



LIKKUTEI TORAH • PARSHAS MASEI • MAAMAR 4

אלה מסעי בניי כו' ויכתב משה את מוצאיהם...

“These are the journeys of the children
of Israel... And Moshe wrote their goings-
forth according to their journeys”



Israel's forty-two journeys in the desert are the souls' ascents:
the soul comes down into the body and the world of kelipah so
that, by turning the physical “something” into “nothing” through
the mitzvos and the Torah, it rises beyond its own source.
Moshe's “writing” is the power from above, from Chochmah, that
makes this ascent possible.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

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



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THE BIG IDEA

Israel's forty-two journeys in the desert are the souls' ascents: the soul comes down into the body and the world of kelipah so that, by turning the physical "something" into "nothing" through the mitzvos and the Torah, it rises beyond its own source. Moshe's "writing" is the power from above, from Chochmah, that makes this ascent possible.

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

THE MAAMAR IN BRIEF

The maamar asks why Numbers 33:2 first says "their goings-forth according to their journeys" and then reverses the order, and why it stresses that Moshe wrote. Israel's forty-two journeys correspond to the forty-two-letter Name; their hidden purpose was to subdue the desert, the source of the kelipos and the opposite of Jerusalem, so that every Jew can subdue his own body. Why create kelipos at all? Through the hundred daily blessings and the mitzvos, a person turns the physical "something" into "nothing" (bittul, the level of Mah), and this draws down the Infinite One, who is above G-d's creative thought, the source from which even the souls derive. Charity, the boundless love of the transformed animal soul, and Torah studied lishmah all express this, and it is why the soul descends into the body. Moshe, who is Chochmah, "wrote" G-d's seal of truth, drawing down an arousal from above that empowers the ascent; "their goings-forth" is the souls' source above thought, from which that power comes and to which the journeys return.

OUTLINE

- 1 The question and the forty-two journeys** ¶1-2
The verse's reversed order and "Moshe wrote"; the journeys correspond to the forty-two-letter Name and served to subdue the desert.
- 2 The desert as the source of kelipah** ¶3
The desert is the counterpart of Jerusalem and the source of the kelipos; subduing it enables every person to subdue his body.
- 3 Why create kelipos: the blessings** ¶4-5
The hundred blessings; direct address and the hidden third person, the light that fills and the light that encompasses all worlds; the mitzvos as nullifying the "something."

- 4 Boundless love and bittul** ¶6-9
The transformed animal soul's love is without limit; charity and the mitzvos are bittul, the level of Mah; the hundred blessings turn mah into me'ah.
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- 5 Mitzvos and Torah** ¶10-11
The mitzvos are limbs and the Torah is food; Torah studied lishmah draws the Infinite Light into the Torah.
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- 6 The blessing before a mitzvah and the soul's descent** ¶12-13
The two chambers of the heart; the soul descends for the sake of ascent, and the kelipos exist for that ascent; the journeys are ascents.
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- 7 Moshe's writing: the seal of truth** ¶14-16
Chochmah is G-d's seal; Moshe, the King's escort, draws it down, while Aharon raises the souls.
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- 8 The arousal from above and the souls' source** ¶17-18
Blessings and Torah are an arousal from above; "goings-forth" is the souls' source above thought, and the journeys ascend back to it.
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KEY CONCEPTS

Nullification of the something ביטול היש

Turning the physical "something" into "nothing," the core of every mitzvah; it draws down the Infinite One, who is above G-d's creative thought.

Mah and me'ah מ"ה / מאה

Mah, "what," is self-nullification; the hundred daily blessings add an alef and make it me'ah, "a hundred," drawing from the most hidden level.

Memalei and sovev ממלא כל עולם / סובב כל עולם

The light that fills all worlds ("Blessed are You") and the light that encompasses them ("who has sanctified us"), which together are "the Holy One, blessed be He."

The desert מדבר

The source of the kelipos, which only take ("give, give"), the counterpart of Jerusalem, the source of blessing; Israel's journeys subdued it.

Arousal from above אתערוטא דלעילא

The divine initiative, drawn down by Moshe, by the blessings and by Torah study, which empowers the soul's own ascent, the arousal from below.

The seal of truth חותמו של הקב"ה אמת

Chochmah, G-d's seal: only an "action" relative to His essence, yet the vessel in which Ein Sof rests irrevocably.

SECTION 1 • 11-2

The question and the forty-two journeys

1 אלה מסעי¹ בניי² [בני ישראל]³ כו' ויכתב משה את מוצאיהם למסעיהם כו' ואלה מסעיהם למוצאיהם⁴.

וצ"ל למה גבי ויכתוב משה הקדים מוצאיהם למסעיהם ואח"כ הפך ואומר ואלה מסעיהם למוצאיהם.

“These are the journeys of the children of Israel,” etc. “And Moshe wrote their goings-forth according to their journeys,” etc., “and these are their journeys according to their goings-forth.” We need to understand why, regarding “And Moshe wrote,” [the verse] put “their goings-forth” before “their journeys,” and afterwards reversed [the order] and says, “and these are their journeys according to their goings-forth.”

