



LIKKUTEI TORAH • PARSHAS BAMIDBAR • MAAMAR 15

ביאור על בשעה שהקדימו

An explanation of “At the time
when they put ‘we will do’ first”



The Torah, rooted in the inner dimension of Keser and the Primordial Thought, stands above the mitzvos and gives them life, which is why it was given on Shavuos and why its commandments guard the flow of holiness. By putting “we will do” first, Israel revealed the hidden love from the depth of the heart and drew down a revelation from “Who,” the level above all the attributes, which alone can give the fear of Heaven.

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



LikuteiTorah.com

THE CHASSIDISHE PARSHA

likuteitorah.com/likutei-torah/bamidbar/15/

THE BIG IDEA

The Torah, rooted in the inner dimension of Keser and the Primordial Thought, stands above the mitzvos and gives them life, which is why it was given on Shavuos and why its commandments guard the flow of holiness. By putting “we will do” first, Israel revealed the hidden love from the depth of the heart and drew down a revelation from “Who,” the level above all the attributes, which alone can give the fear of Heaven.

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

This explanation fills in the background of the preceding maamar. Chochmah is G-d’s “end of the deed” because the descent of the Unknowable Head, which is an utterance, ends in it. The mitzvos, “water that waters a tree,” come from the five Chasadim and the outer dimension of Keser; the Torah comes from Mocha Stima’ah, its inner dimension, and rules over the mitzvos as a householder rules over his vessels, measuring them through the Botzina d’Kardinusa. The Torah is adam, life-giving blood, rooted in Yitzchak’s Gevurah of Atik, so it was given on Shavuos, and its commandments against murder, adultery and theft forbid diverting holy life and new light to the external forces. “Doing His word,” building Malchus through Torah and mitzvos, depends on the will of the heart: by putting “we will do” first, Israel revealed the hidden love as baalei teshuvah do, and drew down more than the Avos had. “Who will give” is the level above “Heaven,” the attributes, for the fear of Heaven is not in Heaven’s hands; that same “Who” knows which souls rise, and it will be revealed in the Time to Come.

OUTLINE

- 1 “The end of the deed is in thought first”** ¶1-2
Chochmah is G-d’s “end of the deed”: the descent of the Unknowable Head, an utterance, ends in Chochmah, which is called Thought, and only from Chochmah is the Infinite Light revealed to the levels below.
- 2 The Torah above the mitzvos** ¶3-5
The mitzvos come from the five Chasadim and the outer dimension of Keser; the Torah comes from Mocha Stima’ah, its inner dimension, and measures the mitzvos like the Botzina d’Kardinusa. The Torah is adam, life-giving blood, and was given on Shavuos, Yitzchak’s festival.

3 Commandments that guard the flow of holiness

¶6-10

“You shall not murder” forbids pouring holy life into kelipah; “You shall not commit adultery” guards the new light of “conjugal time,” like the gift of Shabbos; “You shall not steal” warns against the self-deception that lets the external forces steal from holiness.

4 “Those who do His word”

¶11-12

Building Malchus through Torah and mitzvos depends on the will of the heart. Israel’s “we will do” revealed the hidden love, as baalei teshuvah do, and drew down a revelation that reached below and was engraved on the tablets; “Who” is Binah revealing the hidden love rooted in Chochmah.

5 The fear of Heaven and free choice

¶13-16

The fear of Heaven is not in the hands of “Heaven,” the attributes of Chesed and Gevurah, but depends on the level above them. G-d’s foreknowledge does not compel choice because it only encompasses a person and does not enter him.

6 “Who will give” and “Who knows”

¶17-19

“Who will give” is the Most Concealed level, which alone can draw awe into the heart, like G-d’s own prayer for compassion from above the attributes. “Who knows” is the level that knows which souls are rooted in heaven and which in earth; in the Time to Come this “Who,” the fiftieth gate of Binah, will be revealed and both wishes of the Midrash fulfilled.

KEY CONCEPTS

The Unknowable Head (Reisha d’Lo Isyada) רישא דלא אתידע

The highest level of Keser, beyond all knowing. It is drawn from the Malchus of Adam Kadmon and so is called an utterance, and its descent ends in Chochmah.

Mocha Stima’ah (the hidden brain) מוחא סתימאה

The Chochmah within Keser, its inner dimension. The Torah is rooted here, above the mitzvos, which come from the outer dimension of Keser.

Botzina d’Kardinusa (the measuring line) בוצינא דקרדוניתא

The Zohar’s “lamp of darkness,” the measuring line that sets the measure of everything; it is in Mocha Stima’ah, where the Gevurah of Atik is en clothed, and from it the Torah defines how each mitzvah is done.

The hidden love אהבה המסותרת

The love of G-d hidden in every Jewish soul, rooted in supernal Chochmah and revealed through Binah. Israel revealed it at Sinai by putting “we will do” first.

“Those who do His word” עושי דברו

Those who build and perfect the word of Havayah, Malchus of Atzilus, through Torah and mitzvos, so that G-d is King over a people; only afterwards comes “hearkening to the voice of His word.”

The fear of Heaven יראת שמים

Awe of G-d, which is not “in the hands of Heaven,” the attributes of Chesed and Gevurah, but depends on the level above them, “Who,” from which it can be given.

“Who” (mi) מי

The level above all the attributes: the Infinite One who encompasses all worlds, the Most Concealed, and Binah’s fiftieth gate, which will be revealed in the Time to Come.

SECTION 1 • 11-2

“The end of the deed is in thought first”

1 ביאור על בשעה שהקדימו^{1,2}

An explanation of [the maamar] “At the time when they put [‘we will do’] first.”

This heading marks what follows as a biur, an explanation, of the preceding maamar, which opens with the Sages’ words that at Sinai Israel put “we will do” before “we will hear.” The explanation fills in the Kabbalistic background of points that the maamar made briefly.

2 הנה שרש ענין הנזכר לעיל בפ”י סוף מעשה במחשבה תחלה שבח”י חכמה עילאה הוא סוף מעשה של הקב”ה.

Now, the root of the matter mentioned above in the explanation of “the end of the deed is in thought first”: that the level of supernal Chochmah (wisdom) is the “end of the deed” of the Holy One, blessed be He.

The maamar above used the line “the end of the deed is in thought first,” from the Friday-night hymn Lecha Dodi, and applied it to supernal Chochmah. Here the explanation asks how Chochmah, the first of the Sefiros, can be called G-d’s “end of the deed.”

פ”י כי סוף התלבשות רד”א הוא בחכמה דאצילות³ כמ”ש בע”ח שער מ”ז פ”ג ושער ב’ במה”ב פ”א פ”ג והובא בסש”ב פרק ל”ה בהג”ה

That is: the end of the enclothement of the Unknowable Head (Reisha d’Lo Isyada) is in the Chochmah of Atzilus (Emanation), as is written in Etz Chaim, Sha’ar 47, chapter 3, and Sha’ar 2, in the Mahadura Basra, chapters 1 [and] 3; and it is cited in Sefer Shel Beinonim (Tanya), chapter 35, in the gloss.

The Unknowable Head (Reisha d’Lo Isyada) is the highest level of Keser, so lofty that it cannot be known. Etz Chaim teaches that its enclothement, its descent from level to level, ends in the Chochmah of Atzilus, and Tanya cites this in a gloss to chapter 35; so Chochmah is where that descent concludes.

והנה רד”א שנמשך ממל’ דא”ק זהו בח”י מאמר וכמ”ש בפע”ח בכוונת ברוך שאמר והיה העולם רד”א.

Now, the Unknowable Head, which is drawn from the Malchus of Adam Kadmon, is the level of an utterance (maamar), as is written in Pri Etz Chaim on the kavanah of “Blessed is He who spoke, and the world came into being”: [it is] the Unknowable Head.

The Unknowable Head is drawn from the Malchus of Adam Kadmon, and Malchus is the level of speech, so this level is called an “utterance.” Pri Etz Chaim says the same in its kavanah for the morning prayer “Blessed is He who spoke, and the world came into being,” which it connects with the Unknowable Head.

ומבואר לעיל דמאמר ועשייה הכל אחד וזהו סוף מעשה. פי' שסוף התלבשות בחינת רדל"א הוא בחכמה הנקי מחשבה וזהו במחשבה תחלה.

And it is explained above that utterance and deed are all one, and this is “the end of the deed.” That is: the end of the enclothement of the level of the Unknowable Head is in Chochmah, which is called “Thought,” and this is “in thought first.”

Since utterance and deed are one, as the maamar above explained, an utterance whose descent ends in Chochmah is a deed that ends there. And because Chochmah is called “Thought,” the line can be read: the end of this deed is in Thought, which is first.

ועי' במק"מ בפ"י הזהר (בראשית ט"ו א') בתר ההיא נקודה לא אתיידע כלל⁴ כי אור א"ס אינו מתגלה רק בחכמה והחכמה מתפשט בתוך אימא וזו"נ כו' ע"ש:

And see the Mikdash Melech in [its] explanation of the Zohar (Bereishis, folio 15a), [on] “Beyond that point nothing is known at all”: for the Infinite Light (Or Ein Sof) is revealed only in Chochmah, and Chochmah spreads into Imma and Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus), etc. See there.

The Zohar says that beyond the first hidden point, Chochmah, nothing is known at all. The Mikdash Melech explains that the Infinite Light is revealed only in Chochmah, and from Chochmah it spreads into Imma (Binah) and into the lower configurations, Z'eir Anpin and Nukva.

SECTION 2 • 113-5

The Torah above the mitzvos

3 וענין התורה והמצות. הנה כמיא דאשקי לאילנא^{5,6} היינו הי"ח דז"א המגדילים את הכלים ומהם שרש הרמ"ח מ"ע ושורש הה"ח הוא מחיבורתא דגלגלתא⁷ ושרש שרשן הוא מחדש דעתיק ושס"ה ל"ת הן מה"ג דז"א ושרש שרשן מגבורה דעתיק.

And the matter of the Torah and the mitzvos: Now, “like water that waters a tree” is the five Chasadim of Z'eir Anpin (the emotive attributes), which make the vessels grow, and from them is the root of the 248 positive commandments. And the root of the five Chasadim is from the Whiteness of the Skull (Chivarta d'Gulgulta), and the root of their root is from the Chesed (kindness) of Atik; and the 365 prohibitions are from the five Gevuros of Z'eir Anpin, and the root of their root is from the Gevurah (restraint) of Atik.

The Tikkunei Zohar describes divine flow as “like water that waters a tree,” making it grow. The text identifies this water with the five Chasadim (kindnesses) of Z'eir Anpin, which make its vessels grow and are the root of the 248 positive commandments; their root is in the Whiteness of the Skull and, higher, in the Chesed of Atik, while the 365 prohibitions come from the five Gevuros and, higher, from the Gevurah of Atik.

ושרש התורה הוא ממו"ס שמשם שרש השערות דגולגלתא⁸ שהם הלכות התורה (ועיי' בע"ה שער א"א פ"ה)

And the root of the Torah is from Mocha Stima'ah (the hidden brain), from which is the root of the hairs of the Skull (Gulgalta), which are the laws of the Torah (and see Etz Chaim, Sha'ar Arich Anpin, chapter 5).

The Torah is rooted higher, in Mocha Stima'ah, the hidden brain, which is also the source of the "hairs" of the Skull. In Kabbalah these hairs are fine channels of flow, and the text says that they are the laws of the Torah.

והנה גולגלתא הוא חיצוניות הכתר ומשם נמשכים המצות מהלכנונית שבין השערות וכשנמשכי בכתר דז"א נעשי' תרי"ג ארחין כו' כמ"ש באדרא (דנשא דקכ"ט א') לתרי"ג ארחין דפליג בז"א.⁹

Now, the Skull is the outer dimension (chitzoniyus) of Keser (the Crown), and from there the mitzvos are drawn, from the whiteness between the hairs; and when they are drawn into the Keser of Z'eir Anpin they become 613 paths, etc., as is written in the Idra (of Nasso, folio 129a): "into 613 paths, which divide in Z'eir Anpin."

The Skull (Gulgalta) is the outer dimension of Keser, and the mitzvos come from it, through the white path between the hairs. The Idra Rabba says that this path divides into 613 paths in Z'eir Anpin, the 613 commandments.

אבל התורה נמשכה ממו"ס שהוא בחי' פנימי' היינו חכמה שבכתר אשר החכמה היא בחי' פנימי' ובחכמה אתברירו¹⁰ לברר מהו מותר ומהו אסור והוא למעלה מן המצות שהם הכלים.

But the Torah is drawn from Mocha Stima'ah, which is the level of the inner dimension (pnimiyus), that is, the Chochmah (wisdom) within Keser; for Chochmah is the level of the inner dimension, and "in Chochmah they are clarified," to clarify what is permitted and what is forbidden. And it is above the mitzvos, which are the vessels.

The Torah stands higher than the mitzvos, for it comes from Mocha Stima'ah, the Chochmah within Keser, its inner dimension. Through Chochmah things are "clarified," so the Torah decides what is permitted and what is forbidden and rules over the mitzvos, which are like vessels.

כמשל בעל הבית שמצוה באיזה מקום יעמידו הכלי. הרי הוא מושל על הכלי ומעמידה במקום שהוא חפץ כמ"כ עד"מ מצות סוכה הוא ענין המשכת מקיפים דאימא.

As in the analogy of a householder who commands in which place they should set the vessel: he rules over the vessel and sets it in the place that he desires. So too, by way of analogy, the mitzvah of sukkah is the drawing down of the encompassing [lights] (makifim) of Imma.

A householder decides where each vessel stands; he rules over his vessels. So the Torah rules over the mitzvos, and the text takes the sukkah as its example: the mitzvah itself draws down the encompassing lights (makifim) of Imma, that is, of Binah.

4 ולימוד התורה איך ומה שתהיה הסוכה לא פחות מז"ט על ז"ט ולא למעלה מכ' ושאם לאו אינו מצוה כלל זהו הממשלה והציווי על המצוה והוא

And the study of the Torah — how and what the sukkah shall be: not less than seven handbreadths by seven handbreadths, and not higher than twenty [cubits], and that if not, it is not a mitzvah at all — this is the rule and the command over the mitzvah; and it is

The Torah's laws define the sukkah: at least seven handbreadths by seven, no higher than twenty cubits, and otherwise it is no mitzvah at all. Such measures are the Torah's rule and command over the mitzvah.

כמו בעה"ב שמצוה איך תעמיד הכלי כו' וזהו בוצינא דקרדוניתא קו המדה¹¹ שמודד איך יהיה הכנין

like the householder who commands how the vessel is to be set, etc. And this is the Botzina d'Kardinusa (the lamp of darkness), the measuring line that measures how the building shall be;

Like a householder deciding how a vessel is to be set, this measuring power is what the Zohar calls the Botzina d'Kardinusa, the "lamp of darkness," the measuring line that sets the dimensions of the building. It is the force that gives every flow of light its limit and measure.

והוא מבחי' מו"ס שבו מלוכש גבורה דעתיק והוא מאמר קו המדה וזהו ענין בראשיתנמי מאמר הוא¹² והיינו מאמר קו המדה.

and it is from the level of Mocha Stima'ah (the hidden brain), in which the Gevurah (restraint) of Atik is en clothed, and it is the utterance of the measuring line. And this is the matter of "In the beginning' is also an utterance," that is, the utterance of the measuring line.

The measuring line comes from Mocha Stima'ah, in which the Gevurah of Atik, the power of limitation, is en clothed. The Sages count "In the beginning" as one of the ten utterances of creation even though it has no "and He said," and the text identifies that hidden utterance with the measuring line.

5 ומשם הוא מקור התורה שמודד איך יהיו עשיית המצות. ועמ"ש מענין זה בביאור ע"פ כה תברכו¹³ כו' וזהו זאת התורה אדם¹⁴

And from there is the source of the Torah, which measures how the performance of the mitzvos shall be. And see what is written on this matter in the explanation on [the verse] "So shall you bless," etc. And this is [the meaning of] "This is the Torah: a man (adam)":

From that same measuring source comes the Torah, which defines how each mitzvah is to be done. The text now reads the verse "This is the Torah: a man (adam)" as calling the Torah itself adam, "man."

כי הדם הוא הנפש¹⁵ משא"כ כמיא דאשקי לאילנא שמגדלם לבד¹⁶ כו' ואדם אדמה לעליון^{17,18} שהתורה ממשיך מבחי"י רעוא דכל רעוין¹⁹ מחשבה הקדומה כו'

for "the blood (dam) is the soul," whereas "like water that waters a tree" only makes them grow, etc. And "adam" [is as in] "I will be like (adameh) the Most High": for the Torah draws down from the level of the Will of all wills (Raava d'chol Raavin), the Primordial Thought, etc.

The word adam contains dam, blood, and "the blood is the soul": blood gives life, whereas water, the five Chasadim, only makes things grow. And adam also recalls adameh, "I will be like the Most High," for the Torah draws from the very highest level, the Will of all wills, the Primordial Thought.

ולכן מתן תורה בשבועות, כי הנה גי' רגלים²⁰ פסח כנגד אברהם כמ"ש לוישי ועשי עוגות²¹ ושבועות כנגד יצחק

And therefore the Giving of the Torah is on Shavuot. For of the three pilgrimage festivals, Pesach corresponds to Avraham, as it is written, "Knead and make cakes," and Shavuot corresponds to Yitzchak,

This is why the Torah was given on Shavuot. Each of the three pilgrimage festivals corresponds to one of the Avos: Pesach to Avraham, alluded to in the cakes he had prepared for his guests, "Knead and make cakes," and Shavuot to Yitzchak.

כי מ"ת בקול שופר נגד אילו של יצחק. ואברהם הוא חסד שמשם שרש המצות אברהם גימטריא רמ"ח. for the Giving of the Torah was with the sound of the shofar, corresponding to the ram of Yitzchak. And Avraham is Chesed (kindness), from which is the root of the mitzvos: Avraham is in gematria 248,

Shavuot belongs to Yitzchak because the Torah was given with the sound of the shofar, and the shofar recalls the ram offered in Yitzchak's place. Avraham is Chesed, the root of the mitzvos, and the numerical value of his name, Avraham, is 248, the number of the positive commandments.

