ב':י

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים:

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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KEHOT'S NOTE

בראשית ב, י.

18 **י"ב שבטים שהיו ד' דגלים**

"The children of Israel shall camp each man by his banner, with the insignia of their fathers' house." The chapter goes on to place three tribes under each of the four banners.

Numbers 2:2 במדבר ב':ב

אִישׁ עַל־דִּגְלוֹ בְּאֹתֹת לְבֵית אֲבֹתָם יַחֲנוּ בְּנֵי יִשְׂרָאֵל מִנֶּגֶד סָבִיב לְאֹהֶל־מוֹעֵד יַחֲנוּ:

'The children of Israel shall pitch by their fathers'houses; every man with his own standard, according to the ensigns; a good way off shall they pitch round about the tent of meeting.

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KEHOT'S NOTE

ראה במדבר ב, ב ואילך.

19 **כמו ביד יש ג' פרקין וכן ברגל**

Expounding the twelve oxen beneath the "sea," the Zohar says that the twelve tribes stand in four banners, three to each side, like the three joints in each arm and each thigh, twelve in all, "and the body of the Shechinah is upon them": "and the sea was upon them."

Zohar, Vayechi 64:651–65:661 ספר הזהר, ויחי ס"ד:תרנ"א-ס"ה:תרס"א

20 **כמ"ש בזהר פ' ויחי דרמ"א ע"א**

The Tzemach Tzedek's explanations of the Zohar, to which the note points for this passage of the Zohar on Vayechi.

KEHOT'S NOTE

ראה ביאה"ז להצ"צ-א ע' תנג. זהר זה נזכר גם לקמן פ' בהעלותך לא, ב.

21 Yosef's dream: "And behold, we were binding sheaves in the field." The opening words of the Torah Ohr discourse to which the text refers.

Genesis 37:7 בראשית ל"ז:ז

וְהִנֵּה אֲנַחְנוּ מְאַלְּמִים אֲלֻמִּים בְּתוֹךְ הַשָּׂדֶה וְהִנֵּה קָמָה אֲלֻמָּתִי וְגַם־נִצָּבָה וְהִנֵּה תְסֻבֶּינָה אֲלֻמֹּתֵיכֶם וַתִּשְׁתַּחֲוֶיןָ לַאֲלֻמָּתִי:

for, behold, we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves came round about, and bowed down to my sheaf.'

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22 **יהודה אתה**

"Yehudah, you, your brothers shall acknowledge." Yaakov's blessing of Yehudah, the opening words of the Torah Ohr explanation that the text cites.

Genesis 49:8 בראשית מ"ט:ח'

יְהוּדָה אַתָּה יוֹדוּךָ אַחֶיךָ יָדְךָ בְּעֹרֶף אֹיְבֶיךָ יִשְׁתַּחֲווּ לְךָ בְּנֵי אָבִיךָ׃

Judah, thee shall thy brethren praise; Thy hand shall be on the neck of thine enemies; Thy father's sons shall bow down before thee.

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23 **כל חד לפום שיעורא דילי'**

On "Her husband is known in the gates," the Zohar teaches that G-d is known to each one according to what he measures in his heart; the Kehot note points here for the phrase "each one according to his own measure."

Zohar I, 103b זח"א קג, ב

KEHOT'S NOTE

ראה זח"א קג, ב.

24 "These are the accounts of the Mishkan, the Mishkan of Testimony." The opening words of the Likkutei Torah discourse on Pekudei to which the text refers.

Exodus 38:21 שמות ל"ח:כ"א

אֵלֶּה פְקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדֻת אֲשֶׁר פֻּקַּד עַל־פִּי מֹשֶׁה עֲבֹדַת הַלְוִיִּם בְּיַד אִיתָמָר בֶּן־אַהֲרֹן הַכֹּהֵן׃

These are the accounts of the tabernacle, even the tabernacle of the testimony, as they were rendered according to the commandment of Moses, through the service of the Levites, by the hand of Ithamar, the son of Aaron the priest.

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25 **ששם עלו שבטים שבטי יה**

"For there the tribes went up, the tribes of Kah, a testimony for Israel, to give thanks to the Name of Havayah." The psalmist describes Jerusalem, to which the tribes go up on pilgrimage; the discourse on Pekudei reads their going up as the ascent of the tribes of Beriah to their root in Atzilus.

Psalms 122:4 תהילים קכ"ב:ד'

שֶׁשָּׁם עָלוּ שְׁבָטִים שִׁבְטֵי־קָהּ עֵדוּת לְיִשְׂרָאֵל לְהֹדוֹת לְשֵׁם יְיָ׃

Whither the tribes went up, even the tribes of the L-RD, as a testimony unto Israel, to give thanks unto the name of the L-RD.

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PARAGRAPH 4

26 Kehot's note points to Isaiah 11:15 for these words.

Isaiah 11:15 ישעיהו י"א:ט"ו

וְהֶחֱרִים יְיָ אֶת לְשׁוֹן יָם־מִצְרָיִם וְהֵנִיף יָדוֹ עַל־הַנָּהָר בַּעְיָם רוּחוֹ וְהִכָּהוּ לְשִׁבְעָה נְחָלִים וְהִדְרִיךְ בַּנְּעָלִים׃

And the L-RD will utterly destroy the tongue of the Egyptian sea; And with His scorching wind will He shake His hand over the River, And will smite it into seven streams, And cause men to march over dry-shod.

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27 Explaining the psalms of Hallel, the Gemara lists the events they mention: the splitting of the Sea of Reeds, as it is written, "The sea saw and fled"; the Giving of the Torah, as it is written, "The mountains danced like rams." From this the maamar learns that the splitting of the sea prepared for the Giving of the Torah.

Pesachim 118a:15 פסחים קי"ח א:ט"ו

יְצִיאַת מִצְרַיִם, דִּכְתִיב: "בְּצֵאת יִשְׂרָאֵל מִמִּצְרַיִם". וּקְרִיעַת יַם סוּף, דִּכְתִיב: "הַיָּם רָאָה וַיָּנֹס". מַתַּן תּוֹרָה, דִּכְתִיב: "הֶהָרִים רָקְדוּ כְאֵילִים". תְּחִיַּית הַמֵּתִים, דִּכְתִיב: "אֶתְהַלֵּךְ לִפְנֵי ה'".

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28 **הים ראה וינוס ההרים רקדו**

"The sea saw and fled, the Jordan turned back; the mountains danced like rams, the hills like young sheep." The psalm of the Exodus, said in Hallel, pictures the sea and the mountains fleeing and dancing before G-d's presence; the Gemara reads the two verses as the splitting of the sea and the Giving of the Torah.

Psalms 114:3–4 תהילים קי"ד:ג'-ד'

הַיָּם רָאָה וַיָּנֹס הַיַּרְדֵּן יִסֹּב לְאָחוֹר׃ הֶהָרִים רָקְדוּ כְאֵילִים גְּבָעוֹת כִּבְנֵי־צֹאן׃

The sea saw it, and fled; The Jordan turned backward. The mountains skipped like rams, The hills like young sheep.

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29 **וכמארז"ל . . קאי על מתן תורה כו'**

The note quotes Yahel Or: "And Rashi explains, as it is said, 'Why do you leap, O high-peaked mountains,' etc.," the verse through which the dancing mountains are linked with Sinai.

KEHOT'S NOTE

"ופרש"י שנאמר למה תרצדון הרים גבנונים כו'" — יהל אור ע' תמב.

30 **אשר שם איהו וחיוהי חד**

The letter opens with these words and glosses them: the Ten Sefiros of Atzilus, where "His life-forces" are the lights and "His vessels" the vessels, all of them G-dliness, which is not so in Beriah, Yetzirah and Asiyah; it then asks how the Infinite can be one with the vessels.

KEHOT'S NOTE

ראה אגה"ק סי' כ בתחלתו ובליקוט פי' לשם.

31 **מצות שהם רמ"ח אברים דמלכא**

There the Alter Rebbe explains that the 248 commandments become "248 limbs of the King," that is, 248 vessels for the emotive attributes of Atzilus, and that Torah and mitzvos are therefore called "the way of Havayah," the path by which the Name Havayah is drawn into each attribute.

KEHOT'S NOTE

ראה הנסמן לעיל בשלח ב, ג.

32 "For as the new heavens and the new earth that I am making stand before Me, says Havayah, so shall your seed and

your name stand." The opening words of the Torah Ohr explanation to which the text refers.

Isaiah 66:22 ישעיהו ס״ו:כ״ב

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־ה׳ כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם׃

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your seed and your name remain.

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33 **משה ידבר**

At Sinai, "the sound of the shofar grew ever stronger; Moshe would speak, and G-d would answer him with a voice." The opening words of the discourse to which the text refers.

Exodus 19:19 שמות י״ט:י״ט

וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחָזֵק מְאֹד מֹשֶׁה יְדַבֵּר וְהָאֱלֹקִים יַעֲנֶנּוּ בְקוֹל׃

And when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice.

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PARAGRAPH 5

34 **היום לעשותם**

"You shall keep the commandment, the statutes and the ordinances which I command you today, to do them."

Deuteronomy 7:11 דברים ז׳:י״א

וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹתָם׃

Thou shalt therefore keep the commandment, and the statutes, and the ordinances, which I command thee this day, to do them.

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KEHOT'S NOTE

דברים ז, י״א.

35 **ת״ת כנגד כולם**

The words here quote Shabbat 127a:15; the passage is shown below.

Shabbat 127a:15 שבת קכ״ז א:ט״ו

אינימ?! וְהָא אֲנַן תְּנַן: אֵלּוּ דְּבָרִים שֶׁאָדָם עוֹשֶׂה אוֹתָם וְאוֹכֵל פֵּירוֹתֵיהֶן בָּעוֹלָם הַזֶּה, וְהַקֶּרֶן קַיֶּמֶת לוֹ לָעוֹלָם הַבָּא, וְאֵלּוּ הֵן: כִּיבּוּד אָב וָאֵם, וּגְמִילוּת חֲסָדִים, וְהַבָאַת שָׁלוֹם בֵּין אָדָם לַחֲבֵרוֹ, וְתַלְמוּד תּוֹרָה כְּנֶגֶד כּוּלָּם [וְהָנֵי — אִין, מִידֵי אַחֲרִינָא — לָא]!

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KEHOT'S NOTE

פאה א, א. שבת קכז, א.

36 **ותלמוד תורה כנגד כולם**

Among the deeds whose fruits a person eats in this world while the principal remains for the World to Come are honoring parents, acts of kindness and making peace between people, "and the study of Torah is equal to them all."

Mishnah Peah 1:1 משנה פאה א׳:א׳

אֵלּוּ דְבָרִים שֶׁאֵין לָהֶם שִׁעוּר. הַפֵּאָה, וְהַבִּכּוּרִים, וְהָרָאָיוֹן, וּגְמִילוּת חֲסָדִים, וְתַלְמוּד תּוֹרָה. אֵלּוּ דְבָרִים שֶׁאָדָם אוֹכֵל פֵּרוֹתֵיהֶן בָּעוֹלָם הַזֶּה וְהַקֶּרֶן קַיֶּמֶת לוֹ לָעוֹלָם הַבָּא. כִּבּוּד אָב וָאֵם, וּגְמִילוּת חֲסָדִים, וַהֲבָאַת שָׁלוֹם בֵּין אָדָם לַחֲבֵרוֹ, וְתַלְמוּד תּוֹרָה כְּנֶגֶד כֻּלָּם׃

These are the things that have no definite quantity: The corners [of the field]. First-fruits; [The offerings brought] on appearing [at the Temple on the three pilgrimage festivals]. The performance of righteous deeds; And the study of the torah. The following are the things for which a man enjoys the fruits in this world while the principal remains for him in the world to come: Honoring one's father and mother; The performance of righteous deeds; And the making of peace between a person and his friend; And the study of ...

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37 **ולמחר לקבל שכרם**

Rabbi Yehoshua ben Levi: "Today to do them," and not tomorrow to do them; "today to do them," and tomorrow to receive their reward.

Eruvin 22a:5–6 עירובין כ״ב א:ה׳-ו׳

וְהַיְינוּ דְּאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: מַאי דִּכְתִיב ״אֲשֶׁר אָנֹכִי מְצַוְּךָ הַיּוֹם לַעֲשׂוֹתָם״, ״הַיּוֹם לַעֲשׂוֹתָם״ — וְלֹא לְמָחָר לַעֲשׂוֹתָם, ״הַיּוֹם לַעֲשׂוֹתָם״ — לְמָחָר לְקַבֵּל שְׂכָרָם. אָמַר רַבִּי חַגַּי, וְאִיתֵימָא רַבִּי שְׁמוּאֵל בַּר נַחְמָנִי: מַאי דִּכְתִיב ״אֶרֶךְ אַפַּיִם״? ״אֶרֶךְ אַף״ מִבָּעֵי לֵיקה!

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KEHOT'S NOTE

עירובין כב, א.

38 **כדפרש״י ע״פ ישקני**

"Let him kiss me with the kisses of his mouth, for your love is better than wine."

Song of Songs 1:2 שיר השירים א׳:ב׳

KEHOT'S NOTE

שה״ש א, ב.

39 **וכדפרש״י ע״פ ישקני מנשיקות פיהו**

Rashi explains the verse as Israel's memory of how G-d gave them His Torah and spoke with them face to face, and their trust that He will appear to them again "to explain to them the secret of its reasons and its hidden treasures."