The maamar opens with Numbers 33:1-2, which introduces the list of Israel’s encampments in the desert. In the first half of verse 2 the order is “goings-forth,” then “journeys”; in the second half it is reversed, “journeys,” then “goings-forth.” The maamar asks why.

גם מהו ויכתוב משה כו' דמסתמא משה כתבו ככל התורה אשר הקב"ה אומר ומשה אומר וכותב.⁴

Also, what is [the meaning of] “And Moshe wrote,” etc.? For presumably Moshe wrote it, like all the Torah, which the Holy One, blessed be He, says, and Moshe says and writes.

A second question: why does the verse stress that Moshe wrote this list, when Moshe wrote the whole Torah? The Talmud (Bava Basra 15a) describes how the Torah was written: “the Holy One, blessed be He, says, and Moshe says and writes.”

אך הענין כי הנה ענין המסעות שנסעו וחנו במדבר מ"ב פעמים עם הארון ויהי בנסוע כו'

But the explanation is this. The journeys in which they traveled and camped in the desert forty-two times with the Ark — “And it was, when [the Ark] set out,” etc.,

The answer begins with the journeys themselves. Israel traveled and camped forty-two times in the desert, and the Ark went with them, as the Torah describes in the verses “When the Ark set out” and “when it rested” (Numbers 10:35-36).

ובנוחה^{5,6} כו' רק שהארון נעשה אח"כ ומסעות הראשונות עד מדבר סיני נסעו בלא הארון שהם כנגד

שם מ"ב אנא בכח גדולת ית"ץ כו'

and “when it rested,” etc.; only, the Ark was made later, and the first journeys, up to the desert of Sinai, they traveled without the Ark — they correspond to the Name of forty-two [letters], “We beseech You, by the great power of Your right hand, release the bound one,” etc.

The Ark was built only later, so the earliest journeys, before Israel reached Sinai, were made without it. Still, all forty-two journeys correspond to the Name of forty-two letters, the Kabbalistic Name formed by the initials of the forty-two words of the prayer Ana Bekoach (“We beseech You, by the great power of Your right hand...”).

אף שהיה זה בסיבה מחמת חטא המרגלים שנגזרה גזירה להתעכב מ' שנה במדבר עכ"ז [עם כל זה] הרי הוא ית' הוא סיבת הסיבות.^{7,8}

Although this came about through a cause — because of the sin of the spies, when the decree was issued that they be held back forty years in the desert — nevertheless, He, may He be blessed, is the Cause of causes.

One might object that the forty years of wandering were simply a punishment for the sin of the spies, not a planned spiritual pattern. The Alter Rebbe answers that G-d is “the Cause of causes”: even an event with a visible cause has Him as its ultimate cause, so the journeys carry a purpose of their own.

2 והנה גם ע"פ הנגלה יש טעם לזה כדי שימצאו האוצרות לקיים מ"ש ובתים מלאים כל טוב^{9,10} כו' כמ"ש רז"ל [רבותינו זכרונם לברכה].¹¹

Now, also according to the revealed [teaching] there is a reason for this: so that they would find the treasures, to fulfill what is written, “and houses full of all good things,” etc., as our Sages, of blessed memory, said.

Even on the plain level of the Torah there is a reason for the forty years. The Midrash says that the Canaanites hid their treasures in their houses, and that all the years Israel was in the desert the people of the land were building houses and planting vineyards, so that Israel would find the land full of blessing and the promise of “houses full of all good things” (Deuteronomy 6:11) would be fulfilled.

וע"פ הנסתר נזכר בספרים שהוא כדי להכניע את המדבר הגדול והנורא^{12,13} ע"י מ"ב מסעות שנסעו וחנו כנס"י [כנסת ישראל] עם הארון שהם כנגד שם מ"ב כו'.

And according to the hidden [teaching], it is mentioned in the books that it was in order to subdue “the great and awesome desert” through the forty-two journeys in which the Congregation of Israel traveled and camped with the Ark, which correspond to the Name of forty-two [letters], etc.

On the inner, Kabbalistic level, the books explain that the forty-two journeys were meant to subdue “the great and awesome desert” (Deuteronomy 1:19), the spiritual force the desert stands for. The journeys could do this because they correspond to the forty-two-letter Name.

SECTION 2 • 13

The desert as the source of kelipah

3 ולהבין מהו ענין הכנעה זאת להמדבר הלא הוא שממה ואין דר בו. אך הענין הוא

And to understand what this subduing of the desert is — is it not desolate, with no one living in it? But the explanation is

The question: how can one speak of subduing a desert, an empty place where nobody lives? The answer that follows treats the desert as a spiritual reality, not only a landscape.