היינו רמ"ח פקודין רמ"ח אברים^{22,23} ועיין מזה בגמרא ספ"ג דנדרים (דל"ב ע"ב) וזהו שמתחלה נק' אברם ואח"כ ע"י המילה נוסף בו ה' היינו ה"ח

that is, the 248 commandments, the 248 limbs. And see on this in the Gemara, end of chapter 3 of Nedarim (folio 32b). And this is why at first he was called Avram, and afterwards, through the circumcision, a hei was added to him: that is, the five Chasadim,

The 248 commandments correspond to the 248 limbs of the body, and the Talmud in Nedarim discusses the change of his name from Avram to Avraham. Avram has the value 243; through the circumcision the letter hei, whose value is five, was added, and these are the five Chasadim.

שהם שרש המצות כמיא דאשקי לאילנא כנ"ל והם מתגלים ע"י המילה ועמ"ש בביאור ע"פ²⁴ והיה מספר בניי²⁵ ושם נתבאר ג"כ איך המצות הם בחי' מים.²⁶

which are the root of the mitzvos, "like water that waters a tree," as mentioned above; and they are revealed through the circumcision. And see what is written in the explanation on [the verse] "And the number of the children of Israel shall be," and there it is also explained how the mitzvos are the level of water.

These five Chasadim are the "water that waters a tree," the root of the mitzvos, and the circumcision revealed them. The maamar on "And the number of the children of Israel shall be" explains at length why the mitzvos are called water.

SECTION 3 • ¶6-10

Commandments that guard the flow of holiness

6 ויצחק הוא בחי' גבורה עילאה וגם יצחק לשון צחוק ותענוג כי שרשו מגבורה דעתיק ולכן בשבועות שהוא מבחי' יצחק הוא זמן מתן תורה שהיא ג"כ מבחינה זו אדם כו' כנ"ל.

And Yitzchak is the level of supernal Gevurah (restraint); and also, "Yitzchak" is a term of laughter and delight, for his root is from the Gevurah of Atik. And therefore on Shavuot, which is from the level of Yitzchak, is the time of the Giving of the Torah, which is also from this level, "a man (adam)," etc., as mentioned above.

Yitzchak embodies supernal Gevurah, and his name means laughter, an expression of delight, because his root is in the Gevurah of Atik. So Shavuot, Yitzchak's festival, is the time of the Giving of the Torah, which comes from that same level, the adam described above.

ולכן בא בעשרת הדברות הדבור לא תרצח שלא להיות ח"ו שופך דם האדם באדם²⁷ כו' כמבואר למעלה.

And therefore in the Ten Commandments came the utterance "You shall not murder": that there should not be, G-d forbid, "one who sheds the blood of man into man," etc., as explained above.

Because the Torah is adam, the life-giving blood, the Ten Commandments include "You shall not murder." In the terms of the maamar above, it means that no one should "shed the blood of man into man," pouring the life of the holy adam into the adam of kelipah, G-d forbid.

וזהו ג"כ ענין ונהר יחרב ויבש²⁸ יחרב בבית ראשון²⁹ ויבש בבית שני כו' כנ"ל. וזהו ענין שהראו לטיטוס שהי' ה דם מבצבץ ויוצא³⁰

And this is also the matter of "And the river shall be wasted and dried up": "wasted" in the First Temple and "dried up" in the Second Temple, etc., as mentioned above. And this is the matter that they showed Titus that blood was spurting and coming out

The Zohar reads "the river shall be wasted and dried up" as the two destructions: "wasted" in the First Temple and "dried up" in the Second, as the maamar above explained. The Talmud relates that when Titus slashed the curtain of the Holy of Holies, blood spurting out.

(כדאיתא בגיטין³¹ פרק הניזקין), דהיינו שמפני העונות והפשעים של ישראל גרמו שפיכת דם וחיות אדם דקדושה באדם דקליפה. לא תנאף.

(as is found in Gittin, chapter HaNizakin): that is, because of the sins and transgressions of Israel, they caused the shedding of the blood and life-force of the Adam of holiness into the Adam of kelipah (the husk). "You shall not commit adultery":

The blood shown to Titus was a sign of what Israel's sins had caused: the life-force of the adam of holiness had been poured into the adam of kelipah. The text then turns to the next commandment, "You shall not commit adultery."

כי הנה מבואר בע"ח שער מ"ז³² ענין שארה כסותה³³ ועונתה³⁴ שארה הוא בחינת החיות הנמשך בתוך העולמות בבחי' פנימי ע"ד אור פנימי.

for it is explained in Etz Chaim, Sha'ar 47, the matter of "her food, her clothing and her conjugal time": "her food" is the level of the life-force drawn within the worlds in an inner manner, in the way of inner light (or pnimi).

Etz Chaim reads the three things a husband owes his wife, "her food, her clothing and her conjugal time," as three kinds of divine flow. "Her food" is the life-force that enters the worlds as an inner light, sustaining them from within.

7 וכסותה הוא בחי' אור מקיף. וכ"ז היינו מה שנמשך בסדר ההשתלשלות כמ"ש ובטובו מחדש³⁵ בכל יום תמיד מעשה בראשית

And "her clothing" is the level of encompassing light (or makif). And all this is what is drawn down in the order of the chain of descending worlds (hishtalshelus), as it is said, "And in His goodness He renews every day, continually, the work of creation":

"Her clothing" is the encompassing light, which surrounds the worlds from beyond. Both the inner and the encompassing light belong to the ordinary order of the chain of worlds, which the morning blessing describes: "in His goodness He renews every day, continually, the work of creation."

דהיינו שמחדשם ומחיה ומהוה אותם שאל"כ יתבטלו כל העולמות, ועכ"ז התחדשות זו היינו לחדשם על דרך ואופן שהם.

that is, that He renews them and gives them life and brings them into being, for otherwise all the worlds would cease to be; yet even so, this renewal is to renew them in the way and manner that they are.

G-d constantly renews the worlds, giving them life and existence, for without this they would cease to be. Yet this renewal only re-creates them as they already are; it brings nothing new into being.

אך בחי' עונתה היינו המשכת אור חדש ממש מה שלא היה כלל בהשתלשלות העולמות כי אם נמשך אור חדש ונשמות חדשות ממש,

But the level of "her conjugal time" is the drawing down of a truly new light, which was not at all in the chain of the worlds' descent; rather, a new light and truly new souls are drawn down,

"Her conjugal time," by contrast, is the drawing down of an entirely new light that was never part of the chain of worlds at all. Through it new light and truly new souls come into being.

ועל דרך מ"ש בהקדמת מהרנ"ש לפע"ח אז יוסיפו אור כו'³⁶ ותהיה התוספת הזה מרובה על העיקר כו' והיינו המיוחס בספר הזהר בשם הזיווג כו'

along the lines of what is written in the introduction of the Maharnash to Pri Etz Chaim: "Then they will add light, etc., and this addition will be greater than the principal, etc." And this is what is referred to in the Zohar by the name "union" (zivug), etc.

The Maharnash's introduction to Pri Etz Chaim speaks of light that is added, an addition greater than the principal itself. The Zohar calls such a drawing down zivug, "union."

ע"ש, ועמ"ל בביאור ע"פ שחורה אני³⁷ ונאווה³⁸ הטעם למה כינו ענין המשכת האור חדש הזה במשל זיווג ויחוד שהוא משל גשמי מאד ע"ש הטעם.

See there. And see what is written above in the explanation on [the verse] "I am black, yet comely" [for] the reason why they designated this drawing down of new light by the analogy of union and unification, which is a very physical analogy. See there for the reason.

Why would the Zohar describe something so lofty with so physical an image as marital union? The text refers the reader to its explanation on "I am black, yet comely," where the reason is given.

8 ועד"ז בשבת נמשך תוספת אורות שנותנים במתנה אור חדש שלא היה עדיין בהתהוות אבי"ע ולכן נק' שבת מתנה טובה יש לי³⁹ בבית גנוזי ושבת שמה. ולכן מתפללין תפלת מוספין על שם תוספת הקדושה.

And in the same way, on Shabbos an addition of lights is drawn down, which are given as a gift: a new light that had not yet been in the bringing into being of Atzilus, Beriah, Yetzirah and Asiyah (the four worlds). And therefore Shabbos is called "a good gift I have in My treasure house, and Shabbos is its name." And therefore we pray the Musaf prayer, named for the addition of holiness.

Shabbos is like "conjugal time": on it additional lights are given as a gift, a new light that was not part of the creation of the four worlds. That is why the Talmud calls Shabbos "a good gift" from G-d's treasure house, and why on Shabbos we add the Musaf prayer, for the added holiness.

9 ועיין בפע"ח שער הק"ש פ"ה ומשם יובן דבחי' שארה כסותה נמשך מחיצוניות דא"א. ועונתה נמשך מבחינת פנימית

And see Pri Etz Chaim, Sha'ar Krias Shema, chapter 5; and from there it will be understood that the levels of "her food" and "her clothing" are drawn from the outer dimension (chitzoniyus) of Abba and Imma (Chochmah and Binah), and "her conjugal time" is drawn from the level of the inner dimension (pnimiyus),

Pri Etz Chaim explains that the outer union of Abba and Imma (Chochmah and Binah) goes on constantly by itself, while a second, inner union brings forth souls. From this the text derives that "food" and "clothing," the ongoing sustenance of the worlds, come from the outer dimension of Abba and Imma, and "conjugal time" from their inner dimension.

וגם שהמשכה זו באה מלמעלה מעלה אור חדש^{40, 41} כמשי"ש ספי"א. וזהו האזהרה לא תנאף שלא ימשיך ח"ו בחיי המשכה זו לחיצונים.

and also that this drawing down comes from far above, a new light, as is written there at the end of chapter 11. And this is the warning "You shall not commit adultery": that one should not draw this level of flow, G-d forbid, to the external forces.

Pri Etz Chaim adds that the union which brings forth new souls needs a new light received from above, whereas the union of the worlds draws on what Abba and Imma already hold. The commandment "You shall not commit adultery" warns against drawing this highest flow, G-d forbid, to the external forces, the forces outside holiness.

10 וכן לא תגנוב⁴² שהוא ע"י שמירת מדמיונות שוא שלא ידמה בעצמו ששיבר התאוות רעות ובאמת שקר הוא כו',

And so too "You shall not steal": this is through guarding [oneself] from false imaginings, that one should not imagine of himself that he has broken the evil desires, when in truth it is a lie, etc.;

"You shall not steal" is explained in terms of a person's inner life: he must guard against self-deception, imagining that he has already broken his evil desires when in truth he has not. It is this false self-assurance that the text connects with stealing.

ומזה נמשך ג"כ הגניבה למעלה שהחיצונים גונבים מהקדושה כמ"ש בע"ח סוף שער האונאה כו' וגם כמ"ש כמ"א בשם לקוטי הש"ס מהאריז"ל גבי ירדן שנוטל מזה⁴³ ונותן לזה כו'

and from this there is drawn also the stealing above, in which the external forces steal from holiness, as is written in Etz Chaim at the end of Sha'ar HaOna'ah, etc.; and also as is written elsewhere in the name of Likkutei HaShas of the Arizal concerning the Jordan, that it "takes from this one and gives to that one," etc.

From such self-deception comes a "stealing" above, in which the external forces steal vitality from holiness, as Etz Chaim describes. The text also cites Likkutei HaShas of the Arizal on the Jordan, which "takes from this one and gives to that one."

ע"ש כנזכר בפ' שלח בד"ה ענין התכלת ועיין בפרש"י באיוב סי' ד' ע"פ ואלו דבר⁴⁴ יגונב⁴⁵ ובסנהדרין דפ"ט ע"ב, כי אם יראה לשכר התאוות באמת לאמיתו ועי"ז יומשך שלא יהיה הגניבה למעלה כו'

See there, as mentioned in Parshas Shelach, in the discourse beginning "The matter of the techeles." And see Rashi's commentary on Iyov, chapter 4, on [the verse] "And a word was stolen to me," and in Sanhedrin, folio 89b. Rather, one should take care to break the desires in very truth, and through this it will be drawn [down] that there will be no stealing above, etc.

The text sends the reader to the discourse on techeles in Parshas Shelach, and to Rashi on Iyov and the Talmud in Sanhedrin on the words "a word was stolen to me." The remedy is to break one's desires in complete truth; then no stealing will be drawn above.

[ועיין בזוהר ס"פ יתרו ובמה דפסקא טעמא שרי למגנב דעתיה דרביה באורייתא ועיין בע"ה שער האונאה פרק שני רק גניבה ממש כו']

[And see the Zohar at the end of Parshas Yisro, and [its words] "by the fact that the accent makes a break, it is permitted to 'steal the mind' of one's teacher in Torah"; and see Etz Chaim, Sha'ar HaOna'ah, chapter 2: only actual stealing, etc.

The Zohar notes that in "You shall not steal" the cantillation makes a break, teaching that some "stealing" is permitted: one may "steal the mind" of one's teacher in Torah. The text also points to Etz Chaim's gate on deception, which speaks of "only actual stealing."

וזהו ע"ד המבואר במ"א בענין גביע הכסף⁴⁶ שהטמין יוסף באמתחת בנימין⁴⁷ צדיק תחתון שבח"י גביע הכסף האהבה רבה ושמחת הנפש אינו של בנימין עצמו כי אם מבחינת יוסף⁴⁸:

And this is along the lines of what is explained elsewhere concerning the silver goblet that Yosef hid in the sack of Binyamin, the lower tzaddik: that the level of the silver goblet, the great love and the joy of the soul, is not Binyamin's own, but rather from the level of Yosef.]

Yosef had his silver goblet hidden in the sack of Binyamin, the lower tzaddik. Elsewhere this is explained to mean that the "silver goblet," great love and joy of the soul, was not Binyamin's own but came from the level of Yosef, so that it reached him as if by stealth.

SECTION 4 • ¶11-12

“Those who do His word”

11 ב והנה עיי קיום המצות ועסק התורה עייז הוא עושי דברו⁴⁹ שבונים ומתקנים דבר ה' שהוא בחיי מלכות דאצילות להיות המאציל א"ס ב"ה מלך על עם כו' ועייז אח"כ לשמוע בקול דברו.

2. Now, through fulfilling the mitzvos and occupying oneself with the Torah, through this one is [among] “those who do His word”: who build and perfect the word of Havayah, which is the level of Malchus (sovereignty) of Atzilus (Emanation), so that the Emanator, the Infinite One (Ein Sof), blessed be He, will be King over a people, etc.; and through this, afterwards, “to hearken to the voice of His word.”

Psalms speaks of “those who do His word, to hearken to the voice of His word.” Through Torah and mitzvos a Jew “does,” that is, builds and perfects, the word of Havayah, Malchus of Atzilus, so that the Infinite One becomes King over a people; and afterwards comes “hearkening to the voice of His word.”

אך הכח הזה להיות עושי דברו בעובדא וברעותא דליבא תליא והיינו עיי מי גילה לבני⁵⁰

But this power, to be “those who do His word,” depends on the deed and on the will of the heart; and this is through “Who revealed to My children

The power to be “those who do His word” depends both on deed and on the will of the heart. That inner will is the “secret” of which the Sages speak.

רז זה שהקדימו נעשה שעיי גילוי האהבה המסותרת לצאת מהסתר והעלם אל הגילוי עייז ממשיכים מלמעלה ג"כ הגילוי מבחינת טמירא דכל טמירין.

this secret,” that they put “we will do” first: for through the revelation of the hidden love, [bringing it] out of hiding and concealment into revelation, through this they also draw down from above the revelation from the level of the Most Hidden of all hidden (Temira d'chol Temirin).

Putting “we will do” before “we will hear” revealed the love for G-d that is hidden in every Jew, bringing it out of concealment. In response, a revelation was drawn down from the most hidden level of all, Temira d'chol Temirin.

וזהו ההפרש בין ישראל שקבלו התורה בסיני ובין מה שהאבות קיימו את התורה והוא ע"ד משארז"ל במקום שבעלי תשובה עומדין⁵¹ צדיקים גמורים אינם יכולים לעמוד, ופי' הטעם בזה

And this is the difference between Israel, who received the Torah at Sinai, and the Avos' fulfilling of the Torah. It is along the lines of what our Sages, of blessed memory, said: "In the place where baalei teshuvah stand, complete tzaddikim cannot stand." And the reason is explained in the Zohar

This is the difference between Israel at Sinai and the Avos, who kept the Torah before it was given. It parallels the Sages' saying that baalei teshuvah stand where complete tzaddikim cannot, and the Zohar gives the reason.

(פ' חיי שרה דקכ"ט ע"ב) דאינון משכי עליהו ברעותא דליבא יתיר ובחילא סגי⁵² כו' דהיינו שמוציאים נקודת הלב מההעלם יותר אל הגילוי מהצדיקים.

(Parshas Chayei Sarah, folio 129b): "for they draw [it] upon themselves with more will of the heart, and with great strength," etc.; that is, they bring the point of the heart out of concealment into revelation more than the tzaddikim [do].

The Zohar says that baalei teshuvah draw themselves near to the King with more will of the heart and with great strength. The text explains: they bring the point of the heart out of concealment into revelation more than tzaddikim do.

והוא ענין בחילא סגי דהיינו בכח גדול וחזק מפנימית ועומק נקודת הלב שמתגלה בהם.

And this is the meaning of "with great strength": that is, with a great and mighty power, from the inwardness and depth of the point of the heart, which is revealed in them.

"With great strength" means with a mighty force that rises from the inwardness and depth of the point of the heart, which is revealed in them.

12 ולכן מעוררים ג"כ למעלה שיומשך ויתגלה מן טמירא דכל טמירין⁵³ יותר. כי לפי האתערותא דלתתא כך אתערותא דלעילא.