Rashi on Song of Songs 1:2:1–2 רש״י על שיר השירים א׳:ב׳:א׳-ב׳

יִשָּׁקֵנִי מִנְּשִׁיקוֹת פִּיהוּ. זֶה הַשִּׁיר אוֹמֶרֶת בְּפִיהָ בְּגָלוּתָהּ וּבְאַלְמְנוּתָהּ: ״מִי יִתֵּן וְיִשָּׁקֵנִי הַמֶּלֶךְ שְׁלֹמֹה מְנַשִּׁיקוֹת פִּיהוּ כְּמוֹ מֵאָז, לְפִי שֶׁיֵּשׁ מְקוֹמוֹת שֶׁנּוֹשְׁקִין עַל גַּב הַיָּד וְעַל הַכָּתֵף, אַךְ אֲנִי מִתְאַוָּה וְשׁוֹקֶקֶת לִהְיוֹתוֹ נוֹהֵג עִמִּי כַּמִּנְהָג הָרִאשׁוֹן, כְּחָתָן אֶל כַּלָּה, פֶּה אֶל פֶּה״: כִּי טוֹבִים לִי דוֹדֶיךָ מִכָּל מִשְׁתֶּה יַיִן וּמִכָּל עֹנֶג וְשִׂמְחָה. וְלָשׁוֹן עִבְרִי הוּא לִהְיוֹת כָּל סְעֻדַּת עֹנֶג וְשִׂמְחָה נִקְרֵאת עַל שֵׁם הַיַּיִן, כְּעִנְיָן שֶׁנֶּאֱמַר ״אֶל בֵּית מִשְׁתֵּה הַיַּיִן״, ״בַּשִּׁיר לֹא יִשְׁתּוּ ...

Let him kiss me with the kisses of his mouth. She recites this song with her mouth in her exile and in her widowhood, "If

only King Shlomo would kiss me with the kisses of his mouth as of yore," because in some places they kiss on the back of the hand or on the shoulder, "but I desire and wish that he behave with me as his original behavior, like a bridegroom with a bride, mouth to mouth." For ... is dearer. Your love [is dearer] to me than ...

The Metsudah Five Megillot, Lakewood, N.J., 2001 (CC-BY) • The Metsudah Five Megillot, Lakewood, N.J., 2001 (CC-BY)

40 **וזהו ג"כ משיח**

The note records that Or HaTorah cites the Yalkut, quoting the Midrash Tanchuma, for reading this verse as speaking of Mashiach (see Tanchuma, Buber edition, Toldos 14).

KEHOT'S NOTE

ראה בתרגום יב"ע עה"כ. באוה"ת נ"ך-א ע' רסה מציין לילקוט בשם תנחומא [ראה תנחומא באבער פ' תולדות יד]. ראה גם ד"ה והמשכילים יזהירו תש"כ.

41 **הנה ישכיל עבדי**

"Behold, My servant shall be wise; he shall be exalted and lifted up, and shall be very high." G-d speaks through Isaiah of His servant, who will succeed and be raised high; the servant can be read as Israel as a whole or as one man, and the Targum and the Midrash read him as Mashiach, as the maamar does (context: Steinsaltz Tanakh).

Isaiah 52:13 ישעיהו נ"ב:י"ג

הִנֵּה יַשְׂכִּיל עַבְדִּי יָרוּם וְנִשָּׂא וְגָבַהּ מְאֹד׃

Behold, My servant shall prosper, He shall be exalted and lifted up, and shall be very high.

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KEHOT'S NOTE

ישע' נב, יג.

42 **עבדי ירום**

Targum Yonasan renders the verse, "Behold, My servant the Mashiach shall prosper," and the Kehot note cites it for reading the verse as speaking of Mashiach.

Targum Jonathan on Isaiah 52:13 תרגום יונתן על ישעיהו נ"ב:י"ג

הָא יַצְלַח עַבְדִּי מְשִׁיחָא יְרוּם וְיִסְגֵּי וְיִתְקוֹף לַחֲדָא׃

Behold, my servant the messiah shall prosper, he shall be exalted and extolled, and he shall be very strong.

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

43 **היינו מאברהם ויצחק**

"'Behold, My servant shall be wise' is said of the moon... 'exalted,' from the side of the supernal light of all lights; 'and lifted up,' from the side of Avraham; 'and high,' from the side of Yitzchak; 'very,' from the side of Yaakov."

Zohar I, 181b זח"א קפא, ב

KEHOT'S NOTE

זח"א קפא, ב. [כ].

44 **מאד אותיות אדם**

Kehot's note points to Zohar III, 246b for these words.

Zohar III, 246b זח"ג רמו, ב

KEHOT'S NOTE

ראה זח"ג רמו, ב.

45 **שיהי' למעלה מבחי' אדם הראשון ומבחי' מרבע"ה**

The source of the note, which answers the question from "no prophet arose like Moshe": that refers to prophecy (Rambam, Laws of Teshuvah 9:2; and among kings one did arise, Rosh Hashanah 21b), while in the level of the soul Mashiach is greater, and so also in Torah study, especially Mashiach's Torah, the inner dimension, "the yechidah of the Torah," matching his bond with the collective yechidah, whereas Moshe's bond is with the level of chayah.

KEHOT'S NOTE

ראה לקמן מסעי פט, ב-ג. ובסוף שה"ש מט, ג ואילך. וכ"ה בפי' בתנחומא תולדות כ, שלכאורה הוא נגד הידוע שלא קם כמשה. הנה כמה חלוקי ענינים בזה, היינו ענין הנבואה, המלוכה, ידיעת התורה כו' וכו', ומה שלא קם כמשה מוסכם בנוגע למעלת הנבואה, וכמובא ג"כ ברמב"ם [הל'] תשובה פ"ט ה"ב. וגם מזה יעויין ברי"ה (כא, ב) אבל במלכים קם, משא"כ במעלת הנשמה, עיין לקו"ת סוף שה"ש הנ"ל, שמעלת משיח גדולה יותר. ובמילא אין סתירה שכן הוא גם בנוגע ללימוד התורה, ובפרט תורתו של משיח שהוא הענין דישקני מנשיקות פיהו, פנימיות התורה, יחידה שבתורה, שזהו מתאים לשייכות משיח ליחידה הכללית, משא"כ משה ששייכותו הוא למדריגת חי', וכמובא בשער הפסוקים פ' ויחי ובכ"מ. וראה ג"כ מנחות (כט, ב) דלא ידע מאי קאמרי — לקו"ש חכ"א ע' 351.

46 **בספר הגלגולים פי"ט**

As the note says, Or HaTorah explains this passage of Sefer HaGilgulim.

KEHOT'S NOTE

ראה ביאורו באוה"ת נ"ך ע' רסה. ד"ה באתי לגני תשי"א בסופו.

47 **סד"ה והנה אנחנו**

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

KEHOT'S NOTE

תו"א כח, ח.

48 **ובביאור ע"פ יהודה אתה**

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

KEHOT'S NOTE

תו"א מה, ד.

49 **ע"פ וירד הגבול**

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

KEHOT'S NOTE

לקו"ת מסעי צד, א ואילך.

50 **בד"ה אלה פקודי המשכן**

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

KEHOT'S NOTE

לקו"ת פקודי ד, א.

The secret things belong unto the L-RD our G-d; but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this law.

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PARAGRAPH 6

51 **ועיין בהרמ"ז ס"פ בא**

The note quotes the Ramaz (end of Bo, on Zohar II, 40b) from there: Mashiach will be greater than Adam even before the sin, for the five expressions of "Behold, My servant shall be wise" correspond to the five levels of the soul, and the level of yechidah no person has ever yet attained, but Mashiach son of David will.

KEHOT'S NOTE

מ, ב. "שיהי' גדול מאדה"ר גם לפני החטא שהרי פי' שבפסוק ישכיל עבדי יש בו חמשה לשונות ישכיל ירום נשא וגבה מאד שהם כנגד ה' בחי' נרנח"י, ופי' שלבחי' יחידה עדיין לא זכה אדם מעולם (כן פי' מאמר הזוח"ג פ' ואתחנן דר"ס ע"ב מאן הוה סיומא ע"ש) כ"א משיח בן דוד יזכה לזה" — סה"מ תרל"ה-א ע' רסו.

52 **ובפ' כי תצא דף רע"ו סע"ב**

The note records that this comment of the Ramaz in Ki Seitzei is also quoted in Or HaTorah on Shir HaShirim.

KEHOT'S NOTE

מובא גם באוה"ת שה"ש-ב ע' תרמט.

53 **כימי צאתך**

"As in the days of your going out from the land of Egypt, I will show him wonders." The prophet has prayed for his people, and G-d answers that He will show them wonders as in the days of the Exodus. The verse on which the Ramaz's comment in Ki Seitzei is written; the maamar returns to it in the next paragraphs (context: Steinsaltz Tanakh).

Micah 7:15 מיכה ז:ט"ו

כִּימֵי צֵאתְךָ מֵאֶרֶץ מִצְרַיִם אַרְאֶנּוּ נִפְלָאוֹת׃

'As in the days of thy coming forth out of the land of Egypt Will I show unto him marvellous things.'

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54 **שילמוד תורה הנגלות לנו**

A parallel discussion of what Mashiach will teach, to which the note points.

KEHOT'S NOTE

ראה שער האמונה פנ"ו. בסה"מ תרס"ו ע' י. ובסה"מ — קונטרסים-א קמו, א: היינו שיתגלה מהות התורה כמו שהיא בבחי' מהות ועצמות אין סוף.

55 **הנגלות לנו ולבנינו**

"The hidden things belong to Havayah our G-d, and the revealed things belong to us and to our children forever, to do all the words of this Torah." In its plain sense Moshe sets the hidden wrongs, which G-d alone judges, apart from the open ones, for which the people answer together; the maamar borrows "the revealed things" for the revealed part of the Torah, given to us to know and to do (context: Steinsaltz Tanakh).

Deuteronomy 29:28 דברים כ"ט:כ"ח

הַנִּסְתָּרֹת לַיהוָה אֱלֹקֵינוּ וְהַנִּגְלֹת לָנוּ וּלְבָנֵינוּ עַד־עוֹלָם לַעֲשׂוֹת אֶת־כָּל־דִּבְרֵי הַתּוֹרָה הַזֹּאת׃

56 **ריבוא רבבות**

The note quotes its phrase "thousands of thousands, myriads without measure," for the multitude whom Mashiach will teach.

KEHOT'S NOTE

ראה בשער האמונה פנ"ו אלפי אלפים רבבות לאין שיעור. וראה עשרה שאלות לרס"ג (נדפס בתורתן של ראשונים הורביץ פראנקפורט תרמ"ב) השאלה השלישית — לקו"ש חי"ט ע' 19 הערה 42.

57 **ארוכה מארץ מדה**

"Its measure is longer than the earth, and wider than the sea." Tzofar tells Iyov that G-d's wisdom is beyond human grasp; the maamar applies the words to the endless inner dimension of the Torah.

Job 11:9 איוב י"א:ט'

אֲרֻכָּה מֵאֶרֶץ מִדָּהּ וּרְחָבָה מִנִּי־יָם׃

The measure thereof is longer than the earth, and broader than the sea.

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KEHOT'S NOTE

איוב יא, ט.

58 **משה הוי שירותא**

On "You have begun to show Your servant," the Zohar says that Moshe was the beginning in the world, complete in every way; and if you ask who was the end, "the end is King Mashiach," for then wholeness will be found above and below. The text points to the Ramaz's comment on this passage.

Zohar, Vaetchanan 2:9–4:17 ספר הזוהר, ואתחנן ב':ט'-ד':י"ז

THOU HAST BEGUN TO SHOW THY SERVANT. Why is "beginning" mentioned here? Because Moses indeed made a new beginning in the world by being complete in all. It is true that Jacob was also complete and in him the tree was completed below after the pattern above. Yet there was that in Moses which was not in any other man, since his perfection radiated to many thousands and myriads of Israel in the Tabernacle, the priests, the Levites, the twelve tribes with their chieftains, the seventy members of the Sanhedrin- ...

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

PARAGRAPH 7

59 **והוא נהר פרת**

On "And He will wave His hand over the river," the Radak writes: "This river is the river Euphrates, and so Yonasan translated."

Radak on Isaiah 11:15 רד"ק על ישעיהו י"א:ט"ו

60 **והנהר הרביעי הוא פרת**

"And the name of the third river is Chiddekel... and the fourth river is the Euphrates." The last of the four rivers that go out from Eden.

Genesis 2:14 בראשית ב':י"ד

וְשֵׁם הַנָּהָר הַשְּׁלִישִׁי חִדֶּקֶל הוּא הַהֹלֵךְ קִדְמַת אַשּׁוּר וְהַנָּהָר הָרְבִיעִי הוּא פְּרָת׃

And the name of the third river is Tigris; that is it which goeth toward the east of Asshur. And the fourth river is the Euphrates.

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KEHOT'S NOTE

בראשית ב, יד.

61 The Gemara cites "And the fourth river is the Euphrates" and explains: "It is the Euphrates from the beginning," the same river as at creation.

Bekhorot 55b:2 בכורות נ"ה ב:ב'

וְהָא כְּתִיב: "וְהַנָּהָר הָרְבִיעִי הוּא פְּרָת"!

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

62 **מחשבה . . נק' נהר**

On the same column the Alter Rebbe explains "many waters" as the worries of livelihood and "rivers" as thoughts about physical matters, called rivers because they move and flow, whereas waters are gathered and still: the same contrast between river and sea that this maamar draws.

KEHOT'S NOTE

ראה גם תו"א נח ט, ב. סה"מ תקס"ו ע' קט. לקמן שה"ש יז, ג.

63 **ונהרו אליו כל הגוים**

"And all the nations shall stream (venaharu) to it." Isaiah's vision of the end of days, when the mountain of the House of Havayah will stand above all the mountains and all the nations will stream to it. The verb shares its root with nahar, "river," a word for continuous flowing.

