



LIKKUTEI TORAH • PARSHAS BAMIDBAR • MAAMAR 7

ביאור הדברים ע"פ והיה מספר בני ישראל כו'

Explanation of the words on “And the
number of the children of Israel shall be”



The Name Elokim joins mi, the hidden, with eleh, the revealed;
“the stream of Elokim full of water” is the revealed Chasadim
flowing out of concealed Binah, which the mitzvos bring down to
the “earth,” Knesses Yisrael, who cannot yet rise on her own. In
the Time to Come Malchus, G-d’s speech and the root of number,
will receive from Chochmah and Binah themselves, where “to
His understanding there is no number,” and so Israel’s number
will be beyond measure and count.

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/7/

THE BIG IDEA

The Name Elokim joins mi, the hidden, with eleh, the revealed; “the stream of Elokim full of water” is the revealed Chasadim flowing out of concealed Binah, which the mitzvos bring down to the “earth,” Knesses Yisrael, who cannot yet rise on her own. In the Time to Come Malchus, G-d’s speech and the root of number, will receive from Chochmah and Binah themselves, where “to His understanding there is no number,” and so Israel’s number will be beyond measure and count.

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 maamar explains the preceding discourse on Hosea’s verse. It begins with “the stream (peleg) of Elokim”: Elokim is made of mi, the hidden, and eleh, the revealed. While the Chasadim stay covered within the Yesod of Binah, eleh is hidden inside the word; when they flow below the chest of Z’eir Anpin, eleh splits off as a stream “full of water.” In the soul, contemplation turns a hidden love into felt love and awe. The mitzvos are that water, the Name Mah, which refines the earth of Ban; they come from the five Chasadim, and their root is Keser, “the will of all wills,” so they awaken longing in Knesses Yisrael. The earth is never sated because Malchus descends nightly to refine kelipas nogah, which cannot be fully refined before the end of days: even Moshe ate neither bread nor manna to receive the Torah. Now Malchus, G-d’s speech, receives a contracted light, the moon’s diminution. In the future it will rise, like Moshe’s “heavy mouth,” to receive from Chochmah and Binah themselves, where there is no number. Through teshuvah, which is Binah, Israel’s number will become beyond counting.

OUTLINE

1 Mi and eleh: the stream of Elokim

¶1-2

Elokim joins mi (the hidden) and eleh (the revealed). While the Chasadim are covered within the Yesod of Binah, eleh stays hidden, like a love hidden in mind and heart; when two Chasadim and two thirds are revealed below the chest of Z’eir Anpin, eleh “splits off” as a stream full of water, the love and awe that contemplation brings into the heart.

2 The earth and its water

¶3-5

“You visited the earth and watered it”: the mitzvos are water, the Name Mah, which refines and waters the earth of Ban, Knesses Yisrael. They come from the five Chasadim, their root is Keser, “the will of all wills,” clothed in Z’eir Anpin, and so they awaken longing (teshukah) in her.

3 Why the earth is never sated

¶6-7

Malchus descends each night into the lower worlds to refine kelipas nogah, and because that refinement cannot be complete before the end of days she cannot rise alone. Food shows this: even Moshe ate neither bread nor manna when he went up to receive the Torah. So Malchus, and every soul, needs constant help from above through the mitzvos.

4 The moon's diminution and the ascent of speech

¶8-11

Malchus is G-d's speech, rooted in Chochmah but now receiving only a contracted light through Z'eir Anpin. In the future it will rise to receive from the higher Chochmah itself, as Moshe's speech stayed within Chochmah; speech will no longer need its outer clothing, will speak of itself (nidberu), and the earth will stand "above the waters."

5 A number beyond counting

¶12-13

Number comes from division, which begins below the chest of Z'eir Anpin, where Malchus now receives; in Binah, "to His understanding there is no number." When Malchus rises to Chochmah and Binah through teshuvah, Israel's number will be beyond count, the Name's vav-hei will become like yud-hei (yihyeh), and Yehudah and Yisrael will share one head.

KEY CONCEPTS

Mi and eleh מי / אלה

"Who" and "these," the two parts of the word Elokim: mi is the hidden source (Binah), eleh what it brings into revelation (the emotive attributes). "Who created these" describes the hidden giving rise to the revealed.

Covered and revealed Chasadim חסדים המכוסים / המגולים

The flows of kindness that Binah brings into Z'eir Anpin. Above the chest, within the Yesod of Imma, they are covered; below it they are revealed and "flow like water."

Mah and Ban מ"ה / ב"ן

Two ways of spelling out the Name Havayah, totaling 45 and 52: Mah is Z'eir Anpin and the level of water, Ban is Malchus and the level of earth. Mah refines Ban, and Ban now always needs Mah's water.

Kelipas nogah קליפת נוגה

The "translucent husk," the mixture of good and evil from which physical, permitted things such as food draw their life. It can be refined and raised to holiness, but not completely before the end of days.

The diminution of the moon מיעוט הירח

The present state of Malchus, which receives only through Z'eir Anpin and descends into the lower worlds; in the future "the light of the moon shall be like the light of the sun."

The ascent of speech עליית הדבור

Malchus, G-d's speech, rising to receive from Chochmah and Binah themselves, so that it no longer needs the outer clothing of voice and letters, as Moshe's speech stayed absorbed in Chochmah.

"To His understanding there is no number" ולתבונתו אין מספר

Binah, where everything is still one and nullified in the Infinite Light, above division and number; Malchus will rise there in the future, and on Yom Kippur.

SECTION 1 • 11-2

Mi and eleh: the stream of Elokim

1 ביאור הדברים¹ ע"פ והיה מספר בני ישראל כו'. הנה להבין שרש ענין פלג אלקים² כו'.

An explanation of the words on “And the number of the children of Israel shall be,” etc. Now, to understand the root of the concept of “the stream (peleg) of Elokim,” etc.:

This maamar is a ביאור, an elaboration of the preceding discourse in this book on Hosea's verse “And the number of the children of Israel shall be as the sand of the sea.” Before returning to that verse, it asks about the root of a phrase from Psalms 65:10, “the stream of G-d (peleg Elokim) is full of water,” read here as speaking of the Name Elokim.

הנה בתיבת אלקים יש אותיות מי אלה כידוע וכמ"ש בזהר בתחלתו³ ע"פ מי ברא אלה^{4,5} כו',

Now, in the word Elokim there are the letters mi [and] eleh, as is known, and as is written in the Zohar at its beginning on “Who (mi) created these (eleh),” etc.

The Hebrew word Elokim (אלקים) is made of the letters of two words: mi (מי, “who”) and eleh (אלה, “these”). The Zohar at its very beginning builds on this, expounding Isaiah's words “Lift up your eyes on high and see: Who (mi) created these (eleh)?”

והנה מי הוא בחי' נסתר מאחר דקיימא לשאלה מי הוא מפני שלא נודע ונגלה למטה כו'

Now, mi is the level of the hidden, since it stands as a question, “Who is it?”, because it is not known and revealed below, etc.;

Mi, “who?”, is a question, and one asks a question only about something one does not know. So mi stands for what is hidden, not known or revealed to those below; the Zohar itself says of mi that it “stands as a question.”

ואלה הוא בחי' נגלה שהרי אינו אומר אלה אלא על דבר הנגלה ונראית לעין כל שיתכן שיאמר עליו אלה לנכח כו'.

and eleh is the level of the revealed, for one says “these” only of something that is revealed and visible to every eye, so that it is possible to say of it “these,” in its presence, etc.

Eleh, “these,” is the word one uses when pointing at something that is present and visible to everyone. So eleh stands for what is revealed.

2 וא"כ ב' תיבות הללו הם ב' ענינים הפכיים שזה נסתר וזה נגלה. ושרש הענין הוא למעלה הן

If so, these two words are two opposite concepts: this one hidden and that one revealed. And the root of the matter is above; they are

Mi and eleh are therefore opposites, hidden and revealed. The maamar now traces this contrast to its root in the higher worlds.

הנה ב' העולמות עלמא דאתכסיא שנק' מ"י ועלמא דאתגליא שנק' אלה כו', ודרך כלל הנה אותיות י"ה דשם הוי"ה הן חו"ב שנק' נסתרות ואותיות ו"ה הן המדות והדבור שנקראו נגלות.

the two worlds: the hidden world (alma de'iskasya), which is called mi, and the revealed world (alma de'isgalya), which is called eleh, etc. And in general, the letters yud-hei of the Name Havayah are Chochmah and Binah, which are called "the hidden things," and the letters vav-hei are the emotive attributes (middos) and speech, which are called "the revealed things."

Above there is a "hidden world" and a "revealed world," called mi and eleh. In the four letters of the Name Havayah, the first two, yud and hei, are Chochmah and Binah, the hidden levels of intellect; the last two, vav and hei, are the emotive attributes and speech (Z'eir Anpin and Malchus), the revealed levels, in the language of the verse "The hidden things are for Havayah our G-d, and the revealed things are for us."

והנה הבינה מתלבשת בז"א שהוא המדות ויש בחינת חסדים המכוסים ביסוד הבינה ויש בחי' חסדים המגולים^{6,7} (כמ"ש בעי"ח שכ"ה⁸ ושער האונאה)⁹

Now, Binah is enclothed in Z'eir Anpin, which is the emotive attributes; and there is the level of the covered Chasadim, within the Yesod of Binah, and there is the level of the revealed Chasadim (as is written in Etz Chaim, Sha'ar 25, and Sha'ar HaOna'ah).

Binah, understanding, enters into Z'eir Anpin, the emotive attributes, the way understanding gives rise to feeling. It brings with it the Chasadim, the flows of kindness that build those attributes. While they are still within Binah's own lowest point (its Yesod), they are "covered"; once they leave it, they are "revealed."

וזהו ענין פלג אלקים¹⁰ דהיינו שנחלקו אותיות אלה המורים על הגילוי שהם החסדים המגולים מאותיות מי המורים על החסדים המכוסים.¹¹

And this is the meaning of "the stream (peleg) of Elokim": that the letters eleh, which indicate revelation, that is, the revealed Chasadim, were divided from the letters mi, which indicate the covered Chasadim.

Peleg means a stream, and also a division. "The stream of Elokim" is the moment the letters eleh divide off from the letters mi: the revealed Chasadim separate from the covered ones.

והוא כדי להיות גילוי החסדים המגולים. שע"ז נאמר מי ברא אלה וענין בחי' זו בנפש היינו התגלות המוחין שהם דחילו ורחימו שכליים.

And this is so that there may be a revelation of the revealed Chasadim; for of this it is said, "Who created these." And this level in the soul is the revelation of the intellect (mochin), which is intellectual awe and love (dechilu urechimu).

The division happens so that the Chasadim can be openly revealed, and this is "Who (mi) created these (eleh)": the hidden brings forth the revealed. In a person's soul it corresponds to intellect that is not kept to itself but gives birth to awe and love born of understanding.

משא"כ כשאותיות אלה הם בצירוף בתיבה אחת עם אותיות מי והוא בחינת שם אלקים הרי אז גם אותיות דאלה עדיין הם בבחי' הסתר והעלם כמו אותיות מי ומה גם שקדמו אותיות אלה לאותיות מי בתיבת אלקים.

This is not so when the letters eleh are joined in one word with the letters mi, which is the level of the Name Elokim: then even the letters of eleh are still in a state of hiddenness and concealment, like the letters mi; all the more so since the letters eleh come before the letters mi in the word Elokim.

When eleh and mi are still joined in the single word Elokim, even eleh, the revealed, remains hidden like mi. He adds that in the word Elokim the letters of eleh even stand first, so they have not yet come out of mi the way "Who created these" describes.

והיינו כאשר כל הה"ח הן סתומים ומכוסים עדיין ביסוד אימא. (ועיין מזה בע"ח שער האונאה פ"ג ובלק"ת פ' לך לך במצות מילה).

That is, when all five Chasadim are still closed and covered within the Yesod of Imma. (And see on this Etz Chaim, Sha'ar HaOna'ah, chapter 3, and the Arizal's Likkutei Torah, Parshas Lech Lecha, on the mitzvah of circumcision.)

This joined state is when all five Chasadim are still closed within the Yesod of Imma (Binah). The parenthesis points to the Arizal's Etz Chaim and to his Likkutei Torah on the mitzvah of circumcision, which, as the paragraph goes on to show, is linked to the uncovering of what is hidden.

וענין בחי' זו בנפש היינו מ"ש בבינונים פט"ז אם אין יד שכלו ורוח בינתו משגת להוליד אהבת¹² ה' בהתגלות לבו כו' רק האהבה מסותרת במוחו ותעלומות לבו כו' יעו"ש באריכות.

And this level in the soul is what is written in [Sefer Shel] Beinonim, chapter 16: "If the hand of his intellect and the spirit of his understanding cannot reach to give birth to love of G-d revealed in his heart," etc., "only the love hidden in his mind and in the hidden recesses of his heart," etc.; see there at length.

In the soul this is the state Tanya, chapter 16, describes: a person whose understanding is not strong enough to make love of G-d felt openly in his heart, yet who still has that love hidden in his mind and in the depths of his heart. The love is real, but it is concealed, like eleh still inside Elokim.

אך כאשר נמשכים ב' חסדים וב"ש להאיר בבחי' גילוי בז"א נק' פלג אלקים שנפלגו ונחלקו אותיות אלה שהם בחי' גילוי מב"ח המכוסים שהם בחי' מי

But when two Chasadim and two thirds are drawn down to shine in a revealed way in Z'eir Anpin, it is called "the stream (peleg) of Elokim," for the letters eleh, which are the level of revelation, have split off (niflegu) and divided from the two covered Chasadim, which are the level of mi;

The Yesod of Imma ends at the chest of Z'eir Anpin. Below that point two Chasadim and two thirds of the third are revealed, while two Chasadim and the remaining third, above it, stay covered, as the Kehot note quotes from the Mitteler Rebbe's version. That release is "the stream of Elokim": eleh splits off (niflegu) from the covered Chasadim, which are mi.

ואזי דייקא הוא מלא מים שהחסדים נמשלו למים והם יורדים מגבוה לנמוך (וכמ"ש בע"ה שכי"ה הנ"ל). ומ"מ שרש הגילוי דאלה נמשך מהעלם דמי.

and then specifically it is "full of water," for the Chasadim are likened to water, and they descend from high to low (as is written in Etz Chaim, Sha'ar 25, mentioned above). Nevertheless, the root of the revelation of eleh is drawn from the concealment of mi.

The Chasadim are compared to water, which flows from high to low, so once released they are a stream "full of water." Yet even this revealed flow has its source in the hidden mi.

וזוהו מי ברא אלה והיינו שע"י ההתבוננות בשכלו ועומק תבונתו נולד ונמשך הדחילו ורחימו בהתגלות לבו.

And this is "Who (mi) created these (eleh)": that is, through contemplation with his intellect and the depth of his understanding, the awe and love are born and drawn forth, revealed in his heart.

This is the sense of "Who created these" in a person: by contemplating with his intellect and the depth of his understanding (the hidden mi), he brings awe and love to birth, felt openly in his heart (the revealed eleh).

ועיין בע"ה ובלק"ת שם דלפעמים מתגלה גם שליש העליון דחסד המכוסה ואף כל הה"ח כו'

And see Etz Chaim and the Arizal's Likkutei Torah there, that at times even the upper third of the covered Chesed is revealed, and even all five Chasadim, etc.

Etz Chaim and the Arizal's Likkutei Torah add that sometimes even the part of the Chasadim that normally stays covered, the upper third of Chesed, is revealed, and at times all five Chasadim are.

ועי' בפ"י הרמ"ז בזהר פ' וירא (בדף צ"ח ע"ב) גבי כיון דאתגזר אתגלי כולא¹³ כו'.

And see the commentary of the Ramaz on the Zohar, Parshas Vayera (on folio 98b), regarding "Once he was circumcised, everything was revealed," etc.

The Zohar on Parshas Vayera says that before Avraham was circumcised he was "closed," and once he was circumcised "everything was revealed," and the Shechinah rested on him. The Alter Rebbe points to the commentary of the Ramaz, Rabbi Moshe Zacuto, on this passage, as bearing on the state in which even the covered Chasadim come into the open.

[ואפשר שזהו ענין מי גילה¹⁴ לבני רז זה פי' מי היינו בינה גילה לבני נוי"ה רז זה היינו חסדים המכוסים ביסוד אימא שנקי רז לפי

[And perhaps this is the meaning of "Who (mi) revealed this secret to My children?" The meaning is: mi, that is, Binah, "revealed to My children," Netzach and Hod, "this secret," that is, the Chasadim that are covered within the Yesod of Imma, which are called "secret" because

The Talmud relates that when Israel said "we will do" before "we will hear," a heavenly voice asked, "Who revealed to My children this secret, which the ministering angels use?" The Alter Rebbe suggests a Kabbalistic reading: mi is Binah, "My children" are Netzach and Hod, and "this secret" is the Chasadim hidden in the Yesod of Imma.

שהם מכוסים ומי גילה לבני רז זה היינו יציאתם מהעלם אל הגילוי, ועמ"ש מזה בד"ה בשעה שהקדימו נעשה לנשמע כו'

they are covered; and "Who revealed this secret to My children" is their emergence from concealment into revelation. And see what is written on this in the discourse beginning "When they put 'we will do' before 'we will hear,'" etc.,

Read this way, "Who revealed this secret" means that Binah brought the hidden Chasadim out into revelation. He refers the reader to another discourse on this same Talmudic passage.

דפ"י רז זה היינו גילוי האהבה המוסתרת שיש בכל נפש מישראל כו' ושם נתבאר דפ"י רז זה היינו יסוד דאבא] (ועמ"ש בד"ה ואהיה אצלו אמן¹⁶.¹⁵ בפ"י וימינך מקרב חיקך כלה):¹⁷

that the meaning of “this secret” is the revelation of the hidden love that is in every Jewish soul, etc.; and there it is explained that the meaning of “this secret” is the Yesod of Abba.] (And see what is written in the discourse beginning “And I was with Him as a nursling (amon),” on the meaning of “and Your right hand, from within Your bosom, consume.”)

That discourse explains “this secret” in the soul as the hidden love present in every Jew, now revealed, and above as the Yesod of Abba (Chochmah). A second parenthesis points to a later discourse in this book, on “And I was with Him as a nursling,” for its reading of the verse “Your right hand, from within Your bosom,” a hand that is held back in the bosom, hidden.