כי המדבר נק' מדבר העמים¹⁴ שהוא מקור יניקת כל הקליפות והוא לעומת בחינת ירושלים שהוא המקור לכל העולם כולו בקדושה כי זה שער השמים¹⁵ שנמשך שם ההשפעה מלמעלה

that the desert is called “the desert of the nations,” which is the source from which all the kelipos draw their nurture. And it is the counterpart of the aspect of Jerusalem, which is the source for the whole world in holiness, for “this is the gate of heaven,” where the flow from above is drawn down;

The prophet calls it “the desert of the nations” (Ezekiel 20:35), and the Alter Rebbe explains that the desert is the source from which all the kelipos, the forces that conceal holiness, draw their sustenance. It is the counterpart of Jerusalem, the source of holy blessing for the whole world, the place Yaakov called “the gate of heaven” (Genesis 28:17), through which G-d’s flow comes down.

כי שם צוה¹⁶ ה' את הברכה ומשם היו מקבלים כל הארצות (וכמ"ש בזהר פ' תרומה דקנ"ז ע"א ועיין עוד בזהר פ' יתרו דע"ט א')

for “there Havayah commanded the blessing,” and from there all the lands would receive (as is written in the Zohar, Parshas Terumah, folio 157, side a; and see further in the Zohar, Parshas Yisro, folio 79, side a).

Jerusalem is where “Havayah commanded the blessing” (Psalms 133:3), and from there all other lands received their share. The Alter Rebbe cites the Zohar, which describes all the goodness and sustenance of the inhabited world as coming down from there.

ולכן ירושלים הוא באמצע הישוב^{17,18} ואת זה לעומת זה עשה האלקים בחי' מדבר הוא מקור כל הקליפות¹⁹

Therefore Jerusalem is in the middle of the inhabited world. And “G-d has made this opposite that”: the aspect of desert is the source of all the kelipos.

Because Jerusalem is the source of blessing, it stands at the center of the inhabited world, as the Midrash also says. And since “G-d has made this opposite that” (Ecclesiastes 7:14), holiness has a counterpart: the desert, the source of all the kelipos.

ולכן הוא ארץ מלחה אשר לא יעשה פרי²⁰ כו' כי בקדושה מיהב יהבי^{21, 22, 23} משקל לא שקלי וכמ"ש ואתה מחיה את כולם²⁴ שתמיד נמשכים השפעות החיות.

Therefore it is "a salt land, which does not yield fruit," etc. For in holiness, "giving, they give; taking, they do not take," as it is written, "and You give life to them all": the flows of life-force are drawn down constantly.

This is why the desert is barren, a land of salt that yields no fruit. Holiness by its nature gives and does not take back, as the Talmud says, and G-d "gives life to them all" (Nehemiah 9:6) constantly; a land that produces nothing is the opposite of holiness.

ולהיפך בקליפה כתיב ה' הב²⁵ שמבקשים הכל בשביל עצמם לגרמיה^{26, 27} ואינן משפיעים לזולתם (ועיי' מענין ה' הב בזהר פ' קדושים ד"פ ע"ב ובפ"י הרמ"ז [הרב משה זכות] שם ובאדרא דנשא קל"ה סע"א [סוף עמוד א] ובפ' וירא דק"י ע"ב ובפ' בשלח דנ"ו ע"א)

Conversely, of kelipah it is written, "Give, give!": they seek everything for themselves, for their own sake, and do not give to others (and on the subject of "Give, give," see the Zohar, Parshas Kedoshim, folio 80, side b, and the commentary of the Ramaz there; and the Idra of Naso, folio 135, end of side a; and Parshas Vayera, folio 110, side b; and Parshas Beshalach, folio 56, side a).

Kelipah is the reverse of holiness: like the leech whose daughters cry "Give, give!" (Proverbs 30:15), it takes everything for itself and gives nothing to others. The Alter Rebbe lists several places in the Zohar where this "give, give" is discussed.

ולכן עפר מדבר פסול לכיסוי הדם לפי שאינו מגדל צמחים²⁸ כו' כמ"ש בגמרא.²⁹ וע"י שנסעו בו בניי [בני ישראל] הכניעו אותם ומעשה אבות הוא פעולה לבנים³⁰ עד

Therefore desert earth is unfit for covering the blood, because it does not grow plants, etc., as is stated in the Gemara. And through the children of Israel traveling in it, they subdued them; and the deed of the fathers works [its effect] for the children until

Jewish law reflects this: desert earth may not be used for covering the blood of a slaughtered bird or wild animal, because the Mishnah allows covering only with earth that can grow plants. When Israel traveled through the desert they subdued the kelipos there, and what those fathers did has its effect on their descendants.

סוף כל הדורות שמחמת זה יש ביכולת האדם להכניע הגוף שלו שהוא משכא דחויא מבחי' הקליפות
הן בעוון חוללתי³¹ ובחטא יחמתני אמי שתחלת הווייתו הוא מן תאוה³² כו'

the end of all the generations: because of this, a person has the ability to subdue his own body, which is “the serpent’s skin,” from the aspect of the kelipos — “Behold, I was formed in iniquity, and in sin did my mother conceive me,” for the beginning of his coming into being is from desire, etc.,

Because that generation subdued the source of kelipah, every later Jew can subdue his own body, which comes from kelipah and is called “the serpent’s skin.” As David says, “I was formed in iniquity, and in sin did my mother conceive me” (Psalms 51:7): a person’s physical existence begins in physical desire.