And therefore they also arouse [a response] above, that there be drawn down and revealed more from the Most Hidden of all hidden. For according to the arousal from below, so is the arousal from above.

Because their arousal from below came from such depth, they also aroused above a greater revelation from the Most Hidden of all hidden. The arousal above always matches the arousal below.

וז"ש גבי מתן תורה קול ה' בכח דהיינו לפי שהקדימו נעשה בבחי' גילוי הרז בחילא יתיר

And this is [the meaning of] what is written concerning the Giving of the Torah, "The voice of Havayah is in power": that is, because they put "we will do" first, in the manner of revealing the secret, "with more strength,"

This is why the Torah was given with "the voice of Havayah in power": the power from above answered the "greater strength" with which Israel revealed the secret by putting "we will do" first.

דהיינו בכח גדול וחזק מנקודת הלב והוא בחי' תשובה והיינו ע"י יציאת מצרים כו' לכן המשיכו ג"כ מלמעלה בעת מ"ת מההעלם יותר אל הגילוי יותר

that is, with a great and mighty power from the point of the heart, which is the level of teshuvah (return), and this was through the Exodus from Egypt, etc.; therefore they also drew down from above, at the time of the Giving of the Torah, out of concealment into revelation to a greater degree,

That strength came from the point of the heart, the level of teshuvah, awakened through the Exodus from Egypt. So at the Giving of the Torah more was drawn out of concealment into revelation.

והיינו יותר ג"כ ממה שהמשיכו האבות שהיו בחינת צדיקים גמורים שההמשכות שהמשיכו הוא למעלה באצילות ולא ירד למטה כו'

that is, to a greater degree also than what the Avos drew down, who were at the level of complete tzaddikim; for the flows that they drew down are above, in Atzilus, and did not descend below, etc.;

The Avos, complete tzaddikim, drew down revelations too, but theirs remained above, in Atzilus, and did not descend into the lower worlds.

משא"כ ישראל המשיכו לשמוע בקול דברו שיומשך הגילוי למטה ושיהיה חרות על הלוחות⁵⁴ כו' חירות מיניקת החיצונים כו'

whereas Israel drew down "to hearken to the voice of His word," that the revelation be drawn down below, and that it be "engraved (charus) on the tablets," etc.: freedom (cheirus) from the suckling of the external forces, etc.,

Israel drew down "hearkening to the voice of His word," a revelation that reached below and was "engraved on the tablets." The Sages read charus, "engraved," as cheirus, "freedom," and the text explains it as freedom from the nourishment the external forces draw.

שהדבור גזור ומבטיח לא תרצח דר"ל שלא יהיה עוד בחינה זו כו' וכמשנ"ת לעיל ופ"י מי גילה לבני⁵⁵
 רז זה⁵⁶ מי

for the utterance decrees and promises “You shall not murder,” meaning that this level shall no longer be, etc., as was explained above. And the meaning of “Who revealed to My children this secret”: “Who”

The utterance “You shall not murder” was then a decree and a promise that the pouring of holy life into keli-pah described above would no longer happen. The text now turns to the words “Who revealed to My children this secret.”

היינו בינה גילה לבני רז זה הוא יסוד אבא שאהבה המסותרת היא מבחי' ח"ע⁵⁷ כמ"ש בבינונים פ"ח
 והתגלותה ע"י בינה התבוננות וזהו ענין נקודה בהיכלא.⁵⁸

is Binah (understanding); “revealed to My children this secret”: it is Yesod (foundation) of Abba; for the hidden love is from the level of supernal Chochmah (wisdom), as is written in [Sefer Shel] Beinonim, chapter 18, and its revelation is through Binah, contemplation. And this is the matter of “a point in a palace.”

“Who” (mi) is Binah, and “revealed to My children this secret” is Yesod of Abba, the channel of Chochmah. The hidden love comes from supernal Chochmah, as Tanya explains in chapter 18, and is revealed through Binah, contemplation; this is the “point in a palace,” Chochmah within Binah.

כמ"ש ע"פ ראה אנכי נותן⁵⁹ כו' כי חו"ב תרין ריעין⁶⁰ כו' [וע' בהרמ"ז פ' וירא (דצ"ח ע"א) גבי רזא
 סתימא איהו ור"פ חקת בפ"י וברזא עילאה כו']

As is written on [the verse] “See, I set [before you],” etc.: for Chochmah and Binah are “two companions,” etc. [And see the Ramaz on Parshas Vayera (folio 98a) concerning “it is a hidden secret,” and at the beginning of Parshas Chukas, on the explanation of “and in a supernal secret,” etc.]

Chochmah and Binah are “two companions” that never part, as explained in the discourse on “See, I set [before you].” The text also points to the Ramaz’s comments on the Zohar about a “hidden secret” and a “supernal secret.”

וגם אפשר לומר דרז זה היינו החסדים המכוסים ביסוד אימא עמ"ש בביאור ע"פ והיה מספר בניי כחול
 הים אשר לא ימד ולא יספר.⁶¹

And it is also possible to say that “this secret” is the Chasadim that are covered in Yesod of Imma; see what is written in the explanation on [the verse] “And the number of the children of Israel shall be as the sand of the sea, which can be neither measured nor counted.”

Another reading: “this secret” is the Chasadim (kindnesses) covered within Yesod of Imma, as explained in the maamar on “And the number of the children of Israel shall be.”

וז"ש במדרש רבה (וירא פי מ"ט) סוד ה' ליראיו זו מילה⁶² והיינו משום שע"י המילה הוא התגלות החסדים המכוסים ביסוד אימא שהיא נק' סוד דהיינו האהבה המסותרת כו'].

And this is [the meaning of] what is said in Midrash Rabbah (Vayera, section 49): “‘The secret of Havayah is for those who fear Him’: this is circumcision”; that is, because through circumcision is the revelation of the Chasadim that are covered in Yesod of Imma, which is called “secret,” that is, the hidden love, etc.]

The Midrash reads “the secret of Havayah is for those who fear Him” as circumcision, for circumcision reveals the Chasadim covered in Yesod of Imma. That covered level, called “secret,” is the hidden love.

והנה עי"ז ניתן הכח להמשיך ג"כ מלמעלה גילוי רצון העליון להיות עושי דברו וע"ד שנת' בזהר (בלק דקצ"א ע"א) ועי"ז אח"כ לשמוע בקול דברו.

Now, through this the power is given to draw down also from above the revelation of the supernal will, to be “those who do His word,” along the lines of what is explained in the Zohar (Balak, folio 191a); and through this, afterwards, “to hearken to the voice of His word.”

Through revealing the hidden love, Israel was given the power to draw down from above a revelation of the supernal will, to be “those who do His word,” as the Zohar explains. Only after this comes “hearkening to the voice of His word.”

ופי' בקול י"ל ע"ד מ"ש ע"פ כי תשמע בקול דהיינו מה שבתוך הקול כו' וגילוי זה נמשך למטה ע"י דברו ע"ד מ"ש בזהר (ואתחנן דרס"א א') מלולא דדא מגו דא כו' ע"ש בפ"י המק"מ ובפ"י הרמ"ז.

And the meaning of “bekol” [literally, “in the voice”] can be explained along the lines of what is written on [the verse] “For you shall hearken to the voice”: that is, what is within the voice, etc. And this revelation is drawn down below through “His word,” along the lines of what is written in the Zohar (Va'eschanan, folio 261a), “the speech of this from within this,” etc.; see there in the commentary of the Mikdash Melech and in the commentary of the Ramaz.

Bekol literally means “in the voice”: to hear what is within the voice, its inner content. This inner voice is drawn down below through “His word,” as the Zohar says of Sinai that the speech of each level came forth from within the one above it.

וזהו לשמוע בקול דברו ולכן צ"ל תחלה עושי דברו וכמ"ש כי קרוב אליך הדבר⁶³ כו'

And this is “to hearken to the voice of His word.” And therefore there must first be “those who do His word,” as it is written, “For the word is near to you,” etc.,

So one must first be “those who do His word,” as the verse says, “For the word is near to you... to do it.” Only then can one hearken to the voice of His word.

לעשותו דהיינו לעשות ולתקן⁶⁴ בחי הדבר להמשיך בו גילוי בחי קול ועי' בזהר ח"ב (ד"ג ע"ב ודי' כ"ה ע"ב) מענין התחברות קול ודבור

“to do it”: that is, to make and perfect the level of the word, to draw into it the revelation of the level of voice. And see the Zohar, Part II (folio 3b and folio 25b), on the joining of voice and speech;

“To do it” means to make and perfect the level of the word, Malchus, so that the revelation of voice can be drawn into it. The Zohar discusses how voice and speech are joined.

וגם להמשיך בו בחי בקול כנ"ל וכענין מ"ש ע"פ ועתה יגדל נא כח אדי⁶⁵ כו'

and also to draw into it the level of “in the voice,” as mentioned above; and as in the matter of what is written on [the verse] “And now, let the power of Ado-nai be great,” etc.;

One must also draw into the word the inner level “in the voice,” as explained above. This is like the discourse on “And now, let the power of Ado-nai be great,” where the power of Ado-nai, the Name associated with Malchus, is to be made great.

והיינו ע"י תומ"צ רעדכ"ר כו' וזהו א"ת בניך אלא בוניך⁶⁶ ועי"ז אח"כ לשמוע בקול דברו כו'.^{67, 68, 69, 70, 71}

and this is through Torah and mitzvos, the Will of all wills, etc. And this is [the teaching] “Do not read ‘your children’ (banayich) but ‘your builders’ (bonayich)”; and through this, afterwards, “to hearken to the voice of His word,” etc.

This is done through Torah and mitzvos, which draw from the Will of all wills. So the Sages say, “Do not read banayich, ‘your children,’ but bonayich, ‘your builders’”: Israel builds the word of G-d, and through this afterwards hearkens to the voice of His word.

SECTION 5 • ¶13-16

The fear of Heaven and free choice

13 ג ופ"י מי גילה לבני⁷² יש לפרש עפ"מ"ש מי יתן והיה לבכם זה להם⁷³ ליראה אותי⁷⁴ (בפי' ואתחנן ה' כ"ו).

3. And the meaning of “Who revealed to My children” may be explained according to what is written, “Who will give that they should have this heart, to fear Me” (in Parshas Va’eschanan, 5:26).

The text now explains the word “Who” (mi) in the heavenly voice’s question. It compares the verse in which G-d says of Israel at Sinai, “Who will give that they should have this heart, to fear Me.”

ועיין מזה ברבות ס"פ כי תבוא היה להם לומר אתה תן. וכ"ה בגמרא⁷⁵ (דע"ז דף ד' ע"ב ודף ה' סע"א).

And see on this in the Midrash Rabbah at the end of Parshas Ki Savo: "They should have said, 'You give.'" And so it is in the Gemara (Avodah Zarah, folio 4b and the end of folio 5a).

The Midrash and the Talmud say that Israel were at fault for not answering, "You give!": they should have asked G-d Himself to give them such a heart.

והקשה מהרמ"א כי הלא ארז"ל הכל בידי שמים חוץ⁷⁶ מיראת שמים⁷⁷ ואיככה יוכלו לומר תן אתה.⁷⁸

And Rabbi Moshe Alshich asked: but our Sages, of blessed memory, said, "Everything is in the hands of Heaven except the fear of Heaven"; so how could they say, "You give"?

The Alshich asks: the Sages teach that "everything is in the hands of Heaven except the fear of Heaven," meaning that awe of G-d is left to a person's own choice. How, then, could Israel have asked G-d to give it?

ומהרש"א בח"א שם כתב וז"ל גם שהכל בידי שמים חוץ מיראת שמים מ"מ פשיטא דביד

And the Maharsha, in [his] Chiddushei Aggados there, wrote, and these are his words: "Although everything is in the hands of Heaven except the fear of Heaven, nevertheless it is obvious that it is in the power of

The Maharsha answers in his Chiddushei Aggados that even so, G-d certainly has the power to incline people's hearts toward good.

הקב"ה להטות לב בני אדם לטובה דכמה כתובים מורים על זה עכ"ל ועם כי דבריו מוכרחים שהרי אנו אומרים ויחד לבבינו לאהבה⁷⁹ וליראה את שמך.

the Holy One, blessed be He, to incline the heart of people toward good, for a number of verses indicate this." End of quote. And although his words are compelling, for indeed we say, "And unite our hearts to love and to fear Your Name,"

Many verses show this, the Maharsha says, and the text agrees that his words are compelling: in our daily prayer we ask, "Unite our hearts to love and to fear Your Name."

וכמ"ש בתלים (ס"י פ"ו י"א) יחד לבבי ליראה שמך⁸⁰ ועיין בגמרא (פרק בתרא דסוכה דף נ"ב ע"ב) אלמלא שלש⁸¹ ה מקראות כו' ע"ש.

and as it is written in Tehillim (chapter 86:11), "Unite my heart to fear Your Name"; and see in the Gemara (the last chapter of Sukkah, folio 52b), "Were it not for three verses," etc. See there.

So too King David prays, "Unite my heart to fear Your Name," and the Talmud cites three verses showing that G-d Himself turns hearts, among them "I will give you a heart of flesh."

אך א"כ איך יתפרש מאמרם ז"ל הכל בידי שמים חוץ מיראת שמים. ולכן צ"ל כמ"ש הבחיי כאן⁸² דפי' הכל בידי שמים חוץ מיראת שמים.

But if so, how is their saying, of blessed memory, "Everything is in the hands of Heaven except the fear of Heaven," to be explained? Therefore it must be said as Rabbeinu Bachya writes here, that the meaning of "Everything is in the hands of Heaven except the fear of Heaven"

But then what do the Sages mean by "everything is in the hands of Heaven except the fear of Heaven"? The text adopts Rabbeinu Bachya's explanation on this verse.

היינו כי שמים נקראו המדות עליונות שבהן ועל ידן התנהגות העולמות שהן חסד וגבורה הנק' אש ומים וזהו ענין שמים.

is this: that "Heaven" (shamayim) is the name for the supernal attributes (middos), in which and through which the worlds are conducted, which are Chesed (kindness) and Gevurah (restraint), called fire and water (esh and mayim); and this is the meaning of shamayim.

In Rabbeinu Bachya's reading, "Heaven" (shamayim) means the supernal attributes through which G-d conducts the worlds, Chesed and Gevurah, fire (esh) and water (mayim), whose names combine in the word shamayim. Everything is "in the hands" of these attributes.

אבל יראת שמים אינו תולה בבחינות אלו. כ"א בבחי' שלמעלה מהמדות עליונות דלאו מכל אילין מדות⁸³ איהו כלל.⁸⁴

But the fear of Heaven does not depend on these levels, but rather on the level that is above the supernal attributes, "for He is not of any of these attributes at all."

The fear of Heaven, however, does not depend on these attributes but on a level above them, of which the Tikkunei Zohar says, "He is not of any of these attributes at all." Only G-d as He transcends the attributes can "give" awe.

14 ועז"נ מי יתן והיה לבכם כו' ע"ד מי יתן טהור מטמא⁸⁵ כו' בחי' מי הוא א"ס ב"ה הסוכ"ע שאינו מושג כלל.

And of this it is said, "Who will give that they should have this heart," etc., in the manner of "Who will give a pure thing out of an impure," etc.: the level of "Who" is the Infinite One (Ein Sof), blessed be He, the light that encompasses all worlds (sovev kol almin), who is not grasped at all.

G-d's words "Who will give that they should have this heart" come from the level called "Who" (mi), as in "Who will give a pure thing out of an impure?" This "Who" is the Infinite One, the light that encompasses all worlds, beyond all grasp.

והיינו כי למטה בבחי' שמים יש זה לעומת זה מדות הרעות דקליפה נגד מדות דקדושה.

That is: below, at the level of “Heaven,” there is “this opposite that”: the evil attributes of kelipah (the husk) against the attributes of holiness.

Below, at the level of “Heaven,” the attributes have opposites: for every holy attribute there is an evil attribute of kelipah, “this opposite that.” There good and evil stand against each other.

משא”כ לגבי א”ס ב”ה עצמו גם חושך לא יחשיך ממך⁸⁶ כ”ה הרים כדונג נמסו^{87,88} כ”ה.

Whereas in relation to the Infinite One, blessed be He, Himself: “Even darkness does not darken for You,” etc.; “Mountains melted like wax,” etc.

In relation to the Infinite One Himself there is no opposite: “even darkness does not darken for You,” and before Him “mountains melted like wax.”

(ועיין בס”פ ס”פ י”ט)⁸⁹ וכעין זה פירשו מארז”ל בני חיי ומזוני לאו בזכותא⁹⁰ תליא שהן המדות חו”ג כ”א במזלא תליא

(And see Sefer Shel Beinonim (Tanya), end of chapter 19.) And similarly they explained the saying of our Sages, of blessed memory, “Children, life and sustenance do not depend on merit,” which are the attributes of Chesed (kindness) and Gevurah (restraint), “but rather depend on mazal,”

Tanya, at the end of chapter 19, cites “mountains melted like wax” for the power of the Infinite Light to drive away the kelipos. In the same way the Sages’ saying that “children, life and sustenance” depend not on merit but on mazal is explained: merit works through the attributes of Chesed and Gevurah, while mazal is a higher source.

שהוא כתר⁹¹ כ”ה. ואפשר לבאר הענין כי הנה בענין ידיעה ובחירה שהקב”ה יודע כל מה שיהיה.

which is Keser (the Crown), etc. And it is possible to explain the matter: for in the matter of [G-d’s] knowledge and [man’s] choice, the Holy One, blessed be He, knows all that will be.

That higher source, mazal, is Keser, above the attributes. The text now explains the matter through the classic question of G-d’s foreknowledge and human free choice.

15 וקודם שיהיה ידע שזה יהיה צדיק⁹² או רשע. ואעפ”כ אין ידיעה זו מכרחת הבחירה כמבואר בהרמב”ם פ”ה מהלכות תשובה⁹³ והראב”ד שם פ”י שאין ידיעתו גזירה כ”ה.