SECTION 2 • 13-5

The earth and its water

3 ב ופ"י פקדת¹⁸ ארץ ותשוקקה שע"י המצות שהם בחי' מים נולדה גילוי האהבה בהארץ שהיא כנס"י.

2. And the meaning of “You visited the earth and watered it (vateshokekeha)” is that through the mitzvos, which are the level of water, the revelation of love is born in the “earth,” which is the Congregation of Israel (Knesses Yisrael).

Section 2 turns to the beginning of the same verse: “You visited the earth and watered it (vateshokekeha).” The Alter Rebbe hears in vateshokekeha the word teshukah, longing: through the mitzvos, which are “water,” a revealed love and longing is born in the “earth,” Knesses Yisrael, the collective source of the souls of Israel.

והענין כי נגד ד' יסודות אש רוח מים עפר הם ד' שמות ובחי' שם ב"ן זהו בחי' ארץ ועפר.

The explanation is that corresponding to the four elements, fire, air (ruach), water [and] earth (afar), are the four Names; and the level of the Name Ban is the level of “earth” (eret) and dust.

Kabbalah pairs the four elements with four Names, the four ways of spelling out the letters of the Name Havayah. The spelling whose letters add up to fifty-two, called Ban, is the level of earth and dust; it is associated with Malchus, the receiver.

ובחיי מים הוא בחיי מ"ה כמ"ש בפתח אליהו¹⁹ שם מ"ה כו' כמיא דאשקי לאילנא²⁰ כו' וזהו ארץ לא שבעה מים²¹ דהיינו יחוד מ"ה וב"ן.²²

And the level of water is the level of [the Name] Mah, as is written in Pesach Eliyahu, "the Name Mah," etc., "like water that waters the tree," etc. And this is "the earth is not sated with water": that is, the union of Mah and Ban.

The spelling that adds up to forty-five, called Mah, is the level of water. Pesach Eliyahu, Elijah's prayer at the opening of the Tikkunei Zohar, calls it the channel that waters the tree, "like water that waters the tree." So "the earth is not sated with water" describes the union of Mah and Ban: Malchus always receives from Z'eir Anpin and never has enough.

4 והנה ידוע דמ"ה הוא המברר ב"ן²³ כי בחכמה אתברירו.²⁴ והענין יובן בתורה ומצות דאורייתא מחכמה נפקת

Now, it is known that Mah is what refines (birur) Ban, for "by Chochmah they are refined." And the matter will be understood from Torah and mitzvos, for "the Torah comes forth from Chochmah."

Mah (Z'eir Anpin) refines Ban (Malchus): birur is the sorting of what is fit for holiness from what is not. Refinement comes through Chochmah, wisdom, and since "the Torah comes forth from Chochmah," the Torah and its mitzvos show how this works.

והנה כל התורה הוא הוראה והבדלה בין טמא לטהור כשר או פסול שהוא ענין הברור.

Now, the whole Torah is instruction and distinction between impure and pure, fit or unfit, which is the matter of refinement (birur).

All of the Torah's rulings teach and distinguish: impure from pure, fit from unfit. Making such distinctions is exactly what birur, refinement, means.

אך כשר ופסול וחייב וזכאי כו' נמשך מהמדות חו"ג והיינו שהחכמה מתלבשת להיות מוחין לז"א ועיי"ז הוא הברור וזהו ענין שם מ"ה שהוא בז"א

However, fit and unfit, guilty and innocent, etc., derive from the attributes Chesed and Gevurah. That is, Chochmah is en clothed to become the intellect (mochin) of Z'eir Anpin, and through this is the refinement. And this is the concept of the Name Mah, which is in Z'eir Anpin,

Yet the categories themselves, fit and unfit, guilty and innocent, are expressions of the emotive attributes Chesed and Gevurah, which permit and restrict. So Torah's refinement takes place when Chochmah becomes the intellect of Z'eir Anpin, and that is why the Name Mah is located in Z'eir Anpin.

אך שהוא בהתלבשות החכמה בז"א כי חכמה כח מ"ה²⁵ (ועיין בזהר בלק דקצ"א ע"ב ע"פ מה שמו כו').

but it is through the enclothing of Chochmah in Z'eir Anpin, for Chochmah is koach mah, "the power of Mah" (and see the Zohar, Balak, folio 191b, on "What (mah) is His name," etc.).

Mah belongs to Z'eir Anpin only as Chochmah is clothed in it, for the word Chochmah (חכמה) divides into koach mah (כח מה), "the power of Mah." The Zohar on Balak, expounding "What (mah) is His name," is given for further study.

ומה שנק' המצות מים כי הם מבחי' ה' חסדים כי רמ"ח מ"ע הם מבחי' ט"ס דז"א טפ"ט הוא פ"א כו' עד ה' חסדים המגדילים כמ"א דאשקי לאילנא.²⁶

And the mitzvos are called "water" because they are from the level of the five Chasadim. For the 248 positive commandments are from the level of the nine Sefiros of Z'eir Anpin: nine times nine is eighty-one, etc., up to the five Chasadim that bring growth, "like water that waters the tree."

The mitzvos are "water" because they come from the five Chasadim, which, like water, flow down and make things grow. The 248 positive commandments correspond to the nine Sefiros of Z'eir Anpin, each including all nine (eighty-one); the count, abbreviated with "etc.," continues until, with the five Chasadim, it reaches 248, and these Chasadim make Z'eir Anpin grow "like water that waters the tree."

אך הגם דאורייתא מחכמה נפקת היינו שמשם נפקת בבחי' גילוי אבל שרשה הוא מבחי' כתר שתרי"ג מצות דאורייתא עם ז' מצות דרבנן הם תר"ך עמודי אור^{27,28} וכתר הוא רצון העליון רעוא דכל רעוין.^{29,30,31}

However, although "the Torah comes forth from Chochmah," this means that it comes forth from there in a revealed way; but its root is from the level of Keser, for the 613 commandments of the Torah, together with the seven commandments of the Rabbis, are the 620 pillars of light, and Keser is the Supreme Will, "the will of all wills" (raava dechol raavin).

The Torah is revealed from Chochmah, but its root is higher, in Keser, the Crown. The 613 Torah commandments and the seven rabbinic ones make 620, the numerical value of keser (כתר), matching the "620 pillars of light" of Keser; and Keser is the Supreme Will, "the will of all wills."

5 וזהו ענין נה"י דא"א שמתלבשים בז"א כמ"ש בע"ח³² סוף שט"ו שז"א מלביש לנה"י דא"א דהיינו המשכת רעוא דכל רעוין המתלבש בהמצות שהן בט"ס דז"א כנ"ל.

And this is the concept of Netzach, Hod and Yesod of Arich Anpin, which are enclothed in Z'eir Anpin, as is written in Etz Chaim, at the end of Sha'ar 15, that Z'eir Anpin clothes Netzach, Hod and Yesod of Arich Anpin: that is, the drawing down of "the will of all wills," which is enclothed in the mitzvos, which are in the nine Sefiros of Z'eir Anpin, as mentioned above.

Arich Anpin is the configuration of Keser that is the Supreme Will (the outer dimension of Keser, as against Atik Yomin within it). Its lower attributes, Netzach, Hod and Yesod, are clothed within Z'eir Anpin, as Etz Chaim explains; this is how "the will of all wills" comes down and is clothed in the mitzvos, which are in the nine Sefiros of Z'eir Anpin.

וזהו שע"י שפקדת ארץ³³ במעשה המצות ע"י ותשוקקיה כי לפי שהמצות הם מבחי' רעוא דכל רעוין ע"כ עושין התשוקה והרצון בכנס"י כו'.

And this is [the meaning]: that through "You visited the earth," by the performance of the mitzvos, through this "and watered it (vateshokekeha)"; because the mitzvos are from the level of "the will of all wills," therefore they create the longing (teshukah) and the will in the Congregation of Israel, etc.

This explains the verse: "You visited the earth" is the performance of the mitzvos, and through it comes "and watered it (vateshokekeha)," read as teshukah, longing. Because the mitzvos carry the Supreme Will, doing them awakens longing and will in Knesses Yisrael.

SECTION 3 • ¶6-7

Why the earth is never sated

6 וגם כח הבירור ע"י שם מ"ה נמשך מהארת המצחא שהוא רעוא דכל רעוין כמ"ש במ"א בביאור ע"פ את קרבני לחמי.^{34, 35}

And the power of refinement through the Name Mah, too, is drawn from the radiance of the Forehead (Mitzcha), which is "the will of all wills," as is explained elsewhere, in the explanation on "My offering, My bread."

The power of the Name Mah to refine has a still higher source: the "Forehead" (Mitzcha), the place in Kabbalah where the Supreme Will, "the will of all wills," shines openly. The Alter Rebbe refers to his discourse on "My offering, My bread" for the details.

וביאור ענין ארץ שהיא כנס"י לא שבעה מים שהם המצות וכמארז"ל והוי רץ למצוה קלה^{36,37} כו' לפי שתמיד צריכה להמשכה זו שע"י המצות שהם יעשו בה התשוקה והרצון עליון.

And the explanation of the concept that the "earth," which is the Congregation of Israel (Knesses Yisrael), is "not sated with water," which is the mitzvos, as our Sages, of blessed memory, said, "And run to [do] a light mitzvah," etc., is that she always needs this drawing down that comes through the mitzvos, for they will create in her the longing and the supernal will.

Why is the "earth," Knesses Yisrael, never sated? Because she constantly needs the flow that the mitzvos bring down, which arouses in her longing and the supernal will. This is why the Sages urge us to run even to a light mitzvah: each mitzvah adds to that flow.

והטעם הוא לפי שהמלי דאצי" מקור נש"י היא תמיד בבחי' עליות וירידות שכלילה יורדת לבי"ע.

The reason is that Malchus of Atzilus, the source of the souls of Israel, is always in a state of ascents and descents: at night she descends to Beriah, Yetzirah and Asiyah,

Malchus of Atzilus, the root of Jewish souls, does not stay in one place. At night she descends into the lower worlds of Beriah, Yetzirah and Asiyah.

וכמ"ש ותקם בעוד לילה³⁸ ותתן טרף כו' ובתפלת שחרית היא עולה באצילות (וכמ"ש מזה במ"א ע"פ באתי לגני).^{39,40}

as it is written, "She rises while it is still night and gives food," etc.; and in the morning prayer she ascends into Atzilus (as is explained on this elsewhere, on "I have come into My garden").

The verse about the woman of valor, "She rises while it is still night and gives food to her household," describes Malchus at night, below, giving life to the lower worlds. In the morning prayer she rises back into Atzilus; the Alter Rebbe's discourse on "I have come into My garden" explains this cycle.

וזהו ענין לכי ומעטי⁴¹ את עצמך שמסתתרת בבי"ע וכמו שבהלבנה יש שינויים שמתמעט אורה בסוף כל חדש וחזרת ומתגדלת מר"ח עד אמצע החודש כו' כך הוא ג"כ למעלה בבחי' מלי'.

And this is the meaning of "Go and diminish yourself": that she is hidden in Beriah, Yetzirah and Asiyah. And just as the moon has changes, its light diminishing at the end of each month and growing again from Rosh Chodesh until the middle of the month, etc., so it is also above, in the level of Malchus.

The Talmud tells that when the moon complained that two kings cannot use one crown, G-d told it, "Go and diminish yourself." Malchus is the moon, and her "diminishing" is her concealment in the lower worlds; just as the moon wanes at the end of each month and waxes again from Rosh Chodesh, so Malchus descends and ascends.

וע"ז נאמר למען יזמרך⁴² כבוד ולא ידום⁴³ כו' ואני תפלה⁴⁴ לעלות מבי"ע לאצילות (וכמ"ש ע"פ וארשת"ך לי^{45,46} בענין נכספה וגם כלתה נפשי לחצרות⁴⁷ ה').

And of this it is said, "So that glory may sing to You and not be silent," etc., and "But I am prayer": to ascend from Beriah, Yetzirah and Asiyah to Atzilus (as is explained on "And I will betroth you to Me," concerning "My soul yearns, and even pines, for the courts of Havayah").

Two verses describe the ascent: "So that glory may sing to You and not be silent," and "But I am prayer," for prayer is how Malchus rises from Beriah, Yetzirah and Asiyah back to Atzilus. The discourse on "And I will betroth you to Me" discusses this in connection with "My soul yearns, and even pines, for the courts of Havayah."

אך עכ"ז מחמת גודל הירידה וההתלבשות לברר ק"נ דבי"ע אין בה כח כ"כ מעצמה לבד לעלות מצד שעדיין לא נבררו הכיורורים דכ"ן בשלימות והם מחשיכים קצת

Yet even so, because of the greatness of the descent and of the enclothement to refine the kelipas nogah of Beriah, Yetzirah and Asiyah, she does not have so much strength of her own alone to ascend, since the refinements of Ban have not yet been completely refined, and they darken somewhat;

But Malchus descends so deeply, clothed in the lower worlds to refine kelipas nogah (the "translucent husk," the mixture of good and evil that can be raised to holiness), that she cannot rise on her own strength. The refinements of Ban are not yet complete, and what remains unrefined darkens her somewhat.

ולכן צריכה עזר וכח מלמעלה משם מ"ה שתוכל לעלות (וזהו ענין לכה דודי לקראת כלה כו')

and therefore she needs help and strength from above, from the Name Mah, so that she will be able to ascend (and this is the meaning of "Come, my beloved, to greet the bride," etc.).

So she needs help from above, from Mah, Z'eir Anpin, the "groom." This is the meaning of "Come, my beloved, to greet the bride": the groom comes toward the bride.

ויותר יובן זה למטה שלכך א"א לנש"י להתעוררות בהעלאת מ"ן מעצמו וצ"ל פקדת ארץ ותשוקקה.

And this will be better understood [from] below: this is why it is impossible for the souls of Israel to be aroused, raising mayin nukvin (feminine waters), of themselves, and there must be "You visited the earth and watered it (vateshokekeha)."

The same thing is easier to see below, in human souls. They cannot awaken themselves to "raise mayin nukvin (feminine waters)," the arousal from below that draws a response from above, entirely on their own; they need "You visited the earth and watered it," help that comes from above.

והוא משום שהאדם ניזון ממאכלים גשמיים שמק"נ ואף שהאדם באכילתו מברר אותן עכ"ז אין הברור בשלימות גמור עדיין ובהכרח נשאר מעט מטומאת ק"נ⁴⁸ [וע' בתניא פ"ח]

This is because man is nourished by physical foods, which are from kelipas nogah; and although a person refines them by his eating, nevertheless the refinement is not yet entirely complete, and of necessity a little of the impurity of kelipas nogah remains [and see Tanya, chapter 8];

The reason is that people live on physical food, which draws its life from kelipas nogah. Eating with the right intention refines the food, but not completely: a trace of its impurity remains in the person. Tanya, chapter 8, discusses food from kelipas nogah.

ולכך המאכל מגשם את האדם⁴⁹ האוכלו שמוריד את נפשו להמשיך אחר גשמיות העולם, ואפילו הצדיק שמכוין באכילתו רק לשם שמים ואוכל רק לשובע נפשו^{50,51} שהיא השכינה

and therefore the food coarsens the person who eats it, drawing his soul down to be drawn after the physicality of the world. And even the tzaddik, who in his eating intends only for the sake of Heaven, and eats only "to satisfy his soul," which is the Shechinah

So food makes a person coarser and pulls his soul toward the physical world. This holds even for a tzaddik, who eats only for the sake of Heaven, "to satisfy his soul," which the Zohar reads as the Shechinah.

(כמ"ש בזהר פ' ויחי דף ר"מ סע"א) מ"מ כיון שעדיין לא הגיע הזמן שתצא ק"נ לגמרי מחלאתה וטומאתה ותעלה לקדושה⁵² עד עת קץ הימין (כמ"ש בכינונים פל"ז)

(as is written in the Zohar, Parshas Vayechi, folio 240, end of side a), nevertheless, since the time has not yet come for kelipas nogah to leave its filth and impurity entirely and ascend to holiness, until the time of "the end of days" (ketz hayamin) (as is written in [Sefer Shel] Beinonim, chapter 37),

Even such a tzaddik is affected, because kelipas nogah will not be fully cleansed and raised to holiness until "the end of days," as Tanya, chapter 37, explains. Until then, refinement cannot be total.

לכן בהכרח שהמאכל מגשם קצת כו'. ותדע דמי לנו גדול ממה רבינו ע"ה יודע בשלימות כוונת היחודים עליונים באכילה

therefore of necessity the food coarsens somewhat, etc. And know: for who is greater for us than Moshe Rabbeinu, peace be upon him, who knew perfectly the intention of the supernal unions (yichudim) in eating?

Food therefore always coarsens a little. The proof is Moshe Rabbeinu: no one knew better than he the Kabbalistic intentions (yichudim, "unions" of supernal levels) one can have in eating.

ולכן נאמר ויבא אהרן וכל זקני ישראל⁵³ לאכל⁵⁴ לחם עם חתן משה לפני האלהים דהיינו שלפי שהיה משה עמהם נק' אכילתם לפני האלהים

And therefore it is said, "And Aharon and all the elders of Israel came to eat bread with Moshe's father-in-law before G-d": that is, because Moshe was with them, their eating is called [eating] "before G-d"

Scripture says that Aharon and the elders ate with Yisro "before G-d." Since in fact they ate before Moshe, his presence made their meal a meal "before G-d."

(וכדאיתא בגמרא סוף מסכת ברכות). ועכ"ז כשעלה לקבל התורה נאמר ארבעים יום וארבעים לילה לחם לא אכל.⁵⁵

(as is found in the Gemara at the end of Tractate Berachos). And even so, when he went up to receive the Torah, it is said, "Forty days and forty nights he did not eat bread."

The Talmud at the end of Berachos derives from this verse that sharing a meal with a Torah scholar is like enjoying the radiance of the Shechinah. Yet when Moshe went up to receive the Torah, he ate no bread for forty days and forty nights.