וכמ”ש ברבות תזריע פ”ד [פרק י”ד / פרשה י”ד] כלום נתכוין³³ כו' וכדי שיסכים גם הגוף לרצון הנפש
אלקית בבחי' ואהבת³⁴ כו' זהו ע”י שכבר נכנע המקור שלהם

as is written in Midrash Rabbah, Tazria, chapter 14: “Did he intend...,” etc. And for the body, too, to consent to the will of the G-dly soul, at the level of “And you shall love,” etc. — this comes about because their source has already been subdued.

The Midrash on Tazria explains David’s verse: his father did not intend to bring him into being but acted for his own pleasure. The body’s agreement to serve G-d, to the point of “You shall love Havayah your G-d” (Deuteronomy 6:5), is possible only because the source of the kelipos was already subdued in the desert.

אבל לולי זה לא היה יכולת בשום אופן לאדם להתגבר על גופו ונפשו הבהמית כ”א לפי שכבר נכנע
המקור שלהם לכן גם הענפים יהיו נכנעים ע”י האדם כו' והיינו ע”ד כלל ופרט³⁵ כו':^{36, 37}

But were it not for this, a person would have no ability whatsoever to overcome his body and his animal soul. Rather, because their source has already been subdued, therefore the branches, too, will be subdued by a person, etc. And this is along the lines of “general and particular,” etc.

Without this, no one could overcome his body and animal soul. Since the root has already been subdued, the branches, each person’s body and animal soul, can be subdued as well; the Alter Rebbe calls this a relationship of “general and particular,” in which what was done to the general source reaches each particular.

SECTION 3 • ¶4-5

Why create kelipos: the blessings

4 ב אך עדיין צ"ל למה היתה זאת מאת ה' לברוא הקליפות ושח"כ יצטרכו להכניעם לא יהיה לא הא ולא הא.

2. But we still need to understand why this was from G-d: to create the kelipos, and that afterwards it would be necessary to subdue them. Let there be neither this nor that!

Section 2 opens with a deeper question: why did G-d create the kelipos at all, if they must later be subdued? It would seem better to have neither the kelipos nor the work of subduing them.

הנה כתיב ועתה ישראל מה^{38,39} ה' אלקיך שואל מעמך כ"א ליראה כו' וארז"ל [ואמרו רבותינו זכרונם לברכה] אל תקרי מה אלא מאה⁴⁰ ברכות שחייב אדם לברך כו'.

Now, it is written, "And now, Israel, what (mah) does Havayah your G-d ask of you, but to fear," etc.; and our Sages, of blessed memory, said: do not read mah ("what") but me'ah ("a hundred") — the hundred blessings that a person is obligated to recite, etc.

The answer begins with a verse and its Talmudic reading: "What (mah) does Havayah your G-d ask of you" (Deuteronomy 10:12) is read as "a hundred" (me'ah), the hundred blessings a person must say each day (Menachos 43b). The word mah will become a key to the whole answer.

דהנה הברכה יש בה נוכח ונסתר (ועיין מזה בפע"ח [בפרי עץ חיים] שער הברכות פרק שני) בא"י [ברוך אתה ה'] היינו נוכח⁴¹

For a blessing contains both direct address and the hidden [third person] (and see about this in Pri Etz Chaim, Sha'ar HaBerachos, chapter two). "Blessed are You, Havayah" is direct address,

Every blessing combines two forms of speech: it addresses G-d directly ("Blessed are You") and then speaks of Him in the hidden third person ("who has sanctified us"); the Alter Rebbe refers to the Arizal's teachings in Pri Etz Chaim on this. "Blessed are You" is the direct address.

כי ואתה מחיה את כולם ע"י אותיות שמא' ועד תי"ו ובמחשבה א' ברא את כל העולם שבו רבוא רבבות ברואים לאין קץ ותכלית גבוה מעל⁴²

because "and You give life to them all" through the letters from alef to tav, and with a single thought He created the entire world, in which there are myriads upon myriads of creations without end or limit, "high above

Direct address fits the G-dliness that gives life to all creation through the divine "letters," from alef to tav, by which everything is made. With a single divine thought the whole world was created, with its endless multitude of creations, each level higher than the next.

גבוה⁴³ כמ"ש וקדושים בכל יום יהללוך סלה שאחר שאומרים סדר קדושה של המלאכים שאומרים קדוש וברוך כו' אח"כ אומרים וקדושים הם הנשמות יהללוך סלה לאין קץ⁴⁴ כו'

high," as it is written, "And holy ones praise You every day, selah": after we say the order of the Kedushah of the angels, who say "Holy" and "Blessed," etc., afterwards we say, "And holy ones" — these are the souls — "praise You, selah," without end, etc.

The prayer "And holy ones praise You every day, selah" comes after the angels' Kedushah of "Holy" and "Blessed"; the Alter Rebbe reads "holy ones" as the souls, whose praise is "selah," without end. So the souls, too, rise without end, level beyond level.