And before it comes to be, He knows that this one will be a tzaddik or a rasha. And even so, this knowledge does not compel the choice, as is explained in the Rambam, chapter 5 of Hilchos Teshuvah; and the Raavad there explains that His knowledge is not a decree, etc.

G-d knows beforehand whether a person will be righteous or wicked, yet, as the Rambam explains in Hilchos Teshuvah, this knowledge does not compel his choice. The Raavad there adds that His knowledge is not a decree.

והענין כי הידיעה היא בדעת עליון שהוא בחי' הכתר מחשבה הקדומה שהוא מאיר רק בבחי' מקיף

And the explanation is that the knowledge is in the supernal Daas (knowledge), which is the level of Keser (the Crown), the Primordial Thought, which shines only as an encompassing [light];

The explanation is that this knowledge is in the supernal Daas, the level of Keser, the Primordial Thought, which shines only as an encompassing light, surrounding a person rather than entering him.

ועל כן אין האדם מתפעל ממנה להיות מכרחת מעשיו כמ"ש בביאור ע"פ את שבתותי תשמרו.

and therefore a person is not affected by it so that it would compel his deeds, as is written in the explanation on [the verse] "You shall keep My Shabbosos."

Because it does not enter a person inwardly, he is not affected by it, and it does not force his deeds. The text refers to its explanation on "You shall keep My Shabbosos."

משא"כ מבחי' המדות שמהם נמשך ההשפעה בפנימיות להאדם ועל בחי' זו אמרו שהמלאך שואל טפה זו מה תהא עליה⁹⁴ חכם או טפש כו'

Which is not so with the level of the attributes (middos), from which the flow is drawn into a person inwardly; and of this level they said that the angel asks, "This drop, what will become of it? Wise or foolish?" etc.,

The attributes, by contrast, flow into a person inwardly and do shape him. Of this level the Talmud says that the angel appointed over conception asks of each drop whether it will be wise or foolish, strong or weak.

ואילו רשע או צדיק לא קאמר משום דהכל בידי שמים חוץ מיראת שמים (פ"ב דנדה דט"ז ע"ב)

but "wicked or righteous" he does not say, because "everything is in the hands of Heaven except the fear of Heaven" (chapter 2 of Niddah, folio 16b);

The angel does not ask whether the child will be wicked or righteous, because "everything is in the hands of Heaven except the fear of Heaven."

דהיינו בידי שמים דוקא אין תלוי יראת שמים. וכש"כ המלאך שהוא מבחינת צבא השמים אין לו שליטה ע"ז.

that is, the fear of Heaven does not depend on the hands of "Heaven" specifically. And all the more so the angel, who is of the level of the host of heaven, has no dominion over this.

This means that the fear of Heaven does not depend specifically on "Heaven," the attributes. All the more so the angel, part of the host of heaven, has no power over it.

כי הידיעה מה שהקב"ה יודע שזה יהיה צדיק או רשע היא בבחי' גבוה מאד שלמעלה מהשתלשלות ונקי אור כללי שכולל כל השתלשלות העולמות במחשבה אחת

For the knowledge, what the Holy One, blessed be He, knows, that this one will be a tzaddik or a rasha, is at a very high level that is above the chain of descending worlds (hishtalshelus), and is called a general light (or kelali), which includes the whole chain of the worlds' descent in one thought,

G-d's knowledge of who will be righteous or wicked belongs to a level far above the chain of worlds, a general light that holds the whole chain in a single thought.

כמאמר צופה ומביט עד סוף כל הדורות בסקירה אחת ולא נמשך כלל משם ההמשכה בפנימיות אפילו במדות העליונות דאצילות הנקי שמים שבהם ועל ידם הקב"ה מנהיג עולמו.

as the saying goes, "He looks and sees to the end of all generations in a single glance"; and no inner flow at all is drawn from there, even into the supernal attributes of Atzilus (Emanation), which are called "Heaven," in which and through which the Holy One, blessed be He, conducts His world.

As the Rosh Hashanah prayer says, He "looks and sees to the end of all generations" at a glance. Nothing of this knowledge flows inwardly, even into the supernal attributes of Atzilus, called "Heaven," through which G-d conducts His world.

16 ועמ"ש ע"פ האזינו השמים ואדברה⁹⁵ כו' ולכן אין ידיעה זו מכרחת הבחירה כלל. כי אם הרשות נתונה^{96,97} לכל אדם.

And see what is written on [the verse] "Listen, O heavens, and I will speak," etc. And therefore this knowledge does not compel the choice at all; rather, the freedom [of choice] is given to every person.

This is also explained in the discourse on "Listen, O heavens, and I will speak." So the knowledge does not compel choice at all; as the Mishnah says, freedom "is given" to every person.

אכן זהו שכן יסד הקב"ה עולמו להיות דעת עליון בלתי מאיר כלל בבחי' פנימיות אפילו בבחי' המדות עליונות כדי שלא יכריח הבחירה.

Indeed, this is because so did the Holy One, blessed be He, establish His world: that the supernal Daas (knowledge) should not shine at all in an inner way, even in the supernal attributes (middos), so that it would not compel the choice.

G-d deliberately established His world so that the supernal Daas would not shine inwardly, even into the supernal attributes, in order not to compel man's choice.

אבל אם היה רצון לפניו ב"ה להאיר ממנו איזו הארה בבחי' פנימיות. עי"ז ודאי יומשך היראה בבחי' פנימיות וע"ד אבל חרדה גדולה נפלה⁹⁸ עליהם כו' משום דמזליהו חזי.⁹⁹

But if it were His will, blessed be He, to shine some illumination from it in an inner way, then through this awe would certainly be drawn down in an inner way; along the lines of "but a great trembling fell upon them," etc., "because their mazal saw."

But if G-d willed to let some of it shine inwardly, awe would certainly be drawn into a person. So Daniel's companions were seized with trembling though they did not see the vision, because "their mazal saw."

SECTION 6 • 117-19

"Who will give" and "Who knows"

17 ועי"ז נאמר מי יתן והיה לבבם זה להם ליראה אותי.¹⁰⁰ מי יתן דוקא הוא בחי' סתימו דכל סתימין ששם יש כח זה להמשיך בהם היראה.

And of this it is said, "Who will give that they should have this heart, to fear Me." "Who will give" specifically: this is the level of the Most Concealed of all concealed (Stimu d'chol Stimin), where there is this power, to draw awe into them,

Of this G-d says, "Who will give that they should have this heart, to fear Me": "Who" here is the Most Concealed of all concealed, the level that has the power to draw awe into people.

אע"פ שבידי שמים אין בחינה זו כנ"ל. וא"כ פי' מי יתן זהו ע"ד מארז"ל (פ"ק דברכות ד"ז סע"א) שהקב"ה מתפלל כו' יהי רצון¹⁰¹ כו'

although in the hands of "Heaven" this level is not [found], as mentioned above. And if so, the meaning of "Who will give" is along the lines of the saying of our Sages, of blessed memory (first chapter of Berachos, end of folio 7a), that the Holy One, blessed be He, prays, etc.: "May it be the will," etc.

That power is not found "in the hands of Heaven," the attributes. "Who will give" is therefore like the Talmud's teaching that G-d Himself prays, "May it be My will that My compassion overcome My anger."

ופי' בספר שו"ס לתלמיד הרמב"ן ז"ל שהקב"ה נקרא כאן בחי' האור המאיר במדות העליונות והוא מצלי להמשיך הרצון ממקור הרחמים שלמעלה מעלה מהמדות כו' ע"ש.

And it is explained in the book Shushan Sodos, by a student of the Ramban, of blessed memory, that “the Holy One, blessed be He” here refers to the level of the light that shines in the supernal attributes (middos), and He prays to draw down the will from the source of compassion that is far above the attributes, etc. See there.

Shushan Sodos explains that “the Holy One, blessed be He,” who prays, is the light that shines in the attributes, and His prayer draws down will from the source of compassion far above them. So too “Who will give” asks for awe from above the attributes.

ועד"ז יש לפרש הפסוק מי יודע רוח בני האדם¹⁰² העולה היא למעלה¹⁰³ כו' (בקהלת סי' ג' כ"א)

And in the same way one may explain the verse “Who knows the spirit of men that goes upward,” etc. (in Koheles 3:21);

The same approach explains Koheles' question, “Who knows the spirit of men that goes upward,” set against the spirit of the beast that goes down to the earth.

דלכאורה אינו מובן שהרי אח"כ אמר והרוח תשוב אל האלקים אשר נתנה¹⁰⁴ ואיך אמר תחלה מי יודע כו'.

for on the face of it this is not understood, since afterwards he said, “And the spirit returns to G-d, who gave it”; so how did he say first, “Who knows,” etc.?

On the face of it the question is puzzling, since Koheles later states plainly that “the spirit returns to G-d, who gave it.” How could he first ask “Who knows”?

אך הענין עפ"ש ברכות ס"פ האזינו¹⁰⁵ ואיני יודע להיכן נפשי הולכת כו' שנאמר מי יודע רוח כו'

But the explanation is according to what is written in the Midrash Rabbah at the end of Parshas Haazinu: “And I do not know where my soul is going,” etc., “as it is said, ‘Who knows the spirit,’” etc.

The Midrash at the end of Haazinu has Moshe say, “I do not know where my soul is going,” citing this same verse, “Who knows the spirit.”

לכאורה תמוה שיסתפק מרבעי¹⁰⁶ שמא נפשו כו' ועוד דאם ח"ו יורדת למטה בארץ א"כ מהו שאמר שתהא מונחת יפה.

On the face of it, it is astonishing that Moshe Rabbeinu, peace be upon him, should be in doubt whether perhaps his soul, etc.; and further, if, G-d forbid, it goes down below into the earth, then what is [the meaning of] what he said, that it should rest well?

This is astonishing: how could Moshe doubt whether his soul would go up? And if it might go down into the earth, what would his words mean, that it should rest well?

דלכאורה רוח הבהמה היורדת למטה לארץ אין לה קיום א"ו עכצ"ל דשמים וארץ אינן שמים וארץ גשמיים אלא הן זו"נ דאצילות שנקרא שמים וארץ.

For on the face of it, “the spirit of the beast that goes down below to the earth” has no endurance. Rather, one is compelled to say that “heaven” and “earth” are not the physical heaven and earth, but they are Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus) of Atzilus (Emanation), which are called heaven and earth.

A spirit that goes down to the earth, like an animal's, has no lasting existence. So “heaven” and “earth” here must mean Z'eir Anpin and Nukva of Atzilus, which are called heaven and earth.

אשר ארץ היא בחינת מלכות כמ"ש בד"ה והיה מספר בני¹⁰⁷. ועז"נ והארץ הדום רגלי¹⁰⁸ וכתב ועמך כולם צדיקים לעולם יירשו ארץ.¹⁰⁹

For “earth” is the level of Malchus (sovereignty), as is written in the discourse beginning “And the number of the children of Israel shall be.” And of this it is said, “And the earth is My footstool,” and it is written, “And Your people are all tzaddikim; they shall inherit the earth forever.”

“Earth” is Malchus, as explained in the discourse on “And the number of the children of Israel shall be.” So Malchus is “My footstool,” and the righteous are promised that they “shall inherit the earth” forever.

18 והנה הנשמה כלולה מבי' הבחינות דשמים וארץ שהרי נולדו ע"י יחוד זו"נ ועיין בזח"א ויחי דרמ"ה סע"א ¹¹⁰ תלת נשמתין אינון ¹¹¹ כ"י אך יש נשמות עליונות שעיקר הנשמה מז"א הנק' שמים וקצת מהמלי הנקרא ארץ.

Now, the soul is composed of the two levels of heaven and earth, for [the souls] are born through the union of Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus); and see the Zohar, Part I, Vayechi, end of folio 245a: "There are three souls," etc. But there are lofty souls whose main soul is from Z'eir Anpin, which is called heaven, and a little from Malchus (sovereignty), which is called earth.

Since souls are born from the union of Z'eir Anpin ("heaven") and Nukva ("earth"), every soul contains both levels; the Zohar on Vayechi speaks of three kinds of soul. Some lofty souls come mainly from Z'eir Anpin, with only a little from Malchus.

וזהו ענין רוח האדם ויש להפך שעיקר נשמתם מבחי' מלכות שם ב"ן רוח הבהמה כו'

And this is the meaning of "the spirit of men." And there are [souls] the reverse, whose main soul is from the level of Malchus, the Name Ban, "the spirit of the beast," etc.,

Such souls are "the spirit of men" that goes upward. Others are the reverse, coming mainly from Malchus, the Name Ban, and these are called "the spirit of the beast," though they too are rooted in a holy level.

וכמו המלאכים שנק' פני אריה פני שור ¹¹² וגם י"ב שבטים נק' י"ב בקר וכמ"ש במק"מ (פ' בראשית דל"ז סע"ב).

like the angels that are called "the face of a lion" and "the face of an ox"; and the twelve tribes, too, are called "twelve oxen," as is written in the Mikdash Melech (Parshas Bereishis, end of folio 37b).

So too some angels are called by animal names, "the face of a lion" and "the face of an ox," and the twelve tribes are called "twelve oxen," as the Mikdash Melech explains. An animal name here describes a soul's root, not a lowly soul.

וזה היה ענותנותו דמשה שנסתפק מאיזו בחי' היא נשמתו כו' גם שמים נקרא גן העליון והארץ נקרא ג"ע התחתון כנודע מענין מי לי בשמים ועמך לא הפצתי

And this was the humility of Moshe, that he was in doubt from which level his soul is, etc. Also, "heaven" is called the higher Garden and "earth" is called the lower Gan Eden, as is known from the matter of "Whom do I have in heaven? And with You I desire nothing

This explains Moshe's doubt: in his humility he was unsure from which level his soul came, heaven or earth. "Heaven" and "earth" are also the higher and the lower Gan Eden, as in the verse "Whom do I have in heaven?"

בארץ¹¹³ וכמ"ש ע"פ וזאת המצוה אשר צוה¹¹⁴ ה' לעשות בארץ ועז"נ מי יודע פ"י בחי"י מי שאמר והיה העולם הוא היודע איזה נק' רוח בני האדם העולה¹¹⁵ כו'.

on earth"; and as is written on [the verse] "And this is the commandment that Havayah commanded, to do in the land." And of this it is said, "Who knows": that is, the level of mi, "He who spoke and the world came into being," is the One who knows which is called "the spirit of men that goes upward," etc.

The verse continues, "And with You I desire nothing on earth," and the discourse on "to do in the land" explains this further. So "Who knows" means that the level of mi, "He who spoke and the world came into being," knows which souls are "the spirit of men that goes upward."

וזהו ג"כ ענין מ"ש מי יודע ישוב ונחם האלקים¹¹⁶ (כיונה סי' ג' ט'). ועמ"ש בביאור ע"פ ועתה יגדל נא כח¹¹⁷ בפ"י הפסוק אם עונות תשמר¹¹⁸ יה אדני מי יעמוד.

And this is also the meaning of what is written, "Who knows, G-d may turn and relent" (in Yonah 3:9). And see what is written in the explanation on [the verse] "And now, let the power be great," on the meaning of the verse "If You keep [account of] sins, Y-ah, Ado-nai, who will stand?"

The same reading of "Who" explains the words of the king of Nineveh, "Who knows, G-d may turn and relent," and the verse "If You keep account of sins, Y-ah, Ado-nai, who will stand?" which another maamar discusses.

ועפ"ז יש לפרש ג"כ מארז"ל מי גילה לבני רז זה¹¹⁹ כו' ועמ"ש ע"פ וכל בניך למודי¹²⁰ הו"י כו'.

And according to this one may also explain the saying of our Sages, of blessed memory, "Who revealed to My children this secret," etc. And see what is written on [the verse] "And all your children shall be taught of Havayah," etc.

In the same way, "Who revealed to My children this secret" means that the level of mi revealed it. The text also refers to the discourse on "And all your children shall be taught of Havayah."

19 וזהו מ"ש במדרש תלים סי' י"ד ע"פ מי יתן מציון ישועות ישראל את מוצא שני פעמים כתוב בספר תלים מי יתן כו'

And this is what is said in Midrash Tehillim, chapter 14, on [the verse] "Who will give out of Zion the salvations of Israel": "You find that twice it is written in the book of Tehillim, 'Who will give,' etc.

The Midrash on Tehillim notices that the words "Who will give out of Zion the salvation of Israel" appear twice in the book of Tehillim, and asks why.

ולמה א"ר לוי הרב אמר כתוב אחד מי יתן והיה לבבם¹²¹ והתלמיד אמר כתוב אחד ומי יתן כל עם¹²² ה' נביאים לא דברי הרב ולא דברי התלמיד מתקיימין בעוה"ז.

And why? Rabbi Levi said: The teacher said one verse, 'Who will give that they should have this heart,' and the student said one verse, 'And who will give that all the people of Havayah be prophets'; neither the words of the teacher nor the words of the student are fulfilled in this world,

Rabbi Levi answers that two other "Who will give" sayings were never fulfilled: the Teacher, G-d, said "Who will give that they should have this heart," and the student, Moshe, said "Who will give that all the people of Havayah be prophets." Neither is fulfilled in this world.

אבל לעוה"ב שניהם מתקיימין. דברי הרב מנין שנאמר ונתתי לכם לב חדש¹²³ דברי התלמיד מנין שנאמר והיה אחרי כן אשפוך רוحي על כל בשר¹²⁴ עכ"ל הובא ג"כ בילקוט.

but in the World to Come both of them are fulfilled. The words of the teacher, from where? As it says, 'And I will give you a new heart.' The words of the student, from where? As it says, 'And it shall come to pass afterwards that I will pour out My spirit upon all flesh.'" End of quote; it is also cited in the Yalkut.