Isaiah 2:2 ישעיהו ב':ב'

וְהָיָה בְּאַחֲרִית הַיָּמִים נָכוֹן יִהְיֶה הַר בֵּית־ה' בְּרֹאשׁ הֶהָרִים וְנִשָּׂא מִגְּבָעוֹת וְנָהֲרוּ אֵלָיו כָּל־הַגּוֹיִם׃

And it shall come to pass in the end of days, That the mountain of the L-RD'S house Shall be established as the top of the mountains, And shall be exalted above the hills; And all nations shall flow unto it.

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KEHOT'S NOTE

ישע' ב, ב.

64 **הים נק' מקוה המים**

"And G-d called the dry land earth, and the gathering of the waters He called seas." The sea is water gathered in one place.

Genesis 1:10 בראשית א':י'

וַיִּקְרָא אֱלֹקִים לַיַּבָּשָׁה אֶרֶץ וּלְמִקְוֵה הַמַּיִם קָרָא יַמִּים וַיַּרְא אֱלֹקִים כִּי־טוֹב׃

And G-d called the dry land Earth, and the gathering together of the waters called He Seas; and G-d saw that it was good.

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KEHOT'S NOTE

ראה בראשית א, י. מקואות פ"ה, מ"ד.

65 **ונהר יוצא מעדן**

"And a river goes out from Eden to water the Garden." The maamar reads the river as Binah, thought, flowing from Eden.

Genesis 2:10 בראשית ב':י'

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים׃

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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PARAGRAPH 9

66 **ששים המה מלכות**

"There are sixty queens and eighty concubines, and maidens without number." The beloved says that among them all his bride is unique; these are the opening words of the explanation to which the text refers.

Song of Songs 6:8 שיר השירים ו':ח'

שִׁשִּׁים הֵמָּה מְלָכוֹת וּשְׁמֹנִים פִּילַגְשִׁים וַעֲלָמוֹת אֵין מִסְפָּר׃

There are threescore queens, And fourscore concubines, And maidens without number.

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PARAGRAPH 10

67 **ספ"ה דברכות**

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

KEHOT'S NOTE

לד, ב.

68 **עין לא ראתה יעשה למחכה לו**

"No eye has seen, O G-d, except You, what He will do for one who waits for Him." The prophet speaks of what G-d will do for those who hope in Him, which no eye but His has seen; the Gemara applies it to Eden.

Isaiah 64:3 ישעיהו ס"ד:ג'

וּמֵעוֹלָם לֹא־שָׁמְעוּ לֹא הֶאֱזִינוּ עַיִן לֹא־רָאָתָה אֱלֹקִים זוּלָתְךָ יַעֲשֶׂה לִמְחַכֵּה־לוֹ׃

And whereof from of old men have not heard, nor perceived by the ear, neither hath the eye seen a G-d beside Thee, who worketh for him that waiteth for Him.

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KEHOT'S NOTE

ישע' סד, ג.

69

"'No eye has seen, O G-d, except You': this is Eden, which no creature's eye has ever seen. Lest you say, where was Adam? In the Garden. And lest you say the Garden is Eden, the verse teaches: 'And a river goes out from Eden to water the Garden.'"

Berakhot 34b:26 ברכות ל"ד ב:כ"ו

וְשָׁמָא תֹּאמַר: הוּא גַּן, הוּא עֵדֶן, תַּלְמוּד לוֹמַר: "וְנָהָר יוֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת הַגָּן", גַּן לְחוּד וְעֵדֶן לְחוּד.

But perhaps thou wilt say that the Garden is the same as Eden ! Therefore there is a teaching to tell thee, "And a river went out of Eden to water the Garden" (Gen. ii. 10). Hence the Garden and Eden are distinct.

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

70 **ונהר יוצא מעדן להשקות את הגן**

"And a river goes out from Eden to water the Garden." Eden is the source and the Garden receives from it through the river.

Genesis 2:10 בראשית ב':י'

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים:

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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71 **אראנו נפלאות**

"As in the days of your going out from the land of Egypt, I will show him wonders." G-d promises His people wonders as at the Exodus; the maamar stresses that He says "I will show," in the language of sight.

Micah 7:15 מיכה ז':ט"ו

כִּימֵי צֵאתְךָ מֵאֶרֶץ מִצְרַיִם אַרְאֶנּוּ נִפְלָאוֹת:

'As in the days of thy coming forth out of the land of Egypt Will I show unto him marvellous things.'

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72 **אינו דומה כלל שמיעה לראי'**

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

KEHOT'S NOTE

ראה מכילתא יתרו יט, ט. לקח טוב שלח יג, יח.

PARAGRAPH 11

73 **אתוון רברבין**

The Zohar distinguishes small letters, from the lower world, from large letters, from the World to Come, and gives as an example the Shabbos praise "Kel Adon al kol hama'asim," in which the letters come in groups of five words, and the last two in groups of six.

Zohar, Terumah 10:97–106 ספר הזהר, תרומה י':צ"ז-ק"ו

74 **ברבע שעה**

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

KEHOT'S NOTE

וכפי ששמעתי מכאאמו"ר נ"ע ששמע מרבו אדמו"ר הצ"צ נבג"מ במחשבה ששה מינוט מה שצריך לדבר ע"ז שעה א' ואמר ע"ז רבי הרה"ח ר' נטע ממאנעסטרישצישנא שהי' שם ג"כ שהמקור לדה"ק מהמשנה דפ"ה דאבות בעשרה מאמרות נבה"ע והלא במאמר א' יכול כו' נמצא כי מאמר א' כולל עשרה. ודפח"ח. [כ].

75 **ס' או פ' שנה**

The note points here for the sixty or eighty years.

KEHOT'S NOTE

ראה סה"מ תש"א ע' 133.

76 **אלף שנה בעיניך**

"For a thousand years in Your eyes are like yesterday when it has passed, and like a watch in the night." In the prayer of Moshe that opens this psalm, time as we know it means nothing to G-d; the maamar uses it for the descent of time from what is above time.

Psalms 90:4 תהילים צ':ד'

כִּי אֶלֶף שָׁנִים בְּעֵינֶיךָ כְּיוֹם אֶתְמוֹל כִּי יַעֲבֹר וְאַשְׁמוּרָה בַלָּיְלָה:

For a thousand years in Thy sight Are but as yesterday when it is past, And as a watch in the night.

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KEHOT'S NOTE

תהלים צ, ד: אלף שנים.

77 **אעברה נא ואראה**

Moshe's plea: "Let me cross over, please, and see the good land that is beyond the Jordan."

Deuteronomy 3:25 דברים ג':כ"ה

אֶעְבְּרָה־נָּא וְאֶרְאֶה אֶת־הָאָרֶץ הַטּוֹבָה אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן הָהָר הַטּוֹב הַזֶּה וְהַלְּבָנוֹן:

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

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KEHOT'S NOTE

דברים ג, כה.

78 **וירא ראשית לו**

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

KEHOT'S NOTE

שם לג, כא.

79 **וירא ראשית לו**

"And he saw the first [portion] for himself, for there the lawgiver's portion is hidden." In Moshe's blessing the verse speaks of the tribe of Gad, who chose the first land to be conquered, east of the Jordan, where Moshe, the lawgiver, would be buried; the maamar reads it of Moshe him-

self, whose seeing was of reishis, Chochmah (context: Steinsaltz Tanakh).

Deuteronomy 33:21 דברים ל״ג:כ״א

וַיַּרְא רֵאשִׁית לוֹ כִּי־שָׁם חֶלְקַת מְחֹקֵק סָפוּן וַיֵּתֵא רָאשֵׁי עָם צִדְקַת ה׳ עָשָׂה וּמִשְׁפָּטָיו עִם־יִשְׂרָאֵל׃

And he chose a first part for himself, For there a portion of a ruler was reserved; And there came the heads of the people, He executed the righteousness of the L-RD, And His ordinances with Israel. .

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80 **ארץ חפץ**

"And all the nations shall call you fortunate, for you shall be a land of delight." Through Malachi G-d promises Israel that the nations will praise them as a land of delight; so Israel itself is called "a land of delight."

Malachi 3:12 מלאכי ג׳:י״ב

וְאִשְּׁרוּ אֶתְכֶם כָּל־הַגּוֹיִם כִּי־תִהְיוּ אַתֶּם אֶרֶץ חֵפֶץ אָמַר ה׳ צְבָאוֹת׃

And all nations shall call you happy; For ye shall be a delightsome land, Saith the L-RD of hosts.

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KEHOT'S NOTE

מלאכי ג, יב.

81 **ועתה ישראל שמע**

"And now, Israel, hear the statutes and the ordinances that I teach you, to do them." Moshe's words after his plea was refused; the maamar notes the word "hear."

Deuteronomy 4:1 דברים ד׳:א׳

וְעַתָּה יִשְׂרָאֵל שְׁמַע אֶל־הַחֻקִּים וְאֶל־הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי מְלַמֵּד אֶתְכֶם לַעֲשׂוֹת לְמַעַן תִּחְיוּ וּבָאתֶם וִירִשְׁתֶּם אֶת־הָאָרֶץ אֲשֶׁר ה׳ אֱלֹקֵי אֲבֹתֵיכֶם נֹתֵן לָכֶם׃

And now, O Israel, hearken unto the statutes and unto the ordinances, which I teach you, to do them; that ye may live, and go in and possess the land which the L-RD, the G-d of your fathers, giveth you.

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KEHOT'S NOTE

דברים ד, א.

82 **אתה החלות**

"You have begun to show Your servant Your greatness and Your strong hand." Moshe's words just before his plea to enter the Land.

Deuteronomy 3:24 דברים ג׳:כ״ד

אֲדֹנָי ה׳ אַתָּה הַחִלּוֹתָ לְהַרְאוֹת אֶת־עַבְדְּךָ אֶת־גָּדְלְךָ וְאֶת־יָדְךָ הַחֲזָקָה אֲשֶׁר מִי־אֵל בַּשָּׁמַיִם וּבָאָרֶץ אֲשֶׁר־יַעֲשֶׂה כְמַעֲשֶׂיךָ וְכִגְבוּרֹתֶךָ׃

'O L-rd GOD, Thou hast begun to show Thy servant Thy greatness, and Thy strong hand; for what god is there in heaven or on earth, that can do according to Thy works, and according to Thy mighty acts?

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83 **אתה החלות**

Moshe opened his prayer with praise, "You have begun." The Zohar asks what "beginning" means here and answers that Moshe was the beginning in the world, while King Mashiach is the end, when wholeness will be found above and below.

Zohar, Vaetchanan 2:9–4:17 ספר הזהר, ואתחנן ב׳:ט׳-ד׳:י״ז

84 **בביאור ע״פ והניף הכהן**

the passage shares nothing with the note

KEHOT'S NOTE

ראה לקמן אמור טל, ג.

85 **והניף הכהן אותם על לחם הביכורים**

"And the kohen shall wave them with the bread of the first fruits as a waving before Havayah, with the two lambs." The opening words of the Likkutei Torah explanation to which the text refers.

Leviticus 23:20 ויקרא כ״ג:כ׳

וְהֵנִיף הַכֹּהֵן אֹתָם עַל לֶחֶם הַבִּכֻּרִים תְּנוּפָה לִפְנֵי ה׳ עַל־שְׁנֵי כְבָשִׂים קֹדֶשׁ יִהְיוּ לַה׳ לַכֹּהֵן׃

And the priest shall wave them with the bread of the first-fruits for a wave-offering before the L-RD, with the two lambs; they shall be holy to the L-RD for the priest.

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86 **עין לא ראתה כו' יעשה למחכה לו**

"No eye has seen, O G-d, except You, what He will do for one who waits for Him."

Isaiah 64:3 ישעיהו ס״ד:ג׳

וּמֵעוֹלָם לֹא־שָׁמְעוּ לֹא הֶאֱזִינוּ עַיִן לֹא־רָאָתָה אֱלֹקִים זוּלָתְךָ יַעֲשֶׂה לִמְחַכֵּה־לוֹ׃

And whereof from of old men have not heard, nor perceived by the ear, neither hath the eye seen a G-d beside Thee, who worketh for him that waiteth for Him.

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87 **יעשה מאן**

The Zohar asks why the verse says "He will do" and not "You will do," and answers: "He will do": who? The hidden Atik of all, on whom everything depends.

Zohar, Vaetchanan 21:142–23:151 ספר הזהר, ואתחנן כ״א:קמ״ב-כ״ג:קנ״א

Once when R. Jose was ill, R. Abba and R. Judah and R. Isaac went to see him. They found him asleep lying on his face. When he awoke they perceived that his face was wreathed in smiles. Said R. Abba to him: 'Have you seen some notable thing?' Assuredly so,' he replied, 'for my soul went aloft and I saw the glory of those who have sacrificed themselves for the sanctity of their Master, how they were given thirteen streams of pure balsam, and how the Holy One, blessed ...

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

88 וזה הוא שילמוד משיח

The note points here for Mashiach's teaching being by way of sight, in which one sees the whole matter at once, in general and in all its details.

KEHOT'S NOTE

שיהי' באופן של ראי' (לקו"ת צו יז, א-ב. שער האמונה פי"ט. סד"ה וידבר אלקים (השני) תרצ"ט, ועוד), שבראי' רואה בבת אחת את כל הדבר כולו, בכללותו ובכל פרטיו (ראה ש' האמונה שם פנ"ט) — ראה לקו"ש חכ"א ע' 37 הערה 64.

89 הנה ישכיל עבדי

"Behold, My servant shall be wise." Read here of the endless wisdom that Mashiach will teach.