הגם שבספרים לא נזכר אלא ב' בחי' ג"ע [גן עדן] התחתון ועליון ואף גם על ג"ע [גן עדן] תחתון אמרו באחר מוטב דלידייניה⁴⁵ כו'

Although in the books only two levels are mentioned, the lower and the higher Gan Eden, and even regarding the lower Gan Eden they said of Acher, "It is better that he be judged," etc.,

The books usually speak of only two levels of Gan Eden, lower and higher. Yet even entry into the lower Gan Eden requires prior judgment, as Rabbi Meir said of Acher (Elisha ben Avuyah): "It is better that he be judged" and then enter the World to Come (Chagigah 15b).

וק"ו [וקל וחומר] על ג"ע [גן עדן] העליון ובאמת יש עוד רבבות מדרגות בעילוי אחר עילוי לאין קץ ות"ח [ותלמיד חכם / ותלמידי חכמים] אין להם מנוחה^{46, 47} כו' וגם במלאכים אלף אלפין גדוד⁴⁸ א' והגדודים אין להם מספר והכל נמשך ממחשבה אחת

and all the more so regarding the higher Gan Eden — in truth there are yet myriads of levels, one exaltation above another without end, and "Torah scholars have no rest," etc. And among the angels, too, "a thousand thousands" is one troop, and the troops are without number. And all of it is drawn from a single thought.

If even the lower Gan Eden is so lofty, the higher one is all the more so; and in truth there are countless levels beyond it, which is why "Torah scholars have no rest" even in the World to Come (Berachos 64a). The angels too are beyond counting: "a thousand thousands" is only one troop (Chagigah 13b). And all of this came from a single divine thought.

ולכן הכל כלא חשיב קמיה ית'⁴⁹ כמו עד"מ באדם מחשבה א' הוא כלא חשיב אפילו

Therefore everything is considered as nothing before Him, may He be blessed — just as, by way of analogy, in a person a single thought is considered as nothing, even

Therefore all of creation is "as nothing" before G-d. The analogy: in a person, a single thought is as nothing even compared to the power of thought alone.

רק נגד כח המחשבה שהן כ"ב אותיות שבנפש המדברת שיוכל לחשוב בהן מחשבות לאין קץ ותכלית, ואצ"ל [ואין צריך לומר] לגבי עצמות הנפש שגם כללות כח המחשבה הוא רק לבוש לבד כו'.^{50, 51, 52}

merely in relation to the power of thought, which is the twenty-two letters in the speaking soul, with which he can think thoughts without end or limit; and needless to say, in relation to the essence of the soul, for even the power of thought as a whole is merely a garment, etc.

The power of thought, made of the twenty-two letters in the human soul, can produce endless thoughts, so one thought is nothing beside it. All the more so beside the essence of the soul, for which even the whole power of thought is only a garment.

5 וזהו ענין הבקשה ברוך אתה ברכה הוא המשכה וגילוי בחינות אותיות המחשבה היינו הכ"ב אותיות עצמן כח המחשבה כו' ונקי אתה לשון נוכח כי זהו המשכת בחי' ממכ"ע [ממלא כל עלמין].

And this is the meaning of the request "Blessed are You": blessing is a drawing down and revelation of the aspects of the letters of thought, that is, the twenty-two letters themselves, the power of thought, etc. And it is called "You," the language of direct address, because this is the drawing down of the level of the light that fills all worlds (memalei kol almin).

The Alter Rebbe now explains the two parts of a blessing. "Blessed" means drawing down and revealing the divine "letters of thought," the creative power that brings the worlds into being; it says "You," addressing G-d directly, because this is the G-dliness that fills all worlds (memalei kol almin), present within each creature and giving it life.

ואח"כ אשר קדשנו בלשון נסתר⁵³ הוא בחי' סוכ"ע שהמחשבה היא בטלה לגבי עצמיות אור א"ס ב"ה וכמו בנפש ביטול מחשבה לגבי השכל שגם כח המחשבה הוא

And afterwards, "who has sanctified us," in the language of the hidden [third person], is the level of the light that encompasses all worlds (sovev kol almin), where thought is nullified before the very essence of the Infinite Light (Or Ein Sof), blessed be He. As in the soul, [there is] the nullification of thought before intellect, for even the power of thought is

"Who has sanctified us" speaks of G-d in the hidden third person, because it refers to the G-dliness that encompasses all worlds (sovev kol almin), before whose essence even the creative "thought" is nullified. The human soul offers a parallel: a person's thought is nullified before his intellect.

רק בחי' לבוש הנפש משא"כ השכל הוא מבחי' עצמיות הנפש ואצ"ל [ואין צריך לומר] לגבי למעלה מהשכל וק"ו [וקל וחומר] לגבי עצמיות הנפש, וכך הוא ביטול המחשבה לגבי הרצון עליון שלמעלה מהמחשבה, ויש גם למעלה מהרצון כו'

only the level of a garment of the soul, whereas intellect is of the essence of the soul; and needless to say [thought is nullified] before what is above intellect, and all the more so before the essence of the soul. So too is the nullification of thought before the Supreme Will, which is above thought; and there is also [what is] above the will, etc.