In the World to Come both will be fulfilled: G-d's wish in "I will give you a new heart," and Moshe's in "I will pour out My spirit upon all flesh," prophecy for all. The Yalkut quotes the same Midrash.

וכל זה נמשך ע"י שלע"ל יהיה התגלות מבחי" מי שהוא בחי" שער החמשים דבינה כו'. והוא שער האיתן שע"ז אמרו אותיות איתן משמשות לעתיד:^{125, 126}

And all this is drawn down because in the Time to Come there will be a revelation from the level of "Who" (mi), which is the level of the fiftieth gate of Binah (understanding), etc. And this is the gate of eisan (the strong), of which they said, "The letters of eisan [alef, yud, tav, nun] serve for the future [tense]."

All this will come because in the Time to Come the level of mi will be revealed. Mi has the numerical value fifty, the fiftieth gate of Binah, called the gate of eisan, "the strong"; the letters of eisan are the prefixes of the future tense, a hint that this gate belongs to the future.

IN ONE'S AVODAH

A person must not deceive himself that his desires are already broken, but break them in very truth. The power to “do His word” depends on the will of the heart, bringing the hidden love out of the depth of the point of the heart, as Israel did when they put “we will do” first. And since awe comes from above the attributes, it is to be asked for, as we pray, “Unite our hearts to love and to fear Your Name.”

QUESTIONS FOR DISCUSSION

1. Why is Chochmah, the first of the Sefiros, called G-d’s “end of the deed”?
2. How does the analogy of a householder and his vessels explain the relation between the Torah’s laws and the mitzvos, for example the measurements of a sukkah?
3. Why does the Torah, as adam, correspond to blood, while the mitzvos correspond to water?
4. What did Israel’s “we will do” draw down that the Avos, complete tzaddikim, did not?
5. If the fear of Heaven is not “in the hands of Heaven,” what does it mean to pray, “Unite our hearts to fear Your Name”?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ביאור על בשעה שהקדימו

The note points to two other transcripts of this explanation, one of them the Mittlerer Rebbe's.

KEHOT'S NOTE

הנחת כ"ק אדה"א בסה"מ תקס"ב-א ע' רי. והנחה אחרת שם ח"ב ע' תמח. הגהות באוה"ת במדבר ע' קסו.

2 בשעה שהקדימו

"At the time 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?" This saying of the Talmud is the subject of the maamar that this section explains.

Shabbat 88a:7-8 ח"א-ז:ח-ח

דרש רבי סימאי: בשעה שהקדימו ישראל "נעשה" ל"נשמע" באו ששים ריבוא של מלאכי השרת, לכל אחד ואחד מישאל קשרו לו שני כתרים, אחד כנגד "נעשה" ואחד כנגד "נשמע". וכיון שחטאו ישראל, ירדו מאה ועשרים ריבוא מלאכי חבלה ופירקום, שנאמר: "ויתנצלו בני ישראל את עינים מהר חורב". אמר רבי חמא ברבי חנינא: בחורב טענו, בחורב פרקו. בחורב טענו — כדאמרן, בחורב פרקו — דכתבי: "ויתנצלו בני ישראל וגו'". אמר ...

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

PARAGRAPH 2

3 התלבשות רד"א הוא בחכמה דאצילות

In a gloss to chapter 35, Tanya cites Etz Chaim that the Infinite Light does not unite even in the World of Atzilus except by first enclothing itself in the Sefirah of Chochmah, because Ein Sof is the true One and this is the level of Chochmah. The text cites it for the end of the Unknowable Head's enclothement in Chochmah.

תניא, חלק ראשון; ליקוטי אמרי 35:7 Tanya, Likkutei Amarim

הגהה וכאשר שמעתי ממורי עליו השלום, פירוש וטעם למה שכתוב בפעם חיים, שאור-אין-סוף ברוך-הוא אינו מתייחד אפילו בעולם האצילות אלא על ידי התלבשותו תחלה בספירת חכמה, והיינו משום שאין-סוף ברוך-הוא, הוא אחד האמת, שהוא לבדו הוא ואין זולתו, וזו היא מדרגת התקמה וכו'.

Kehot Publication Society (CC-BY-NC)

4 בתר ההיא נקודה לא אתידע כלל

At the opening of the Zohar on Bereishis, a single hidden supernal point shines forth, and "beyond that point nothing is known at all; therefore it is called Reishis (beginning)." The Mikdash Melech's explanation of this passage

is cited for the Infinite Light being revealed only in Chochmah.

ספר זוהר, בראשית א':א-ב:ז-1:1 Zohar, Bereshit

PARAGRAPH 3

5 כמ"א דאשקי לאילנא

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

KEHOT'S NOTE

ת"ז בהק' (פתח אלי').

6 כמ"א דאשקי לאילנא

In Patach Eliyahu, the Tikkunei Zohar speaks of the watering of the tree in its arms and branches, "like water that waters a tree, and it grows through that watering." The text applies the image to the five Chasadim, the root of the mitzvos, which make the vessels grow.

Tikkunei Zohar 17a:19-22 כ"ב-כ"א-י"א-י"ז

איהו שקי דאילנא בדרועי וענפוי (נ"א ואנפוי). כמ"א דאשקי לאילנא ואתרבי בההוא שקי. רבון העולמים אנת הוא עלת העלות סבת הסבות דאשקי לאילנא בההוא נביעו. וההוא נביעו איהו כנשמתא לגופא דאיהו חיים לגופא. ובך לית דמיון ולית דיוקנא מכל מה דלגו ולבר. ובראת שמ"א וארעא. ואפיקת מנהון שמשא וסיהרא וככביא ומזלי ובארעא אלנין ודשאין וגנתא דעדן (ועשבין) וחיוון ועופין ונונין ובני נשא. לאשתמודעא בהון עלאין. ואיך יתנהגון בהון עלאין ותתאין. ואיך אשתמודעאן מעלאי ותתאי. ולית בך ידיע כלל

Constantinople, 1740 (CC-BY-NC)

7 ושרש הה"ח הוא מחיורתא דגלגלתא

The other transcript reads here "from the bone of the Skull, which is the outer dimension of Keser," making explicit that the root of the five Chasadim is in the outer dimension of Keser.

KEHOT'S NOTE

"מן עצם הגלגולת שהוא בחי' חיצוניות הכתר", — סה"מ תקס"ב-ב ע' תמח.

8 השערות דגולגלתא

Etz Chaim's gate on Arich Anpin, chapter 5, discusses the whiteness of the Skull and the hairs of the head of Arich Anpin, explaining the Idra's account of them. The text sends the reader there for the hairs of the Skull.

עץ חיים י"ג:ה'5:13 Sefer Etz Chaim

... בחי' הלבנונית שיש בגולגלתא בין שער לשער כנזכר שם וסודו הוא כי השערות עצמן הם בחי' צורת אותיות הנכתבות בדיו והלבנונית הוא בחי' הנייר והקלף הלבן שעליו כותבין האותיות ויש בחינת שערות מעולין מן הלבנונית ויש בחי' אחרת שהלבנונית מעולה מן השערות כמ"ש במ"א בענין היחודין ביחד ה'. וזהו טעם שמן החוורתא מנהורא דיליה ירתין צדיקייא ת' עלמין דכסופין ומן השערות יונק ה"א עצמו ולמטה בע"ה נבאר איך ע"י מתלבשין ז"ת דיליה ברישא דא"א ונ"ה

שלו מתלבשין בבי בחי של א"א והם ב' אונים ובי עינים שבו. והנה בבי ...

Sefer Etz Chaim (Public Domain)

9 לתרי"ג ארחין דפליג בז"א

The Idra Rabba says that in the parting of the hair goes a path, and "from that path it divides into 613 paths of the Torah, which divide in Z'eir Anpin." The text cites it for the mitzvos, drawn from the whiteness between the hairs, becoming 613 paths in Z'eir Anpin.

ספר הזוהר, האדרא רבא וי:כ"ה-ד:ל"ז 6:25-7:37 Zohar, Idra Rabba

10 ובחכמה אתברירו

In Pekudei the Zohar says that the Botzina d'Kardinusa struck within thought, sifted out the dross from within thought, and it was clarified. Kehot's note points here for the phrase "in Chochmah they are clarified."

זח"ב רנד, 254b Zohar II, 254b

KEHOT'S NOTE

ראח זח"ב רנד, ב.

PARAGRAPH 4

11 בוצינא דקרדוניתא קו המדה

At the opening of the Zohar on Bereishis, "at the head of the King's authority, the Botzina d'Kardinusa engraved engravings," and when it measured a measure it made colors to shine. The text identifies it with the measuring line that sets how the building shall be.

זח"א טו, 15a Zohar I, 15a

KEHOT'S NOTE

זח"א טו, א. וראה לקו"ת נשא כו, ג. ביאוריהו לאדהאמ"צ נו, ד. אוה"ת שלח עי תצנ ואילך.

12 נמי מאמר הוא

The Talmud counts ten utterances of creation although "And He said" appears only nine times in the account, for "In the beginning" is also an utterance, as it is written, "By the word of Havayah the heavens were made." The text identifies this hidden first utterance with the measuring line.

ראש השנה לייב א:י"ט-כ"ט 32a:19-20 Rosh Hashanah

"ויאמר" דבראשית תשעה הו! "בראשית" נמי מאמר הוא, דקתיב: "בדבר ה' שמים נעשו". רבי יוחנן בן נורי אומר: אם אמר שלש שלש מכולן — יצא. איבעניא להו, היכי קתני: שלש מן התורה, שלש מן הנביאים, ושלש מן הכתובים — דהו תשע, ואיכא בינייהו תדא, או דלמא: אחד מן התורה, ואחד מן הנביאים, ואחד מן הכתובים — דהוין להו שלש, ואיכא בינייהו טובא?

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

PARAGRAPH 5

13 כה תברכו

"Speak to Aharon and to his sons, saying: So shall you bless the children of Israel." The text refers to its explana-

tion on this verse for more on the Torah as the measure of the mitzvos.

במדבר ו:כ"ג Numbers 6:23

דבר אליהם ואליהם ואליהם לאמר כה תברכו את בני ישראל אמור להם:

'Speak unto Aaron and unto his sons, saying: On this wise ye shall bless the children of Israel; ye shall say unto them:

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

14 זאת התורה אדם

"This is the Torah: a man who dies in a tent." The verse's words "This is the Torah: a man" are read here as calling the Torah itself adam.

במדבר י"ט:יד Numbers 19:14

זאת התורה אדם כי ימות באהל כליהבא אליהאהל וכל אשר באהל יטמא שבעת ימים:

This is the law: when a man dieth in a tent, every one that cometh into the tent, and every thing that is in the tent, shall be unclean seven days.

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

15 כי הדם הוא הנפש

"Only be strong not to eat the blood, for the blood is the soul." The text uses the verse to show that the dam within adam is the life of the soul.

דברים י"ב:כ"ג Deuteronomy 12:23

רק חזק לבלתי אכל הדם כי הדם הוא הנפש ולא תאכל הנפש עם הבשר:

Only be stedfast in not eating the blood; for the blood is the life; and thou shalt not eat the life with the flesh.

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

KEHOT'S NOTE

דברים יב, כג.

16 משא"כ כמיה . . שמגדלם לבד

The other transcript explains the contrast: blood gives life to the vessels, while water only makes them grow.

KEHOT'S NOTE

"כי דם מחיי את הכלי, משא"כ המים שהם רק מגבילים ובדם יש ג"כ לחלוחי שמגדיל הכלי כמו מים, אך הגבורות שבדם מחיי את הכלים שממשיך מעצמיות הנפש, מה שאין זה במים שהוא בחי קרירות והוא רק מגדיל ואין בו בחי גבורות להמשיך החיות אל הכלי", — סה"מ תקס"ב-ב עי תמט.

17 ואדם אדמה לעליון

The note gives this Kabbalistic work as a source for reading adam as adameh, "I will be like the Most High."

KEHOT'S NOTE

עש"מ מאמר אכ"ח ח"ב סל"ג. של"ה תושב"כ דרוש צאן יוסף דף שא, ב.

18 אדמה לעליון

"I will ascend above the heights of the clouds; I will be like the Most High." The word adameh, "I will be like," is read

as the root of adam, pointing to the Torah's source in the highest level.

ישעיהו י"ד:14:14

אֶעֱלֶה עַל־בְּמִתִּי עַב אֲדַמָּה לְעֵלְיוֹן:

I will ascend above the heights of the clouds; I will be like the Most High.'

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

19

רעוא דכל רעוין

In the Idra Rabba the Zohar speaks of the forehead of the Skull as "the will of wills," revealed facing the will of Z'eir Anpin below. The text says the Torah draws down from this level.

Zohar III, 129a

KEHOT'S NOTE

זח"ג קכט, א. רפח, ב.

20

ג' רגלים

There the three pilgrimage festivals are the channel through which the holiness of Shabbos is drawn into the prayers of the weekdays.

KEHOT'S NOTE

ראה לקו"ת פינחס עו, ב. דרושים לר"ה נח, א.

21

לושי ועשי עוגות

"And Avraham hastened into the tent to Sarah, and he said: Quickly, three se'ahs of fine flour; knead and make cakes." The text cites this verse to link Pesach with Avraham.

בראשית י"ח:6:18

וַיַּמְהֵר אַבְרָהָם הָאֱלֹהָה אֶל־שָׂרָה וַיֹּאמֶר מְהֵרָה שְׁלֹשׁ סְאִים קִמַּח סֹלֶת לּוֹשִׁי וְעָשִׂי עֻגוֹת:

And Abraham hastened into the tent unto Sarah, and said: 'Make ready quickly three measures of fine meal, knead it, and make cakes.'

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

KEHOT'S NOTE

בראשית יח, ו.

22

רמ"ח פקודין רמ"ח אברים

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

KEHOT'S NOTE

ראה ת"ז ת"ל.

23

רמ"ח פקודין רמ"ח אברים

In the thirtieth tikkun, the Tikkunei Zohar speaks of the 248 commandments, "the mitzvah of Havayah in each and every limb." Kehot's note points here for the correspondence of the 248 commandments to the 248 limbs.

Tikkunei Zohar 74a:8

ועוד מצוה דא עמודא דאמצעי'תא, דאיהו מצוה מסטרא דאבא דאיהו רא"ש, ומסטרא דאימא דאיהו אש"ר, והכי צדיק מצוה ועושה מתרין, ובגין דא אתמר על תרין, דאיהו אש"ר קדשנו, אמא קדשנו ואבא צנונו, על מאן על שכינתא תתא, דאיהו פטר כל רחם, פתיחו דרחם,

דאיהו רמ"ח פקודין, איהי מצות יהו"ה בכל אבר ואבר דמלכא, איהי מצוה, ועוד אש"ר קדשנו מסטרא דאבא

Tikkunei Zohar - Vocalized (Public Domain)

24

בביאור ע"פ והי מספר בני

This is the explanation of "And the number of the children of Israel shall be" earlier in Bamidbar, which opens with the letters mi and eleh in the Name Elokim, the hidden and the revealed worlds.

במדבר ו':4:6

כל ימי נזרו מכל אשר יעשה מגפן היין מחרצנים ועדג לא יאכל:

All the days of his Naziriteship shall he eat nothing that is made of the grape-vine, from the pressed grapes even to the grapestone.

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

KEHOT'S NOTE

לעיל במדבר ו, ד ואילך.

25

והיה מספר בני

"And the number of the children of Israel shall be as the sand of the sea, which can be neither measured nor counted." This verse opens the earlier maamar to which the text refers for the mitzvos as water.

Hosea 2:1

והיה מספר בני ישראל כחול הים אשר לא ימד ולא יספר והיה במקום אשר יאמר להם לא-עמי אתם יאמר להם בני אל-חי:

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, instead of that which was said unto them: 'Ye are not My people', it shall be said unto them: 'Ye are the children of the living G-d.'

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

26

The Talmud notes that it is written both Avram and Avraham: at first the Holy One, blessed be He, made him king over 243 limbs, and in the end over 248. The text cites it for the hei added to his name through circumcision.

Nedarim 32b:1-9

PARAGRAPH 6

27

"Whoever sheds the blood of man, by man shall his blood be shed, for in the image of G-d He made man." The text reads "the blood of man into man" as the life of the holy adam poured into the adam of kelipah.

בראשית ט':6:9

שֹׁפֵךְ דַּם הָאָדָם בְּאָדָם דָּמוֹ יִשְׁפָּךְ כִּי בְצִלְם אֱלֹהִים עָשָׂה אֶת־הָאָדָם:

Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of G-d made He man.

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

28

Kehot's note points to Job 14:11 for these words.

איוב י"ד:14:11

אֲזַל־מִיָּם מִנִּיִּים וְנָהָר יִתְּרֵב וַיִּבָּשׁ:

As the waters fail from the sea, And the river is drained dry;

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

29 ונהר יחרב ויבש יחרב בבית ראשון

“And the waters shall fail from the sea, and the river shall be wasted and dried up.” The text, following the Zohar, reads the two verbs as the two destructions.

Isaiah 19:5:ה'ט:שעיהו

וְנִשְׁתַּיִּים מֵהַיָּם וְנָהָר יִחָרֵב וַיִּבֶשׁ:

And the waters shall fail from the sea, and the river shall be drained dry,

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

Zohar I, 26a כו, א

KEHOT'S NOTE

ישעיי יט, ה. זח"א כו, א. ראה לעיל יג, ג במ"מ.

30 The Talmud tells that Titus entered the Holy of Holies and slashed the curtain with a sword, and a miracle occurred: blood spurted out. The text reads the blood as the life of holiness drawn into kelipah because of Israel's sins.

Gittin 56b:9:ט:גטין

מה עשה? תפש זונה בידו ונכנס לבית קדשי הקדשים, והציע ספר תורה ועבר עליה עבירה. ונטל סיף וגידר את הפרוכת, ונעשה נס והיה דם מבצבץ ויוצא, וכסבור הרג את עצמו, שנאמר: "שאגו צורריך בקרב מועדיך שמו אותם אותות".