Isaiah 52:13 ישעיהו נ"ב:י"ג

הִנֵּה יַשְׂכִּיל עַבְדִּי יָרוּם וְנִשָּׂא וְגָבַהּ מְאֹד׃

Behold, My servant shall prosper, He shall be exalted and lifted up, and shall be very high.

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90 בשמונים שנה

A further place the note lists for the Arizal's eighty years.

KEHOT'S NOTE

ועל"ק שמיני ד"ה לויתן (יח, ג) ובי' ואתחנן ספ"א (ג, ג) וד"ה ביום השמע"צ כנישין פ"ד (פה, ד). וע' ריש ביאור תורה צוה בפ' ברכה (צה, ב) וסוף ביאור והניף בפ' אמור (טל, ג). [כ]. וראה בארוכה בסה"מ על פרשיות שם. סה"מ תקס"ד ע' שכט בהע' לע' רג.

91 האבות הן הן המרכבה

The words here quote Bereshit Rabbah 47:6; the passage is shown below.

Bereshit Rabbah 47:6 בראשית רבה מ"ז:ו'

ויכל לדבר אתו - תני, הנפטר מחבירו בין גדול בין קטן, צריך ליטול ממנו רשות. ממי את למד? מאברהם. פעם אחת היה אברהם מדבר עם הקב"ה, באו מלאכי השרת לדבר עמו. אמר להן: נפטר מן השכינה, שהיא גדולה מכם תחלה, אחר כך אני מדבר עמכם. כיון שדבר עם הקדוש ברוך הוא כל צרכו, אמר לפניו: רבון העולמים! צריך אני לדבר. אמר לו: הפטר בשלום, ה"ד: ויעל אלקים מעל אברהם. אמר ריש לקיש: האבות הן הן המרכבה, שנא': ויעל אלקים מעל אברהם. ויעל מעליו אלקים. (בראשית כה) והנה ה' נצב עליו:

"He concluded speaking with him, and G-d ascended from upon Abraham" (Genesis 17:22). It is taught: One who departs from another person, whether of greater or lesser stature, must take his leave from him. From whom do you derive this? From Abraham. On one occasion, Abraham was speaking with the Holy One blessed be He, when the ministering angels came to speak with him. He said to them: 'Let me first take my leave from the Divine Presence, which is of greater stature than you, then I will speak with ...

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KEHOT'S NOTE

ב"ר פמ"ז, ו. פפ"ב, ו.

PARAGRAPH 12

92 האבות הן הן המרכבה

Reish Lakish: "The Patriarchs are themselves the chariot," as it is said, "And G-d went up from upon Avraham," "And G-d went up from upon him," and "Behold, Havayah stood upon him."

Bereshit Rabbah 47:6 בראשית רבה מ"ז:ו'

ויכל לדבר אתו - תני, הנפטר מחבירו בין גדול בין קטן, צריך ליטול ממנו רשות. ממי את למד? מאברהם. פעם אחת היה אברהם מדבר עם הקב"ה, באו מלאכי השרת לדבר עמו. אמר להן: נפטר מן השכינה, שהיא גדולה מכם תחלה, אחר כך אני מדבר עמכם. כיון שדבר עם הקדוש ברוך הוא כל צרכו, אמר לפניו: רבון העולמים! צריך אני לדבר. אמר לו: הפטר בשלום, ה"ד: ויעל אלקים מעל אברהם. אמר ריש לקיש: האבות הן הן המרכבה, שנא': ויעל אלקים מעל אברהם. ויעל מעליו אלקים. (בראשית כה) והנה ה' נצב עליו:

"He concluded speaking with him, and G-d ascended from upon Abraham" (Genesis 17:22). It is taught: One who departs from another person, whether of greater or lesser stature, must take his leave from him. From whom do you derive this? From Abraham. On one occasion, Abraham was speaking with the Holy One blessed be He, when the ministering angels came to speak with him. He said to them: 'Let me first take my leave from the Divine Presence, which is of greater stature than you, then I will speak with ...

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93 בד"ה ענין האבות הן הן המרכבה

The discourse asks why the Patriarchs, whose root is in Atzilus, are called a chariot, unlike the angels "face of a lion, face of an ox," who come from the broken vessels of Tohu and are nullified like a horse to its rider; it begins its answer from the form of "man" as the inclusion of the three lines.

KEHOT'S NOTE

תו"א עב, ד ואילך.

94 ע"פ וישכם לבן

The discourse on "And Lavan rose early in the morning, kissed his sons and his daughters and blessed them," which, the text says, treats the Patriarchs and the tribes.

KEHOT'S NOTE

תו"א כג, ד.

95 וישכם לבן

"And Lavan rose early in the morning, kissed his sons and his daughters and blessed them." The opening words of the Torah Ohr discourse to which the text refers.

Genesis 32:1 בראשית ל"ב:א'

וַיַּשְׁכֵּם לָבָן בַּבֹּקֶר וַיְנַשֵּׁק לְבָנָיו וְלִבְנוֹתָיו וַיְבָרֶךְ אֶתְהֶם וַיֵּלֶךְ וַיָּשָׁב לָבָן לִמְקֹמוֹ׃

And Laban arose early in the morning, kissed his sons and daughters, and blessed them; and then Laban went and re-

turned to his place.

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96 **סד"ה וידבר כו' שאו**

The end of that discourse speaks of Aharon, "the groomsman of the Matron," one of the seven shepherds, who raises the souls of Israel and kindles them like lamps, "When you raise up the lamps."

KEHOT'S NOTE

לקו"ת במדבר ג, א.

97 **שאו כו' למשפחותם לבית אבותם**

"Take a census of the whole congregation of the children of Israel, by their families, by their fathers' house." The verse of the discourse at the beginning of Bamidbar to which the text refers.

Numbers 1:2 במדבר א׳:ב׳

שְׂאוּ אֶת־רֹאשׁ כָּל־עֲדַת בְּנֵי־יִשְׂרָאֵל לְמִשְׁפְּחֹתָם לְבֵית אֲבֹתָם בְּמִסְפַּר שֵׁמוֹת כָּל־זָכָר לְגֻלְגְּלֹתָם:

'Take ye the sum of all the congregation of the children of Israel, by their families, by their fathers'houses, according to the number of names, every male, by their polls;

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98 **נשמה שנתת בי טהורה היא**

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

KEHOT'S NOTE

ברכת אלקי נשמה.

99 **נשמה שנתת בי טהורה היא**

The blessing on waking: "My G-d, the soul that You placed in me is pure; You formed it in me, You breathed it into me." The maamar reads it as the soul's passage from purity in its root to existence as a created being.

Berakhot 60b:4 ברכות ס׳ ב:ד׳

כִּי מִתְעַר אוֹמֵר: "אֱלֹקַי, נְשָׁמָה שֶׁנָּתַתָּ בִּי טְהוֹרָה. אַתָּה יְצַרְתָּהּ בִּי, אַתָּה נְפַחְתָּהּ בִּי, וְאַתָּה מְשַׁמְּרָהּ בְּקִרְבִּי, וְאַתָּה עָתִיד לִיטְּלָהּ מִמֶּנִּי וּלְהַחֲזִירָהּ בִּי לֶעָתִיד לָבֹא. כָּל זְמַן שֶׁהַנְּשָׁמָה בְּקִרְבִּי מוֹדֶה אֲנִי לְפָנֶיךָ ה' אֱלֹקַי וֵאלֹקֵי אֲבוֹתַי, רִבּוֹן כָּל הָעוֹלָמִים, אֲדוֹן כָּל הַנְּשָׁמוֹת. בָּרוּךְ אַתָּה ה', הַמַּחֲזִיר נְשָׁמוֹת לְפְגָרִים מֵתִים".

When he awakens he says : "O my G-d, the soul which Thou hast given me is pure. Thou didst create it within me, Thou didst breathe it into me, Thou preservest it within me, and Thou wilt take it from me, but wilt restore it unto me hereafter. So long as the soul is within me, I will give thanks unto Thee, O L-rd my G-d and G-d of my fathers, Sovereign of all worlds, L-rd of all souls. Blessed art Thou, O L-rd, Who restorest souls unto dead ...

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

100 **בעבר הנהר ישבו אבותיכם**

"Beyond the river your fathers dwelt of old, Terach, the father of Avraham and the father of Nachor." In his farewell address Yehoshua recalls that the forefathers lived beyond the Euphrates until G-d took Avraham from there; the maamar reads "beyond the river" as the Patriarchs' root above Binah, the river (context: Steinsaltz Tanakh).

Joshua 24:2 יהושע כ"ד:ב׳

וַיֹּאמֶר יְהוֹשֻׁעַ אֶל־כָּל־הָעָם כֹּה־אָמַר ה' אֱלֹקֵי יִשְׂרָאֵל בְּעֵבֶר הַנָּהָר יָשְׁבוּ אֲבוֹתֵיכֶם מֵעוֹלָם תֶּרַח אֲבִי אַבְרָהָם וַאֲבִי נָחוֹר וַיַּעַבְדוּ אֱלֹקִים אֲחֵרִים:

And Joshua said unto all the people: 'Thus saith the L-RD, the G-d of Israel: Your fathers dwelt of old time beyond the River, even Terah, the father of Abraham, and the father of Nahor; and they served other gods.

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KEHOT'S NOTE

יהושע כד, ב.

101 **ז"א בעתיקא אחיד ותליא**

Kehot's note points to Zohar III, 291a for these words.

Zohar III, 291a זח"ג רצא, א

KEHOT'S NOTE

זח"ג רצא, א ועל"ק (יט ריש ב') ציון אדמו"ר. [כ].

102 **בביאור ע"פ אם בחקתי תלכו**

There "Beyond the river your fathers dwelt" is explained: the Patriarchs' root is drawn from the level above "the river that goes out from Eden," which is Binah, from the hidden thought of Arich Anpin; and "I took your father Avraham from beyond the river" means that G-d drew them from that root down through Atzilus, to be clothed in bodies and refine the fallen sparks, Avraham through love, Yitzchak through awe and Yaakov through compassion.

KEHOT'S NOTE

לקו"ת בחקותי מז, א.

103 **אם בחקתי תלכו**

"If you walk in My statutes and keep My commandments and do them." The opening words of the Likkutei Torah explanation to which the text refers.

Leviticus 26:3 ויקרא כ"ו:ג׳

אִם־בְּחֻקֹּתַי תֵּלֵכוּ וְאֶת־מִצְוֹתַי תִּשְׁמְרוּ וַעֲשִׂיתֶם אֹתָם:

If ye walk in My statutes, and keep My commandments, and do them;

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104 **בביאור שימני כחותם**

The straps of the tefillin, black by a law given to Moshe at Sinai, have their root in the whiteness of the skull, Chesed of Atik, higher than "the hair of His head like pure wool"; for so high a level to be drawn down, they must be black.

KEHOT'S NOTE

לקו"ת שה"ש מו, ד.

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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110 **ובד"ה ראיתי והנה מנורת זהב**

On "I have seen, and behold, a menorah all of gold": the lamps are souls, and the seven lamps are the souls of the seven shepherds, who draw G-dliness down to all the souls of Israel, for no thought can grasp Him except through them.

KEHOT'S NOTE

לקו"ת בהעלותך לג, ב.

111 **ראיתי והנה מנורת זהב כולה**

Zechariah's vision: "I have seen, and behold, a menorah all of gold, with its bowl on its top, and its seven lamps upon it."

Zechariah 4:2 זכריה ד':ב

וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וָאֹמַר רָאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כֻּלָּהּ וְגֻלָּהּ עַל־רֹאשָׁהּ וְשִׁבְעָה נֵרֹתֶיהָ עָלֶיהָ שִׁבְעָה וְשִׁבְעָה מוּצָקוֹת לַנֵּרוֹת אֲשֶׁר עַל־רֹאשָׁהּ׃

And he said unto me: 'What seest thou?' And I said: 'I have seen, and behold a candlestick all of gold, with a bowl upon the top of it, and its seven lamps thereon; there are seven pipes, yea, seven, to the lamps, which are upon the top thereof;

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112 **ע"פ ויעבר את מעבר יבק**

There Yabbok is read as the union of blessing and holiness, and "Beyond the river your fathers dwelt" is explained: the river is Binah, the Patriarchs' root is beyond it, in Keser, and from there they were drawn down to the other side of the river, Z'eir Anpin of Atzilus.

KEHOT'S NOTE

תו"א כה, א.

113 **ויעבר את מעבר יבק**

Yaakov rose at night, took his wives and children, "and crossed the ford of the Yabbok." The opening of the Torah Ohr discourse to which the text refers.

Genesis 32:23 בראשית ל"ב:כ"ג

וַיָּקָם בַּלַּיְלָה הוּא וַיִּקַּח אֶת־שְׁתֵּי נָשָׁיו וְאֶת־שְׁתֵּי שִׁפְחֹתָיו וְאֶת־אַחַד עָשָׂר יְלָדָיו וַיַּעֲבֹר אֵת מַעֲבַר יַבֹּק׃

And he rose up that night, and took his two wives, and his two handmaids, and his eleven children, and passed over the ford of the Jabbok.

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114 **סד"ה אני ה' אלקיכם**

At the end of that discourse there are two levels of Torah: "the Torah of Havayah" in "his desire is in the Torah of Havayah" is the Torah above, the higher Chochmah, to be revealed in the Time to Come, and "his Torah" is the Torah

105 **שימני כחותם**

"Set me as a seal upon your heart, as a seal upon your arm." The opening words of the explanation in Likkutei Torah, Shir HaShirim, to which the text refers.