Thought is only a garment of the soul, while intellect belongs to the soul's essence, and above intellect stand the higher powers and the essence itself. In the same way, G-d's creative thought is nullified before the Supreme Will, which is above thought, and there is something higher even than will.

ועי' המצות שהם רצון⁵⁴ עליון ממשיכים גילוי א"ס ב"ה, דהיינו המשכת בעל הרצון בעל המחשבה

And through the mitzvos, which are the Supreme Will, one draws down a revelation of the Infinite One (Ein Sof), blessed be He — that is, the drawing down of the Master of the will, the Master of the thought.

The mitzvos are the Supreme Will itself, so by doing them a person draws down a revelation of the Infinite One: not only the creative thought, but the One who has the will and the thought.

(והנה במ"א נתבאר שזהו ענין שבחרו רז"ל [רבותינו זכרונם לברכה]⁵⁵ לקרוא את הבורא ית' בשם הקב"ה יותר מבשאר שמות והיינו לפי שקדוש וברוך זהו ענין ב' בחי' אלו דסוכ"ע וממכ"ע [וממלא כל עלמין] כמ"ש מזה בד"ה קא מיפלגי במתיבתא דרקיע⁵⁶ אם בהרת⁵⁷ כו'

(Now, it has been explained elsewhere that this is why our Sages, of blessed memory, chose to call the Creator, may He be blessed, by the name “the Holy One, blessed be He” more than by other names: because “Holy” and “Blessed” are these two levels, the light that encompasses all worlds and the light that fills all worlds, as is written about this in the discourse beginning “They were disputing in the Heavenly Academy: if the bright spot,” etc.,

In parentheses, the Alter Rebbe recalls why the Sages call G-d “the Holy One, blessed be He”: “Holy” corresponds to the light that encompasses all worlds, and “Blessed” to the light that fills them. He developed this in his discourse on the Talmud's story of the dispute in the Heavenly Academy (Bava Metzia 86a).

עד הקב"ה אומר טהור כו' ע"ש ולכן נגד ב' בחי' הללו בא בהברכה לשון נכח בברוך אתה ולשון נסתר באשר קדשנו כו' והיינו פי' הקדוש ברוך הוא)

up to "the Holy One, blessed be He, says: pure," etc.; see there. Therefore, corresponding to these two levels, the blessing has the language of direct address in "Blessed are You" and the language of the hidden [third person] in "who has sanctified us," etc. And this is the meaning of "the Holy One, blessed be He.")

In that story the Heavenly Academy disputed a law of tzaraas until "the Holy One, blessed be He, says: pure." Because a blessing must reach both levels, it combines direct address ("Blessed are You") with the hidden third person ("who has sanctified us"), and together they are the meaning of the name "the Holy One, blessed be He."

והכח הזה במצות הוא לפי שנשפלו במעשה וסוף מעשה ⁵⁸ במחשבה תחלה וכמ"ש צחוק עשה לי ⁵⁹ אלהים שם אלהים דייקא הגורם להיות בחי' יש הוא העושה צחוק ותענוג למעלה ע"י הביטול ש היש בטל אח"כ

And this power in the mitzvos is because they descended low into action, and "last in action, first in thought." As it is written, "Elokim has made laughter for me": specifically the Name Elokim, which brings about the level of something (yesh), is what makes laughter and delight above, through the nullification, when the something is afterwards nullified.

The mitzvos have this power because they descend into physical action, and as the hymn Lecha Dodi says, "last in action, first in thought": what comes last in deed was first in G-d's intention. Sarah's words "Elokim has made laughter for me" (Genesis 21:6) teach that the Name Elokim, which lets creation exist as a seemingly separate "something," brings laughter and delight above when that "something" is afterwards nullified.

וזהו לויטן זה יצרת ⁶⁰ כו' פי' לויטן לשון התחברות שהוא התחברות יש לאין שהגשמיות בטל לרוחניות יצרת לשחק בו שמוזה נעשה שחוק וחדוה למעלה (ועמ"ש פ' פנחס בד"ה צו ⁶¹ את בניי [בני ישראל] כו').

And this is "Leviathan, which You formed," etc. That is, Leviathan denotes joining: it is the joining of something with nothing, for physicality is nullified to spirituality. "You formed to play with it": from this, laughter and joy come about above (and see what is written in Parshas Pinchas, in the discourse beginning "Command the children of Israel," etc.).

The verse "Leviathan, which You formed to play with" (Psalms 104:26) says the same. The Alter Rebbe reads the name Leviathan as "joining" (as Leah named Levi, "this time my husband will be joined to me," Genesis 29:34), the joining of the physical "something" with the divine "nothing," and G-d's "play," His laughter and joy, comes from this union.