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

31 כדאיתא בגטין פ' הנזקין

The note points to Or HaTorah on Va'eschanan for a further discussion of this passage of the Talmud.

KEHOT'S NOTE

נו, ב. ראה באוה"ת פ' ואתחנן ע' רמו, וע' שג. ובסה"ת תרכ"ט (הוצאת תש"ג) ע' רצ ואילך.

32 מבואר בע"ה שער מ"ז

The note points to a maamar of 5565 for a further discussion of this passage of Etz Chaim.

KEHOT'S NOTE

פ"ה ואילך. ראה בסה"מ תקס"ה ע' תקמה. אוה"ת משפטים ע' ארצו ואילך.

33 “Her food, her clothing and her conjugal time he shall not diminish.” Etz Chaim reads these three obligations of a husband as three kinds of divine flow.

Exodus 21:10:כ"א:שמות

אִם-אֶחָדָת יִקְחֶהָ לְאִשְׁתּוֹ וְעָנָתָהּ לֹא יִגְרַע:

If he take him another wife, her food, her raiment, and her conjugal rights, shall he not diminish.

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

34 שארה כסותה ועונתה

Etz Chaim explains that the life-force and bounty drawn into Yetzirah and Asiyah is the secret of “her food,” shared by both, while Yetzirah also has “her clothing,” for each

lower world covers the one above it. Kehot's note points to chapter 5 and on.

Sefer Etz Chaim 47:5:ה'ז:עץ חיים

... ב' הארות הא' חיות ליצירה עצמה והב' חיות לבחי' עשיה המכסה עליו וזה שארה כסותה אך עשיה שהוא עולם התחתון מכולם ואין אחר למטה ממנו שיכסה אותו לכן אי בו רק שארה שהוא חיות ומזון אל העשיה אך כסות אין לה כנ"ל וזהו מלת שארה מלשון שורין כי באצילות נתקן הכל בסוד פרצוף גמור ובבריאה חסר מעט וביצירה חסר יותר אך בעשיה לא יש שום תיקון רק מה שנשתייר לה הוא בחי' א' של ג' גו ג' של סוד העיבור כי זוג המועיל לבחי' זו אינו רק לצורך חיות ...

Sefer Etz Chaim (Public Domain)

PARAGRAPH 7

35 ובטובו מחדש בכי"ת

The note identifies the words as the blessing of Yotzer in the morning prayer and points to Hemshech Mayim Rabbim for a discussion of G-d's daily renewal of creation.

KEHOT'S NOTE

ברכת יוצר. ראה המשך מים רבים-תרל"ו פל"ג.

36 אז יוסיפו אור כו' ותהי' התוספת הזה מרובה על העיקר

The other transcript brings here the analogy of a child who is taught and given new ideas; even so, this is not called a complete innovation, only a bringing out of what was hidden into revelation.

KEHOT'S NOTE

בסה"מ תקס"ב-ב ע' תנ מביא על זה משל מתינוק שמלמדים אותו ומשפיעים לו שכלים חדשים אעפ"כ אינו נקי זאת התחדשות גמורה רק שהוציאו מהעלם לגילוי ע"ש.

37 ועמשי"ל בביאור ע"פ שחורה אני

This is the explanation of “I am black, yet comely,” where the text says the reason for the analogy of union is given.

KEHOT'S NOTE

לקמן שה"ש ט, א.

38 שחורה אני ונאווה

“I am black, yet comely, O daughters of Jerusalem.” The verse opens the maamar in Shir HaShirim to which the text refers for why new light is described as union.

Song of Songs 1:5:ה'ו:שיר השירים

שְׁחֹרָה אֲנִי וְנָאוּה בָנוֹת יְרוּשָׁלַם כְּאֵהָלִי קֶדֶר כִּירְעוֹת שְׁלָמָה:

I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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

PARAGRAPH 8

39 מתנה טובה יש לי

The Holy One, blessed be He, said to Moshe: “I have a good gift in My treasure house, and Shabbos is its name,

and I wish to give it to Israel.” The text reads the “gift” as new light that was not in the creation of the worlds.

Shabbat 10b:4-5ה"ד-ה"ה

ואמר רבא בר מחסיה אמר רב חמא בר גוריא אמר רב: הנותן מתנה לחבירו, צריך להודיעו. שנאמר: “לדעת כי אני ה' מקדשכם”. תניא נמי הכי: “לדעת כי אני ה' מקדשכם”, אמר לו הקדוש ברוך הוא למשה: מתנה טובה יש לי בבית גנזי ושבת שמה, ואני מבקש ליתנה לישראל, לה' והודיעם. מכאן אמר רבן שמעון בן גמליאל: הנותן פת לתינוק, צריך להודיע לאמו. מאי עביד לקה? אמר אביי: שאיף לקה משחא, ומלי לקה כחללא. והאידינא דחיישינן...

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

KEHOT'S NOTE

שבת י, ב. “שהמתנה היא מי שלא הי' כלל בהשתלשלות אף בהעלם כלל כ”א דבר חדש לגמרי מן המאציל ב”ה”, — סה”מ תקס”ב-ב ע' תנא.

PARAGRAPH 9

40 שהמשכה זו באה מלמעלה מעלה אור חדש

The other transcript gives the reason: conjugal time is birth, a complete child, an entirely new thing, and therefore its light comes from far above.

KEHOT'S NOTE

כי עוני' היא הולד' ולד גמור דבר חדש לגמרי”, — סה”מ תקס”ב-ב ע' תנא.

41 שהמשכה זו באה מלמעלה מעלה אור חדש

At the end of the chapter Pri Etz Chaim says that the union of the worlds is drawn from the mochin of Abba and Imma themselves, without receiving from above, but a union that brings forth new souls requires that they receive a new light from above.

Pri Etz Chaim, Gate of the Recitation of the Shema 11:6ע"פ חיים, שער הקריאת שמע י"א:ו'

אמנם סוד הענין הוא, כי זיווג העולמות הוא נמשך מן מוחי אריא עצמן, בלתי שיקבלו מלמעלה, כי כיון שכולם נמשכו מהם, אי”כ ודאי שיש בהם כח כנגד כל מה שלמטה מהם. אך זיווג שהוא להוציא נשמות חדשות, בזה צריך שיקבלו אור חדש מלמעלה, ושמור כלל זה בידך:

Pri Etz Chaim (Public Domain)

PARAGRAPH 10

42 לא תגנוב

“You shall not steal.” The text explains this commandment as a warning against self-deception, which lets the external forces steal from holiness.

Exodus 20:13ג"ה

לא תרצח: לא תגנב: לא תענה ברעך עד שקר:

Thou shalt not murder. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour.

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

43 גבי ירדן שנוטל מזה

The note points to a later discourse in Parshas Masei for the Arizal’s teaching on the Jordan, which “takes from this

one and gives to that one.”

KEHOT'S NOTE

ועליק בפי מסעי (צד, א). ושי”ג. [כ].

- 44 The Talmud tells that the Satan said to Avraham, “And a word was stolen to me: so I heard from behind the curtain, ‘the lamb for the offering,’ and not Yitzchak,” and Avraham answered that such is the punishment of a liar: even when he speaks the truth, no one listens to him.

Sanhedrin 89b:13ג"ה

אמר לו: “הלא יראתך כסלתך”. אמר לו: “זכר נא מי הוא נקי אבד”. כיון דחזא דלא קא שמיע לקה, אמר לקה: “ואלי דבר יגנב”. כך שמעתי מאחורי הפרגוד: “השעה לעולה” ואין יצחק לעולה. אמר לו: כך עונשו של בדאי, שאפילו אמר אמת אין שומעין לו.

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

45 ואלי דבר יגנוב

“And a word was stolen to me, and my ear caught a whisper of it.” Elifaz describes a message that reached him by stealth; the text cites the verse, with Rashi and the Talmud, for a word that is “stolen.”

Job 4:12ב"י

ואלי דבר יגנב ותקח אזני שמע מנהו:

Now a word was secretly brought to me, And mine ear received a whisper thereof.

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

46 המבואר ב”מ”א בענין גביע הכסף

The note points to p. 336 for the explanation of the silver goblet referred to here.

KEHOT'S NOTE

ראה סה”מ תקס”ב-ב ע' שלו. אוה”ת בראשית-ו דף תתשג, ב ואילך. ובכרך-ב דף שמא, א ואילך. ובארוכה במאמרי אדה”א בראשית ע' רעט ואילך. וראה שם ע' רצו ואילך. בסה”מ תקס”ב-ב ע' תנא מבאר שענין הגניבה שלא ידע בנימין מזה, ועיי’ רצה להעלותו אליו כו'. וזהו ענין הגניבה באלקות, וזהו האזהרה שלא ימשיכו להיצוני ח”ו ע”ש.

47 גביע הכסף שהטמין יוסף באמתחת בנימין

“And my goblet, the silver goblet, put in the mouth of the sack of the youngest, together with the money for his grain”; and he did as Yosef said. The text reads the hidden goblet as love that came to Binyamin from Yosef’s level.

בראשית מ”ד:2ב"ב

ואת־גביעי גביע הכסף תשים בפי אמתחת הקטן ואת כסף שברו יעש כדבר יוסף אשר דבר:

And put my goblet, the silver goblet, in the sack’s mouth of the youngest, and his corn money.’ And he did according to the word that Joseph had spoken.

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

- 48 The Zohar says that were it not for the break in the cantillation of “You shall not steal,” it would be forbidden even

to “steal the mind” of one’s teacher in Torah; because of the break, it is both forbidden and permitted.

ספר זוהר, יתרו ל”ה:תקס”ו 35:566 Zohar, Yitro

PARAGRAPH 11

49

עושי דברו

“Bless Havayah, His angels, mighty in strength, who do His word, to hearken to the voice of His word.” The Talmud reads the verse as the secret of putting “we will do” first; the text reads “do” as building the word of Havayah.

Psalms 103:20:תהילים ק”ג:20

בָּרְכוּ ה' מַלְאָכָיו גִּבְרֵי כַח עוֹשֵׂי דְבָרוֹ לְשֹׁמֵעַ בְּקוֹל דְּבָרוֹ:

Bless the L-RD, ye angels of His, Ye mighty in strength, that fulfil His word, Harkening unto the voice of His word.

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

50

מי גילה לבני

When Israel put “we will do” before “we will hear,” a heavenly voice asked: “Who revealed to My children this secret, which the ministering angels use?” as it is written, “who do His word, to hearken to the voice of His word”: first “do,” then “hearken.”

Shabbat 88a:8:שבת פ”ח א:88a

אמר רבי אלעזר: בשעה שהקדימו ישראל ל”נשמע” יצתה בת קול ואמרה להן: מי גילה לבני רז זה שמלאכי השרת משתמשין בו? דכתיב: “ברכו ה' מלאכיו גברי כח עושי דברו לשמע בקול דברו” — ברישא “עשי”, והדר “לשמע”. אמר רבי חמא ברבי חנינא: מאי דכתיב “כתפוח בעצי היער וגו'” — למה נמשלו ישראל לתפוח, לומר לה: מה תפוח זה פריו קודם לעליו, אף ישראל הקדימו ל”נשמע” ל”נשמע”.

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

51

במקום שבעלי תשובה עומדין

Rabbi Abahu said: “In the place where baalei teshuvah stand, complete tzaddikim do not stand,” as it says, “Peace, peace to the far and to the near”: the far first. The text compares Israel at Sinai to the baalei teshuvah.

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

ופליגא דרבי אבהו, דאמר רבי אבהו: מקום שבעלי תשובה עומדין — צדיקים גמורים אינם עומדין, שנאמר: “שלום שלום לרחוק ולקרוב”. “לרחוק” ברישא, והדר “לקרוב”. ורבי יוחנן אמר לה: מאי “רחוק” — שהיה רחוק מדבר עבירה מעיקרא. ומאי “קרוב” — שהיה קרוב לדבר עבירה, ונתרחק ממנו השתא.

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

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

KEHOT'S NOTE

ברכות לד, ב.

52

דאינון משכי עליהו ברעותא דליבא יתיר ובחילא סגי

In Chayei Sarah the Zohar says that in the World to Come complete tzaddikim may not stand in the place of baalei teshuvah, because these are closer to the King, drawing themselves with more will of the heart and great strength to come near to the King.

ספר זוהר, חיי שרה ט”ז:קכ”א-16:121-17:127 Zohar, Chayei Sara

R. Jose said: ‘We have been taught that the place assigned to the penitent in the next world is one where even the wholly righteous are not permitted to enter, as the former are the nearest of all to the King; they are more devoted and strive more intently to draw near to the King.

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

PARAGRAPH 12

53

טמירא דכל טמירין

The Zohar speaks of the holy Atika, “hidden from all hidden,” unknown to those above and below, whose will was revealed when Moshe’s soul departed. Kehot’s note points here for this name of the highest level.

Zohar II, 89a:זח”ב פט, 89a

KEHOT'S NOTE

זח”ב פט, א.

54

חרות על הלוחות

“And the tablets were the work of G-d, and the writing was the writing of G-d, engraved on the tablets.” The text reads charus, “engraved,” as cheirus, “freedom,” from the external forces.

Exodus 32:16:שמות ל”ב:ט”ז 32:16

והלחת מעשה אלקים המה והמכתב מכתב אלקים הוא חרות על-הלחת:

And the tables were the work of G-d, and the writing was the writing of G-d, graven upon the tables.

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

KEHOT'S NOTE

שמות לב, טז.

55

מי גילה לבני

Kehot’s note points to Shabbat 85a for these words.

Shabbat 85a:שבת פ”ה א85a

KEHOT'S NOTE

שבת פה, א.

56

מי גילה לבני רז זה

When Israel put “we will do” before “we will hear,” a heavenly voice went forth: “Who revealed to My children this

secret, which the ministering angels use?" The text now reads "Who" as Binah and "this secret" as the hidden love.

Shabbat 88a:8 א:ח:א שבת פ"ח

אמר רבי אלעזר: בשעה שהקדימו ישראל "נעשה" ל"נשמע" יצתה בת קול ואמרה להן: מי גילה לבני רז זה שמלאכי השרת משתמשין בו? דכתיב: "בְּרָכוּ ה' מְלֹאכֵיו גִבְרֵי כַח עֲשֵׂי דְבָרוֹ לְשִׁמְעֵי בְּקוֹל דְּבָרוֹ" — בְּרִישָׁא "עשי", וְהֵדֵר "לשמע". אָמַר רַבִּי חֲמַא בְּרַבִּי חֲנִינָא: מאי דכתיב "כִּתְפוּחַ בְּעֲצֵי הַיַּעַר וְגו'" — לָמָּה נִמְשְׁלוּ יִשְׂרָאֵל לְתַפּוּחַ, לומר לך: מֵה תַּפּוּחַ זֶה פְּרִי קוֹדֶם לְעֵלִיו, אֶף יִשְׂרָאֵל הִקְדִּימוּ "נעשה" ל"נשמע".

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

57 **שאהבה המסותרת היא מבחי"ח**

Tanya explains that the hidden love in every Jewish soul comes from the Chochmah of the G-dly soul, in which the light of Ein Sof is enlothed. The text cites it for the hidden love's root in supernal Chochmah.

תניא, חלק ראשון; ליקוטי אמרים 18:2-3 אמרי"ח:ב"ג

... ממש, מעומקא דלבא, באמת לאמיתו, בדחילו ורחימו, שהיא "אהבה מסותרת" שבלב כללות ישראל, שהיא ירושה לנו מאבותינו. רק שצריך לבאר ולהקדים תחלה באר היטב, שרש אהבה זו, ועניינה, ואיך היא ירושה לנו, ואיך נכלל בה גם דחילו.

Kehot Publication Society (CC-BY-NC)

58 **נקודה בהיכלא**

This is the discourse on "See, I set before you," the one the text itself names here.

KEHOT'S NOTE

ש"נ [לקמן ראה יח, ב. — כ.].

59 **ראה אנכי נותן**

"See, I set before you today a blessing and a curse." The verse opens the discourse to which the text refers for Chochmah and Binah as two companions.

דברים י"א:כ"ו 11:26 Deuteronomy

רְאֵה אֲנֹכִי נֹתֵן לְפָנֶיךָ הַיּוֹם בְּרָכָה וּקְלָלָה:

Behold, I set before you this day a blessing and a curse:

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

60 **חז"ב תרין ריעין**

The Zohar calls the supernal levels that dwell in oneness and never part "companions" (re'im). Kehot's note points here for Chochmah and Binah as "two companions."

Zohar III, 4a ד, ח"ג

KEHOT'S NOTE

ראה ח"ג ד, א. וג"ז ג' שם [לקמן פי ראה יח, ב.]. [כ.].

61 **והיה מספר בניי כחול הים אשר לא ימד ולא יספר**

"And the number of the children of Israel shall be as the sand of the sea, which can be neither measured nor count-

ed." The verse opens the earlier maamar on the Chasadim covered in Yesod of Imma.

Hosea 2:1 א:א:2 הושע

וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחֹל הַיָּם אֲשֶׁר לֹא־יִמָּד וְלֹא יִסָּפֵר וְהָיָה בְּמִקְוֵם אֲשֶׁר־יֵאמָר לָהֶם לֹא־עַמִּי אַתֶּם יֹאמַר לָהֶם בְּנֵי־אֱלֹהִי:

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, instead of that which was said unto them: 'Ye are not My people', it shall be said unto them: 'Ye are the children of the living G-d.'

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

62 **סוד הי ליראיו זו מילה**

The Midrash asks, "What is the secret of Havayah? This is circumcision," which was not revealed from Adam for twenty generations until Avraham arose and it was given to him. The text explains that circumcision reveals the covered Chasadim, the hidden love.