Song of Songs 8:6 שיר השירים ח':ו'

שִׂימֵנִי כַחוֹתָם עַל־לִבֶּךָ כַּחוֹתָם עַל־זְרוֹעֶךָ כִּי־עַזָּה כַמָּוֶת אַהֲבָה קָשָׁה כִשְׁאוֹל קִנְאָה רְשָׁפֶיהָ רִשְׁפֵּי אֵשׁ שַׁלְהֶבֶתְיָהּ׃

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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106 **רצונות דתפלין דהלמ"מ שיהיו שחורות**

The Gemara teaches that the straps of the tefillin must be black, by a law given to Moshe at Sinai.

Menachot 35a:6–7 מנחות ל"ה א:ו'-ז'

א"ר יצחק רצועות שחורות הלכה למשה מסיני מיתיבי תפילין אין קושרין אותן אלא במינן בין ירוקות בין שחורות בין לבנות אדומות לא יעשה מפני גנאי ודבר אחר א"ר יהודה מעשה בתלמידו של ר"ע שהיה קושר תפיליו בלשונות של תכלת ולא אמר לו דבר איפשר אותו צדיק ראה תלמידו ולא מיחה בו אמר לו הן לא ראה אותו ואם ראה אותו לא היה מניחו

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KEHOT'S NOTE

מנחות לה, א.

107 **הנהר — בחי' ז"ת דע"י**

In Nitzavim the Patriarchs are rooted in Chesed, Gevurah and Tiferes of Atik, as explained on "Beyond the river your fathers dwelt" in the discourse "If you walk in My statutes"; this is the source of the light drawn through the thirteen tikkunei dikna, which is why "until Avraham there was no old age."

KEHOT'S NOTE

ראה לקמן נצבים נג, א. זאת הברכה צו, ג. וצ"ע דבפרשת נצבים מציין לד"ה אם בחוקותי — ספר הערכים-חב"ד א' טור יט הערה י'.

108 **בביאור ע"פ בהעלותך**

The explanation of "When you raise up the lamps" speaks of Aharon's great love, rooted in Mocha Stima'ah and drawn out through bitterness and weeping, which arouse the thirteen attributes of compassion; and of the ascent of the tribes, "For there the tribes went up."

KEHOT'S NOTE

לקו"ת בהעלותך לא, ב.

109 **בהעלותך את הנרות כו' יאירו שבעת הנרות**

"When you raise up the lamps, toward the face of the menorah the seven lamps shall give light."

Numbers 8:2 במדבר ח':ב'

דַּבֵּר אֶל־אַהֲרֹן וְאָמַרְתָּ אֵלָיו בְּהַעֲלֹתְךָ אֶת־הַנֵּרֹת אֶל־מוּל פְּנֵי הַמְּנוֹרָה יָאִירוּ שִׁבְעַת הַנֵּרוֹת׃

below, the lower Chochmah, the vessel for it; the two times "I am Havayah your G-d" are said of these two.

KEHOT'S NOTE

לקו"ת שלח מט, ב.

115 **בתורת ה' חפצו ובתורתו**

"But his desire is in the Torah of Havayah, and in his Torah he meditates day and night." The psalm praises the person whose delight is G-d's Torah; "his Torah" can be read as the learner's own, the Torah as he grasps it, and the discourse cited reads the two as the Torah above and the Torah below (context: Steinsaltz Tanakh).

Psalms 1:2 תהילים א:ב

כִּי אִם־בְּתוֹרַת ה' חֶפְצוֹ וּבְתוֹרָתוֹ יֶהְגֶּה יוֹמָם וָלָיְלָה׃

But his delight is in the law of the L-RD; and in His law doth he meditate day and night.

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116 **כי כאשר השמים החדשים**

"For as the new heavens and the new earth that I am making stand before Me, says Havayah, so shall your seed and your name stand."

Isaiah 66:22 ישעיהו ס"ו:כ"ב

כִּי כַאֲשֶׁר הַשָּׁמַיִם הַחֲדָשִׁים וְהָאָרֶץ הַחֲדָשָׁה אֲשֶׁר אֲנִי עֹשֶׂה עֹמְדִים לְפָנַי נְאֻם־ה' כֵּן יַעֲמֹד זַרְעֲכֶם וְשִׁמְכֶם׃

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your seed and your name remain.

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117 **ובביאור ע"פ כי על כל כבוד חופה**

The explanation speaks of Mocha Stima'ah: a supernal will whose reason is so lofty and hidden that it cannot come down into revealed understanding, so that to others it seems to be will alone, without a reason.

KEHOT'S NOTE

לקו"ת שה"ש מח, א.

118 **כי על כל כבוד חופה**

Over Mount Zion Havayah will create a cloud by day and the glow of fire by night, "for over all the glory there shall be a canopy." Isaiah's vision of Jerusalem in the Future, sheltered by cloud by day and fire by night as Israel was in the wilderness (context: Steinsaltz Tanakh).

Isaiah 4:5 ישעיהו ד':ה'

וּבָרָא ה' עַל כָּל־מְכוֹן הַר־צִיּוֹן וְעַל־מִקְרָאָהּ עָנָן יוֹמָם וְעָשָׁן וְנֹגַהּ אֵשׁ לֶהָבָה לָיְלָה כִּי עַל־כָּל־כָּבוֹד חֻפָּה׃

And the L-RD will create over the whole habitation of mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for over all the glory shall be a canopy.

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PARAGRAPH 13

119 **מ"ש הרמ"ז פ' בראשית**

The note records that this passage of the Ramaz is also quoted in Or HaTorah on Bereishis.

KEHOT'S NOTE

מובא גם באוה"ת בראשית-א דף יא, א.

120 **הג"ן סדרים דאורייתא**

The note points to two talks in Likkutei Sichos on the fifty-three (GaN) portions of the Torah.

Zohar I, 104b זח"א קד, ב

KEHOT'S NOTE

ראה זח"א קד, ב. לקוטי שיחות ח"ג ע' 93. חט"ו ע' 435.

121 **ונהר יוצא מעדן להשקות את הג"ן סדרים דאורייתא ומשם יפרד**

"And a river goes out from Eden to water the Garden, and from there it divides and becomes four heads." The maamar reads "the Garden" (GaN, fifty-three) as the portions of the Torah and "divides" as the rectification of the world of division.

Genesis 2:10 בראשית ב':י'

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים׃

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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122 **והיינו ע"י פר"ד פשט רמז דרוש**

The note points to this talk for PaRaD, peshat, remez and derush, as the rectification of the lower worlds.

KEHOT'S NOTE

ראה שיחת ש"פ דברים תשמ"ו.

123 **ולכבודי בראתי יצרתיו**

"Everyone who is called by My Name, for My glory I created him, I formed him, I also made him." G-d promises through Isaiah to gather all who are called by His Name, whom He created for His glory; the three verbs are read as Beriah, Yetzirah and Asiyah.

Isaiah 43:7 ישעיהו מ"ג:ז'

כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־עֲשִׂיתִיו׃

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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KEHOT'S NOTE

ישע' מג, ז.

124 **בביאור ע"פ ולא תשבית מלח**

There the study of the Torah's inner dimension is called "salt": unlike bread and meat, the revealed Torah, whose essence one grasps, salt has no taste of its own; one knows only that the inner essence exists, until the inner dimension of the Torah is revealed in the Future.

KEHOT'S NOTE

לעיל ה, ד.

125 **ולא תשבית מלח**

> "And you shall not let the salt of your G-d's covenant be lacking from your meal offering." The opening words of the explanation in Likkutei Torah, Vayikra, to which the text refers.

Leviticus 2:13 ויקרא ב׳:י״ג

וְכָל־קָרְבַּן מִנְחָתְךָ בַּמֶּלַח תִּמְלָח וְלֹא תַשְׁבִּית מֶלַח בְּרִית אֱלֹקֶיךָ מֵעַל מִנְחָתֶךָ עַל כָּל־קָרְבָּנְךָ תַּקְרִיב מֶלַח׃

And every meal-offering of thine shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy G-d to be lacking from thy meal-offering; with all thy offerings thou shalt offer salt.

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126 **ונחל עדניך תשקם**

> "They are sated from the abundance of Your house, and from the stream of Your delights You give them drink." The word for "delights," adanecha, shares its root with Eden.

Psalms 36:9 תהילים ל״ו:ט׳

יִרְוְיֻן מִדֶּשֶׁן בֵּיתֶךָ וְנַחַל עֲדָנֶיךָ תַשְׁקֵם׃

They are abundantly satisfied with the fatness of Thy house; And Thou makest them drink of the river of Thy pleasures.

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KEHOT'S NOTE

תהלים לו, ט.

127 **בד״ה שובה ישראל עד**

> There thought, speech and action are found in G-d's relation to the worlds, in "I created it, I formed it, I also made it": Beriah is thought, Yetzirah speech and Asiyah action.

KEHOT'S NOTE

לקו״ת ש״ש סו, ב.

128 **שובה ישראל עד**

> "Return, O Israel, unto Havayah your G-d, for you have stumbled in your iniquity." The opening words of the Shabbos Shuvah discourse to which the text refers.

Hosea 14:2 הושע י״ד:ב׳

שׁוּבָה יִשְׂרָאֵל עַד ה׳ אֱלֹקֶיךָ כִּי כָשַׁלְתָּ בַּעֲוֹנֶךָ׃

Return, O Israel, unto the L-RD thy G-d; For thou hast stumbled in thine iniquity.

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129 **סוד ה׳ ליריאיו**

> "The secret of Havayah is for those who fear Him, and His covenant, to make it known to them." The psalmist says that G-d reveals His counsel to those who fear Him; the maamar reads "the secret" as sod, the inner dimension of the Torah.

Psalms 25:14 תהילים כ״ה:י״ד

סוֹד ה׳ לִירֵאָיו וּבְרִיתוֹ לְהוֹדִיעָם׃

The counsel of the L-RD is with them that fear Him; And His covenant, to make them know it.

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KEHOT'S NOTE

תהלים כה, יד.

PARAGRAPH 14

130 **מאד עמקו מחשבותיך**

> "How great are Your works, O Havayah; Your thoughts are very deep." The psalmist marvels that G-d's works are great and His thoughts deeper still, beyond our grasp.

Psalms 92:6 תהילים צ״ב:ו׳

מַה־גָּדְלוּ מַעֲשֶׂיךָ ה׳ מְאֹד עָמְקוּ מַחְשְׁבֹתֶיךָ׃

How great are Thy works, O L-RD! Thy thoughts are very deep.

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KEHOT'S NOTE

תהלים צב, ו.

131 **ורוח אלקים מרחפת על פני המים**

> "And the earth was formless and void, and darkness was on the face of the deep, and the spirit of G-d hovered over the face of the waters."

Genesis 1:2 בראשית א׳:ב׳

וְהָאָרֶץ הָיְתָה תֹהוּ וָבֹהוּ וְחֹשֶׁךְ עַל־פְּנֵי תְהוֹם וְרוּחַ אֱלֹקִים מְרַחֶפֶת עַל־פְּנֵי הַמָּיִם׃

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

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132 **זהו רוחו של מלך המשיח**

> "'And the spirit of G-d hovered': this is the spirit of King Mashiach, as it is said, 'And the spirit of Havayah shall rest upon him.'"

Bereshit Rabbah 2:4 בראשית רבה ב׳:ד׳

... "עַל פְּנֵי תְהוֹם" זה גלות ממלכת הרשעה שאין להם חקר כמו התהום מה התהום הזה אין לו חקר אף הרשעים כן. "וְרוּחַ אֱלֹקִים מְרַחֶפֶת" זה רוחו של מלך המשיח היאך מה דאת אמר (ישעיה יא, ב): "ונחה עליו רוח ה׳" באיזו זכות ממשמשת ובאה המרחפת על פני המים בזכות התשובה שנמשלה כמים שנאמר (איכה ב, יט): "שפכי כמים לבך". רבי חגי בשם רבי פדת אמר ברית כרותה למים שאפילו בשעת שרב רוחה שייפה. וכבר היה ר״ש בן זומא יושב ותוהא ועבר רבי יהושע ושאל בשלומו פעם ושתים ולא השיבו ...

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

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And the dust returneth to the earth as it was, and the spirit returneth unto G-d who gave it.

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138 **ע"פ האזינו השמים**

The discourse opens with the Sages' contrast of rain and dew and explains teshuvah as "And the spirit shall return to G-d who gave it": the soul, breathed out of G-d like breath from a mouth, became a separate being, and teshuvah is its return.

KEHOT'S NOTE

לקו"ת האזינו עא, ג.

139 **האזינו השמים**

"Listen, O heavens, and I will speak." The opening words of the Likkutei Torah discourse to which the text refers.

Deuteronomy 32:1 דברים ל"ב:א'

הַאֲזִינוּ הַשָּׁמַיִם וַאֲדַבֵּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי־פִי׃

Give ear, ye heavens, and I will speak; And let the earth hear the words of my mouth.

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PARAGRAPH 15

140 **שמדתו של יעקב . . רחמים**

The Tanya presents Yaakov's attribute, compassion, as a path in serving G-d: to arouse great compassion before G-d for the spark of G-dliness in one's soul, which has come down from its source and is clothed in the "skin of the serpent," far from the light of the King's face.