וזהו אל תהי ברכת הדיוט⁶² קלה⁶³ כו' פי' שהוא ההעלאות מענינים גשמיים שבעוה"ז שהן נק' מילין
דהדיוטא⁶⁴ ואל תהי קלה

And this is “Let not the blessing of a commoner be light,” etc. That is, it is the elevations from physical matters of this world, which are called “words of a commoner”; “and let it not be light,”

The Sages said, “Let not the blessing of a commoner be light in your eyes” (Megillah 15a). The Alter Rebbe reads “the blessing of a commoner” as the elevation that comes from the physical, everyday matters of this world, which the Zohar calls “words of a commoner.”

כי ע"י ביטול היש ע"י דוקא נעשה הברכה וההמשכה מלמעלה ולכן נק' ברכת הדיוט כו'

for through the nullification of the something — through this specifically — the blessing and the drawing down from above come about. Therefore it is called “the blessing of a commoner,” etc.

This “blessing” must not be taken lightly, because the nullification of the physical “something” is precisely what brings down blessing from above. That is why it is called the blessing of a commoner.

[ועיין מענין ברכת הדיוט ברע"מ [ברעיא מהימנא] נשא (קכ"א ב') ור"פ תצא ובפ"י הרמ"ז [הרב משה זכות] שם
ושם ועמ"ש בד"ה ושאתם מים^{65,66} בענין אע"פ [אף על פי] שהאש יורד מלמעלה מצוה להביא מן
ההדיוט].

[And see on the subject of “the blessing of a commoner” in the Raaya Mehemna, Naso (folio 121, side b), and at the beginning of Parshas Teitzei, and in the commentary of the Ramaz on both places; and see what is written in the discourse beginning “And you shall draw water,” on the teaching that although the fire descends from above, it is a mitzvah to bring [fire] from the commoner.]

A bracketed note sends the reader to the Raaya Mehemna on Naso, to the beginning of Parshas Teitzei and the Ramaz's commentary on both, and to the discourse “And you shall draw water.” That discourse deals with the teaching that although fire came down from heaven onto the altar, there is still a mitzvah to bring ordinary fire.

וזהו יסוד כל המצות כמו צדקה שנותן ממונו שייגע עליו בכל רמ"ח אברים ונותנו לעני ועושה מיש
לאין ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] בכל מאדך בכל ממונך.^{67,68,69}

And this is the foundation of all the mitzvos. For example, charity: one gives his money, for which he toiled with all his 248 limbs, and gives it to a poor person, and [so] makes something into nothing. Therefore our Sages, of blessed memory, said: “with all your might (me'odecha)” — “with all your money.”

This is the basis of all the mitzvos, and charity shows it most clearly: a person gives away money he worked hard for with his whole body, and so turns his “something” into “nothing.” That is why the Mishnah reads “with all your might” (me'odecha) as “with all your money.”

SECTION 4 • ¶6-9

Boundless love and bittul

6 ובאמת פיי מאדך הוא האהבה בלי גבול אך הענין ששניהם אמת. כי הנה ארז"ל [אמרו רבותינו זכרונם לברכה]

טוב זה יצ"ט [יצר טוב] ⁷⁰ מאד זה יצה"ר [יצר הרע], ⁷¹ והטעם

In truth, the meaning of “your might” (me’odecha) is love without limit. But the explanation is that both are true. For our Sages, of blessed memory, said: “‘Good’ — this is the good inclination; ‘very’ (me’od) — this is the evil inclination.” And the reason

In truth, the Alter Rebbe says, “with all your me’od” means love without limit, since me’od means “very much,” beyond measure; yet the reading “with all your money” is also true. The link is the Sages’ teaching that in “very good” (Genesis 1:31), “good” is the good inclination and “very” is the evil inclination.

כי הנפש עם היות שהיא חלק אלוה ממעל מ"מ היא מוגבלת ⁷² והאהבה שלה היא בבחי' גבול ומדה

וא"א לה להגיע לבחי' מאד שהוא בלי גבול ולהתכלל בא"ס ב"ה שאין לו תחלה ותכלה

is that the soul, although it is “a part of G-d above,” is nevertheless limited, and its love is in the manner of limit and measure; and it is impossible for it to reach the level of me’od (“very”), which is without limit, and to be included in the Infinite One (Ein Sof), blessed be He, who has no beginning and no end,

The reason is that the G-dly soul, though it is “a part of G-d above,” is still a limited, created being, so its own love has measure. By itself it cannot reach the boundless me’od or be included in the Infinite One, who has no beginning and no end.

אלא ע"י נפש הבהמית דוקא כאשר גם היא נהפכת ממרירו למיתקא ⁷³ וחפיצה וחשקה לדבקה בו ית'

שאהבה זו היא בלי גבול. ⁷⁴

except through the animal soul specifically, when it too is transformed from bitterness to sweetness and desires and longs to cleave to Him, may He be blessed; for this love is without limit.

Only the animal soul, when it too is transformed from bitter to sweet and comes to long for G-d, produces love without limit. This is why the evil inclination is called me’od: once transformed, its force becomes boundless love.

7 וכמשל מרוצת המים כשבוקעים ההסתר שהיה מסתיר ומעכב ומונע את מרוצתם שאז הוא בתגבורת עצומה כו'.

It is like the analogy of the rush of water when it breaks through the concealment that had been concealing, holding back and preventing its flow: then it is with tremendous force, etc.