והיינו מטעם הנ"ל שמצד חומריות המאכל וגסותו מק"נ בהכרח שיהיה מסתיר ומגשם קצת כיון שלא הגיע זמן שתתברר⁵⁶ ק"נ לגמרי כנ"ל וגדולה מזו שאפילו המן שמלאכי השרת ניזונים בו לא אכל.⁵⁷

This is for the reason mentioned above: because of the materiality and coarseness of the food, [which is] from kelipas nogah, it must of necessity conceal and coarsen somewhat, since the time has not come for kelipas nogah to be entirely refined, as mentioned above. And greater than this: even the manna, on which the ministering angels are nourished, he did not eat.

He did not eat because physical food, coming from kelipas nogah, still conceals and coarsens a little, since the time of its complete refinement has not come. More striking still, he did not eat even the manna, the food on which the angels are nourished.

7 והיינו משום שהגם ששרש המן גבוה מאד אך כשצ"ל יורד ונמשך למטה בבי"ע נמשך דרך חיצונית הכלים והלבושים דבי"ע אשר שם יש תערובות מעה"ד טו"ר.

That is because, although the root of the manna is very high, when it must descend and be drawn down below into Beriah, Yetzirah and Asiyah, it is drawn by way of the outer dimension (chitzoniyus) of the vessels and garments of Beriah, Yetzirah and Asiyah, where there is the mixture of the Tree of Knowledge of good and evil.

The manna's root is very high, yet to reach this world it must pass through Beriah, Yetzirah and Asiyah by way of the outer layer of their vessels and garments. There good and evil are mixed, as in the Tree of Knowledge, so even manna is not perfectly pure by the time it arrives.

ולגבי קבלת התורה היה גם זה מגשם כו' ולכן עם היות שמצד משה עצמו לא היה שום מניעה שיהיה הבירור על ידו בשלימות כדבעי. מאחר שהוא בחינת מ"ה כמ"ש ונחנו מ"ה.⁵⁸

And in relation to receiving the Torah, this too was coarsening, etc. Therefore, although on the part of Moshe himself there was no obstacle at all to the refinement being done by him completely, as is fitting, since he is the level of Mah, as it is written, "And we are what (mah),"

Compared with the holiness of receiving the Torah, even manna coarsens. Moshe himself could have refined it completely, for he is the level of Mah: he and Aharon said of themselves "and we are what (mah)," a phrase that expresses both his self-nullification and his bond with the Name Mah, the refiner.

אך הזמן גרמא שבהכרח המאכל שמק"נ א"א שיתברר כל כך עד שלא יסתיר לגמרי עד עת קץ הימין שאז דייקא תצא ק"נ מטומאתה וחלאתה⁵⁹ לגמרי ותעלה לקדושה להיות מרכבה לה.

yet the time brought it about: of necessity the food that is from kelipas nogah cannot be refined so much that it does not conceal at all, until the time of "the end of days," for then specifically kelipas nogah will come out of its impurity and filth entirely and ascend to holiness, to become a chariot for G-d.

What stood in the way was not Moshe but the era. Until "the end of days," food from kelipas nogah cannot be refined so fully that it conceals nothing; only then will kelipas nogah leave its impurity entirely and become a "chariot" for G-d, wholly given over to holiness.

(ועמ"ש מענין זה בפ' יתרו ע"פ וכל העם רואים⁶⁰ כו' ועמ"ש ע"פ וידבר משה אל ראשי המטות⁶¹ בענין פרישות מביאה לידי קדושה).

(And see what is written on this matter in Parshas Yisro, on "And all the people saw," etc.; and see what is written on "And Moshe spoke to the heads of the tribes," concerning "Separation brings to holiness.")

The Alter Rebbe refers to two discourses: one in Torah Ohr on "And all the people saw" at Sinai, and one in Likkutei Torah on "And Moshe spoke to the heads of the tribes," the passage on vows, which discusses the saying "Separation brings to holiness."

ומכ"ז יובן קצת למעלה בענין ירידת המלי' בבי"ע לברר ק"נ דכיון שעדיין א"א להיות הבירור לגמרי לתכליתו.

And from all this something will be understood [of how it is] above, regarding the descent of Malchus into Beriah, Yetzirah and Asiyah to refine kelipas nogah: since it is not yet possible for the refinement to be complete, to its ultimate end,

What we see in food helps us understand Malchus above. She descends into Beriah, Yetzirah and Asiyah to refine kelipas nogah, but the refinement cannot yet reach its final goal.

הנה הם המונעים ומעכבים עליית המל' וצריך שיבוא לה העזר והסיוע מלמעלה תמיד ולכן ארץ לא שבעה מים⁶² שהוא בחי' פקדת הארץ ותשוקקיה כו'

these are what prevent and hold back the ascent of Malchus, and help and assistance must always come to her from above. Therefore "the earth is not sated with water," which is the level of "You visited the earth and watered it (vateshokekeha)," etc.,

The parts not yet refined are what hold back her ascent, so she needs constant help from above. This is "the earth is not sated with water," which is "You visited the earth and watered it."

ע"י פלג אלקים מלא מים⁶³ שע"י דייקא תוכל לעלות [וז"ש תלמיה רוח^{64, 65} כו' כי בחינה זו נק' יורה כמ"ש בגמרא פ"ק דתענית ד"ו⁶⁶ בענין יורה ומלקוש⁶⁷ שיורה הוא ללחלח הארץ

through "the stream of Elokim is full of water," for specifically through this she will be able to ascend. [And this is what is written, "Saturating its furrows," etc.; for this level is called yoreh (the early rain), as is written in the Gemara, the first chapter of Taanis, folio 6, concerning the early rain and the late rain, that the early rain is to moisten the earth

The help comes through "the stream of Elokim is full of water," the revealed Chasadim, and only through it can Malchus rise. The next verse, "Saturating its furrows," fits this: the Talmud explains the early rain (yoreh) as the rain that saturates the earth and waters it to the depths, citing that very verse.

(וע' ברע"מ משפט ים קט"ו א'). ובלקוטי הש"ס מהאר"י ז"ל במסכת תענית פי' פסוק פקדת ארץ].

(and see the Ra'aya Mehemna, Mishpatim, folio 115a). And in Likkutei HaShas by the Arizal, of blessed memory, on Tractate Taanis, he explains the verse "You visited the earth."]

He adds two further references: the Ra'aya Mehemna, a section of the Zohar, on Parshas Mishpatim (the printed text reads משפט ים, evidently a misprint for Mishpatim), and the Arizal's notes on the Talmud (Likkutei HaShas) on Tractate Taanis, which explain the verse "You visited the earth."

וכמ"כ בחי' זו באדם ארץ לא שבעה מים שע"י המצות הנמשלים למים וכמ"ש זורע צדקות⁶⁸ וכתוב אשריכם זורעי על כל מים.⁶⁹

And likewise this level in man, "the earth is not sated with water": through the mitzvos, which are likened to water, as it is written, "He sows righteous deeds (tzedakos)," and it is written, "Happy are you who sow beside all waters,"

The same applies to a person: the "earth" in him is never sated with water. The mitzvos are likened to water and to seed sown by water, as in the morning blessing "He sows righteous deeds (tzedakos)" and the verse "Happy are you who sow beside all waters."

ע"י דייקא נמשך הרצון והתשוקה בנפש להיות בבחי' ארץ ורצוא כו' ותמיד צ"ל המשכה זו כי הגם שהתפלל היום בכוונה עכ"ז מאחר שאח"כ אוכל ושותה ושאר גשמיות.

through this specifically the will and the longing are drawn into the soul, to be at the level of "earth" (eretz) and of ratzo (running), etc. And this drawing down must always take place, for although he prayed today with intention (kavanah), nevertheless, since afterwards he eats and drinks and [engages in] other physical things,

Through the mitzvos will and longing are drawn into the soul, so that it becomes "earth" (eretz), a word whose letters רצ are shared with ratzon (will) and ratzo (running). This must happen constantly: even after praying with full intention, a person goes on to eat, drink and deal with physical things.

ע"כ צריך תמיד לסיוע מלמעלה לעורר התגלות הרצון והיינו ע"י קיום המצות ששרשם מבחי' רעוא דכל רעיון כו':

therefore he always needs assistance from above to arouse the revelation of will; and that is through the fulfillment of the mitzvos, whose root is from the level of "the will of all wills," etc.

So a person always needs help from above to awaken the revelation of will. That help comes through keeping the mitzvos, whose root is "the will of all wills."

SECTION 4 • 18-11

The moon's diminution and the ascent of speech

8 ג והנה כ"ז הוא עכשיו שצ"ל פקדת הארץ שבחי' מים של המצות מבחי' שם מ"ה גדלה מעלתם מבחי' ארץ שם ב"ן כו' וזהו ג"כ ענין מיעוט הירח כנ"ל

3. Now, all this is now, when there must be "You visited the earth," for the level of the water of the mitzvos, from the level of the Name Mah, is greater in stature than the level of "earth," the Name Ban, etc.; and this is also the meaning of the diminution of the moon, mentioned above.

Section 3 places everything said so far in time: it describes the present, when the "earth" must be "visited" because the "water" of the mitzvos, from the Name Mah, ranks above the "earth," the Name Ban. This inequality is what the Talmud calls the diminution of the moon, mentioned above.

אבל לע"ל כתיב והיה אור הלבנה⁷⁰ כאור החמה שיהי ז"נ שוין בקומתן והוא מ"ש בע"ה שער מיעוט הירח ספ"א שתקבל אורותיה מאימא עצמה שלא ע"י ז"א דמיון או"א⁷¹ כו'

But of the Time to Come it is written, "And the light of the moon shall be like the light of the sun": that Z'eir Anpin and Nukva will be equal in stature. This is what is written in Etz Chaim, Sha'ar Mi'ut HaYareach (the Gate of the Diminution of the Moon), at the end of chapter 1: that she will receive her lights from Imma herself, not through Z'eir Anpin, like Abba and Imma, etc.;

In the Time to Come, Isaiah says, "the light of the moon shall be like the light of the sun": Z'eir Anpin (the sun) and Nukva (the moon) will be equal in stature. Etz Chaim describes the final stage of the moon's growth: she will receive her lights from Imma herself, not through Z'eir Anpin, the way Abba and Imma stand as equals.

דהיינו שז"נ יקבלו שניהם השפע מחכמה עילאה בהשואה א' (ועמ"ש מזה בד"ה מהרה ישמע כו' משמח חתן עם הכלה).⁷²

that is, that Z'eir Anpin and Nukva will both receive the flow from the higher Chochmah (Chochmah Ila'ah) equally (and see what is written on this in the discourse beginning "Speedily... may there be heard," etc., "who gladdens the groom with the bride").

Both Z'eir Anpin and Nukva will then receive the flow directly from the higher Chochmah, in equal measure. The Alter Rebbe refers to his discourse on the last wedding blessing, which ends "who gladdens the groom with the bride," where groom and bride are these two levels.

ופי' הענין הוא דהנה שם ב"ן הוא בחי' מל' דאצילות שהיא בחי' דבור העליון כמ"ש באשר דבר מלך שלטון⁷³ כמו עד"מ במלך בשר ודם שהמלך מנהיג מלכותו בדבורו.

The explanation of the matter is this: the Name Ban is the level of Malchus of Atzilus, which is the level of the supernal speech, as it is written, "Inasmuch as the word of a king is rule," as, by way of analogy, with a king of flesh and blood, who governs his kingdom by his speech.

To explain this: Ban is Malchus of Atzilus, which is G-d's supernal speech. As Koheles says, "the word of a king is rule": a human king governs his kingdom by his word, so G-d's kingship (Malchus) is His speech.

וכך עד"מ למעלה נק' בחי' מלכות בשם דבור ועמ"ש מזה באגה"ק ד"ה להבין אמרי בינה.⁷⁴

And so, by way of analogy, above, the level of Malchus is called by the name "speech." And see what is written on this in Iggeres HaKodesh, in the section beginning "To understand words of understanding."

Above, too, Malchus is therefore called "speech." Iggeres HaKodesh (the fourth part of Tanya) explains this in its letter beginning "To understand words of understanding."

והנה שרש הדבור הוא מהחכמה ונקרא אבא יסד ברתא.⁷⁵ בחכמה יסד ארץ⁷⁶ (כמ"ש באגה"ק ע"פ ויעש דוד שם).^{77,78}

Now, the root of speech is from Chochmah, and it is called "Abba founded the daughter"; "With Chochmah He founded the earth" (as is written in Iggeres HaKodesh on "And David made a name," there).

Speech has its root in Chochmah, as in the Zohar's phrase "Abba (Chochmah) founded the daughter (Malchus)" and the verse "With Chochmah He founded the earth," "earth" being Malchus. Iggeres HaKodesh discusses this in the letter on "And David made a name."

אך הארת חכמה הנמשכת ומתלבשת באותיות הדבור הנמשכים ומתגלים בכי"ע הוא רק הארה מצומצמת וזהו מיעוט הירח שמתלבשת המלי באותיות הדבור המתגלים לחוץ כו

But the illumination of Chochmah that is drawn down and en clothed in the letters of speech, which are drawn down and revealed in Beriah, Yetzirah and Asiyah, is only a contracted illumination. And this is the diminution of the moon: that Malchus is en clothed in the letters of speech that are revealed outwardly, etc.

But the light of Chochmah that reaches the letters of speech as they are revealed in Beriah, Yetzirah and Asiyah is only a contracted glimmer. That is the moon's diminution: Malchus is clothed in letters of speech that go outward.

אבל לע"ל שיהיו שוין בקומתן היינו שבחי מקור הדבור היא בחי מלי דאצילות תתעלה למעלה לקבל השפע דחכמה עילאה כמו שמקבלים המדות מהחכמה שזהו בחי התכללות ועליות הדבור בחכמה.

But in the Time to Come, when they will be equal in stature, that is, the level of the source of speech, which is the level of Malchus of Atzilus, will be raised up to receive the flow of the higher Chochmah, just as the emotive attributes (middos) receive from Chochmah. This is the level of the inclusion and ascent of speech in Chochmah.

In the Time to Come, when sun and moon are equal, Malchus of Atzilus, the source of speech, will rise to receive from the higher Chochmah directly, as the emotive attributes do now. Speech will then be included in Chochmah and raised up into it.

9 והוא ע"ד מ"ש במשה רבינו ע"ה כי כבד פה⁷⁹ וכבד לשון אנכי. דהיינו מפני שהיה מבחי' עצמיות חכמה עילאה לא היה יכול כח הדבור

This is like what is written of Moshe Rabbeinu, peace be upon him, "For I am heavy of mouth and heavy of tongue." That is: because he was from the level of the essence of the higher Chochmah, the power of speech

Moshe told G-d, "I am heavy of mouth and heavy of tongue." The Alter Rebbe explains: Moshe's soul came from the very essence of the higher Chochmah.

שלו לירד ולהתלבש בחיצוניות כ"כ כ"א היה כח הדבור נכלל ומתעלה בעצמיות חכמה כו'. כך עד"מ למעלה הוא עליית הנוק' דבור העליון לקבל מחו"ב עצמן.⁸⁰

of his could not descend and be en clothed in the outer dimension (chitzoniyyus) so much; rather, the power of speech was included and elevated in the essence of Chochmah, etc. So, by way of analogy, above, there is the ascent of Nukva, the supernal speech, to receive from Chochmah and Binah themselves.

Because of that, his power of speech could not descend fully into outward expression; it stayed absorbed in, and raised up into, Chochmah. Above, this corresponds to the ascent of Nukva, the supernal speech, to receive from Chochmah and Binah themselves.

אך לפעמים יש בחינה כזו שהוא להפך וחסרון גדול דהיינו מה שעל זמן חורבן בית המקדש נאמר נאלמתי דומיה⁸¹ כו'

However, at times there is such a state that is the opposite, and a great deficiency: that is, what is said of the time of the destruction of the Holy Temple, "I was mute with silence," etc.

There is also an opposite kind of silence, a great lack. Of the time of the Temple's destruction it is said, "I was mute with silence."

וזהו לגריעותא והיינו שאי אפשר להיות גילוי הדבור מחמת ההסתר של הקליפות כרחל לפני גוזיה⁸² נאלמה (וכמ"ש מזה במ"א ע"פ והיה אור הלבנה כו').

And this is for the worse: that is, that the revelation of speech is impossible because of the concealment of the kelipos, "like a ewe that is mute before her shearers" (as is explained on this elsewhere, on "And the light of the moon shall be," etc.).

That silence is a flaw: the kelipos conceal so much that speech cannot be revealed, "like a ewe (rachel) that is mute before her shearers." Rachel is a name for Malchus, the supernal speech, silenced in exile.

אבל בחי' כבד פה דמשה הוא להפך ממש שמצד התגלות החי' ⁸³ לא יוכל לדבר וזהו ענין עליית הדבור כו'

But the level of Moshe's "heavy of mouth" is the very opposite: because of the revelation of the higher Chochmah he could not speak. And this is the concept of the ascent of speech, etc.

Moshe's heaviness of speech is the very opposite: he could not speak because supernal Chochmah was revealed in him. That is the ascent of speech, not its fall.

(וזהו ענין יונת אלם ⁸⁴ דלשבח קאמר וכענין מלה בסלע ⁸⁵ משתוקא בתרין. והנה עכ"ז אינו מובן דמ"מ לפ"ז אין כאן דבור כלל ואיך נק' עליית המלי שהוא עליית הדבור. ואפ"ל עפמ"ש באגה"ק ע"פ ויעש דוד.

(And this is the meaning of "the mute dove" (yonas elem), which is said in praise, and like the matter of "A word is worth a sela, silence two." Now, even so, this is not understood: for nevertheless, according to this there is no speech here at all, so how is it called the ascent of Malchus, which is the ascent of speech? It may be said, according to what is written in Iggeres HaKodesh on "And David made a name,"

So too "the mute dove" in Psalms is said in praise, and the Sages say that if a word is worth a sela, silence is worth two. But a question arises: if there is no speech at all, how can this be called the ascent of Malchus, of speech? The answer comes from Iggeres HaKodesh, in the letter on "And David made a name."

שהאותיות הן בבחינת חומר וצורה הנק' פנימית וחיצונית ⁸⁶ כו' ועיקר בחי' המלי שנק' דבור היינו פנימית הדבור והוא המאיר בעולמות עליונים רק בעשייה נמשך ע"י התלבשות בחיצונית הדבור שהוא חומר וגוף האותיות.

that the letters are in the manner of matter and form, which are called the inner dimension and the outer dimension, etc.; and the essential level of Malchus, which is called speech, is the inner dimension (pnimiyus) of speech, and it is what shines in the higher worlds; only in Asiyah is it drawn down by being en clothed in the outer dimension of speech, which is the matter and body of the letters,

That letter explains that letters have form, their inner dimension (the distinct shape of each sound, which comes from the mind and will), and matter, their outer dimension (the breath and voice that carry them). The essence of Malchus is the inner dimension of speech, which shines in the higher worlds; only in Asiyah is it clothed in the outer "body" of the letters.