Tanya, Likkutei Amarim 45:1–2 תניא, חלק ראשון; ליקוטי אמרים מ"ה:א'-ב'

עוֹד יֵשׁ דֶּרֶךְ יָשָׁר לִפְנֵי אִישׁ, לַעֲסוֹק בַּתּוֹרָה וּמִצְוֹת לִשְׁמָן, עַל יְדֵי מַדָּתוֹ שֶׁל יַעֲקֹב אָבִינוּ עָלָיו הַשָּׁלוֹם, שֶׁהִיא מִדַּת הָרַחֲמִים, לְעוֹרֵר בְּמַחֲשַׁבְתּוֹ תְּחִלָּה רַחֲמִים רַבִּים לִפְנֵי ה' עַל נִיצוֹץ אֱלֹהוּת הַמְחֻיֶּה נַפְשׁוֹ, אֲשֶׁר יָרַד מִמְּקוֹרוֹ - חַיֵּי הַחַיִּים אֵין־סוֹף בָּרוּךְ־הוּא, הַמְמַלֵּא כָּל עָלְמִין, וְסוֹבֵב כָּל עָלְמִין, וְכוּלָּא קַמֵּיהּ כְּלָא חֲשִׁיב, וְנִתְלַבֵּשׁ בְּ"מַשְׁכָּא דְחִוְיָא", הָרָחוֹק מֵאוֹר פְּנֵי הַמֶּלֶךְ בְּתַכְלִית הָהֶרְחֵק - כִּי הָעוֹלָם הַזֶּה הוּא תַּכְלִית הַקְּלִיפּוֹת הַגַּסּוֹת כוּ'. וּבִפְרָט, כְּשֶׁיִּזְכּוֹר ...

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KEHOT'S NOTE

ראה תניא פמ"ה. הנסמן במאמרי אדה"ז-פרשיות לע' תקעט (ושם צ"ל תניא פמ"ה).

141 **יעקב . . תפארת**

Kehot's note points to Zohar I, 157b for these words.

Zohar I, 157b זח"א קנז, ב

Zohar II, 276a זח"ב רעו, א

KEHOT'S NOTE

ראה זח"א קנז, ב. זח"ב רעו, א. זח"ג שב, א.

142 **אף עשיתיו**

"For My glory I created him, I formed him, I also made him." "Made" is read as the World of Asiyah, where the

133 **זהו רוחו של מלך המשיח**

At the beginning of Tazria, Reish Lakish reads "And the spirit of G-d hovered over the face of the waters": "this is the spirit of King Mashiach."

Vayikra Rabbah 14:1 ויקרא רבה י"ד:א'

134 **ונחה עליו רוח הוי'**

"And the spirit of Havayah shall rest upon him, a spirit of wisdom and understanding." Isaiah's prophecy of the shoot from the stem of Yishai, the king from the house of David, upon whom G-d's spirit will rest.

Isaiah 11:2 ישעיהו י"א:ב'

וְנָחָה עָלָיו רוּחַ ה' רוּחַ חָכְמָה וּבִינָה רוּחַ עֵצָה וּגְבוּרָה רוּחַ דַּעַת וְיִרְאַת ה'

And the spirit of the L-RD shall rest upon him, The spirit of wisdom and understanding, The spirit of counsel and might, The spirit of knowledge and of the fear of the L-RD.

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135 **מן המים משיתיהו**

Pharaoh's daughter "called his name Moshe, and said, 'For I drew him out of the water.'"

Exodus 2:10 שמות ב':י'

וַיִּגְדַּל הַיֶּלֶד וַתְּבִאֵהוּ לְבַת־פַּרְעֹה וַיְהִי־לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן־הַמַּיִם מְשִׁיתִהוּ׃

And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and said: 'Because I drew him out of the water.'

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KEHOT'S NOTE

שמות ב, י.

136 **כמים שיורדים**

"Why are words of Torah compared to water?... To tell you: just as water leaves a high place and flows to a low place, so words of Torah endure only in one whose mind is humble."

Taanit 7a:8–9 תענית ז' א:ח'-ט'

אָמַר רַבִּי חָמָא בְּרַבִּי חֲנִינָא, מַאי דִּכְתִיב: "בַּרְזֶל בְּבַרְזֶל יָחַד", לוֹמַר לָךְ: מָה בַּרְזֶל זֶה — אֶחָד מְחַדֵּד אֶת חֲבֵירוֹ, אַף שְׁנֵי תַּלְמִידֵי חֲכָמִים — מְחַדְּדִין זֶה אֶת זֶה בַּהֲלָכָה. אָמַר רַבָּה בַּר בַּר חָנָה: לָמָּה נִמְשְׁלוּ דִּבְרֵי תוֹרָה כָּאֵשׁ, שֶׁנֶּאֱמַר: "הֲלֹא כֹה דְבָרִי כָּאֵשׁ נְאֻם ה'", לוֹמַר לָךְ: מָה אֵשׁ אֵינוֹ דוֹלֵק יְחִידִי, אַף דִּבְרֵי תוֹרָה אֵין מִתְקַיְּימִין בְּיִחִידִי.

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KEHOT'S NOTE

ראה תענית ז, א.

137 **והרוח תשוב אל האלקים**

"And the dust returns to the earth as it was, and the spirit returns to G-d who gave it." Koheles describes death, when the body returns to dust and the spirit to its Giver; the maamar hears in tashuv, "returns," the word teshuvah, the soul's return to its source.

Ecclesiastes 12:7 קהלת י"ב:ז'

וְיָשֹׁב הֶעָפָר עַל־הָאָרֶץ כְּשֶׁהָיָה וְהָרוּחַ תָּשׁוּב אֶל־הָאֱלֹקִים אֲשֶׁר נְתָנָהּ׃

concealment is greatest.

Isaiah 43:7 ישעיהו מ"ג:ז'

כֹּל הַנִּקְרָא בִשְׁמִי וְלִכְבוֹדִי בְּרָאתִיו יְצַרְתִּיו אַף־עֲשִׂיתִיו׃

Every one that is called by My name, and whom I have created for My glory, I have formed him, yea, I have made him.'

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143 ונגלה כבוד ה'

"And the glory of Havayah shall be revealed, and all flesh together shall see that the mouth of Havayah has spoken." Isaiah's prophecy of comfort: in the redemption G-d's glory will be revealed to all.

Isaiah 40:5 ישעיהו מ':ה'

וְנִגְלָה כְּבוֹד ה' וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִּי ה' דִּבֵּר׃

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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KEHOT'S NOTE

ישע' מ, ה.

144 סד"ה מי מנה עפר יעקב

At the end of the discourse, Torah study is the higher unity (yichuda ila'ah), "dust" that is beyond number, and the way to merit the light of the Torah is through Yaakov's attribute, compassion: arousing great compassion on one's soul, for the name Yaakov (yud-akev) means compassion for the yud, the higher Chochmah, that has fallen to the "heel."

KEHOT'S NOTE

לקו"ת בלק סח, ב.

145 מי מנה עפר יעקב

Bilam, brought to curse Israel, marvels instead: "Who has counted the dust of Yaakov?", a people as countless as dust. The opening words of the Likkutei Torah discourse to which the text refers.

Numbers 23:10 במדבר כ"ג:י'

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

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

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146 וברחמים גדולים אקבצך

"For a brief moment I forsook you, and with great compassion I will gather you." G-d speaks to Israel as to a forsaken wife: the exile is a brief moment, and the gathering will come with great compassion (context: Steinsaltz Tanakh).

Isaiah 54:7 ישעיהו נ"ד:ז'

בְּרֶגַע קָטֹן עֲזַבְתִּיךְ וּבְרַחֲמִים גְּדֹלִים אֲקַבְּצֵךְ׃

For a small moment have I forsaken thee; But with great compassion will I gather thee.

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KEHOT'S NOTE

ישע' נד, ז.

147 וחסדי מאתך לא ימוש

"For the mountains may move and the hills may falter, but My kindness shall not depart from you, nor shall My covenant of peace falter." Though the mountains move, G-d's kindness to Israel will never depart; the maamar stresses "My kindness," His own, above the attributes.

Isaiah 54:10 ישעיהו נ"ד:י'

כִּי הֶהָרִים יָמוּשׁוּ וְהַגְּבָעוֹת תְּמוּטֶינָה וְחַסְדִּי מֵאִתֵּךְ לֹא־יָמוּשׁ וּבְרִית שְׁלוֹמִי לֹא תָמוּט אָמַר מְרַחֲמֵךְ ה'

For the mountains may depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the L-RD that hath compassion on thee.

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KEHOT'S NOTE

ישע' נד, י'.

148 חטה היתה

The Sages disagree about the tree from which Adam ate: Rabbi Meir says it was a vine and Rabbi Nechemiah a fig, and Rabbi Yehudah says it was wheat, "for a child does not know how to call 'father' and 'mother' until he has tasted grain." The maamar asks how wheat, which stands for the Torah's twenty-two letters, can be the Tree of Knowledge.

Sanhedrin 70b:1 סנהדרין ע' ב:א'

שֶׁאֵין לְךָ דָּבָר שֶׁמַּבְיִא יְלָלָה לְאָדָם אֶלָּא יַיִן. רַבִּי יְהוּדָה אוֹמֵר: חִטָּה הָיָה, שֶׁאֵין הַתִּינוֹק יוֹדֵעַ לִקְרוֹא אַבָּא וְאִימָּא עַד שֶׁיִּטְעֹם טַעַם דָּגָן. רַבִּי נְחֶמְיָה אוֹמֵר: תְּאֵנָה הָיָה, שֶׁבַּדָּבָר שֶׁקִּלְקְלוּ בּוֹ נִתְקְנוּ, שֶׁנֶּאֱמַר: "וַיִּתְפְּרוּ עֲלֵה תְאֵנָה".

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PARAGRAPH 16

149 דחטה היינו כ"ב אותיות התורה

In Bechukosai the Torah is called bread, food for the soul, because, like grain whose root is very high but which fell in the breaking to grow as wheat, the secrets of the Torah came down into physical matters, the forbidden and the permitted, the impure and the pure.

Numbers 10:4 במדבר י':ד'

וְאִם־בְּאַחַת יִתְקָעוּ וְנוֹעֲדוּ אֵלֶיךָ הַנְּשִׂיאִים רָאשֵׁי אַלְפֵי יִשְׂרָאֵל׃

And if they blow but with one, then the princes, the heads of the thousands of Israel, shall gather themselves unto thee.

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KEHOT'S NOTE

ראה זהר בלק קפח, ב. לקו"ת בחוקותי מח, ב. במדבר י', ד.

150 בד"ה בשעה שהקדימו

In that discourse, a Shavuos discourse in Likkutei Torah on Bamidbar, the Written Torah is the Tree of Life and the Oral Torah is called in the Zohar "the tree of good and evil," because through it good is separated from evil, as in

learning which animals are treifah and which are kosher; it too refers to Iggeres HaKodesh on "And the wise shall shine."

KEHOT'S NOTE

[במדבר] פ"ג יג, ג. [כ].

151 בשעה שהקדימו ישראל נעשה לנשמע

"When Israel put 'we will do' before 'we will hear,' a heavenly voice went forth and said to them: Who revealed to My children this secret, which the ministering angels use?" The opening words of the discourse to which the text refers.

Shabbat 88a:7–8 שבת פ"ח א:ז-ח

דָּרַשׁ רַבִּי סִימַאי: בְּשָׁעָה שֶׁהִקְדִּימוּ יִשְׂרָאֵל "נַעֲשֶׂה" ל"נִשְׁמָע" בָּאוּ שִׁשִּׁים רִיבּוֹא שֶׁל מַלְאֲכֵי הַשָּׁרֵת, לְכָל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל קָשְׁרוּ לוֹ שְׁנֵי כְתָרִים, אֶחָד כְּנֶגֶד "נַעֲשֶׂה" וְאֶחָד כְּנֶגֶד "נִשְׁמָע". וְכֵיוָן שֶׁחָטְאוּ יִשְׂרָאֵל, יָרְדוּ מֵאָה וְעֶשְׂרִים רִיבּוֹא מַלְאֲכֵי חַבָּלָה וּפֵירְקוּם, שֶׁנֶּאֱמַר: "וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל אֶת עֶדְיָם מֵהַר חוֹרֵב". אָמַר רַבִּי חָמָא בַּרַבִּי חֲנִינָא: בְּחוֹרֵב טָעָנוּ, בְּחוֹרֵב פֵּרְקוּ. בְּחוֹרֵב טָעָנוּ — כְּדַאֲמַרַן, בְּחוֹרֵב פֵּרְקוּ — דִּכְתִיב: "וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל וְגוֹ'". אָמַר ...

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152 תושבע"פ היא מל' דאצי'

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

KEHOT'S NOTE

ראה ת"ז בהקדמה.

153 ברע"מ פ' נשא והמשכילים יזהירו

The letter opens with the Raaya Mehemna on Naso: "And the wise shall shine like the radiance of the firmament," through this work, the Zohar, which is the Tree of Life, while "the tree of good and evil" is the forbidden and the permitted, the impure and the pure. It goes on to explain that the forbidden and permitted things themselves come from the tree of good and evil, kelipas nogah.

Tanya, Iggeres HaKodesh 26:1 תניא, אגרת הקדש כ"ו:א

בְּרַעְיָא מְהֵימְנָא פָּרָשַׁת נָשֹׂא: "וְהַמַּשְׂכִּילִים יַזְהִירוּ כְּזֹהַר הָרָקִיעַ" - "בְּהַאי חִבּוּרָא דִּילָךְ דְּאִיהוּ סֵפֶר הַזֹּהַר, מִן זֻהֲרָא דְּ"אִימָּא עִילָּאָה" תִּשּׁוּבָה, בְּאִילֵּין לֹא צָרִיךְ נִסָּיוֹן. וּבְגִין דַּעֲתִידִין יִשְׂרָאֵל לְמִטְעַם מֵאִילָנָא דְחַיֵּי, דְּאִיהוּ הַאי סֵפֶר הַזֹּהַר - יִפְקוּן בֵּהּ מִן גָּלוּתָא בְּרַחֲמִים, וְיִתְקַיֵּים בָּהוֹן: "ה' בָּדָד יַנְחֶנּוּ, וְאֵין עִמּוֹ אֵל נֵכָר".