Bereshit Rabbah 49:2 ב:ט:2 בראשית רבה

כתיב (תהלים כה, יד): "סוד הי ליראיו ובריתו להודיעם". איזהו סוד הי? זו מילה, שלא גלה אותה מאדם ועד עשרים דור, עד שעמד אברהם ונתנה לו, שנאמר (בראשית יב, ב): "וְאַתָּנָה בְּרִיתִי בֵּינִי וּבֵינֶךָ". א"ל הקדוש ברוך הוא: אם תמול, תטול סוד הי. מה סוד הי? סי ששים, וי ששה, די ארבעה, הרי שבעים, שבעים אני מעמיד ממך בזכות המילה, שנאמר (דברים י, כב): "בְּשִׁבְעִים נֶפֶשׁ יָרְדוּ אֲבֹתֶיךָ"; מעמיד אני מהן שבעים זקנים, שנאמר (במדבר יא, טז): "אֶסְפָּה לִּי שִׁבְעִים אִישׁ מִזִּקְנֵי יִשְׂרָאֵל"; ומעמיד אני מהן ...

It is written: "The secret of the L-rd is [revealed] to those who fear Him, and His covenant to inform them" (Psalms 25:14). What is "the secret of the L-rd"? This is circumcision,, the covenant. as He did not reveal it from Adam the first man until twenty generations, until Abraham arose, and He gave it to him, as it is stated: "I will establish My covenant between Me and you" (Genesis 17:2). The Holy One blessed be He said to him: 'If you become circumcised, you will receive the ...

Wikisource Bereshit Rabbah (CC-BY-SA) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

63 **כי קרוב אליך הדבר**

"For the word is very near to you, in your mouth and in your heart, to do it." The text reads "to do it" as making and perfecting the level of the word.

דברים ל':י"ד 30:14 Deuteronomy

כִּי־קָרוֹב אֵלֶיךָ הַדָּבָר מֵאֵד בְּפִיךָ וּבִלְבָבְךָ לַעֲשׂוֹתוֹ:

But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

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

KEHOT'S NOTE

דברים ל, יד.

64 **לעשות ולתקן**

The Midrash teaches that everything created in the six days of creation needs further making, and the commen-

tary there explains “to do” as “to perfect.” Kehot’s note points here for reading “to do it” as “to make and perfect.”

Bereshit Rabbah 11:6 וי"א: רבה

KEHOT'S NOTE

ב"ר יא, ו, ברש"י שם.

65

ועתה יגדל נא כח אד' ו

“And now, let the power of Ado-nai be great, as You have spoken.” Moshe’s prayer opens the discourse to which the text compares drawing the inner voice into the word.

Numbers 14:17 וי"ז: במדבר

ועתה יגדל נא כח אד'ני כפאשר דברת לאמר:

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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

66

בניך אלא בוניך

Torah scholars increase peace in the world, as it says, “And all your children shall be taught of Havayah, and great shall be the peace of your children”: “Do not read banayich, ‘your children,’ but bonayich, ‘your builders.’” The text applies it to Israel building the word of G-d through Torah and mitzvos.

Berakhot 64a:14 וי"ד: ברכות ס"ד א

אל תקרי “בניך” אלא “בונך”. “שלום רב לאהבי תורתך ואין למו מכשול”. “יהי שלום בחילך שלום בארמנותיך”. “למען אחי ורעי אדברה נא שלום בך. למען בית ה' אלקינו אבקשה טוב לך”. “ה' עז לעמו יתן ה' יברך את עמו בשלום”.

"Great peace have they that love Thy law; and there is no stumbling for them" (Ps. cxix. 165). "Peace be within thy walls, and prosperity within thy palaces" (ibid, cxxii. 7). "For my brethren and companions' sakes, I will now say, Peace be within thee" (ibid. v. 8). "For the sake of the house of the L-rd our G-d, I will seek thy good" (ibid. v. 9). "The L-rd will give strength unto His people ; the L-rd will bless His people with peace" (ibid. xxix. 11)[2]

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

67

קול ה' בכח

“The voice of Havayah is in power; the voice of Havayah is in majesty.” The text reads the “power” of the voice at Sinai as the answer from above to the strength of Israel’s arousal.

Psalms 29:4 וי"ט: תהילים כ"ט

קוליה' בכתח קול ה' בְּהָדָר:

The voice of the L-RD is powerful; The voice of the L-RD is full of majesty.

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

KEHOT'S NOTE

תהלים כט, ד.

68

In Balak the Zohar explains “mighty in strength, who do His word”: they repair this davar, the word, and restore

her to her original form and beauty, and then all the hosts stand “to hearken” to what she says.

Zohar, Balak 6:113-122 קכ"ג-קכ"ב: ספר הזהר, בלק ו

Said the boy to him: ‘Of a truth I see that your weapons are good; be mindful of them and do not forget them. Assuredly the might of a warrior lies in his lance and sword. But what is the meaning of “mighty in strength that fulfil his word, hearkening unto the voice of his word”?’ Said R. Eleazar: ‘I have already explained.’ Said the boy: ‘I see that your arm has become faint. Now it is time not to hold back, but to sling from the catapult stone after ...

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

69

Kehot’s note points to Zohar, Shemot 5:24-33 for these words.

Zohar, Shemot 5:24-33 וי"ד-ל"ג: שמות ה' חזק, ספר הזהר

70

In Va'eschanan the Zohar says that when the Torah was given all the voices were present; each was seen from within the other, and the speech of one came forth from within the supernal one above it, as it says, “Face to face Havayah spoke with you on the mountain, from within the fire.”

Zohar, Vaetchanan 4:17-5:27 וי"ז-ה': חזק, ספר הזהר, ואתחנן ד

GO THOU NEAR AND HEAR, ETC. When the Law was given to Israel, all the Voices were present and the Holy One, blessed be He, was sitting on His throne, and one was seen within another, and the utterance of each came forth from the one above it, wherefore it is said, “The L-rd spake to you face to face in the mount out of the midst of the fire” (Deut. 5, 4), which means that the utterance came forth from the midst of fire and flame, which thrust it ...

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

71

סוד ה' ליראיו

“The secret of Havayah is for those who fear Him, and His covenant, to make it known to them.” The Midrash reads the “secret” as circumcision.

Psalms 25:14 וי"ד: תהילים כ"ה

סוד ה' ליראיו ובריתו להודיעם:

The counsel of the L-RD is with them that fear Him; And His covenant, to make them know it.

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

PARAGRAPH 13

72

ופי מי גילה לבני

The note points to a maamar of 5635 for a further discussion of “Who revealed to My children.”

KEHOT'S NOTE

ראה סה"מ תרל"ה-א עי רכו.

73

Kehot’s note points to Avodah Zarah 4b:17 for these words.

Avodah Zarah 4b:17 וי"ז: עבודה זרה ד' ב

ואמר רבי יהושע בן לוי: לא עשו ישראל את העגל אלא ליתן פתחון פה לבצלי תשובה, שנאמר: “מי יתן ויהי לבכם זה להם ליראה אתי כל

הימים וגו'.

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

74 מי יתן והיה לבכם זה להם ליראה אותי

"Who will give that they should have this heart, to fear Me and keep all My commandments always, so that it may be well with them and with their children forever." G-d says this after Israel asked Moshe to hear His voice for them at Sinai.

Deuteronomy 5:26 דברים ה':כ"ו

מִי־יִתֵּן וְהָיָה לְבַבְכֶּם זֶה לָהֶם לִירְאָה אֹתִי וְלִשְׁמֹר אֶת־כָּל־מִצְוֹתַי כָּל־הַיָּמִים לְמַעַן יֵשֶׁב לָהֶם וּלְבָנֵיהֶם לְעֹלָם:

Oh that they had such a heart as this alway, to fear Me, and keep all My commandments, that it might be well with them, and with their children for ever!

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

75 ברכות ס"פ תבוא . . וכו' בגמרא

The note says the Midrash and Talmud on "You give" are copied in Or HaTorah on Va'eschanan, where the whole matter appears in brief, and that this passage seems to have been taken from there.

KEHOT'S NOTE

נעתק באוה"ת ואתחנן ע' קצו, ושם כל הענין בקיצור, וכנראה שנעתק משם. וראה לקמן "הבחי" כאן".

76 הכל בידי שמים חוץ ממי"ש

Rabbi Chanina said: "Everything is in the hands of Heaven except the fear of Heaven," as it says, "What does Havayah your G-d ask of you, but to fear." This is the saying whose meaning the paragraph explains.

Berachot 33b:23-24 כ"ג-כ"ד

ואמר רבי חנינא: הכל בידי שמים, חוץ מיראת שמים. שנאמר: "ועתה ישראל מה ה' אלקיך שואל מעמך כי אם ליראה". אטו יראת שמים מילתא זוטרתא היא? והאמר רבי חנינא משום רבי שמעון בן יוחי: אין לו להקדוש ברוך הוא בבית גנזיו אלא אוצר של יראת שמים, שנאמר "יראת ה' היא אוצר".

R. Hannina also said : Everything is in the hand of Heaven except the fear of Heaven; as it is said, "And now, O Israel, what doth the L-rd thy G-d require of thee but to fear" (Deut. x. 12). Is, then, the fear of Heaven a small thing? Lo, R. Hannina has said in the name of R. Simeon b. Johai : The Holy One, blessed be He, has in His treasury nothing but the store of heavenly fear; as it is said, "And the fear of the L-rd ...

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

Zohar I, 59a נט, א

KEHOT'S NOTE

ברכות לג, ב. זח"א נט, א. ראה גם בסה"מ תרל"ה-ב ע' שז.

77 הכל בידי שמים חוץ מיראת שמים

In the way of Kabbalah, Rabbeinu Bachya explains "in the hands of Heaven" as "in the hands of the attribute called Heaven," and the fear of Heaven as above it; the Sages'

"they should have said, You give" means to pray to what is above that attribute.

Rabbeinu Bahya, Devarim 5:26-27 כ"ו-כ"ז

... ע"ד הפשט הזכיר לשון מי יתן מפני שכבר מסר הקב"ה הרשות והבחירה ביד האדם לעשות כל מה שירצה טוב או רע, וכן דרשו רז"ל הכל בידי שמים חוץ מיראת שמים. וע"ד המדרש מי יתן והיה לבכם זה, זה שאמר הכתוב (תהלים צג) מי יתן מציון ישועת ישראל, שני פעמים אמר דוד המלך ע"ה פסוק זה בספר תהלים, מה טעם, אלא הרב אמר מי יתן והיה לבכם זה והתלמיד אמר (במדבר י"א:כ"ט) ומי יתן כל עם ה' נביאים, בעוה"ז לא נתקיימו לא דברי הרב ולא דברי התלמיד אבל לעתיד לבא ...

מי יתן והיה לבכם זה להם ליראה אותי "who can assure that their heart should remain the same for them to revere Me, etc." According to the plain meaning of the text the reason that Moses quoted G'd as using the words מי יתן, "who could assure?" is that seeing that G'd had divested Himself of the right to control man's heart by granting him free will, there is no authority in the world which could guarantee that His wish be fulfilled. This is why our sages in Berachot 33 ...

Midrash Rabbeinu Bachya [ben Asher]. Warsaw, 1878 (Public Domain) • Torah Commentary by Rabbi Bachya ben Asher, trans. Eliyahu Munk, 1998. (CC-BY)

78 תן אתה

The Sages say that Moshe called Israel ungrateful: when the Holy One, blessed be He, said, "Who will give that they should have this heart," they should have said, "You give."

עבודה זרה ה' א':יג-יד 5a:13-14 Avodah Zarah

מיתבי: "מי יתן והיה לבכם זה להם", לבשל מהם מלאה המנות אי אפשר, שפכר נגורה גורה. הא לא קיבלו ישראל את התורה אלא כדי שלא תהא אומה ולשון שולשת בהן, שנאמר: "למען ייטב להם ולבניהם עד עולם".

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

79 ויחד לבבנו לאהבה

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

KEHOT'S NOTE

ברכת ק"ש דשחרית.

80 יחד לבבי ליראה שמך

"Teach me, Havayah, Your way; I will walk in Your truth; unite my heart to fear Your Name." David asks G-d to give him awe, which shows that G-d can incline the heart.

Psalms 86:11 תהילים פ"ו:יא

הורני ה' דרךך אהלך באמתך יחד לבבי ליראה שמך:

Teach me, O L-RD, Thy way, that I may walk in Thy truth; Make one my heart to fear Thy name. .

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

81 Rabbi Yochanan said that were it not for three verses, Israel's case would have collapsed: "and whom I have harmed," "like clay in the hand of the potter," and "I will remove the heart of stone from your flesh and give you a

heart of flesh.” All three show G-d Himself shaping the heart.

Sukkah 52b:9 ט"ב ב:ט"ט

אמר רבי יוחנן: אלמלא שלש מקראות הללו, נתמוטטו רגליהם של שונאיהן של ישראל. חד, דכתיב: וְאֶשֶׁר הָרַעְתִּי. וְחַד, דְּכָתִיב: הִנֵּה כְחוֹמֶר בֵּיד הַיּוֹצֵר כֵּן אַתֶּם וְגו'". וְאֵידֶה: "וְהִסְרֹתִי אֶת לֵב הָאָדָם מִבְּשָׂרָם וְנָתַתִּי לָכֶם לֵב בָּשָׂר".

R. Yohanan said, Were it not for following three Scriptural verses, the feet of the enemies of Israel would have sunk. One is the verse, "And her that I have afflicted"; the other is the verse, "Behold, as the clay in the potter's hand, so are you in My hand, O House of Israel" (Jeremiah 18:6); and the third, "And I will take away the heart of stone out of your flesh, and I will give you a heart of flesh" (Ezekiel 36:26).

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CCO)

82

הבחי כאן

The note reasons that "Rabbeinu Bachya here" refers to his commentary on Va'eschanan, so this passage originated in Or HaTorah on Va'eschanan and was expanded later; the same Bachya is cited in Or HaTorah on Bereishis and on Shir HaShirim.

KEHOT'S NOTE

מכאן נראה שהמקור לקטע זה הוא באוה"ת ואתחנן הנ"ל ואח"כ הרחיב והוסיף, שהרי הבחי הוא בפי' ואתחנן, וכן ביהל אור ע' לה מביא מהבחי פי' ואתחנן, ומובא גם באוה"ת בראשית-ד דף תשעד, ב ובאוה"ת ש"ש ע' אתצב.

83

דלא מכל אליו מדות

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

KEHOT'S NOTE

ת"ו בהקדמה (פתח אליו).

84

דלא מכל אילין מדות איהו כלל

In Patach Eliyahu the Tikkunei Zohar says of G-d that He brought forth the ten Sefiros to conduct the worlds through them, yet "He is not of any of these attributes at all." The text applies it to the level from which the fear of Heaven comes.

Tikkunei Zohar 17b:4-6 ו"ב-ד' ר"ב:4-6

דין איהו גבורה. משפט עמודא דאמצעיאתא. צדק מלכותא קדישא. מאוני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא. אבל לאו דאית לך צדק ידיעא דאיהו דין. ולא משפט ידיעא דאיהו רחמי ולא מכל אילין מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך דהא רשותא אית לך (נ"א אתיהיב לך) לגלאה רזין טמירין על ידך מה דלא אתיהיב רשו לגלאה לשום בר נש עד כען.

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 14

85

מי יתן טהור מטמא

"Who will give a pure thing out of an impure? Not one." The text reads the "Who" of this verse, like the "Who will

give" of Deuteronomy, as the Infinite One, who is above the opposition of pure and impure.

Job 14:4 ד' י"ד:4

מי יתן טהור מטמא לא אחד:

Who can bring a clean thing out of an unclean? not one.

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

KEHOT'S NOTE

איוב יד, ד.

86

גם חושך לא יחשיך ממך

"Even darkness does not darken for You, and night shines like the day; darkness is as light." Before the Infinite One there is no opposite to holiness.

Psalms 139:12 כ"ט:12 תהילים קל"ט

גם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָ וְלַיְלָה כְּיוֹם יֵאִיר כְּחֹשֶׁכָה כְּאוֹרָה:

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

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

KEHOT'S NOTE

תהלים קלט, יב.

87

הרים כדונג נמסו

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

KEHOT'S NOTE

שם צו, ה.

88

הרים כדונג נמסו

"Mountains melted like wax before Havayah, before the Master of all the earth." The text cites it for the nullification of all opposition before the Infinite One Himself.

Psalms 97:5 ה'5:97 תהילים צ"ו

הָרִים כְּדוֹנָג נִמְסוּ מִלִּפְנֵי ה' מִלִּפְנֵי אֲדוֹן כָּל־הָאָרֶץ:

The mountains melted like wax at the presence of the L-RD, At the presence of the L-rd of the whole earth.

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

89

הרים כדונג נמסו כו'. (ועיין בס"פ ס"פ י"ט)

At the end of chapter 19 Tanya cites "mountains melted like wax" and explains that the light of Ein Sof encloded in the Chochmah of the soul is so great in power that it drives away the sitra achra and the kelipos.

Tanya, Likkutei Amarim 19:12 אמרי"ק; חלק ראשון; ליקוטי אמרי"ק י"ב:19

... "כִּי הִנֵּה אוֹכִיבָה ה', כִּי הִנֵּה אוֹכִיבָה יֵאָבְדוּ, יִתְפָּרְדוּ וְגו'". וְכָתִיב: "כִּהְיִם דּוֹנָג מִפְּנֵי אֵשׁ יֵאָבְדוּ וְגו'". וְכָתִיב: "הָרִים כְּדוֹנָג נִמְסוּ".

Kehot Publication Society (CC-BY-NC)

90

בני חיי ומזונא לאו בזכותא

Rava said: "Life, children and sustenance do not depend on merit but on mazal." The text reads "merit" as the attributes and mazal as Keser, above them.