כמו עד"מ באדם הדבור היוצא לחוץ. ולעתיד שיהי' עליות העולמות לא יצטרך להיות ההתלבשות בחומר וחיצוני ות כו' וזהו עליית הדבור, גם כמו שתי רוחות מספרות⁸⁷ זו עם זו הרי הסיפור והדבור שלהם דק

as, by way of analogy, in man, the speech that goes outward. And in the future, when there will be the ascents of the worlds, there will be no need for the enclothement in matter and externality, etc.; and this is the ascent of speech. Also, as when two spirits converse with each other, their conversation and speech is as subtle

This is like human speech that goes out into the world through voice. In the future, when the worlds rise, speech will no longer need that outer clothing, and this is its ascent. The Talmud's story of two spirits conversing together shows that speech can exist without voice: their speech is as subtle as our thought.

כמו מחשבה שלנו, ועד"ז יובן ענין עליית הדבור. ועמ"ש בפ' נח בביאור ע"פ מים רבים בפ"י ביום שידובר בה⁸⁸ שהדבור אינו בפ"ע רק בה שאינו נמשך למטה כו' ע"ש וזהו כענין מ"ש כאן.

as our thought; and in the same way the concept of the ascent of speech will be understood. And see what is written in Parshas Noach, in the explanation on "Many waters," on the meaning of "on the day that she is spoken for (sheyedubar bah)": that the speech is not by itself but "bah," in her, so that it is not drawn down below, etc.; see there. And this is like the matter written here.

That is how speech can rise without being heard. He refers to the explanation in Parshas Noach on "Many waters," on "the day that she is spoken for (sheyedubar bah)": the speech is "in her" (bah), held within, not drawn down below.

ועמ"ש בביאור ע"פ אלה מסעי⁸⁹ בענין שם מ"ב דאנא בכח גדולת ז' פעמים ו' וזהו ג"כ ע"ד שבשבת הוא עליית הדבור. ועיין בזהר תרומה דקל"ז ע"א בפ"י אין אמר ואין דברים⁹⁰ כשאר אמירן דעלמא כו'

And see what is written in the explanation on "These are the journeys," concerning the Name of forty-two [letters] of "Ana b'choach gedulas," seven times six; and this too is along the lines that on Shabbos there is the ascent of speech. And see the Zohar, Terumah, folio 137a, on the meaning of "There is no speech and there are no words" like the other utterances of the world, etc.,

He also refers to the explanation on "These are the journeys," about the forty-two-letter Name hidden in the prayer Ana b'choach (seven lines of six words), connected with the ascent of speech on Shabbos. The Zohar on Terumah reads Psalms 19, "There is no speech and there are no words," as speech unlike ordinary utterances.

אלא הם בחיי בלי נשמע קולם ואעפ"כ בכל הארץ יצא קום⁹¹ ע"ש היטב ובוהר בראשית ד"נ ע"ב ועד"ז
איתא בפ"י הרמ"ז בזהר פ' ואתחנן דר"ס ע"ב גבי רב לך^{92,93} בענין וישמע את הקול מדבר אליו⁹⁴ כו'

but rather they are the level of "their voice is not heard," and even so "their line has gone out through all the earth"; see there well; and the Zohar, Bereishis, folio 50b. And along these lines it is found in the commentary of the Ramaz on the Zohar, Parshas Va'eschanan, folio 260b, regarding "Enough for you," concerning "And he heard the voice speaking to him," etc.:

Such speech is "their voice is not heard," and yet "their line has gone out through all the earth": it acts without being heard. He adds a passage of the Zohar on Bereishis, and the Ramaz's commentary on the Zohar's comment on "Enough for you" in Va'eschanan, which explains in the same way "And he heard the voice speaking to him," the voice Moshe heard in the Tent of Meeting.

שלא ע"י כלי הדבור רק בפנימיות כו' הוא שרש הדבור בפנימיותו כו' ע"ש ואפשר דהיינו פרצוף
הפנימי דמלכות) (וכמ"ש מזה במ"א בביאור מאמר הזהר ר"פ בראשית⁹⁵ כשושנה⁹⁶ כו' כן רעיתי⁹⁷
כו').

not through the instruments of speech but in the inner dimension, etc.; it is the root of speech in its inner dimension, etc.; see there. And perhaps this is the inner configuration (partzuf) of Malchus.) (And as is explained on this elsewhere, in the explanation of the Zohar's statement at the beginning of Parshas Bereishis, "Like a rose," etc., "so is My beloved," etc.)

That voice spoke not through organs of speech but inwardly: it is the root of speech in its inner dimension, perhaps what Kabbalah calls the inner partzuf (configuration) of Malchus. He also refers to a discourse on the Zohar's opening words, "Like a rose among thorns, so is My beloved among the daughters."

ובמ"א נתבאר באופן אחר⁹⁸ שעתה הדבור אינו מקבל הארת ח"ע אלא ע"י המדות עליונות אבל לעתיד
יקבל הדבור מח"ע עצמה שלא ע"י המדות כו'

And elsewhere it is explained in another way: that now speech receives the illumination of the higher Chochmah only through the supernal emotive attributes, but in the future speech will receive from the higher Chochmah itself, not through the attributes, etc.

Elsewhere the ascent of speech is explained differently: now speech receives Chochmah's light only through the emotive attributes, but in the future it will receive from the higher Chochmah itself, without them.

ועמ"ש מזה ע"פ והיה מדי חדש בחדשו^{99, 100} ועמ"ש במ"א ע"פ שמח תשמח¹⁰¹ רעים האהובים¹⁰² כפי ע"כ יעזוב איש¹⁰³ את אביו ואת אמו כו'

And see what is written on this on "And it shall be, from new moon to new moon," and see what is written elsewhere on "Gladden the beloved companions," on the meaning of "Therefore shall a man leave his father and his mother," etc.,

That explanation is found in the discourse on "And it shall be, from new moon to new moon," and in a discourse on the wedding blessing "Gladden the beloved companions," on the verse "Therefore shall a man leave his father and his mother."

אך ע"י השמחה כו' ע"ש אך מ"מ כשהדבור עצמו מקבל מחו"ב עצמן זהו בחינה גבוהה יותר.¹⁰⁴

but through joy, etc.; see there. But nevertheless, when speech itself receives from Chochmah and Binah themselves, this is a higher level.

That discourse goes on to speak of the role of joy. Still, he concludes, when speech receives from Chochmah and Binah themselves, as explained here, that is a higher level.

10 ובמ"א נתבאר עוד כפי אז נדברו¹⁰⁵ יראי ה' דפי' נדברו הוא הדבור אשר בא ממילא ומאליו והיינו בחינת ודברי אשר שמתו כפיך¹⁰⁶ רק שתען לשוני אמרתך¹⁰⁷

And elsewhere it is further explained, on the meaning of "Then those who fear Havayah spoke (nidberu)," that the meaning of nidberu is speech that comes on its own and of itself; that is, the level of "And My words that I have put in your mouth," only that "my tongue will echo Your word,"

Malachi says, "Then those who fear Havayah spoke (nidberu) to one another," and the form nidberu suggests speech that happens of itself, "was spoken." It is the speech of "My words that I have put in your mouth," where a person's tongue only echoes G-d's word.

והיינו ע"י בחי' הביטול בעסק התורה וכמ"ש המגיד להב"י אני המשנה המדברת כפיך¹⁰⁸ וע"ד שכינה מדברת¹⁰⁹ מתוך גרונו של משה.

and that is through the level of self-nullification (bittul) in the study of Torah, as the Maggid said to the Beis Yosef, "I am the Mishnah that speaks in your mouth," and in the manner of "The Shechinah speaks from the throat of Moshe."

One reaches this through bittul, setting oneself aside, while studying Torah. The heavenly Maggid told Rabbi Yosef Karo, author of the Beis Yosef, "I am the Mishnah that speaks in your mouth," and it is said that "the Shechinah speaks from the throat of Moshe."

11 ועדי"ז י"ל ג"כ פי' וענין ביום שידובר בה ¹¹⁰ שזהו בחי' אז נדברו כו'. וזהו ענין לרוקע הארץ על המים ¹¹¹ שבחי' שם ב"ן שנקרא ארץ לא יצטרך לקבל משם מ"ה שהוא ז"א הנק' מים כו'

And along these lines one can also explain the meaning and concept of “on the day that she is spoken for (sheyedubar bah),” that this is the level of “Then [they] spoke (nidberu),” etc. And this is the meaning of “Who spreads out the earth above the waters”: that the level of the Name Ban, which is called “earth,” will not need to receive from the Name Mah, which is Z’eir Anpin, called “water,” etc.

“The day that she is spoken for” can be read the same way, as the self-arising speech of nidberu. And the verse “Who spreads out the earth above the waters” describes the future, when “earth,” the Name Ban, will stand above the “water” and no longer need to receive from the Name Mah, Z’eir Anpin.

וזהו הנני בורא חדשה ¹¹² בארץ נקבה תסובב גבר ולא תהיה צריכה למים כו' וכמ"ש במ"א:

And this is “Behold, I create a new thing in the earth: a female shall encompass a male”; and she will not need water, etc., as is explained elsewhere.

The verse in Jeremiah speaks of “a new thing in the earth: a female shall encompass a male.” In the future the feminine, Nukva, will surround and rise above the masculine, Z’eir Anpin, and will no longer need his “water.”

SECTION 5 • ¶12-13

A number beyond counting

12 ד והנה ע"ז נאמר והיה מספר בני' כחול הים אשר לא ימד ולא יספר. ¹¹³ כי הנה בחינת מספר נופל על דבר שהוא בבחינת התחלקות ופירוד.

4. Now, of this it is said, “And the number of the children of Israel shall be as the sand of the sea, which can be neither measured nor counted.” For the concept of number applies to something that is in a state of division and separateness.

Section 4 returns to the maamar’s verse from Hosea, which speaks of a “number” that can be neither measured nor counted, a seeming contradiction. Counting applies only to things that are divided and separate from one another.

והתחלקות זו נמשך מבחי' הגבורות וזהו ענין התחלקות הקול וההבל בכ"ב אותיות הדבור שבה' מוצאות שהוא ע"י ה"ג מנצפ"ך.

And this division derives from the level of the Gevuros. And this is the concept of the division of the voice and the breath into the twenty-two letters of speech, in the five places of articulation, which is through the five Gevuros, mem-nun-tzadi-pei-kaf.

Division comes from the Gevuros, the powers of restraint that set limits and distinctions. So the single breath and voice divide into the twenty-two letters at the five places of articulation in the mouth, through the five Gevuros associated with the five letters that have final forms, mem, nun, tzadi, pei and kaf.

ועד"ז גם המצות הם בבחינת מספר לפי שהתורה נמשך מבחינת גבורה מימינו אש דת¹¹⁴ כו'.

And in the same way the mitzvos, too, are in the category of number, because the Torah is drawn from the level of Gevurah: "From His right hand, a fiery law," etc.

The mitzvos, too, have a number, 613, because the Torah comes from Gevurah: it was given as "a fiery law," and fire is Gevurah.

13 והנה כתיב ולתבונתו אין מספר^{115, 116} פ"י שעיקר התהוות התחלקות המדרגות עד ששייך בחינת מספר זהו אחר סיום יסוד אימא

Now, it is written, "And to His understanding there is no number." The meaning is that the essential coming into being of the division of the levels, to the point that the concept of number applies, is after the end of the Yesod of Imma,

Psalms says of G-d, "to His understanding (tevunah) there is no number." The Alter Rebbe explains: the division of levels into distinct, countable things begins only where the Yesod of Imma (Binah) ends.

דהיינו למטה מהחזה דז"א ששם החו"ג מגולים ומתחלקים החסדים לג' קוין עד ששם שרש בחי' מספר ומשם מקבלת המלי' שמתחלת מהחזה ולמטה כו'.

that is, below the chest of Z'eir Anpin, where the Chasadim and Gevuros are revealed and the Chasadim divide into three lines, so that the root of the concept of number is there; and from there Malchus receives, for she begins from the chest downward, etc.

That point is the chest of Z'eir Anpin. Below it the Chasadim and Gevuros are revealed and the Chasadim spread into the three lines (right, left and center), so number has its root there; and Malchus, which is built from the chest down, receives from there.

אבל לתבונתו היינו במקום שהחוי"ג מכוסים ביסוד אימא הם בבחי' אחדות והתכללות כל החסדים דג' קוין באחדות א' ממש ביסוד אימא

But "His understanding" is where the Chasadim and Gevuros are covered within the Yesod of Imma: they are in a state of unity and inclusion, all the Chasadim of the three lines in truly one unity, within the Yesod of Imma;

"His understanding" is Binah, where the Chasadim and Gevuros are still covered within the Yesod of Imma. There all the Chasadim of the three lines are truly one.

ולכן הם בבחי' אין מספר למעלה מבחינת ומדרגת המספר דאינו שייך אלא בבחינת התחלקות משא"כ למעלה בעלמא דאתכסיא הם בבחינת אחדות והתכללות וביטול באור א"ס ב"ה שלמעלה מבחינת התחלקות המדרגות וזהו ולתבונתו דייקא אין מספר.

and therefore they are in the state of "there is no number," above the category and level of number, which applies only to a state of division; whereas above, in the hidden world, they are in a state of unity, inclusion and self-nullification (bittul) in the Infinite Light (Or Ein Sof), blessed be He, which is above the division of the levels. And this is "And to His understanding," specifically, "there is no number,"

So there they are "without number," above counting, which applies only to what is divided. In the hidden world everything is united, included and nullified in the Infinite Light; this is why the verse says "to His understanding," specifically, "there is no number."

שהוא כחי' סתים שלמעלה מבחינת גליא (ועיין מזה בלק"ת סוף תהלים ע"פ ולתבונתו אין מספר ועיין בזוהר ס"פ תרומה דקע"א ע"ב).¹¹⁷

which is the level of the concealed (setim), which is above the level of the revealed (galya) (and see on this the Arizal's Likkutei Torah, at the end of Tehillim, on "And to His understanding there is no number"; and see the Zohar at the end of Parshas Terumah, folio 171b).

Binah is the concealed (setim) level, above the revealed (galya). The Arizal's Likkutei Torah on this verse and the Zohar at the end of Terumah, which applies it to G-d who counts the stars, discuss it further.

ועמ"ש בביאור ע"פ אלה מסעי המתחיל לבאר ענין המסעות בענין לא יחפוז כסיל¹¹⁸ בתבונה כו' דשם נתבאר ששם בחי' סתים הוא התגלות עתיק כו'

And see what is written in the explanation on "These are the journeys," which begins "To explain the concept of the journeys," on "A fool does not desire understanding," etc., where it is explained that there the level of the concealed is the revelation of Atik, etc.,

He refers to the explanation on "These are the journeys" that opens "To explain the concept of the journeys," where he expounds "A fool does not desire understanding." There it is explained that the concealed level within understanding is the revelation of Atik, the inner level of Keser.

ונקרא עץ החיים ועיין בפ"י הרמ"ז בזהר פ' במדבר דק"ז בפ"י והיה מספר כו' דמבואר ממש ע"ד שנתבאר כאן.

and it is called the Tree of Life. And see the commentary of the Ramaz on the Zohar, Parshas Bamidbar, folio 117, on the meaning of "And the number... shall be," etc., where it is explained exactly along the lines explained here.

That level is called the Tree of Life. The Ramaz, commenting on the Zohar's discussion of "And the number... shall be" in Parshas Bamidbar, explains the verse exactly as here.

והנה עכשיו המל' שהיא הדבור עליון מקבל מבחינת ז"א והיינו מהחזה ולמטה ששם מתחיל בנין הנוק'

Now, at present Malchus, which is the supernal speech, receives from the level of Z'eir Anpin, that is, from the chest downward, where the building of Nukva begins;

Now Malchus, the supernal speech, receives from Z'eir Anpin only from the chest downward, where the "building" of Nukva begins.

ולכן נקרא מספר בני"י שמשם הוא שרש בחינת מספר (וגם משם הוא שרש בחינת התהוות הזמן כמ"ש בלק"ת פ' בראשית והיינו כי הזמן הוא ג"כ בחינת מספר והתחלקות)

and therefore it is called "the number of the children of Israel," for from there is the root of the concept of number (and from there, too, is the root of the coming into being of time, as is written in the Arizal's Likkutei Torah, Parshas Bereishis; that is, because time too is a matter of number and division).

That is why the verse speaks of "the number of the children of Israel": Malchus, the source of the souls, receives from the place where number begins. Time comes from there too, as the Arizal teaches, for time is also measured and divided.

אבל לע"ל שתתעלה המלי' שהיא הדבור לקבל מבחינת חו"ב עצמן שהוא בחינת ולתבונתו אין מספר אזי יהיה בחינת והיה מספר בני' כו' אשר לא ימד ולא יספר.

But in the Time to Come, when Malchus, which is speech, will be raised to receive from the level of Chochmah and Binah themselves, which is the level of "And to His understanding there is no number," then there will be the level of "And the number of the children of Israel shall be," etc., "which can be neither measured nor counted."

In the Time to Come Malchus will rise to receive from Chochmah and Binah themselves, the level of "to His understanding there is no number." Then Israel will have a "number" and yet be beyond all measure and count, just as the verse says.

דהיינו שגם עלמא דאתגליא שהוא עכשיו בבחינת מספר. יהיה לעתיד במדרגת בחינת סתים ועלמא דאתכסיא אשר הוא בבחינת אין מספר.

That is, even the revealed world, which is now in the category of number, will in the future be at the level of the concealed and of the hidden world, which is in the category of "there is no number."

Even the revealed world, which is now counted and divided, will then stand at the level of the hidden world, which is beyond number.

והיינו על ידי התשובה שהיא בחינת בינה ליבא¹¹⁹ ולתבונתו אין מספר כו' (ולכן עי"ז והיה במקום אשר יאמר להם לא עמי אתם יאמר להם בני אל חי¹²⁰ דהפי' במקום ממש כי זדונות נעשו כזכויות כנוצר לעיל.