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154 בשברי לכם מטה לחם

"When I break for you the staff of bread, ten women shall bake your bread in one oven." Among the curses of the rebuke, G-d will break "the staff of bread," the bread that sustains life, and there will be famine; the maamar reads the "breaking" as the breaking of the first Tablets and the "bread" as the Torah (context: Steinsaltz Tanakh).

Leviticus 26:26 ויקרא כ"ו:כ"ו

בְּשִׁבְרִי לָכֶם מַטֵּה־לֶחֶם וְאָפוּ עֶשֶׂר נָשִׁים לַחְמְכֶם בְּתַנּוּר אֶחָד וְהֵשִׁיבוּ לַחְמְכֶם בַּמִּשְׁקָל וַאֲכַלְתֶּם וְלֹא תִשְׂבָּעוּ:

When I break your staff of bread, ten women shall bake your bread in one oven, and they shall deliver your bread again by weight; and ye shall eat, and not be satisfied.

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KEHOT'S NOTE

ויקרא כו, כו.

155 כמ"ש בפ' בחקותי

There "When I break for you the staff of bread" is explained: the staff of bread is the Tree of Life, and with the breaking of the Tablets the Torah fell and descended into physical matters; and the Torah is called "bread of wheat," the twenty-two letters of the Torah, like the numerical value of chitah.

KEHOT'S NOTE

לקמן מח, ב.

156 ע"פ הן האדם

There Adam before the sin is described as entirely holy, above the Tree of Knowledge of good and evil, not even knowing of evil, so that the kelipos would have been refined without battle; after the sin, refinement requires toil and war.

KEHOT'S NOTE

תו"א ו, א.

157 הן האדם היה כאחד ממנו

"Behold, the man has become like one of us, knowing good and evil." G-d's words after Adam ate from the Tree of Knowledge; the opening words of the Torah Ohr discourse to which the text refers.

Genesis 3:22 בראשית ג':כ"ב

וַיֹּאמֶר ה' אֱלֹקִים הֵן הָאָדָם הָיָה כְּאַחַד מִמֶּנּוּ לָדַעַת טוֹב וָרָע וְעַתָּה פֶּן־יִשְׁלַח יָדוֹ וְלָקַח גַּם מֵעֵץ הַחַיִּים וְאָכַל וָחַי לְעֹלָם:

And the L-RD G-d said: 'Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever.'

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158 ונהר יוצא מעדן

"And a river goes out from Eden to water the Garden." Adam's dwelling, the Garden, was watered from Eden.

Genesis 2:10 בראשית ב':י"

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים:

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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159 תנופת שתי הלחם ע"ג שני הכבשים

"And the kohen shall wave them with the bread of the first fruits as a waving before Havayah, with the two lambs." The Shavuos offering of the two loaves and the two lambs.

Leviticus 23:20 ויקרא כ"ג:כ'

וְהֵנִיף הַכֹּהֵן אֹתָם עַל לֶחֶם הַבִּכֻּרִים תְּנוּפָה לִפְנֵי ה' עַל־שְׁנֵי כְבָשִׂים קֹדֶשׁ יִהְיוּ לַה' לַכֹּהֵן:

And the priest shall wave them with the bread of the first-fruits for a wave-offering before the L-RD, with the two lambs; they shall be holy to the L-RD for the priest.

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160 **שתי הלחם היינו תושב"כ ותשבע"פ**

There the two loaves stand for the Written and the Oral Torah, and the lambs are waved up to their root, to be nullified and united with the Infinite Light, together with the bread.

Zohar I, 260a זח"א רס, א

KEHOT'S NOTE

ראה זח"א רס, א. לקמן פ' אמור לז, ב. אוה"ת שבועות ע' קב. וראה בלקו"ש חל"א ע' 137 הערה 147.

161 **ואשא אתכם על כנפי נשרים**

"You have seen what I did to Egypt, and how I carried you on eagles' wings and brought you to Me." G-d's words to Israel at Sinai, before the Giving of the Torah; the maamar reads the eagles' wings as compassion.

Exodus 19:4 שמות י"ט:ד'

אַתֶּם רְאִיתֶם אֲשֶׁר עָשִׂיתִי לְמִצְרָיִם וָאֶשָּׂא אֶתְכֶם עַל־כַּנְפֵי נְשָׁרִים וָאָבִא אֶתְכֶם אֵלָי׃

Ye have seen what I did unto the Egyptians, and how I bore you on eagles'wings, and brought you unto Myself.

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KEHOT'S NOTE

שמות יט, ד.

162 **ע"פ בהעלותך את הנרות**

In the discourse on "When you raise up the lamps," "My tears have been my bread" is explained: through tears and bitterness over the darkness that hides G-dliness, one merits "bread," the Torah, through which G-dliness is drawn down below.

KEHOT'S NOTE

לקו"ת שם ל, ב.

163 **היתה לי דמעתי לחם**

"My tears have been my bread day and night, when they say to me all day, Where is your G-d?" The psalmist, far from the Temple, longs for G-d; the discourse cited reads his tears as what brings the "bread" of Torah.

Psalms 42:4 תהילים מ"ב:ד'

הָיְתָה־לִּי דִמְעָתִי לֶחֶם יוֹמָם וָלָיְלָה בֶּאֱמֹר אֵלַי כָּל־הַיּוֹם אַיֵּה אֱלֹקֶיךָ׃

My tears have been my food day and night, while they say unto me all the day: 'Where is Thy G-d?'

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164 **בד"ה זכור ושמור**

The discourse explains "Remember" as drawing down and "Keep" as elevation, like the night of Shabbos, which is elevation, and its day, which is drawing down; all these elevations and drawings-down were said in one utterance at Sinai.

KEHOT'S NOTE

תו"א עג, א.

165 **י"ג מדות שהתורה נדרשת בהן**

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

KEHOT'S NOTE

בריית"א דר"י בת"כ ר"פ ויקרא.

166 **י"ג מדות שהתורה נדרשת בהן**

Rabbi Yishmael's baraita at the opening of the Sifra: "The Torah is expounded by thirteen rules," beginning with kal vachomer (from the lesser to the greater) and gezeirah shavah (a like word in two places). The maamar sets these thirteen rules against the Thirteen Attributes of Compassion.

Sifra, Baraita DeRabbi Yishmael 2 ספרא, בריית"א דרבי ישמעאל ב'

PARAGRAPH 17

167 **והחרים ה' את לשון ים מצרים**

"And Havayah will destroy the tongue of the Sea of Egypt, and He will wave His hand over the river." The first half of the verse with which the maamar opened: in Isaiah's prophecy of the return of the exiles, the waters of Egypt as well as the Euphrates will no longer bar their way.

Isaiah 11:15 ישעיהו י"א:ט"ו

וְהֶחֱרִים ה' אֶת לְשׁוֹן יָם־מִצְרָיִם וְהֵנִיף יָדוֹ עַל־הַנָּהָר בַּעְיָם רוּחוֹ וְהִכָּהוּ לְשִׁבְעָה נְחָלִים וְהַדְרִיךְ בַּנְּעָלִים׃

And the L-RD will utterly destroy the tongue of the Egyptian sea; And with His scorching wind will He shake His hand over the River, And will smite it into seven streams, And cause men to march over dry-shod.

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168 **נהר מצרים**

On "the tongue of the Sea of Egypt" the Radak writes: "It is the river of Egypt, called Shichor."

Radak on Isaiah 11:15 רד"ק על ישעיהו י"א:ט"ו

169 **שם האחד פישון ופרש"י הוא נילוס**

"The name of the one is Pishon; it is the one that surrounds the whole land of Chavilah, where there is gold."

Genesis 2:11 בראשית ב':י"א

שֵׁם הָאֶחָד פִּישׁוֹן הוּא הַסֹּבֵב אֵת כָּל־אֶרֶץ הַחֲוִילָה אֲשֶׁר־שָׁם הַזָּהָב׃

The name of the first is Pishon; that is it which compasseth the whole land of Havilah, where there is gold;

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KEHOT'S NOTE

בראשית ב, יא. ראה לקו"ש חט"ז ע' 91 הע' 27.

170 **הוא נילוס נהר מצרים**

Rashi: "Pishon is the Nile, the river of Egypt."

Rashi on Genesis 2:11 רש"י על בראשית ב':י"א

פישון. הוּא נִילוֹס נָהָר מִצְרַיִם, וְעַל שֵׁם שֶׁמֵּימָיו מִתְבָּרְכִין וְעוֹלִין וּמַשְׁקִין אֶת הָאָרֶץ נִקְרָא פִּישׁוֹן כְּמוֹ וּפָשׁוּ פָּרָשָׁיו (חבקוק א') דָּ"אַ

> which falls in the land of Egypt, "and therefore the wisdom of Egypt was greater than all the world."

Zohar, Chayei Sara 18:142–147 ספר הזהר, חיי שרה י״ח:קמ״ב-קמ״ז

175 **ותרב חכמת שלמה כו' ומכל חכמת מצרים**

> "And Shlomo's wisdom surpassed the wisdom of all the people of the east and all the wisdom of Egypt."

I Kings 5:10 מלכים א ה':י

וַתֵּרֶב חָכְמַת שְׁלֹמֹה מֵחָכְמַת כָּל־בְּנֵי־קֶדֶם וּמִכֹּל חָכְמַת מִצְרָיִם׃

And Solomon's wisdom excelled the wisdom of all the children of the east, and all the wisdom of Egypt.

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176 **אית מיא מגדלין חכימין**

> Kehot's note points to Zohar I, 125a for these words.

Zohar I, 125a זח״א קכה, א

KEHOT'S NOTE

זח״א קכה, א.

177 **כולם בחכמה עשית**

> "How many are Your works, O Havayah! You made them all with wisdom." The psalmist marvels at the wisdom in all of creation; Me'orei Or cites it for Chochmah as the source of abundance.

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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178 **ומשם יפרד כו' טורי דפרודא**

> Below a certain level the heights are called "mountains of separation," as it is written, "And from there it divides and becomes four heads."

Zohar, Vayetzei 23:231–24:243 ספר הזהר, ויצא כ״ג:רל״א-כ״ד:רמ״ג

while "the young thou mayest take unto thyself' in harmony with the verse: "For ask now of the days past, etc., and from the one end of heaven unto the other" (Ibid. 4, 22). Now, all these are called "mountains of spices", whereas all which is underneath is called "the mountains of separation", in allusion to the passage: "and from thence it was parted and became four heads" (Gen. 2, 10).'

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

179 **מן הארץ לרקיע מהלך ת״ק שנה**

> "From the earth to the firmament is a journey of five hundred years, and the thickness of the firmament is a journey of five hundred years."

Chagigah 13a:3 חגיגה י״ג א:ג׳

כַּמָּה שְׁנוֹתָיו שֶׁל אָדָם — שִׁבְעִים שָׁנָה, שֶׁנֶּאֱמַר: ״יְמֵי שְׁנוֹתֵינוּ בָהֶם שִׁבְעִים שָׁנָה וְאִם בִּגְבוּרוֹת שְׁמוֹנִים שָׁנָה״. וַהֲלֹא מִן הָאָרֶץ עַד לָרָקִיעַ מַהֲלַךְ חֲמֵשׁ מֵאוֹת שָׁנָה, וְעוֹבְיוֹ שֶׁל רָקִיעַ מַהֲלַךְ חֲמֵשׁ מֵאוֹת שָׁנָה, וְכֵן בֵּין כָּל רָקִיעַ וְרָקִיעַ.

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

KEHOT'S NOTE

פִּישׁוֹן, שֶׁהוּא מַגְדִּיל פִּשְׁתָּן, שֶׁנֶּאֱמַר עַל מִצְרַיִם (ישעיהו י״ט) וּבֹשׁוּ עֹבְדֵי פִשְׁתִּים׃

פישון PISHON — This is the Nile, the River of Egypt. Because its waters grow plentiful and rise and water the land, it is called Pishon, the name being of the same root as the verb in (Habakkuk 1:8) ופשו פרשיו "and their horsemen increased"; another interpretation of the name Pishon is: it is so called because it grows flax (פשתן) (Genesis Rabbah 16:2) for it is said with reference to Egypt (Isaiah 19:9) "Moreover they that work in combed flax, shall be ashamed."

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

171 **כגן ה' כארץ מצרים**

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

KEHOT'S NOTE

לך יג, י.

172 **כגן ה' כארץ מצרים**

> Lot, choosing where to settle after he parted from Avram, saw that the whole plain of the Jordan was well watered, "like the garden of Havayah, like the land of Egypt."

Genesis 13:10 בראשית י״ג:י׳

וַיִּשָּׂא־לוֹט אֶת־עֵינָיו וַיַּרְא אֶת־כָּל־כִּכַּר הַיַּרְדֵּן כִּי כֻלָּהּ מַשְׁקֶה לִפְנֵי שַׁחֵת ה' אֶת־סְדֹם וְאֶת־עֲמֹרָה כְּגַן־ה' כְּאֶרֶץ מִצְרַיִם בֹּאֲכָה צֹעַר׃

And Lot lifted up his eyes, and beheld all the plain of the Jordan, that it was well watered every where, before the L-RD destroyed Sodom and Gomorrah, like the garden of the L-RD, like the land of Egypt, as thou goest unto Zoar.

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173 **כגן ה' כארץ מצרים**

> Avram went down to Egypt because it is weighed against the garden of Havayah, "like the garden of Havayah, like the land of Egypt": there one river, the one on the right, comes down, as it is written, "The name of the one is Pishon."

Zohar, Lech Lecha 12:106–113 ספר הזהר, לך לך י״ב:ק״ו-ק״ג

AND ABRAM WENT DOWN TO EGYPT TO SOJOURN THERE. Why to Egypt? Because it is compared to the Garden of the L-rd, as it is written, "Like the garden of the L-rd, like the land of Egypt". For there a certain stream (from the Garden) which is on the right descends and flows, as it is written, "The name of the one was Pishon, that it is which compasseth the whole land of Havilah where there is gold" (Gen. 2, 11).