Moed Katan 28a:13 ג"א:28 מועד קטן כ"ח א'

אמר רבא: חיי, בְּנֵי וּמִזּוּנֵי, לֹא בְּזִכּוּתָא תְּלִיָא מִלְּתָא, אֶלָּא בְּמִזְלָא תְּלִיָא מִלְּתָא. דְּהָא רַבָּה וְרַב חֲסִידָא תְּרוּנִייהוּ רַבְּנָן צְדִיקֵי הָווּ, מִרְ מְצִלִי וְאֵתִי

see, their mazal saw.” The text uses this for awe drawn inwardly from a higher level.

מגילה ג א:יג-י"ד Megillah 3a:13-14

וכי מאחר דלא חזו, מאי טעמא איבעריתו? אף על גב דאינהו לא חזו, מולייהו חזו. אמר רבינא: שמע מינה: האי מאן דמבעית, אף על גב דאינהו לא חזו, מולייהו חזו. מאי תשנתייה? ליקרי קריאת שמע. ואי קאזים במקום הטנופת — לינשוף מדוכתיה ארבע גרמיד. ואי לא — לימא הכי: "עין דבי טבח"י שמינא מינא".

But if they did not see, why were they frightened? Although they themselves did not see, their star saw. Ravina said: We learn from this that if a man is seized with fright though he sees nothing, [the reason is that] his star sees. What is his remedy? He should recite the Shema. If he is in a place which is foul, he should move away from it four cubits. If he cannot do this, he should say this formula: "The goat at the butcher's is fatter than I am."

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CC0)

KEHOT'S NOTE

מגילה ג, א. ושי"ג.

PARAGRAPH 17

100 מי יתן והיה לבבם זה להם ליראה אותי

"Who will give that they should have this heart, to fear Me." The text reads "Who will give" as the Most Concealed level, which alone can draw awe into the heart.

Deuteronomy 5:26 ה' כי"ו

מי יתן והיה לבבם זה להם ליראה אותי ולשמר את כל מצותי כל הימים למען ייטב להם ולבניהם לעלם:

Oh that they had such a heart as this alway, to fear Me, and keep all My commandments, that it might be well with them, and with their children for ever!

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

101 The Talmud teaches that the Holy One, blessed be He, prays, and His prayer is: "May it be My will that My compassion overcome My anger." The text compares "Who will give" to this prayer.

Berakhot 7a:4 ד:א

תנא, אמר רבי ישמעאל בן אלישע: פעם אחת, נכנסתי להקטיר קטורת לפני ולפנים, וראיתי אכתריאל קה ה' באות, שהוא יושב על כסא רם ונשא, ואמר לי: "ישמעאל בןי, ברכני!" אמרתי לו: "יהי רצון מלפניך, שיכבשו רחמיך את פסוקי, ויגולו רחמיך על מדותיך, ותתנהג עם בניה בחדת הרחמים, ותכנס להם לפני משורת הדין". ונענע לי בראשו. וקמ שמע לו. שלא תהא ברכת הדין קלה בעיניך.

There is a teaching : R. Ishmael b. Elisha said : Once I entered [the Holy of Holies] to offer incense in the innermost part of the Sanctuary, and I saw Okteriel, Jah, the L-rd of Hosts, seated upon a high and exalted throne. He said to me, "Ishmael, My son, bless Me." I replied, "May it be Thy will that Thy mercy may subdue Thy wrath ; and may Thy mercy prevail over Thy attributes, so that Thou mayest deal with Thy children in the quality of mercy and ...

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

102 יש לפרש הפסוק מי יודע רוח בני האדם

The note points to Or HaTorah on Nach for an explanation of the verse "Who knows the spirit of men."

KEHOT'S NOTE

ראה באוה"ת נ"ך-ב ע' אק"ג פ"י הפסוק.

103 מי יודע רוח בני האדם העולה היא למעלה

"Who knows the spirit of men that goes upward, and the spirit of the beast that goes down to the earth?" The text explains "Who" here as the level that knows which souls are called "the spirit of men."

Ecclesiastes 3:21 ג:כ"א קהלת

מי יודע רוח בני האדם העולה היא למעלה ורוח הבהמה הירדת היא למטה לארץ:

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

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

104 והרוח תשוב אלהאליקים אשר נתנה

"And the dust returns to the earth as it was, and the spirit returns to G-d, who gave it." This later verse seems to answer the earlier question, which is the difficulty the text raises.

Ecclesiastes 12:7 ז:ב קהלת

וישב העפר על הארץ כשהיה והרוח תשוב אליהאליקים אשר נתנה:

And the dust returneth to the earth as it was, and the spirit returneth unto G-d who gave it.

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

105 ברבות ס"פ האזינו

The note says this passage, from the Midrash to "is called the spirit of men that goes upward," is copied there, ending: "With this the difficulty is resolved, for afterwards it says 'and the spirit returns to G-d, who gave it'; how then did he first say 'who knows'? Rather, the meaning is as above."

KEHOT'S NOTE

נעתק באוה"ת נ"ך-ב ע' אק"ב-יג, ומכאן עד תי' נק' רוח בני האדם העולה כו" נמצא שם. ומסיים "ובזה מתורץ שהרי אח"כ נאמר והרוח תשוב אל האליקים אשר נתנה, ואיך אמר תחלה מי יודע, אלא דהפי' הוא כנ"ל."

106 לכאורה תמוה שיסתפק מרבע"ה

There the same question about Moshe's doubt is answered from the Zohar on Vayechi ("there are three souls"): through the union of Z'eir Anpin and Nukva the soul contains both levels, called Mah and Ban, heaven and earth, and there are lofty souls whose main root is in the higher of the two.

KEHOT'S NOTE

ראה לקמן שה"ש מט, ג.

107 והיה מספר בניי

"And the number of the children of Israel shall be as the sand of the sea." The verse opens the discourse to which

the text refers for “earth” as Malchus.

הושע ב:א:1

וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחֹל הַיָּם אֲשֶׁר לֹא יִמָּד וְלֹא יִסָּפֵר וְהָיָה בְּמִקּוּם אֲשֶׁר־יֵאמַר לָהֶם לֹא־עַמִּי אַתֶּם יֵאמַר לָהֶם בְּנֵי אֱלֹהִים:

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, instead of that which was said unto them: ‘Ye are not My people’, it shall be said unto them: ‘Ye are the children of the living G-d.’

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

108 והארץ הדום רגלי

“So says Havayah: The heavens are My throne, and the earth is My footstool.” The text reads “earth” as Malchus.

ישעיהו ס"ו:א:1

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסֵּאִי וְהָאָרֶץ הֶדְם רַגְלִי אֵיזֶה בֵּית אֲשֶׁר תִּבְנוּ־לִי וְאֵיזֶה מְקוֹם מְנוּחָתִי:

Thus saith the L-RD: The heaven is My throne, and the earth is My footstool; where is the house that ye may build unto Me? And where is the place that may be My resting-place?

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

109 ועמד כולם צדיקים לעולם יירשו ארץ

“And Your people are all tzaddikim; they shall inherit the earth forever.” The “earth” the righteous inherit is Malchus, a holy level.

ישעיהו ס"ב:א:21

וְעַמְּךָ כֻּלָּם צַדִּיקִים לְעוֹלָם יִירְשׁוּ אֶרֶץ נֹצַר מִשְׁעֵי מַעֲשֵׂה יְדֵי לְהַתְּפָאֵר:

Thy people also shall be all righteous, They shall inherit the land for ever; The branch of My planting, the work of My hands, Wherein I glory.

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

PARAGRAPH 18

110 בזח"א ויחי דרמ"ה סע"א

There, on the column the note gives, the same Zohar (“there are three souls”) answers Moshe’s doubt: through the union of Z’eir Anpin and Nukva the soul contains both levels, Mah and Ban, heaven and earth; some lofty souls are mainly from Z’eir Anpin and a little from Malchus, and some the reverse, and Moshe in his humility was unsure which was the main root of his soul.

KEHOT’S NOTE

ראה גם לקמן שה"ש מט, ג.

111 תלת נשמתין אינון

In Vayechi the Zohar teaches that “there are three souls,” one above the other. The text cites it for the soul containing the levels of heaven and earth.

ספר זוהר, ויחי ע"א:תשל"א-71:731-72:742 Zohar, Vayechi ע"ב:תשמ"ב

There are three souls belonging to the celestial grades. The three are really four, because one is the supernal soul, which is not clearly discerned, even by the treasurer of the

upper treasury, much less the lower. This is the soul of all souls, inscrutable and unknowable. Everything is dependent upon it, and it is veiled in a covering of exceeding brightness.

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

112 פני אריה פני שור

“And the likeness of their faces: the face of a man, and the face of a lion on the right, for all four, and the face of an ox on the left, for all four.” Holy angels bear the faces of animals.

יחזקאל א':י:10

וְדַמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיְמִין לְאַרְבַּעַתָּם וּפְנֵי־שׁוֹר מִהַשְּׂמֹאל לְאַרְבַּעַתָּם וּפְנֵי־נֹשֶׁר לְאַרְבַּעַתָּם:

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

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

113 מי לי בשמים ועמד לא חפצתי בארץ

“Whom do I have in heaven? And with You I desire nothing on earth.” The text reads “heaven” and “earth” here as the higher and the lower Gan Eden.

תהילים ע"ג:כ"ה:73

מִי־לִי בַשָּׁמַיִם וְעָמַד לֹא־חָפְצָתִי בָאָרֶץ:

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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

114 וזאת המצוה אשר צוה ה' לעשות בארץ

“And this is the commandment, the statutes and the laws, that Havayah your G-d commanded to teach you, to do in the land.” The verse opens the discourse to which the text refers on “earth.”

דברים ו':א:6

וְזֹאת הַמִּצְוָה הַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה ה' אֱלֹהֵיכֶם לְלַמֵּד אֶתְכֶם לַעֲשׂוֹת בָּאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ:

Now this is the commandment, the statutes, and the ordinances, which the L-RD your G-d commanded to teach you, that ye might do them in the land whither ye go over to possess it—

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

115 רוח בני האדם העולה

“Who knows the spirit of men that goes upward, and the spirit of the beast that goes down to the earth?” The text reads “Who” as the level that knows which souls belong to which root.

קהלת ג':כ"א:3

מִי יוֹדַע רוּחַ בְּנֵי הָאָדָם הָעֹלָה הִיא לְמַעַל וְרוּחַ הַבְּהֵמָה הֵרֶדְתָּ הִיא לְמַטָּה לְאָרֶץ:

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

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

116 מי יודע ישוב ונחם האלקים

“Who knows, G-d may turn and relent, and turn back from His fierce anger, so that we do not perish.” The king of Nineveh’s “Who knows” is read like the “Who” of the other verses.

Jonah 3:9:י"ט:ג' ויבנה

מי יודע ישוב ונחם האלקים ושב מקרון אפול לא נאבד:

Who knoweth whether G-d will not turn and repent, and turn away from His fierce anger, that we perish not?”

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

117 ועתה יגדל נא כח

“And now, let the power of Ado-nai be great, as You have spoken.” The verse opens the explanation to which the text refers for the verse that follows.

Numbers 14:17:י"ז:יד' במדבר

ועתה יגדל נא כח אדני כח אשר דברת לאמר:

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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

118 אם עונות תשמר יה אדני מי יעמוד

“If You keep account of sins, Y-ah, Ado-nai, who will stand?” The text sends the reader to another explanation of this verse’s “who.”

Psalms 130:3:ג' קל' תהילים

אם עונות תשמר יה אדני מי יעמוד:

If Thou, L-RD, shouldest mark iniquities, O L-rd, who could stand?

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

119 מי גילה לבני רז זה

The heavenly voice asked, when Israel put “we will do” before “we will hear”: “Who revealed to My children this secret?” The text reads the “Who” here, too, as the level of mi.

Shabbat 88a:8:ח' א' שבת פ"ח

אמר רבי אלעזר: בשעה שהקדימו ישראל “נעשה” ל”נשמע” יצתה בת קול ואמרה להן: מי גילה לבני רז זה שמלאכי השרת משתמשין בו? דכתיב: “כרכו ה' מלאכיו גברי כח עשי דברו לשמע בקול דברו” — ברלישא “עשי”, והדר “לשמע”. אמר רבי חמא ברבי חנינא: מאי דכתיב “כתפוח בעצי הער וגו'” — למה נמשלו ישראל לתפוח, לומר לה: מה תפוח זה פרו קודם לעליו, אף ישראל הקדימו “נעשה” ל”נשמע”.

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

120 וכל בניך למודי הוי

“And all your children shall be taught of Havayah, and great shall be the peace of your children.” The verse opens the discourse to which the text refers.

Isaiah 54:13:ג' י"ד ישעיהו

וקל-בניך למודי ה' ורב שלום בנך:

And all thy children shall be taught of the L-RD; and great shall be the peace of thy children.

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

PARAGRAPH 19

121 מי יתן והיה לבכם

“Who will give that they should have this heart, to fear Me.” In the Midrash these are the words of the Teacher.

Deuteronomy 5:26:כ"ו דברים

מי יתן והיה לבכם זה להם ליראה אתי ולשמר את כל מצותי כל-הימים למען ייטב להם ולבניהם לעלם:

Oh that they had such a heart as this alway, to fear Me, and keep all My commandments, that it might be well with them, and with their children for ever!

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

122 ומי יתן כל עם ה' נביאים

“And Moshe said to him: Are you zealous for my sake? Who will give that all the people of Havayah be prophets, that Havayah put His spirit upon them!” In the Midrash these are the words of the student.

Numbers 11:29:כ"ט א' במדבר

ויאמר לו משה המקנא אתה לי ומי יתן כל-עם ה' נביאים כמי יתן ה' את-רוחו עליהם:

And Moses said unto him: ‘Art thou jealous for my sake? would that all the L-RD’S people were prophets, that the L-RD would put His spirit upon them!’

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

123 ונתתי לכם לב חדש

“And I will give you a new heart, and a new spirit I will put within you.” The Midrash reads it as the fulfillment of “Who will give that they should have this heart.”

Ezekiel 36:26:כ"ו יחזקאל

ונתתי לכם לב חדש ורוח חדשה אתו בקרבכם והסרתי את-לב האבן מבשרכם ונתתי לכם לב בשר:

A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

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

124 והיה אחרי כן אשפוך רוחי על כל בשר

“And it shall come to pass afterwards that I will pour out My spirit upon all flesh, and your sons and your daughters shall prophesy.” The Midrash reads it as the fulfillment of Moshe’s wish.

Joel 3:1:א' יואל

והיה אחרי-כן אשפוך את-רוחי על-כל-בשר ונבאו בניהם ובנותיהם וקנינו תלמות יחלמו בחזיהם חזיונות יראו:

And it shall come to pass afterward, That I will pour out My spirit upon all flesh; And your sons and your daughters shall prophesy, Your old men shall dream dreams, Your young men shall see visions;

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

- 125** The Yalkut, as the text says, cites the Midrash on Tehillim: the verse “Who will give” is written twice, for the Teacher’s “Who will give” and the student’s are not fulfilled in this world, but both will be in the World to Come.

Yalkut Shimoni on Nach 663:3:ג"ג:נ"ך תרס"ג

- 126** “Who will give out of Zion the salvation of Israel! When Havayah returns the captivity of His people, Yaakov will rejoice, Israel will be glad.” The Midrash asks why this verse appears twice in Tehillim.

Psalms 14:7:י"ד:י"ד תהילים

מִי־יִתֵּן מִצִּיּוֹן יְשׁוּעַת יִשְׂרָאֵל בְּשׁוּבָה חַיָּיָה הַיְּהוָה שְׂבוּת עַמּוֹ יִגַּל יַעֲקֹב
יִשְׂמַח יִשְׂרָאֵל:

Oh that the salvation of Israel were come out of Zion! When the L-RD turneth the captivity of His people, let Jacob rejoice, let Israel be glad.

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



LikuteiTorah.com
THE CHASSIDISHE PARSHA

About this edition

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

The Hebrew text of Likkutei Torah: © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted.

Our English translation, made from the Hebrew without Kehot's notes: CC BY 4.0.

Our explanations, with the overview, the questions and the page for children: CC BY-NC 4.0.

The notes: Kehot's marei mekomos ("Sources and References", including the Rebbe's notes) © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted; our notes on them: CC BY-NC 4.0.

Quoted sources, via Sefaria: William Davidson Edition - Vocalized Aramaic (CC-BY-NC); Kehot Publication Society (CC-BY-NC); Constantinople, 1740 (CC-BY-NC); Sefer Etz Chaim (Public Domain); Miqra according to the Masorah (CC-BY-SA); The Holy Scriptures: A New Translation (JPS 1917) (Public Domain); Tikkunei Zohar - Vocalized (Public Domain); Pri Etz Chaim (Public Domain); Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain); The Zohar; London, Soncino Press, 1933 (Public Domain); Wikisource Bereshit Rabbah (CC-BY-SA); The Sefaria Midrash Rabbah, 2022 (CC-BY); Midrash Rabbeinu Bachya [ben Asher]. Warsaw, 1878 (Public Domain); Torah Commentary by Rabbi Bachya ben Asher, trans. Eliyahu Munk, 1998. (CC-BY); Daf Shevui (CC0); Torat Emet 363 (Public Domain); Mishnah Torah, Yod ha-hazakah, trans. by Simon Glazer, 1927 (Public Domain); Torat Emet 357 (Public Domain); Mishnah Yomit by Dr. Joshua Kulp (CC-BY).

This edition as a whole: CC BY-NC 4.0. Copy, print and share it freely, crediting Kehot Publication Society and likuteitorah.com; it may not be sold. <https://creativecommons.org/licenses/by-nc/4.0/>

English translation and explanations: prepared for likuteitorah.com with AI assistance (claude-code/opus-5.5) and checked against the Hebrew and against Sefaria; not yet reviewed by a human editor. Please check anything important against the Hebrew.

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

A free, non-commercial project; nothing here is sold. Not affiliated with Kehot, Sefaria or the Lubavitch Library. © likuteitorah.com

From [likuteitorah.com/likutei-torah/bamidbar/15/](https://www.likuteitorah.com/likutei-torah/bamidbar/15/)

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