And this is through teshuvah (return), which is the level of "Binah is the heart," and "to His understanding there is no number," etc. (And therefore through this, "and it shall be that in the place where it is said to them, 'You are not My people,' it shall be said to them, 'Children of the living G-d': the meaning is "in the place" literally, for intentional sins become like merits, as mentioned above.

This comes through teshuvah, which is Binah, "the heart," beyond number. That is why, in the very place where it was said "You are not My people," they will be called "children of the living G-d": through teshuvah intentional sins themselves become merits, as mentioned earlier.

ומזה יובן ג"כ ענין יום הכפורים^{121, 122, 123} שהוא יום הסליחה משום שאז עליית המלי' בבחינת ולתכונתו אין מספר) (כמ"ש בזהר פ' אמור דף ק' ע"ב ודף ק"ב ע"א ובשאר דוכתי)

And from this the concept of Yom Kippur will also be understood: it is the day of forgiveness because then is the ascent of Malchus into the level of "to His understanding there is no number." (As is written in the Zohar, Parshas Emor, folio 100b and folio 102a, and in other places.)

Yom Kippur, the day of forgiveness, works the same way: on that day Malchus rises to Binah, the level beyond number. The Zohar on Emor says that on Yom Kippur the supernal Mother shines into the lower Mother, two lights shining as one.

וזהו ביום ההוא¹²⁴ יהיה ופ"י בלק"ת שאותיות דשם הוי'. יהיו לעתיד בבחינת יהיה ב"פ י"ה.

And this is "On that day shall be (yihyeh)," which the Arizal's Likkutei Torah explains: that the letters of the Name Havayah will in the future be in the form of yihyeh (יהיה), yud-hei twice.

Zechariah says, "On that day Havayah shall be (yihyeh) One." The Arizal reads the word yihyeh (יהיה), yud-hei written twice, as the future form of the Name Havayah.

ור"ל שמדרגת ו"ה שהם זו"נ יהיו לע"ל כמו בחי' י"ה שהם או"א וזהו ממש ענין הנ"ל דוהיה מספר כו'

That is to say: the level of vav-hei, which are Z'eir Anpin and Nukva, will in the Time to Come be like the level of yud-hei, which are Abba and Imma. And this is exactly the matter mentioned above, of "And the number... shall be," etc.,

The second half of the Name, vav-hei (Z'eir Anpin and Nukva), will become like the first half, yud-hei (Abba and Imma). This is the same idea as the verse about a number that cannot be counted.

אשר לא יספר לפי שעכשיו המלי' שהיא ה' אחרונה דשם הוי' בחי' דבר ה' מקבלת מבחינת ו' שהוא המשכה מיו"ד שבראשו מה שנמשך ויורד מלמעלה למטה ועמ"ש מזה בד"ה ושבת בשלום¹²⁵

"which cannot be counted": for now Malchus, which is the last hei of the Name Havayah, the level of "the word of G-d," receives from the level of vav, which is a drawing down from the yud at its head, what is drawn and descends from above to below (and see what is written on this in the discourse beginning "And I return in peace"),

Now Malchus, the last hei of the Name, "the word of G-d," receives through the vav. The vav is the yud drawn downward, a letter whose head is a yud with a line extending below it; the discourse on "And I return in peace" discusses this.

כמו בחינת מים יורדים מגבוה לנמוך ואינו עצמיות היו"ד ממש כ"א שהולך ומתקצר ונעשה קו דק יותר הרבה מהיו"ד עצמו שבראשו

like the level of water that descends from high to low; and it is not the actual essence of the yud, but rather it goes on narrowing and becomes a line much thinner than the yud itself at its head;

Like water flowing from high to low, the vav is not the yud's essence: it narrows into a line much thinner than the yud at its head.

והוא ענין קלישת האור כמ"ש במ"א¹²⁶ בענין כפילא וקלישא ומבחינת הוי"ו נמשך לבחינת ה' תתאה and this is the concept of the thinning of the light, as is explained elsewhere on the concept of "doubled and thinned" (kefila uklisha). And from the level of the vav it is drawn to the level of the lower hei.

This is the "thinning" of the light, which Torah Ohr explains as "doubled and thinned" (kefila uklisha): the yud drawn out into a vav. From the vav the flow continues to the lower hei, Malchus.

אבל בחינת י"ה אינו ע"י המשכה אלא כי היו"ד עצמו מתגלה בה' והכל בחינה אחת.

But the level of yud-hei is not through a drawing down; rather, the yud itself is revealed in the hei, and it is all one level.

The first two letters relate differently: the hei of yud-hei is not a drawing down from the yud; the yud itself is revealed in it, so they are a single level.

(ועיין בספר עטרת זקנים בא"ח סי' ל"ב גבי כתיבת אות ה' ראשונה דשם ועמ"ש מזה בביאור ע"פ ולא אבה¹²⁷ ה' אלקיך)

(And see the book Ateres Zekeinim on Orach Chaim, section 32, regarding the writing of the first letter hei of the Name; and see what is written on this in the explanation on "But Havayah your G-d would not.")

Ateres Zekeinim, a commentary on the Shulchan Aruch, Orach Chaim, discusses at section 32 how the first hei of the Name is written. He also refers to his explanation on "But Havayah your G-d would not listen to Bilaam."

אכן לע"ל יתעלה העולם שבחינת עלמא דאתגליא יהיה בבחינות ומדרגות עלמא דאתכסיא ויהיה זו"נ המדות והדבור ג"כ בבחינות י"ה שהם או"א

However, in the Time to Come the world will be elevated, so that the revealed world will be at the levels and grades of the hidden world, and Z'eir Anpin and Nukva, the emotive attributes and speech, will also be at the levels of yud-hei, which are Abba and Imma

In the Time to Come the world will rise: the revealed world will reach the levels of the hidden world, and Z'eir Anpin and Nukva, the emotive attributes and speech, will stand at the level of yud-hei, Abba and Imma.

(ע"ד משנ"ת בע"ח שער מיעוט הירח ספ"א כנזכר לעיל). וזהו ג"כ ענין ונקבצו בני יהודה ובני"י יחדו.¹²⁸

(along the lines of what is explained in Etz Chaim, Sha'ar Mi'ut HaYareach, at the end of chapter 1, as mentioned above). And this is also the meaning of "And the children of Yehudah and the children of Israel shall be gathered together":

This matches Etz Chaim on the moon receiving from Imma herself, cited above. It is also the meaning of the next verse in Hosea, "And the children of Yehudah and the children of Israel shall be gathered together."

שיחוי"ת יהיה ג"כ במדרגת יחוי"ע. ופי" כי יהודה הוא בבחינת מל' איהי בהוד וישראל לי ראש היינו בחינת ז"א מהחזה ולמעלה שבו מאירין המוחין דא"א.

that the lower unity (yichuda tata'ah) will also be at the level of the higher unity (yichuda ila'ah). The explanation is that Yehudah is the level of Malchus, "she is in Hod," and Yisrael is li rosh ("a head for Me"), that is, the level of Z'eir Anpin from the chest upward, in which the intellect (mochin) of Abba and Imma shines.

That gathering means the lower unity will reach the level of the higher unity. Yehudah is Malchus, for the name Yehudah contains hod and Malchus is "in Hod"; Yisrael, whose letters spell li rosh, "a head for Me," is Z'eir Anpin above the chest, where the intellect of Abba and Imma shines.

ולעתיד תהיה ספירת המל' ג"כ במדרגת ז"א אור הלבנה כאור החמה.¹²⁹ ועמ"ש ע"פ ויגש אליו יהודה^{130, 131} וע"פ יהודה אתה^{132, 133} וע"פ כי תשמע בקול כו' לעשות הישר בעיני¹³⁴ כו'.

And in the future the Sefirah of Malchus will also be at the level of Z'eir Anpin: "the light of the moon like the light of the sun." And see what is written on "And Yehudah approached him," and on "Yehudah, you," and on "When you listen to the voice," etc., "to do what is right in the eyes," etc.

In the future Malchus will stand at the level of Z'eir Anpin, "the light of the moon like the light of the sun." He refers to his discourses on "And Yehudah approached him," on "Yehudah, you," and on "When you listen to the voice... to do what is right in the eyes."

וזהו ושמנו להם ראש אחד שהוא בחינת תפארת דאימא שיהיה כתר לשניהן בשוה (ועמ"ש בפ' תרומה גבי ענין הכרובים):

And this is "and they shall appoint for themselves one head," which is the level of Tiferes of Imma, which will be a crown for both of them equally (and see what is written in Parshas Terumah regarding the concept of the cherubim).

Hosea continues, "and they shall appoint for themselves one head": Tiferes of Imma will be a single crown for both Z'eir Anpin and Nukva equally. He refers to Torah Ohr on Parshas Terumah, on the cherubim.

IN ONE'S AVODAH

The maamar draws several lessons. Contemplating G-d with one's intellect and the depth of one's understanding brings a love and awe hidden in the mind into the open in the heart, as "Who created these." Because eating, drinking and physical life after prayer coarsen the soul, a person can never rely on himself alone: he always needs help from above, which comes through keeping the mitzvos, rooted in "the will of all wills," and so one should run even to a light mitzvah. Teshuvah reaches Binah, beyond all number, and turns sins into merits; and self-nullification in Torah study lets speech come of itself, as "the Shechinah speaks from the throat of Moshe."

QUESTIONS FOR DISCUSSION

1. Why does the maamar say that the letters eleh are still hidden while they stand inside the word Elokim, and what corresponds to this in a person's love of G-d?
2. If eating with holy intention refines food, why did Moshe, who knew those intentions perfectly, eat nothing for forty days, not even the manna?
3. How can Moshe's "heavy mouth" be an ascent of speech rather than a lack of it, and how does it differ from the silence "I was mute with silence"?
4. Why is number tied to division and Gevurah, and how can Israel's number become "beyond measure and count"?
5. What does teshuvah have in common with Binah and with Yom Kippur, according to the maamar?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ביאור הדברים

The note says this volume holds the Mitteler Rebbe's version of this discourse, and that its opening there was edited in the Tzemach Tzedek's own handwriting, as the list of the 5565 maamarim records.

KEHOT'S NOTE

נוסחת כ"ק אדה"א בסה"מ תקס"ה-ב ע' תקפ"ט. ותחילת המאמר שם מוגה בגוכתי"ק הצ"צ ע"ש ברשימת מאמרי תקס"ה ע' איקטז הערה 102. לכללות הביאור ראה אוה"ת במדבר-ה ע' איתרו.

2 פלג אלקים

The psalm praises G-d who visits the earth and waters it: "the stream of G-d is full of water." The maamar sets out to explain the root of "the stream of Elokim" and later the whole verse.

Psalms 65:10 ס"ה: י"ו

פְּקֹדֶת־הָאֶרֶץ וּתְשַׁקְּקָהּ רַבַּת תַּעֲשֶׂרְנָה פְּלֶג אֱלֹקִים מְלֵא מִים תִּכְוֶן דְּגָנָם כִּי־יִכֶן תִּכְיֶנָּה:

Thou hast remembered the earth, and watered her, greatly enriching her, with the river of G-d that is full of water; Thou preparest them corn, for so preparest Thou her.

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

KEHOT'S NOTE

תהלים סה, י.

3 בזהר בתחלתו

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

KEHOT'S NOTE

ח"א, ב.

4 ע"פ מי ברא אלה

"Lift up your eyes on high and see: Who created these?" The Zohar reads mi and eleh in this verse as two levels, the hidden and the revealed.

Isaiah 40:26 מ': כ"ו

KEHOT'S NOTE

ישע"י מ, כו.

5 מי ברא אלה

At the start of the Zohar, Rabbi Elazar expounds "Who created these": mi is the hidden level that "stands as a question," and eleh is what it brings into revelation; together they form the Name Elokim. The Alter Rebbe builds his whole opening on this passage.

Zohar, Introduction 2:4-4:12 ד': י"ב-י"ד הקדמה

IN THE BEGINNING. R. Eleazar opened his discourse with the text: Lift up your eyes on high and see: who hath created these? (Is. 40, 26). "Lift up your eyes on high": to which place? To that place to which all eyes are turned, to wit, Petah 'Enaim ("eye-opener"). By doing so, you will know

that it is the mysterious Ancient One, whose essence can be sought, but not found, that created these: to wit, Mi (Who?), the same who is called "from (Heb. mi) the extremity of heaven on ...

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

PARAGRAPH 2

6 ויש בחי' חסדים המגולים

Kehot's note points to where this is explained further: Maamarei Admur HaZaken 5565.

KEHOT'S NOTE

בסה"מ תקס"ה-ב ע' תקפ"ט נוסף בהמאמר ומוגה בגוכתי"ק הצ"צ "והחסדים המכוסים ביסוד אימא הן למעלה מהחזה דו"א ומשם ולמטה הן מתגלים כי בחזה דו"א מסתיימים בחי' יסוד אימא כידוע ולכן מהחזה דו"א ולמטה שם החסדים מגולים והיינו שבי' חסדים ובי' שליש הם מגולים ובי' חסדים ושליש שהם עד החזה דו"א נשארו מכוסין ביסוד אימא כו'".

7 חסדים המכוסים ביסוד הבינה ויש בחי' חסדים המגולים

This derush of Etz Chaim, on the Chasadim and Gevuros, describes how the Yesod of Imma inside Z'eir Anpin reaches to the chest and how the Chasadim, likened to streams of water, descend from it. The Alter Rebbe cites it for the covered and revealed Chasadim and for their descent "from high to low."

Sefer Etz Chaim 25:7 ז"ו: חיים

... ולכן נבאר תחלה עניינם מה הם הנה ענין הצלמים האלו שהם המוחין שלו נעשין מזווג או"א כי אבא מזריע לובן ואמא אודם ואז הבי' טפות ההם דאו"א מצטיירין ביסוד אמא ונעשו פרצוף אי' שלם ביי"ס רק שהוא רוחני דק מאד יותר מן הז"א ונקרא נשמת הז"א כי כמו שנפש רוחניות של אדם התחתון אינה נכנסת באדם עד י"ג שנים ויום אי' כן אלו המוחין אינן נכנסים בז"א עד י"ג שנים. וטעם התלבשות המוחין דז"א בנה"י דתבונה הוא כי יען אלו המוחין הם אורות גדולים כי הם טיפות שממשיכין או"א ...

Sefer Etz Chaim (Public Domain)

8 כמ"ש בע"ח שכ"ה

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

KEHOT'S NOTE

דרוש ב'.

9 ישער האונאה

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

KEHOT'S NOTE

י, פ"א.

10 פלג אלקים

"The stream of G-d is full of water." The paragraph reads peleg as the division of eleh from mi, and the "water" as

the revealed Chasadim.

Tahilim ס"ה:י"ג:65 Psalms

פְּקֹדֶת־הָאָרֶץ וְתִשְׁקָהּ רַבַּת תַּעֲשֶׂרנָה פֶּלֶג אֱלֵקִים מְלֵא מֵיִם תִּכְוֶן דְּגָנָם כִּי־כֵן תִּכְנֶנָּה:

Thou hast remembered the earth, and watered her, greatly enriching her, with the river of G-d that is full of water; Thou preparest them corn, for so preparest Thou her.

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

המורים — החסדים המגולים . . המכוסים

The note points to the Tzemach Tzedek's discourses on the mitzvos for a parallel discussion of the letters of Elokim indicating the revealed and the covered Chasadim.

KEHOT'S NOTE

ראה דרך מצותיך קנו, ב.

אם אין יד שכלו ורוח בינתו משגת להוליד אהבת ה' בהתגלות לבו

Tanya teaches that even when a person's understanding cannot produce a felt love of G-d, the love can still be present, hidden in his mind and the depths of his heart, and it is enough to move him to serve. The Alter Rebbe uses it as the soul's parallel to eleh still hidden inside Elokim.

תניא, חלק ראשון; ליקוטי אמרים ט"ז:ג'16: Likkutei Amarim Tanya, וְיִתֵּר עַל כֵּן, צָרִיךְ לִידַע כָּלֵל גְּדוֹל בְּעֵבוֹדָה לְבִינֻנִּים, שֶׁגַּם אִם אֵין יָד שֶׁכָּלֵו וְרוּחַ בִּינָתוֹ מִשְׁגַּת לְהוֹלִיד אֶהְבֵּת ה' בְּהִתְגַּלּוּת לְבוֹ, שֶׁיִּהְיֶה לְבוֹ בּוֹעֵר בְּרִשְׁפֵּי אֵשׁ וְחֶפֶץ בְּחִפְצָהּ וְחִשְׁיָקָהּ וְתִשְׁקָהּ מוֹרְגֶשֶׁת בְּלֵב לְדַבָּקָה בּוֹ, רַק הָאֱהָבָה מְסוּתֶרֶת בְּמוֹחוֹ וְתַעֲלֹמּוֹת לְבוֹ,

Kehot Publication Society (CC-BY-NC)

כיון דאתגור אתגלי כולא

On "And G-d appeared to him," the Zohar says that before Avraham was circumcised he was closed, and once he was circumcised everything was revealed and the Shechinah rested on him. The text cites it, with the Ramaz's commentary, for a state in which even the covered Chasadim are revealed.

ספר הזהר, וירא א':י"ג-יד'13-14: Zohar, Vayera

AND THERE APPEARED UNTO HIM. R. Abba said: 'Before Abraham was circumcised he was, as it were, covered over, but as soon as he was circumcised he became completely exposed to the influence of the Shekinah, which thereupon rested on him in full and perfect measure. The words "as he sat in the tent door" picture the supernal world hovering over this lower world. When is this? "In the heat of the day", that is, at a period when a certain Zaddik (righteous one) feels a desire to repose therein.

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

מי גילה רו זה

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?" The Alter Rebbe

reads mi as Binah and "this secret" as the hidden Chasadim brought into revelation.