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

174 **מאי שם האחד פישון המיוחד מכולם**

> Every drop that goes out from Eden carries a spirit of wisdom, and "there are waters that raise up wise men"; "The name of the one is Pishon": the special one of them all,

חגיגה יג, א.

PARAGRAPH 18

180 **בד"ה וספרתם לכם**

the passage shares nothing with the note

KEHOT'S NOTE

לקו"ת במדבר י.

181 **וספרתם לכם**

"And you shall count for yourselves from the day after the Shabbos... seven complete weeks." The opening words of the discourse to which the text refers.

Leviticus 23:15ויקרא 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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182 **וכנפיהם פרודות**

"And their faces and their wings were separate above; each had two wings joined to another's, and two covering their bodies." In Ezekiel's vision of the divine chariot, the wings of the chayos spread apart from each other; the maamar takes "separate" as the mark of what comes from speech.

Ezekiel 1:11יחזקאל א':י"א

וּפְנֵיהֶם וְכַנְפֵיהֶם פְּרֻדוֹת מִלְמָעְלָה לְאִישׁ שְׁתַּיִם חֹבְרוֹת אִישׁ וּשְׁתַּיִם מְכַסּוֹת אֵת גְּוִיֹּתֵיהֶנָה:

Thus were their faces; and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies.

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183 **ונגלה כבוד ה' וראו כל בשר יחדו כי פי ה' דבר**

"And the glory of Havayah shall be revealed, and all flesh together shall see that the mouth of Havayah has spoken." Isaiah's prophecy of comfort: in the redemption G-d's glory will be revealed to all.

Isaiah 40:5ישעיהו מ':ה'

וְנִגְלָה כְּבוֹד ה' וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִי ה' דִּבֵּר:

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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184 **ונגלה כבוד ה' וראו כל בשר יחדו כי פי ה' דבר**

The Midrash contrasts Moshe with the other prophets and ends with a parable of a king who reveals himself to his household: in this world the Shechinah is revealed to individuals, but in the Time to Come, "the glory of Havayah shall be revealed, and all flesh together shall see."

Vayikra Rabbah 1:14ויקרא רבה א':י"ד

185 **ונגלה כבוד ה' וראו כל בשר יחדו**

At the end of Mishpatim: in the time to come the Holy One, blessed be He, will reveal Himself to His children, and all will see His glory eye to eye, as it is written, "For eye to eye they shall see," and "the glory of Havayah shall be revealed, and all flesh together shall see."

Zohar, Mishpatim 29:574–30:581ספר הזהר, משפטים כ"ט:תקע"ד-ל':תקפ"א

R. Eleazar said: 'Israel also at that time1The Zohar evidently adopts the view that the events recorded in this chapter (Ex. XXIV) took place before the giving of the Law. v. Rashi, ad loc. became qualified for a revelation, and the Shekinah was united with them, and the making of the Covenant and the giving of the Torah all took place at one and the same time;.and never again was such a sight vouchsafed to Israel. In the time which is to come the Holy One, blessed be He, will ...

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

186 **ברבות פ' ויקרא פ"א**

The note quotes the Midrash as Or HaTorah gives it: "For in this world the Shechinah is revealed to individuals, but in the Time to Come, 'the glory of G-d shall be revealed, and all flesh together shall see, for the mouth of G-d has spoken.'"

KEHOT'S NOTE

"לפי שבעוה"ז השכינה נגלית על היחידים אבל לע"ל ונגלה כבוד ה' וראו כל בשר יחדיו כי פי ה' דבר" — אוה"ת נ"ך-א ע' רלג.

187 **ולא יקרא עוד שמך אברם**

"And your name shall no longer be called Avram, but your name shall be Avraham." The opening words of the Torah Ohr discourse to which the text refers.

Genesis 17:5בראשית י"ז:ה'

וְלֹא־יִקָּרֵא עוֹד אֶת־שִׁמְךָ אַבְרָם וְהָיָה שִׁמְךָ אַבְרָהָם כִּי אַב־הֲמוֹן גּוֹיִם נְתַתִּיךָ:

Neither shall thy name any more be called Abram, but thy name shall be Abraham; for the father of a multitude of nations have I made thee.

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188 **מיוחד בתכלית היחוד במהותו ועצמותו ית' גם אחר שיצא דבורו ית' אל הפועל בבריאת העולמות כמו שהיה מיוחד עמו קודם בריאת העולמות**

G-d's speech and thought are united with His essence and being in absolute unity, "even after His speech has gone forth into actuality in the creation of the worlds, just as it was united with Him before the creation of the worlds";

the change is only for the created beings, which receive it through many contractions.

Tanya, Likkutei Amarim 21:6 תניא, חלק ראשון; ליקוטי אמרים כ"א:ו'

וְכָכָה מַמָּשׁ, דֶּרֶךְ מָשָׁל, מִיּוּחָדוֹת דִּבּוּרוֹ וּמַחֲשַׁבְתּוֹ שֶׁל הַקָּדוֹשׁ־בָּרוּךְ־הוּא בְּתַכְלִית הַיִּחוּד בְּמַהוּתוֹ וְעַצְמוּתוֹ יִתְבָּרַךְ, גַּם אַחַר שֶׁיָּצָא דִּבּוּרוֹ יִתְבָּרַךְ אֶל הַפּוֹעַל בִּבְרִיאוֹת הָעוֹלָמוֹת, כְּמוֹ שֶׁהָיָה מְיוּחָד עִמּוֹ קוֹדֶם בְּרִיאַת הָעוֹלָמוֹת, וְאֵין שׁוּם שִׁינּוּי כְּלָל לְפָנָיו יִתְבָּרַךְ, אֶלָּא אֶל הַבְּרוּאִים הַמְקַבְּלִים חִיּוּתָם מִבְּחִינַת דִּבּוּרוֹ יִתְבָּרַךְ, בִּבְחִינַת יְצִיאָתוֹ כְּבָר אֶל הַפּוֹעַל בִּבְרִיאַת הָעוֹלָמוֹת, שֶׁמִּתְלַבֵּשׁ בָּהֶם לְהַחֲיוֹתָם עַל יְדֵי הִשְׁתַּלְשְׁלוּת מַעְלָה לְעָלוֹל וִירִידַת הַמַּדְרֵגוֹת ...

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189 ביום ההוא יהי' ה' אחד ושמו אחד

"And Havayah shall be King over all the earth; on that day Havayah shall be One and His Name One." Zechariah's prophecy of the end of days, when all the world will acknowledge the one G-d by one Name (context: Steinsaltz Tanakh).

Zechariah 14:9 זכריה י"ד:ט'

וְהָיָה ה' לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יִהְיֶה ה' אֶחָד וּשְׁמוֹ אֶחָד:

And the L-RD shall be King over all the earth; In that day shall the L-RD be One, and His name one.

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KEHOT'S NOTE

זכריי יד, ט.

190 ות"י ויבש

Targum Yonasan renders "And Havayah will destroy the tongue of the Sea of Egypt" with "and He will dry up," as the text notes.

Targum Jonathan on Isaiah 11:15 תרגום יונתן על ישעיהו י"א:ט"ו

וְיַבֵּשׁ יְיָ יַת לִישָׁן יַמָּא דְמִצְרַיִם וִירֵים מְחַת גְּבוּרְתֵּיהּ עַל פָּרָת בְּמֵימַר נְבִיּוּתֵי וְיַמְחִינֵיהּ לְשַׁבְעָא נַחְלִין וְיהָכּוּן בֵּהּ בְּסַנְדָּלִין:

And the L-rd shall dry up the tongue of the Egyptian sea, and shall lift the stroke of His strength upon Euphrates by the word of His prophets, and shall smite it in seven streams, and men shall walk through it dryshod.

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

191 ובתו"א בד"ה ולא יקרא עוד שמך אברהם

The note quotes Or HaTorah, which cites this Torah Ohr discourse "on the explanation of 'for the mouth of G-d has spoken,'" and points to another passage there: "that there will be a revelation of the level of speech and the revelation of G-dliness."

KEHOT'S NOTE

"בפי' כי פי ה' דבר" — אוה"ת נ"ך-א ע' רלג. וראה שם ס"ע צט-ק "שיהי' גילוי בחי' דיבור והתגלות אלקות".

PARAGRAPH 19

192 ומשם יפרד

"And a river goes out from Eden to water the Garden, and from there it divides and becomes four heads."

Genesis 2:10 בראשית ב':י'

וְנָהָר יֹצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגָּן וּמִשָּׁם יִפָּרֵד וְהָיָה לְאַרְבָּעָה רָאשִׁים:

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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193 והכהו לשבעה נחלים

"And He will wave His hand over the river with the might of His wind, and He will strike it into seven streams."

Isaiah 11:15 ישעיהו י"א:ט"ו

וְהֶחֱרִים ה' אֶת לְשׁוֹן יָם־מִצְרָיִם וְהֵנִיף יָדוֹ עַל־הַנָּהָר בַּעֲזֹם רוּחוֹ וְהִכָּהוּ לְשִׁבְעָה נְחָלִים וְהַדְרִיךְ בַּנְּעָלִים:

And the L-RD will utterly destroy the tongue of the Egyptian sea; And with His scorching wind will He shake His hand over the River, And will smite it into seven streams, And cause men to march over dry-shod.

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PARAGRAPH 20

194 מי ברא אלה

"Lift up your eyes on high and see: Who created these?" Isaiah calls on the people to look at the host of heaven and know its Creator; in Kabbalah "Who" (Mi) is Binah and "these" (Eleh) the attributes it brings forth.

Isaiah 40:26 ישעיהו מ':כ"ו

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

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

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KEHOT'S NOTE

ישעי' מ, כו.

195 אלה פקודי המשכן משכן העדות

"These are the accounts of the Mishkan, the Mishkan of Testimony." The opening words of the discourse to which the text refers.

Exodus 38:21 שמות ל"ח:כ"א

אֵלֶּה פְקוּדֵי הַמִּשְׁכָּן מִשְׁכַּן הָעֵדֻת אֲשֶׁר פֻּקַּד עַל־פִּי מֹשֶׁה עֲבֹדַת הַלְוִיִּם בְּיַד אִיתָמָר בֶּן־אַהֲרֹן הַכֹּהֵן:

These are the accounts of the tabernacle, even the tabernacle of the testimony, as they were rendered according to the commandment of Moses, through the service of the Levites, by the hand of Ithamar, the son of Aaron the priest.

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196 והכהו לשבעה נחלים

> Seven lights enter the one supernal sea and strike it on seven sides, and each side divides into seven streams, as it is written, "and He will strike it into seven streams"; each stream divides into seven rivers, and each river into seven paths.

Zohar, Bereshit 87:276–88:288 ספר הזהר, בראשית פ"ז:ער"ו-פ"ח:רפ"ח

197 בזח"א בראשית דנ"ב ע"א

> The note records that this passage of the Zohar is copied in Or HaTorah.

KEHOT'S NOTE

נעתק באוה"ת נ"ך-א ע' קצב.

198 ומלאה הארץ דעה את ה' וגו'

> Earlier in Tzav the Mishkan and the offerings are said to draw down the revealed light that encompasses all worlds, "I fill heaven and earth," as it will be in the Future, "the earth shall be full of the knowledge of G-d"; this is the meaning of the "seven days of filling (milu'im)."

KEHOT'S NOTE

שם יא, ט: כי מלאה הארץ [ראה לעיל יא, ב].

199 ומלאה הארץ דעה את ה' כמים לים מכסים

> "They shall not harm or destroy on all My holy mountain, for the earth shall be full of the knowledge of Havayah, as the waters cover the sea." Isaiah's vision of the days of Mashiach, when the knowledge of G-d will fill the world as water fills the bed of the sea.

Isaiah 11:9 ישעיהו י"א:ט'

לֹא־יָרֵעוּ וְלֹא־יַשְׁחִיתוּ בְּכָל־הַר קָדְשִׁי כִּי־מָלְאָה הָאָרֶץ דֵּעָה אֶת־ה' כַּמַּיִם לַיָּם מְכַסִּים׃

They shall not hurt nor destroy In all My holy mountain; For the earth shall be full of the knowledge of the L-RD, As the waters cover the sea.

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200 וזהו ענין ומלאה . . כמים לים מכסים

> The note quotes it: "It may be said that the intent is that the revelation of the Future, in the level of 'the breadths of the river,' which is a very great revelation, will be drawn down very low, even to the level of 'earth.'"

KEHOT'S NOTE

נתבאר בד"ה והחרים — תשמ"ה (מהנחה בלתי מוגה) "וי"ל הכוונה דהגילוי דלע"ל בבחי' רחובות הנהר, שהוא גילוי גדול ביותר, יומשך למטה ביותר, ועד לבחי' ארץ" ע"ש.

201 ברבות ריש קהלת

> The note points here for the Midrash at the beginning of Koheles on "And G-d will destroy the tongue of the Sea of Egypt."

KEHOT'S NOTE

ראה אוה"ת נ"ך כרך-א ע' קצג.

202 הבל הבלים אמר קהלת

> "Vanity of vanities, said Koheles; vanity of vanities, all is vanity." The verse on which the Midrash cited in the text comments.

Ecclesiastes 1:2 קהלת א':ב'

הֲבֵל הֲבָלִים אָמַר קֹהֶלֶת הֲבֵל הֲבָלִים הַכֹּל הָבֶל׃

Vanity of vanities, saith Koheleth; Vanity of vanities, all is vanity.

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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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