שבת פ"ח א:ח'8:88a Shabbat

אָמַר רַבִּי אֱלֵעָזָר: בְּשָׁעָה שֶׁהִקְדִּימוּ יִשְׂרָאֵל "נַעֲשֶׂה" לִ"נִשְׁמָע" יָצְתָה בַּת קוֹל וְאָמְרָה לָהֶן: מִי גָלָה לְכַנִּי רוּזְה שְׁמִלְאָכִי הַשֵּׁרֶת מִשְׁתַּמְשִׁין בּוֹ? דִּקְתִּיב: "בָּרְכוּ ה' מִלְּאֲכִיו גְּבַרְי כַּח עֲשִׂי דְבָרוֹ לְשִׁמְעָה בְּקוֹל דְּבָרוֹ" — בְּרִישָׁא "עֲשִׂי", וְהִדֵּר "לְשִׁמְעָה". אָמַר רַבִּי חֲמָא בְּרַבִּי חֲנִינָא: מֵאֵי דִקְתִּיב "כִּתְפוּחַ בְּעֲצֵי הַיַּעַר וְגו'" — לָמָּה נִמְשְׁלוּ יִשְׂרָאֵל לְתַפּוּחַ, לֹמַר לָהּ: מָה תַּפּוּחַ זֶה פְּרִי קוֹדֶם לְעָלִיו, אֲפִי יִשְׂרָאֵל הִקְדִּימוּ "נַעֲשֶׂה" לִ"נִשְׁמָע".

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

KEHOT'S NOTE

שבת פח, א.

בד"ה ואהי אצלו אמן

This is a Shavuot discourse on "And I was with Him as a nursling." It opens with the Midrash that reads amon as a guardian who carries a child, and with Moshe's words "carry them in your bosom as a nurse carries the suckling," the setting in which it reads "Your right hand, from within Your bosom."

KEHOT'S NOTE

לקמן יז, ד.

The Torah speaks: "And I was with Him as a nursling (amon), and I was His delight day by day." This is the opening verse of the discourse the text cites.

משלי ח:ל'30: Proverbs

וְאֶהְיֶה אֶצְלוֹ אֱמוֹן וְאֶהְיֶה שֹׁעִי יוֹם יוֹם מִשְׁחַקְתָּ לִפְנֵי בְּכָל־עֵת:

Then I was by Him, as a nursling; And I was daily all delight, Playing always before Him,

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

וימינך מקרב חיקך כלה

"Why do You draw back Your hand, Your right hand? From within Your bosom, consume!" The right hand held back in the bosom is the image the cited discourse expounds.

תהילים ע"ד:יא'74:11 Psalms

לָמָּה תִּשָּׁב יָדְךָ וַיִּמְיֶנָּה מִקְרֵב חִיקְךָ כִּלָּה:

Why withdrawest Thou Thy hand, even Thy right hand? Draw it out of Thy bosom and consume them.

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

PARAGRAPH 3

ב) ופי' פקדת

The note sends the reader to the Tzemach Tzedek's discussion of this theme in Or HaTorah on Bamidbar.

KEHOT'S NOTE

ראה אוה"ת במדבר-ה ע' א'תרטו. סעיף זה נתבאר בסה"מ תרל"ג-ב ע' שפג.

כמ"ש בפתח אליהו

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

KEHOT'S NOTE

ת"ז בהקדמה.

29

רעוא דכל רעיון

The Sifra DiTzniusa speaks of “the will of wills” revealed through the prayer of those below. The Alter Rebbe uses the phrase for Keser, the Supreme Will at the root of the mitzvot.

Zohar II, 176b, קעו, ז"ב קעו,

KEHOT'S NOTE

ראה זח"ב קעו, ב. ועוד.

- 30 The Zohar on Balak expounds “What is His name, and what is His son’s name” (Proverbs 30:4). The text refers the reader there on the concept of mah.

ספר זוהר, בלק וי:קכ"ב-קל"א 6:122-131 Zohar, Balak but as I am the only son of my mother, give me the cup and I will bless the Holy King who has brought to my mother’s house men of worth before whom I can utter powerful discourse. Before I say grace, however, I will expound properly the verse I have quoted. The word yikbuku (curse him) means properly “pronounce distinctly”: that is, they will set forth his sins distinctly to the holy Mother. We may also translate, “he who withholds blessings from the Son”, whom the Father and Mother ...

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

- 31 Kehot’s note points to Ezekiel 22:26 for these words.

יחזקאל כ"ב:כ"ו 22:26 Ezekiel

כהניה חמסו תורתו ויחללו קדשי בידקדש לחל לא הבדילו ובייהטמא לטהור לא הודיעו ומשבתותי העלימו עיניהם ואחל בתוכם:

Her priests have done violence to My law, and have profaned My holy things; they have put no difference between the holy and the common, neither have they taught difference between the unclean and the clean, and have hid their eyes from My sabbaths, and I am profaned among them.

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

PARAGRAPH 5

- 32 וזהו ענין נה"י דא"א . . כמ"ש בע"ח שט"ו

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

KEHOT'S NOTE

פ"ו.

33

מקדת ארץ

“You visited the earth and watered it.” Here “visited” is the performance of the mitzvot, and vateshokekeha is the longing (teshukah) they awaken.

תהילים ס"ה:י"א 65:10 Psalms

פקדת־הָאָרֶץ וְתִשְׁקֶהָ רַבַּת תַּעֲשֶׂרְנָה פֶּלֶג אֱלֹקִים מְלֵא מֵיִם תִּכְיֶן וְגִנָּם כִּי־כֵן תִּכְיֶנָּה:

Thou hast remembered the earth, and watered her, greatly enriching her, with the river of G-d that is full of water; Thou preparest them corn, for so preparest Thou her.

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

PARAGRAPH 6

34

בביאור ע"פ את קרבני לחמי

The discourse on “My offering, My bread for My fires” explains that through the offerings the Name Mah is drawn into Malchus of Atzilus, the Name Ban, and that “My offering” (korboni) means becoming close (kerovim) so that G-dliness rests in them.

KEHOT'S NOTE

לקמן פ' פנחס עז, א.

35

את קרבני לחמי

“My offering, My bread for My fires.” This is the verse of the discourse to which the text refers for the source of Mah’s power to refine.

במדבר כ"ח:ב' 28:2 Numbers

צו את־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קֶרְבְּנִי לַחֲמִי לֹאֲשֵׁי רֵיחַ נִיחַחִי תִשְׁמְרוּ לְהַקְרִיב לִי בְמוֹעָדוֹ:

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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

36

הוי רץ למצוה קלה

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

KEHOT'S NOTE

אבות ד, ב.

37

הוי רץ למצוה קלה

Ben Azzai says: “Run to a light mitzvah as to a weighty one, and flee from sin.” The Alter Rebbe uses it to show that the “earth” always needs more “water,” more mitzvot.

משנה אבות ד':ב' 4:2 Pirkei Avot

בן עזאי אומר, הוי רץ למצוה קלה כבחמורה, ובורח מן העברה. שמצוה גוררת מצוה, ועברה גוררת עברה. ששכר מצוה, מצוה. ושכר עברה, עברה:

Ben Azzai said: Be quick in performing a minor commandment as in the case of a major one, and flee from transgression; For one commandment leads to another commandment, and transgression leads to another transgression; For the reward for performing a commandment is another commandment and the reward for committing a transgression is a transgression.

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

38

ותקם בעוד לילה

The woman of valor “rises while it is still night and gives food to her household.” The Alter Rebbe reads it as Malchus at night, descending into the lower worlds to give them life.

משלי ל"א:ט"ו 31:15 Proverbs

ותקם בעוד לילה ותתן טרף לביתה וחק לגערותיה:

She riseth also while it is yet night, and giveth food to her household, and a portion to her maidens.

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

KEHOT'S NOTE

משלי לא, טו.

39

ע"פ באתי לגני

This explanation of "I have come into My garden" sets out the daily cycle: until midnight is a descent, from midnight the ascent of the morning begins, and from Minchah the descent begins again little by little until night, with "She gives food to her household" as its proof-text.

KEHOT'S NOTE

לקו"ת שה"ש לב, ג ואילך.

40

באתי לגני

"I have come into My garden, My sister, My bride." This is the verse of the discourse cited on the nightly descent and morning ascent of Malchus.

Song of Songs 5:1 א"ה שיר השירים

באתי לגני אחתי כלה אריתי מורי עם-בשמי אכלתי יערי עם-דבשי
שתיתי ייני עם-חלבי אכלו רעים שתו ושכרו דודים:

I am come into my garden, my sister, my bride; I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends; Drink, yea, drink abundantly, O beloved.

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

41

לכי ומעטי א"ע

The moon asked how two kings could use one crown, and G-d answered, "Go and diminish yourself." The Alter Rebbe identifies the moon with Malchus and its diminishing with her concealment in the lower worlds.

Chullin 60b:2-3 ג"ב-ג' חולין ס' ב

רבי שמעון בן פזי רמי כתיב (בראשית א, טז) ויעש אלקים את שני המאורות הגדולים וכתיב את המאור הגדול ואת המאור הקטן אמרה ירח לפני הקב"ה רבש"ע אפשר לשני מלכים שישתמשו בכתר אחד אמר לה לכי ומעטי את עצמך אמרה לפניו רבש"ע הואיל ואמרתי לפניך דבר הגון אמעית את עצמי אמר לה לכי ומשול ביום ובלילה אמרה ליה מאי רבותיה דשרגא בטיהרא מאי אהני אמר לה זיל לימנו בך ישראל ימים ושנים אמרה ליה יומא נמי אי אפשר דלא מנו ביה תקופתא דכתיב (בראשית א, יד) והיו לאותות ולמועדים ולימים ...

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

חולין ס, ב. השייכות נתבאר במאמרי אדה"ו תקס"ה-ב בע' תקצג.

42

למען יזמרך

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

KEHOT'S NOTE

תהלים סו"י ל'. [כ].

43

למען יזמרך כבוד ולא ידום

"So that glory may sing to You and not be silent." It is cited

ביאור הדברים ע"פ והיה מספר בני ישראל כו'

for the ascent of Malchus from the lower worlds.

Psalms 30:13 תהלים ל':י"ג

למען יזמרך כבוד ולא ידום Havayah אלקי לעולם אודך:

So that my glory may sing praise to Thee, and not be silent; O L-RD my G-d, I will give thanks unto Thee for ever.

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

44

ואני תפלה

"But I am prayer." Malchus is identified with prayer, the means by which she rises back to Atzilus.

Psalms 109:4 תהלים ק"ט:ד

תחת-אֶהְבֵּתִי יִשְׁטָנוּנִי וְאֲנִי תַפְלָה:

In return for my love they are my adversaries; But I am all prayer.

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

KEHOT'S NOTE

תהלים קט, ד.

45

ס"פ וארשתוך לי

The end of that discourse explains that while the Temple is not standing Knesses Yisrael is called "the fallen booth of David," because she rises and falls, and that in the future she will stand forever without falling; this is why we pray "sanctify us with Your commandments," asking for a holiness without interruption.

KEHOT'S NOTE

לקמן ח, ג.

46

וארשתוך לי

"And I will betroth you to Me forever." This is the verse of the discourse to which the text refers.

Hosea 2:21 הושע ב':כ"א

וארשתיה לי לעולם וארשתיה לי בצדק ובמשפט וברחמים:

And I will betroth thee unto Me for ever; Yea, I will betroth thee unto Me in righteousness, and in justice, And in lovingkindness, and in compassion.

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

47

נכספה וגם כלתה נפשי לחצרות ה'

"My soul yearns, and even pines, for the courts of Havayah." The cited discourse discusses this verse in connection with the yearning of Malchus to ascend.

Psalms 84:3 תהלים פ"ד:ג

נכספה וגם-כָּלְתָה נַפְשִׁי לַחֲצֹרוֹת ה' לִבִּי וּבִשְׂרִי יִרְנְנוּ אֶל-אֱלֹהֵי:

My soul yearneth, yea, even pineth for the courts of the L-RD; my heart and my flesh sing for joy unto the living G-d.

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

48

מטומאת ק"נ

Tanya explains that permitted food draws its life from keli-pas nogah, and how it is elevated or not by the way it is

eaten. The text refers there for the trace of impurity that eating leaves.

תניא, חלק ראשון; ליקוטי אמרים ח"ד: 8:4 Tanya, Likkutei Amarim
ולכן צריך הגוף לחיבוט הקבר, לנקותו ולטהרו מטומאתו שקיבל
בהנאת עולם הזה ותענוגיו מטומאת קליפת נוגה ושדיו יהודאין. אלא
אם כן מי שלא נהנה מעולם הזה כל ימיו כרבינו הקדוש.

Kehot Publication Society (CC-BY-NC)

49 ולכך המאכל מגשם את האדם

The note points to a further discussion there of how food coarsens the person who eats it.

KEHOT'S NOTE

ראה גם סה"מ תקס"ה-ב ע' תרלט. מאמרי אדה"א ויקרא-ב ע' תקי.

50 ואוכל . . לשובע נפשו

"The tzaddik eats to satisfy his soul." The Zohar reads "his soul" as the Shechinah.

Proverbs 13:25 כ"ה:ג: משלי יי

צדיק אכל לשבע נפשו וטען רשעים תחסר:

The righteous eateth to the satisfying of his desire; But the belly of the wicked shall want.

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

KEHOT'S NOTE

משלי יג, כה.

51 לשובע נפשו

The Zohar explains "the tzaddik eats to satisfy his soul" as giving satisfaction to "the place called the soul of David," Malchus, the Shechinah. The Alter Rebbe cites it for the tzaddik who eats only for the sake of Heaven.

ספר זוהר, ויחי ס"ב:תרל"ל-63:64:62:63 Vayechi, Zohar
ס"ג:תרמ"א

52 שתצא ק"נ לגמרי מחלאתה וטומאתה ותעלה לקדושה

Tanya, chapter 37, explains that the final perfection of the days of Mashiach depends on our mitzvos, which draw the Infinite Light into things that were under kelipas nogah. It is cited for the time when kelipas nogah will leave its impurity entirely and rise to holiness.

תניא, חלק ראשון; ליקוטי אמרים 37:12 Tanya, Likkutei Amarim
ל"ז:י"ב

ומאחר שכללות נפש החיונית שבכללות ישראל תהיה מרפכה קדושה
לה - אזי גם כללות החיות של עולם הזה, שהיא קליפת נוגה עכשיו,
תצא אז מטומאתה וחלאתה, ותעלה לקדושה להיות מרפכה לה,
בהתגלות כבודו, "וראו כל בשר יחדיו", ויופיע עליהם בהדרגה גאון עוזו,
"וימלא כבוד ה' את כל הארץ", וישראל יראו עין בעין כבמתן תורה,
דכתיב: "אתה הראת לדעת כי ה' הוא האלקים אין עוד מלבדו".

Kehot Publication Society (CC-BY-NC)

53 ויבא אהרן וכל זקני ישראל

Aharon and all the elders of Israel came to eat bread with Moshe's father-in-law "before G-d." The text reads it as

showing the holiness of a meal at which Moshe was present.

שמות י"ח:י"ב Exodus 18:12

ויקח יתרו חתן משה וזבחים לאלקים ויבא אהרן וכל זקני ישראל
לאכל לחם עם חתן משה לפני האלקים:

And Jethro, Moses' father-in-law, took a burnt-offering and sacrifices for G-d; and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before G-d.

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

KEHOT'S NOTE

שמות יח, יב.

54 Rabbi Avin HaLevi derives from this verse that whoever benefits from a meal at which a Torah scholar is present is as if he enjoyed the radiance of the Shechinah, for they in fact ate before Moshe.

ברכות ס"ד א:7 Berakhot 64a:7

ואמר רבי אבין הלוי: כל הנהנה מסעודה שתלמיד חכם שרוי בתוכה,
כאילו נהנה מדיו שכינה, שנאמר: "ויבא אהרן וכל זקני ישראל לאכל
לחם עם חתן משה לפני האלקים", וכי לפני האלקים אכלו? והלא לפני
משה אכלו!

R. Abin the Levite also said : Whoever partakes of a meal at which a disciple of the wise is present is as though he partakes of the lustre of the Shekinah; as it is said, "And Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law before G-d" (Exod. xviii. 12). Did they eat before G-d? Was it not before Moses that they ate?

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

55 ארבעים יום . . לחם לא אכל

Moshe was on the mountain "forty days and forty nights; he did not eat bread." The Alter Rebbe explains why even Moshe refrained from food then.

שמות ל"ד:28 Exodus 34:28

ויהי־שם עִסֵּה אַרְבָּעִים יוֹם וָאַרְבָּעִים לַיְלָה לֶחֶם לֹא אָכַל וּמַיִם לֹא
שָׁתָה וַיִּכְתֹּב עַל־הַלְחָת אֵת דְּבָרֵי הַבְּרִית עֲשֶׂת הַדְּבָרִים:

And he was there with the L-RD forty days and forty nights; he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten words.

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

KEHOT'S NOTE

שמות לד, כח. "ובאמת יפלא מאד למה לא אכל לחם, והלא בודאי הי' יודע
בטוב מאד ענין כוונת היחודים באכילה כו' עד שהי' בודאי באופן שלא הי'
שום הסתר וצמצום מצד מאכלו בגופו ונפשו" — סה"מ תקס"ה-ב בע' תקצו.

56 כיון שלא הגיע זמן שתתברר

The other version gives the reason the time has not come: the Emanator willed that the descents of the worlds should still continue, and that they should have no ascent yet until the time of the end.

KEHOT'S NOTE

"מפני שכך רצה המאציל שיהי' עדיין בחי' ירידות העולמות ולא יהי' להם
עלי' עדיין עד עת קץ" — סה"מ תקס"ה-ב בע' תקצו.

57 מ"ש בע"ה שער מיעוט הירח פ"א
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE
ראה המושך תערי"ב-ג ע' אישנה.

PARAGRAPH 7

58 ונחנו מה
Moshe and Aharon tell the people, "and what (mah) are we, that you complain against us?" The Alter Rebbe reads mah as the Name Mah, the level of Moshe.
Exodus 16:7: שמות ט"ז
ובקר וראיתם את־כבוד ה' בשמעו את־תלונתכם עלי־ה' ונחנו מה כי תלינו עלינו:
and in the morning, then ye shall see the glory of the L-RD; for that He hath heard your murmurings against the L-RD; and what are we, that ye murmur against us?
Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)
KEHOT'S NOTE
שמות טז, ז.

59 תצא ק"נ מטומאתה וחלאתה
Tanya explains that the perfection of the days of Mashiach depends on our mitzvos now, which draw the Infinite Light into things that were under kelipas nogah, such as the parchment of tefillin or charity money, so that their life-force rises to holiness.
Tanya, Likkutei Amarim 37:12: חלק ראשון; ליקוטי אמרים
ל"ז: תניא,
ומאחר שכללות נפש החיונית שבכללות ישראל תהיה מרכבה קדושה לה' - אזי גם כללות החיות של עולם הזה, שהיא קליפת נוגה עכשיו, תצא אז מטומאתה וחלאתה, ותעלה לקדושה להיות מרכבה לה', בהתגלות כבודו, "וראו כל בשר יחדיו", ויפיע עליהם בהדר גאון עוזו, "וימלא כבוד ה' את כל הארץ", וישראל יראו עין בעין כבמתן תורה, דכתיב: "אתה הראת לדעת כי ה' הוא האלקים אין עוד מלבדו".
Kehot Publication Society (CC-BY-NC)
KEHOT'S NOTE
ראה תניא פל"ז (מז, ב).

60 בפי' יתרו ע"פ וכל העם רואים
The passage in Torah Ohr gives the same teaching: food coarsens even a tzaddik who eats to satisfy his soul, and so Moshe ate nothing for forty days, not even the manna, because the Torah he came to receive is higher than the angels; the Torah could not be given in Avraham's time, before the world's materiality was refined.
KEHOT'S NOTE
תניא ע"ד, א.

61 ע"פ וידבר משה אל ראשי המטות
This discourse explains that bread sustains man through "the utterance of G-d's mouth" within it, the word by which it was created, whose source is very high; the text

refers there for its discussion of separation that brings to holiness.
KEHOT'S NOTE

לקמן פ' מטות פא, ג.

62 ארץ לא שבעה מים
"The earth that is not sated with water." Malchus, and the soul below, constantly need help from above.
Proverbs 30:16: משלי ל"ט
שאל ועצר רחם ארץ לא־שבעה מים ואש לא־אמרה הון:
The grave; and the barren womb; The earth that is not satisfied with water; And the fire that saith not: 'Enough.'
Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

63 פלג אלקים מלא מים
"The stream of G-d is full of water." This is the help from above that lets Malchus ascend.
Psalms 65:10: תהילים ס"ה
פקדתי־הארץ ותשקקה רבת תעשרנה פלג אלקים מלא מים תכין דגנם כ"כ תכניה:
Thou hast remembered the earth, and watered her, greatly enriching her, with the river of G-d that is full of water; Thou preparest them corn, for so preparest Thou her.
Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)

64 תלמי' רוח
The next verse: "Saturating its furrows, settling its ridges." Rashi explains that the furrows are the rows of the plough; the Talmud reads the verse as describing the early rain.
Psalms 65:11: תהילים ס"ה
תלמיה רוח נחת גדותיה ברכיבים תמגגנה צמחה תברך:
Watering her ridges abundantly, settling down the furrows thereof, Thou makest her soft with showers; Thou blestest the growth thereof.
Miqra according to the Masorah (CC-BY-SA) • JPS 1917 (Public Domain)
KEHOT'S NOTE
תהלים סה, יא. רש"י פ"י תלמיה, הן שורות המחרשה. רוח לרוח.

65 The Sages explain yoreh, the early rain, as the rain that saturates the earth and waters it to the depths, as it says, "Saturating its furrows." The Alter Rebbe identifies this rain with the help from above that "moistens" the earth.
Taanit 6a:2: תענית ו' א:ב
תנו רבנן: "יורה" - שמורה את הבריות להטיח גגותיהן, ולהכניס את פירותיהן, ולעשות כל צרכיהן. דבר אחר: שמורה את הארץ ומשקה עד תהום, שנאמר: "תלמיה רוח נחת גדותיה ברכיבים תמגגנה צמחה תברך". דבר אחר: "יורה" - שיויר בנחת ואינו יורד בזעף.
William Davidson, Vocalized Aramaic (CC-BY-NC)

66 פ"ק דתענית ד"ו
The note points to the Tzemach Tzedek's discussion of the Talmud's teaching on the early rain in Or HaTorah on Parshas Ekev.
KEHOT'S NOTE
ע"א. ראה אוה"ת עקב ע' תריד.

Sefer Etz Chaim (Public Domain)

67 יורה ומלקוש

The Ra'aya Mehemna on Parshas Mishpatim speaks of "the early rain and the late rain in its season," which the text cites in connection with the early rain.

ספר הזהר, משפטים ו':שפ"ג-ח':שצ"ג 6:383-8:393 Zohar, Mishpatim

68 זורע צדקות

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

KEHOT'S NOTE

ברכת יוצר.

69 אשריכם זורעי על כל מים

"Happy are you who sow beside all waters." Mitzvos are seeds sown by water.

Isaiah 32:20 ישעיהו ל"ב:כ'

אשריכם זרעי על־כל־מים משלחי רגל־השור והחמור:

Happy are ye that sow beside all waters, That send forth freely the feet of the ox and the ass.

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

KEHOT'S NOTE

ישעיי לב, כ.

PARAGRAPH 8

70 והי אור הלבנה

Isaiah foretells that "the light of the moon shall be like the light of the sun." The Alter Rebbe reads it as the future equality of Z'eir Anpin and Nukva.

Isaiah 30:26 ישעיהו ל"ו:כ"ו

והיה אור־הלבנה כאור החמה ואור החמה יהיה שבעתים כאור שבעת הימים ביום חבש ה' את־שכר עמו ומחץ מכתו ירפא:

Moreover the light of the moon shall be as the light of the sun, And the light of the sun shall be sevenfold, as the light of the seven days, In the day that the L-RD bindeth up the bruise of His people, And healeth the stroke of their wound.

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

KEHOT'S NOTE

ישעיי ל, כו.

71 שתקבל אורותיה מאימא עצמה שלא ע"י ז"א דמיון או"א

Etz Chaim's Gate of the Diminution of the Moon ends its first chapter with the moon's final stage: she receives her lights from Imma herself, not through Z'eir Anpin, like Abba and Imma.

Sefer Etz Chaim 36:3 עץ חיים ל"ו:ג'

ונדבר בבריאה ג"כ כי אדה"ר חטא בבריאה הקדושה ג"כ וגרם חשך חסרון גם באבא לכן אין ניכר בבריאה רק אמא לבד וז"ס אמא מקננא בבריאה בגי' ספירא עלאין דכורסיי כי או"א ישת חשך סתרם וכנגדן בבריאה הטומאה נעשה תיקון או"א הטמאים אשר שם ונמשך להם אור מאו"א כמ"ש בע"ה וגם ביצירה גרם אדה"ר להסיר אור אמא ולא נשאר רק אור ז"א וז"ס ז"א מקננא במש"ט וגר' שלו היו שם מכוסים בחשך ואינם מאירין וכנגדן ביצירה הטומאה נתקן ז"א שבה ונמשך לו אור. גם בעשייה גרם חטאו להסיר אור הז"א ולא ...

72 משמח חתן עם הכלה

The Talmud gives the text of the wedding blessings; the last ends "Blessed are You... who gladdens the groom with the bride." The text refers to a discourse on that blessing.

Ketubot 8a:6 כתובות ח' א:ו'

"ברוך אתה ה', אלקינו מלך העולם, אשר ברא ששון ושמחה, חתן וכלה, גילה, רינה, דיצה, חדוה, אהבה ואהבה ושלום וריעות. מהרה ה' אלקינו ישמע בערי יהודה ובחוצות ירושלים קול ששון וקול שמחה, קול חתן וקול כלה, קול מצהלות חתנים מחופתם ונערים ממשתה נגינתם, ברוך אתה ה', משמח חתן עם הכלה."

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

73 באשר דבר מלך שלטון

"Inasmuch as the word of a king is rule." A king rules through his word, so Malchus, kingship, is G-d's speech.

Ecclesiastes 8:4 קהלת ח' ד'

באשר דבר־מלך שלטון ומי יאמר־לו מה־תעשה:

Forasmuch as the king's word hath power; and who may say unto him: 'What doest thou?'

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

KEHOT'S NOTE

קהלת ח, ד.

74 באגה"ק ד"ה להבין אמרי בינה

This letter explains that "the word of G-d" is called Shechinah by the Sages and Malchus by the Kabbalists, because "the word of a king is rule": a king governs his kingdom by his speech.

KEHOT'S NOTE

סיי כה (קלט, א).

75 אבא יסד ברתא

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

KEHOT'S NOTE

ת"ז (תכ"ב סא, ב). תס"ט (קה, ב. קו, ב). זח"ג (רמח, א. רנו, ב. רנח, א). [כ].

76 בחכמה יסד ארץ

"Havayah founded the earth with wisdom." "Earth" is Malchus, speech, whose root is Chochmah.

Proverbs 3:19 משלי ג:י"ט

ה' בחכמה יסד־ארץ כוֹגֵן שָׁמַיִם בְּתַבוּנָה:

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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

KEHOT'S NOTE

משלי ג, יט.

77 ויעש דוד שם

"And David made a name." This is the opening verse of the letter in Iggeres HaKodesh that the text cites.

II Samuel 8:13 שמואל ב ח:י"ג

ויעש דוד שם בשבו מהכותו את־אֲרָם בגִּיאֵ־מִלָּח שְׁמוֹנָה עָשָׂר אֶלֶף:

And David got him a name when he returned from smiting the Arameans in the Valley of Salt, even eighteen thousand men.

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

78

ויעש דוד שם

This letter of Iggeres HaKodesh, which opens with “And David made a name,” explains how the letters of speech come from the hidden depths of intellect and will, and how Malchus, the last hei of the Name Havayah, has its source in Chochmah.

Tanya, Iggeres HaKodesh 5:1אגרת הקדש ה' תניא,

ויעש דוד שם. ופירש בזהר הקדוש, משום שנאמר: “ויהי דוד עושה משפט וצדקה לכל עמו כו”, “ככה רבי שמעון ואמר: מאן עבד שמה קדישא בכל יומא מאן דיהיב צדקה למסכני כו”.

Kehot Publication Society (CC-BY-NC)

PARAGRAPH 9

79

כי כבד פה

Moshe says, “For I am heavy of mouth and heavy of tongue.” The Alter Rebbe reads it as speech held within Chochmah.

Exodus 4:10שמות ד'י:10

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

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

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

KEHOT’S NOTE

שמות ד, י.

80

עליית הנוק'. . לקבל מחו"ב עצמן

The note says the Hemshech shows that this is so in a source it cites as “Sha’ar 28” (the note suggests the reading may be “the Siddur, Sha’ar Rosh Chodesh”), and adds that one may say this also means receiving without Z’eir Anpin as intermediary.

KEHOT’S NOTE

ראה תעריכ-ג עי אישנה, שכ"י בס"י שער כח [אוצ"ל בסידור שער ר"ח]. וי"ל שזהו גם שלא עיי מעביר הו"א, ע"ש.

81

נאלמתי דומי

“I was mute with silence.” The text applies it to the silence of the time of the Temple’s destruction.

Psalms 39:3תהילים ל"ט:3

נאלמתי דומיה החשיתי משוב וכאכי נעצר:

I was dumb with silence; I held my peace, had no comfort; and my pain was held in check.

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

KEHOT’S NOTE

תהלים לט, ג.

82

כרחל לפני גוזזי

“Like a ewe that is mute before her shearers.” The verse reads “and like a ewe,” with a vav, though Chassidus often quotes it without; the ewe, Rachel, is Malchus silenced in exile.

Isaiah 53:7שעיהו נ"ג:7

נגש והוא נענה ולא פתח פיו כשה לטבח יוכל וכרחל לפני גוזזיה נאלמה ולא פתח פיו:

He was oppressed, though he humbled himself And opened not his mouth; As a lamb that is led to the slaughter, And as a sheep that before her shearers is dumb; Yea, he opened not his mouth.

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

KEHOT’S NOTE

ישע"י נג, ז. ושם איי וכרחל בו"ו. [כ]. אבל בכ"כ מקומות בדא"ח מובא "כרחל" ראה לקמן מסעי פט, ג.

83

שמצר התגלות הח"ע

The note points to the TzemaCh Tzedek’s discussion, in Or HaTorah on Shemos, of Moshe’s heaviness of speech as coming from the revelation of the higher Chochmah.

KEHOT’S NOTE

ראה אוה"ת שמות ע' מב.

84

יונת אלם

The heading of the psalm speaks of “the mute dove.” The text says it is said in praise.

Psalms 56:1תהילים נ"ו:1

למנצח עלינות אלם רחקים לדוד מכתם באחו אותו פלשתים בגת:

For the Leader; upon Jonath-elem-rehokim. [A Psalm] of David; Michtam; when the Philistines took him in Gath. .

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

KEHOT’S NOTE

תהלים נו, א.

85

מלה בסלע

Rav Dimi reports the saying of the Land of Israel: “A word is worth a sela; silence, two.” It is cited for the higher worth of silence.

Megillah י"ח א:11א"א:11

דרש רבי יהודה איש כפר גבוריא, ואמרי לה איש כפר גבור חיל: מאי דכתיב: “לך דומיה תהלה”? סמא דכולה — משתוקא. כי אתא רב דימי, אמר: אמרי במערבא: מלה — בסלע, משתוקא — בתרין.

R. Judah a man of Kefar Gibboraya, and some say, of Kefar Gibbor Hayil, expounded: What is it that is written, “For You silence is praise” (Psalms 65:2)? The cure for everything is silence. When R. Dimi came, he said: In the West they say: “A word is worth a sela, silence two selas.”

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

KEHOT’S NOTE

מגילה יח, א.

86

שהאותיות הן בבחינת חומר וצורה הנק' פנימית וחיצונית

Iggeres HaKodesh explains that the letters have form and matter, their inner and outer dimensions: the shape of

mony, from between the two cherubim; and He spoke unto him.

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

95 בביאור מאמר הזהר ר"פ בראשית

The note points to the Tzemach Tzedek's explanations of the Zohar for the explanation of the Zohar's opening passage, "Like a rose."

KEHOT'S NOTE

ראה ביאה"ז להצ"צ-ב ע' תקפה ואילך.

96 כשושנה

The Zohar opens with "Like a rose among the thorns," the rose being Knesses Yisrael. The text refers to an explanation of this opening passage.

Zohar, Introduction 1:1-2:4'ד'א:א' בי:ד'1-2

This chapter, a preliminary exposition of Gen. 1, serves to introduce the reader to the circle of R. Simeon and his colleagues, and to give him an idea of the scope and nature of their discussions. It is somewhat more discursive and fanciful than the main body of the Zohar. Rabbi Hizkiah opened his discourse with the text: As a lily among thorns, etc. (S.S. 2, 2). 'What', he said, 'does the lily symbolise? It symbolises the Community of Israel. As the lily among thorns is tinged with red and ...

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

97 כשושנה כו' כן רעיתי

"Like a rose among the thorns, so is My beloved among the daughters." The Zohar opens with this verse.

Song of Songs 2:2'ב' שיר השירים

כשושנה בין החותנים כן רעיתי בין הבנות:

As a lily among thorns, So is my love among the daughters.

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

98 ובמ"א נתבאר באופן אחר

The note points to the Mitteler Rebbe's explanations of the Zohar for the other explanation: that in the future speech will receive from the higher Chochmah itself, not through the emotive attributes.

KEHOT'S NOTE

ראה ביאה"ז לאדה"א קלט, א ואילך. אוה"ת שמות ע' לט. דרך מצותיך סט, א ואילך.

99 ע"פ והי' מדי חדש בחדשו

The note locates the discourse on "And it shall be, from new moon to new moon" later in Likkutei Torah, in Parshas Berachah.

KEHOT'S NOTE

לקמן פי ברכה צו סע"ב ואילך.

100 והיה מדי חדש בחדשו

"And it shall be, from new moon to new moon, and from Shabbos to Shabbos, all flesh shall come to bow down."

This is the verse of the discourse cited.

Isaiah 66:23'ג' ס'ו:ס'ו שעייהו

והיה מדי חדש בחדשו ומדי שבת בשבתו יבוא כל־בשר להשתחו'ת לפני אָמר ה'

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, Saith the L-RD.

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

101 ע"פ שמח תשמח

The note says the discourse on the wedding blessing "Gladden the beloved companions" is found in the Siddur.

KEHOT'S NOTE

סידור.

102 שמח תשמח רעים האהובים

Among the wedding blessings: "Gladden the beloved companions, as You gladdened Your creation in the Garden of Eden of old." The text refers to a discourse on this blessing.

Ketubot 8a:5-6'ו' א:ה' כתובות

"שמח תשמח רעים האהובים, כשמחה יצירה בגן עדן מקדם, ברוך אתה ה', משמח חתן וכלה". "ברוך אתה ה', אלקינו מלך העולם, אשר ברא ששון ושמחה, חתן וכלה, גילה, רינה, דיצה, חדוה, אהבה ואהבה ושלום וריעות. מהרה ה' אלקינו ישמע בערי יהודה ובחוצות ירושלים קול ששון וקול שמחה, קול חתן וקול כלה, קול מצהלות חתנים מחופתם ונגרים ממשחת נגינתם, ברוך אתה ה', משמח חתן עם הכלה."

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

103 ע"כ יעזוב איש

"Therefore shall a man leave his father and his mother and cleave to his wife." The cited discourse explains this verse.

Genesis 2:24'ד' בראשית

על־כן יַעֲזֹב־אִישׁ אֶת־אָבִיו וְאֶת־אִמּוֹ וְדָבַק בְּאִשְׁתּוֹ וְהָיוּ לֶבָשׁ אֶחָד:

Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh.

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

KEHOT'S NOTE

בראשית ב, כד. [כ].

104 The Zohar explains that this "speech" is a supernal secret, "not like other sayings of the world." The text cites it for speech that has no audible voice.

Zohar, Terumah 16:192-202'ב' קצ"ב-ר"ר תרומה

And because this "Word" is not like other words, but is a supernal mystery, Scripture comes back to it and says: "There is no word (omer) nor speeches, their voices are not heard" (v. 3). This "word" is a supreme mystery of supernal grades, where there are no voices nor speech, and which cannot be understood like the other grades which constitute the mystery of the Faith, and which are voices that can be heard.

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

PARAGRAPH 10

105

או נדברו

"Then those who fear Havayah spoke to one another, and Havayah listened and heard." The passive form nidberu is read as speech that comes of itself.

מלאכי ג:ט"ז Malachi 3:16

אָז נִדְבְּרוּ יִרְאֵי ה' אִישׁ אֶל־רֵעֵהוּ וַיִּקְשֹׁב ה' וַיִּשְׁמָע וַיִּכְתֹּב סֵפֶר זִכְרוֹן לְפָנָיו לִירְאֵי ה' וּלְחֹשְׁבֵי שְׁמוֹ:

Then they that feared the L-RD Spoke one with another; and the L-RD hearkened, and heard, and a book of remembrance was written before Him, for them that feared the L-RD, and that thought upon His name.

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

KEHOT'S NOTE

מלאכי ג, טז.

106

ודברי אשר שמתי בפיו

"And My words that I have put in your mouth shall not depart from your mouth." It describes speech that is G-d's word in a person's mouth.

ישעיהו נ"ט:כ"א Isaiah 59:21

וְאֲנִי זֹאת בְּרִיתִי אִתְּםָם אֲמַר ה' רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרִי אֲשֶׁר־שָׁמַעְתִּי בְּפִיךָ לֹא־יִמְּשׁוּ מִפִּיךָ וּמִפִּי יִרְעַךְ וּמִפִּי יִזְרַע וְרֵעֶךָ אֲמַר ה' מַעֲתָה וְעַד־עוֹלָם:

And as for Me, this is My covenant with them, saith the L-RD; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the L-RD, from henceforth and for ever.

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

KEHOT'S NOTE

ישעיי נט, כא.

107

תען לשוני אמרתך

"My tongue will echo Your word." The tongue only repeats what G-d says.

תהילים קי"ט:כע"ב Psalms 119:172

תַּעֲן לְשׁוֹנִי אֲמַרְתָּה כִּי כָל־מִצְוֹתֶיךָ צֶדֶק:

Let my tongue sing of Thy word; For all Thy commandments are righteousness.

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

KEHOT'S NOTE

תהלים קיט, קעב.

108

אני המשנה המדברת בפיו

This is the record of the words of the heavenly Maggid to Rabbi Yosef Karo; the note gives the place where the Maggid says, "I am the Mishnah that speaks in your mouth."

KEHOT'S NOTE

מגיד מישרים פי ויקרא (חזיון הראשון). ובכ"מ שם.

109

שכינה מדברת

There the Alter Rebbe explains that Moshe, who attained Binah, was above Malchus of Atzilus, the level of speech,

and so was "heavy of mouth," unable to lower himself into speech; rather, the Shechinah spoke from his throat.

KEHOT'S NOTE

ועל"ק בואתחנן (ג, ד). וש"נ. [כ].

PARAGRAPH 11

110

ביום שידובר בה

"On the day that she is spoken for." Read here as the speech of nidberu, speech that comes of itself.

שיר השירים ח:ח Song of Songs 8:8

אֲחוֹת לָנוּ קִטְנָה וְשָׁדִים אֵין לָהּ מִהַנְעִשָׂה לְאַחֲתָנוּ בְּיוֹם שִׁדְּבָרֶיהָ:

We have a little sister, And she hath no breasts; What shall we do for our sister In the day when she shall be spoken for?

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

111

לרוקע הארץ על המים

"To Him who spreads out the earth above the waters." The earth (Ban) above the water (Mah) shows that in the future Malchus will not need to receive from Z'eir Anpin.

תהילים קל"ו:ו Psalms 136:6

לְרוֹקַע הָאָרֶץ עַל־הַמַּיִם כִּי לְעוֹלָם חֲסָדוֹ:

To Him that spread forth the earth above the waters, For His mercy endureth for ever.

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

KEHOT'S NOTE

תהלים קלו, ו.

112

הנני בורא חדשה

"For Havayah has created a new thing in the earth: a female shall encompass a male" (31:21 in the numbering of the printed Hebrew editions). The feminine, Malchus, will surround and rise above Z'eir Anpin.

ירמיהו ל"א:כ"ב Jeremiah 31:22

עַד־מָתִי תִתְחַמְּקִין הַבַּת הַשׁוֹכֵכָה כִּי־בָרָא ה' חֲדָשָׁה בְּאָרֶץ נִקְבָּה תִסּוּבָב גִּבּוֹר:

How long wilt thou turn away coyly, O thou backsliding daughter? For the L-RD hath created a new thing in the earth: A woman shall court a man.

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

KEHOT'S NOTE

ירמיי לא, כא. ושם כתי ברא כו'. [כ].

PARAGRAPH 12

113

והיה מספר בני 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 counted." This is the verse of the previous discourse, which this one explains.

הושע ב':א' Hosea 2:1

וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כַּחֲלוֹל הַיָּם אֲשֶׁר לֹא־יִמָּד וְלֹא יִסְפָּר וְהָיָה בְּמִקְוֶם אֲשֶׁר־יֵאָמֵר לָהֶם לֹא־עָמִי אַתֶּם יֵאָמֵר 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)

114

מימינו אש דת

"From His right hand, a fiery law for them." The fire of the Torah shows that it is drawn from Gevurah.

Deuteronomy 33:2:ג:ב:דברים

וַיֹּאמֶר ה' מִסִּינִי בָּא וְזָרַח מִשְׁעִיר לְמוֹ הוֹפִיעַ מִהָר פָּאָרָן וְאֶתֶּה מִרְבֶּבֶת קֹדֶשׁ מִימֵינוּ אֵשׁ דֵּת לְמוֹ:

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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

KEHOT'S NOTE

דברים לג, ב.

PARAGRAPH 13

115

ולתבונתו אין מספר

"Great is our L-rd and abundant in power; to His understanding there is no number." The Alter Rebbe reads "His understanding" as Binah, above number.

Psalms 147:5:ה:ה:תהילים קמ"ז

גָּדוֹל אֲדוֹנֵינוּ וְרַב־כֹּחַ לְתִבְנוֹתוֹ אֵין מִסְפָּר:

Great is our L-rd, and mighty in power; His understanding is infinite.

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

KEHOT'S NOTE

תהילים קמז, ה.

116

ולתבונתו אין מספר

At the end of Terumah the Zohar says that as the stars of heaven cannot be counted except by G-d, so of Him it is written, "to His understanding there is no number." The text refers there for further study.

ספר זוהר, תרומה פ"ו:תתל"ב-תת"מ:840-832:Zohar, Terumah 86:832-840 Note, however, that in other psalms he says, "Great is TETRAGRAMMATON" (Ps. 145, 3), but here he says, "great is our L-rd" (adonenu). Why is this? It is because when he says "Great is TETRAGRAMMATON, and greatly to be praised", he is referring to the highest grade, while here it is of a lower grade that he speaks: "great is our L-rd", which is parallel to "the L-rd (adon) of the whole earth" (Joshua 3, 13). What does it say in the preceding verse? "He counts the number of the ...

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

117

ועיין בזהר ס"פ תרומה דקע"א ע"ב

The note quotes the Tzemach Tzedek's commentary on Tehillim: the difference between "Great is Havayah and highly praised" and "Great is our L-rd" is that "Great is

our L-rd" refers to Malchus, called Ado-nai, the flow into Beriah, Yetzirah and Asiyah, while "Great is Havayah" refers to Z'eir Anpin, what shines in Atzilus.

KEHOT'S NOTE

"ההפך בין פסוק זה [תהלים מה, ב גדול ה' ומהולל] ובין גדול אדונינו, הוא כי גדול אדונינו קאי על מלי הנקרא אדני ופסוק גדול ה' קאי על ז"א, ור"ל כי גדול אדונינו זהו ההמשכה בבי"ע וגדול הו"י היינו מה שמאיר באצילות" — יהל אור ע' קפא.

118

לא יחפץ כסיל

"A fool does not desire understanding." The cited explanation of the journeys expounds this verse.

Proverbs 18:2:ב:י"ח:משלי

לֹא־יִחְפֹּץ כִּסִּיל בְּתִבְנוֹתָ כִּי אִם־בְּהִתְגַּלּוֹת לְבוֹ:

A fool hath no delight in understanding, But only that his heart may lay itself bare.

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

KEHOT'S NOTE

משלי יח, ב. [כ].

119

בינה ליבא

In Pesach Eliyahu: "Binah is the heart, and with it the heart understands." Teshuvah, which comes from the heart, is therefore Binah.

תקוני זוהר י"ז א:י"ז-י"ט:17-19:Tikkunei Zohar 17a:17-19

מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אליו תרין כתיב *הנסתרות ליי אלקיננו. כתר עליון איהו כתר מלכות. ועליה *אתמר מגיד מראשית אחרית. ואיהו קרקפתא דתפלי (נ"א קרקפתא דלא מנח תפלי). *מלגו איהו יוד קא ואו קא דאיהו ארח אצילות. איהו שקיו דאילנא בדרועי וענפוי (נ"א ואנפוי). כמא דאשקי לאילנא ואתרבי בההוא שקיו.

Constantinople, 1740 (CC-BY-NC)

120

והיה במקום אשר יאמר להם לא עמי אתם יאמר להם בני אל חי

"And it shall be that in the place where it is said to them, 'You are not My people,' it shall be said to them, 'Children of the living G-d.'" The Alter Rebbe reads "in the place" literally: teshuvah transforms the sins themselves.

Hosea 2:1:א:ב:הושע

וְהָיָה מִסְפָּר בְּנֵי־יִשְׂרָאֵל כְּחוֹל הַיָּם אֲשֶׁר לֹא יִמְד וְלֹא יִסְפֹּר וְהָיָה בְּמָקוֹם אֲשֶׁר־יֹאמַר 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)

121

ומזה יובן ג"כ ענין יום הכפורים

The note points to the Tzemach Tzedek's discourses for Yom Kippur in Or HaTorah for more on Yom Kippur as the ascent of Malchus.

KEHOT'S NOTE

ראה אוה"ת דרושים ליום הכפורים ע' איתקסד.

122

יום הכפורים

The Zohar on Emor says that on Yom Kippur, when Israel return in complete teshuvah, the supernal Mother shines for the moon, and "two lights shine as one." The text cites it for Malchus rising to Binah on Yom Kippur.

Zohar, Emor 38:202-40:226 ו"רכ"ב-מ"ז:רכ"ו

123

יום הכפורים

The Zohar explains the plural name "Yom HaKippurim": on this day two lights shine together, the supernal Mother shining for the lower Mother.

Zohar, Emor 40:244-252 ו"רכ"ד-רנ"ב:רנ"ד

124

ביום ההוא יהי

"On that day Havayah shall be One and His Name One." The word yihyeh is read as the future form of the Name.

Zechariah 14:9 ו"ט:יד

וְהָיָה ה' לְמֶלֶךְ עַל-כָּל-הָאָרֶץ בְּיוֹם הַהוּא יְהִי ה' אֶחָד וְשְׁמוֹ אֶחָד:

And the L-RD shall be King over all the earth; In that day shall the L-RD be One, and His name one.

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

KEHOT'S NOTE

זכריה יד, ט.

125

ושבתי בשלום

Yaakov's vow: "and I return in peace to my father's house." This is the verse of the discourse cited.

Genesis 28:21 ו"א:כ"ח

וְשָׁבְתִי בְשָׁלוֹם אֶל-בֵּית אָבִי וְהָיָה ה' לִי לְאֵלִים:

so that I come back to my father's house in peace, then shall the L-RD be my G-d,

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

126

כמ"ש במ"א

The note identifies "elsewhere" as the opening of Torah Ohr on Chayei Sarah, which explains the two kinds of flow, "doubled and thinned": "thinned" is the yud drawn out into a vav, while "doubled" is the hei repeated, as in the cave of Machpelah.

KEHOT'S NOTE

בתו"א ר"פ ח"ש. [כ].

127

ולא אבה ה' אליק

"But Havayah your G-d would not listen to Bilaam." This is the verse of the explanation cited.

Deuteronomy 23:6 ו"ג:כ"ג

וְלֹא-אָבָה ה' אֱלֹקֶיךָ לְשָׁמַע אֶל-בִּלְעָם וַיַּחֲפֶה ה' אֱלֹקֶיךָ לָךְ אֶת-הַקְּלָלָה לְבָרְכָהּ כִּי אָחַבְהָ ה' אֱלֹקֶיךָ:

Nevertheless the L-RD thy G-d would not hearken unto Balaam; but the L-RD thy G-d turned the curse into a blessing unto thee, because the L-RD thy G-d loved thee.

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

128

ונקבצו בני יהודה ובני יחדו

"And the children of Yehudah and the children of Israel shall be gathered together." The Alter Rebbe reads it as the lower unity reaching the higher.

Hosea 2:2 ו"ב:ב' חושע

וְנִקְבְּצוּ בְנֵי-יְהוּדָה וּבְנֵי-יִשְׂרָאֵל יַחְדָּו וְשָׁמוּ לָהֶם רֹאשׁ אֶחָד וְעָלוּ מִן-הָאָרֶץ כִּי גָדוֹל יוֹם יִזְרְעָאֵל:

And the children of Judah and the children of Israel shall be gathered together, and they shall appoint themselves one head, and shall go up out of the land; for great shall be the day of Jezreel.

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

129

אור הלבנה כאור החמה

"The light of the moon shall be like the light of the sun." Malchus will reach the level of Z'eir Anpin.

Isaiah 30:26 ו"כ:ו' ישעיהו

וְהָיָה אֹרֶת-הַלְבֵנָה כְּאֹרֶת הַחֲמָה וְאֹרֶת הַחֲמָה יְהִי שֶׁבַע-תַּיִם כְּאֹרֶת שֶׁבַע-הַיָּמִים בְּיוֹם חֲבַשׁ ה' אֶת-שָׁכָר עִמּוֹ וּמִחֵץ מִכְתּוֹ יִרְפָּא:

Moreover the light of the moon shall be as the light of the sun, And the light of the sun shall be sevenfold, as the light of the seven days, In the day that the L-RD bindeth up the bruise of His people, And healeth the stroke of their wound.

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

KEHOT'S NOTE

ישעיהו ל, כו.

130

ע"פ ויגש אליו יהודה

The discourse explains that now Yosef (Z'eir Anpin) gives and Yehudah (Malchus) receives: "And Yehudah approached him" is the lower world drawing near to the higher to receive its flow.

KEHOT'S NOTE

תו"א מד, א. נתבאר בסה"מ תקס"ה עי תקצו שלשון יהודה הוא ענין ההודאה וענין ההודאה הוא מלמטה למעלה דוקא . . . וזה שנאמר ביהודה ויגש אליו יהודה פ"י שנגש ונתעלה בחי יהודה שהוא עולם הדיבור לגבי בחי יוסף, ע"ש, וזה מה שנתבאר בתו"א שם.

131

ויגש אליו יהודה

"And Yehudah approached him." This is the verse of the Torah Ohr discourse cited.

Genesis 44:18 ו"ח:ל"ד בראשית מ"ד

וַיִּגֶשׁ אֵלָיו יְהוּדָה וַיֹּאמֶר בִּי אֲדֹנָי יְדִבְרֶנָּה עֲבָדְךָ דָּבָר בְּאָזְנֵי אֲדֹנָי וְאַל-יִחַר אָפֶךָ בְּעַבְדְּךָ כִּי כְמוֹת כְּפָרְעָה:

Then Judah came near unto him, and said: 'Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou art even as Pharaoh.

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

132

וע"פ יהודה אתה

This discourse, which opens Torah Ohr on Vayechi, explains that Yehudah is named for "This time I will thank

(odeh)": the acknowledgment (hoda'ah) of all the souls of Israel.

Nehemiah 11:17 י"א:י"ז

וּמַתַּנְיָה בֶן־מִיכָא בֶן־זַבְדִּי בֶן־אֶסָף רֹאשׁ הַתְּחֵלָה יְהוּדָה לְתַפְלָה וּבִקְבֻקָּהּ
מִשְׁנֶה מֵאַחֲרָיו וְעַבְדָּא בֶן־שְׁמוּעַ בֶּן־גָּלָל בֶּן־יְדוּתָן (יְדִיתָן):

and Mattaniah the son of Mica, the son of Zabdi, the son of Asaph, who was the chief to begin the thanksgiving in prayer, and Bakbukiah, the second among his brethren; and Abda the son of Shammua, the son of Galal, the son of Jeduthun.

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

KEHOT'S NOTE

תו"א מה, א ונתבאר בסה"מ שם ע' תקצח. שבדברי הימים (נחמי יא, יז)
נכתב תיבת יהודה בסגול תחת הדלי"ת ובחולם על הוי"ו דהיינו שתמיד
יהודה, והענין שתמיד הוא בבחי' ההודאה מלמטה למעלה . . וכמ"ש ויגש
אליו יהודה שנגש ונתעלה המלי' לגבי ז"א, ע"ש בארוכה.

133

יהודה אתה

"Yehudah, you, your brothers shall acknowledge." This is the verse of the Torah Ohr discourse cited.

Genesis 49:8 מ"ט:ח

יְהוּדָה אַתָּה יוֹדוּךָ אֶחָיִךְ יָדְךָ בְּעֶרְףְּ אֶיְיָיִךְ יִשְׁתַּחֲוּוּ לָךְ בְּנֵי אֲבִיךָ:

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

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

134

כי תשמע בקול כו' לעשות הישר בעיני

"When you listen to the voice of Havayah your G-d... to do what is right in the eyes of Havayah your G-d." This is the verse of the discourse cited.

Deuteronomy 13:19 ט"ט:י"ג

כִּי תִשְׁמַע בְּקוֹל ה' אֱלֹהֶיךָ לְשֹׁמֵר אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אֲנֹכִי מְצַוֶּה הַיּוֹם
לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי ה' אֱלֹהֶיךָ:

when thou shalt hearken to the voice of the L-RD thy G-d, to keep all His commandments which I command thee this day, to do that which is right in the eyes of the L-RD thy G-d.

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: Miqra according to the Masorah (CC-BY-SA); The Holy Scriptures: A New Translation (JPS 1917) (Public Domain); The Zohar; London, Soncino Press, 1933 (Public Domain); Sefer Etz Chaim (Public Domain); Kehot Publication Society (CC-BY-NC); William Davidson Edition - Vocalized Aramaic (CC-BY-NC); Constantinople, 1740 (CC-BY-NC); Pardes Rimmonim (Public Domain); Torat Emet 357 (Public Domain); Mishnah Yomit by Dr. Joshua Kulp (CC-BY); Wikisource Talmud Bavli (CC-BY-SA); Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain); Daf Shevui (CC0).

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/

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/7/

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