An analogy: water held back by an obstruction gathers force, and when it breaks through, it rushes with tremendous power. So too the animal soul: when what concealed and held it back is broken through, its love for G-d surges beyond limit.

והיינו ג"כ ענין א' עם משנ"ת [מה שנתבאר] לעיל שע"י ביטול היש דוקא הוא שנתעורר למעלה בחי א"ס.

And this, too, is one and the same matter with what was explained above: that it is specifically through the nullification of the something that the level of the Infinite One (Ein Sof) is aroused above.

This is the same principle explained earlier, that the Infinite One is aroused above specifically through the nullification of the physical "something." In both cases, breaking through the barrier of the self is what releases something without limit.

8 וזהו ענין הממון בבחי' בכל מאדך וכמ"ש צדקה תרומם ⁷⁵ גוי שע"י תבוא נה"ב [נפש הבהמית] לבחי' בכל מאדך כו'.

And this is the matter of money being at the level of "with all your might (me'odecha)," as it is written, "Charity exalts a nation": for through this the animal soul comes to the level of "with all your might," etc.

This is why money belongs to "with all your might." Proverbs says "Charity exalts a nation," and the Alter Rebbe reads it as charity raising the animal soul to the level of boundless love.

ועד"ז הוא כל מעשה המצות מיש לאין והם היפוך מבחי' מדבר שהוא הב ⁷⁶ ולא להשפיע כו'

In the same way, all the performance of the mitzvos is from something into nothing, and they are the opposite of the aspect of the desert, which is "Give, give!" and not bestowing, etc.

All the mitzvos likewise turn the physical "something" into "nothing," giving it over to G-d. This is the exact opposite of the desert, the source of kelipah, which says "Give, give!" and gives nothing.

וזהו מה ה' אלקיך שואל מעמך⁷⁷ פ"י מה היינו בחיי ביטול לעשות מיש אין דהיינו שלא יהיה נחשב יש ודבר בפ"ע [בפני עצמו] לומר כך אני רוצה

And this is [the meaning of] "What (mah) does Havayah your G-d ask of you": mah, "what," is the level of self-nullification (bittul) — to make of something nothing; that is, that one not be considered something, a thing unto himself, so as to say, "This I want

Here the Alter Rebbe returns to "what (mah) does Havayah your G-d ask of you." Mah means bittul: making oneself "nothing," not regarding oneself as an independent entity with demands of its own.

וזה איני רוצה כו' כ"א להיות משים עצמו כשיריים^{78, 79} שלא יתפוס מקום כלל כאלו הוא אין ואפס ממש וזהו בחיי מ"ה [שם מ"ה].

and that I do not want," etc.; but rather to make himself like leftovers, so that he takes up no space at all, as though he were truly nothing and naught. And this is the level of Mah.

Rather, a person should regard himself as "leftovers," the Talmud's image of the humble (Rosh Hashanah 17b), taking up no space at all, as though he were nothing. This is the level of Mah, the "what" that G-d asks of a person.

9 ועמ"ש סד"ה מה טובו. וכדי לבוא לבחי' מה וביטול תיקנו מאה ברכות שהם המשכות מלמעלה כנפש בחי' אתעדל"ע [אתערותא דלעילא] הנותן כח להיות אתעדל"ת [אתערותא דלתתא] וביטול היש.

And see what is written at the end of the discourse beginning "How goodly." And in order to come to the level of Mah and self-nullification (bittul), they instituted a hundred blessings, which are drawings down from above into the soul, the level of an arousal from above, which gives the power for there to be an arousal from below and the nullification of the something.

The Alter Rebbe refers to the end of his discourse "How goodly." To bring a person to bittul, the Sages instituted a hundred daily blessings; each one draws G-dliness down into the soul from above, and this arousal from above gives a person the strength for his own arousal from below and self-nullification.

עמ"ש בד"ה ואתחנן מענין ברכת המצות וגם שע"י מאה ברכות נמשך אח"כ להיות מבחי' מ"ה [שם מ"ה] בחי' מאה בתוספת אות א' שמקור המשכה זו הוא מבחי'

See what is written in the discourse beginning "And I besought" on the subject of the blessing over the mitzvos, and also that through the hundred blessings [the power] is afterwards drawn down for the level of Mah to become the level of me'ah ("a hundred"), with the addition of the letter alef; for the source of this drawing down is from the level

He also refers to the discourse "And I besought" on the blessings over mitzvos. Through the hundred blessings, mah ("what," bittul) becomes me'ah ("a hundred"), the same letters with an alef added, because the source of this drawing down is the most hidden level.

שהוא סתימו דכל סתימין וכמ"ש בזהר פ' חיי שרה (דקכ"ג ע"א)⁸⁰ בענין מאה ברכאן מאתר עילאה סתימא דכל סתימין⁸¹ כו' ועמ"ש מזה בפ' תולדות בביאור ע"פ מים רבים בסופו,

that is "the most hidden of all hidden," as is written in the Zohar, Parshas Chayei Sarah (folio 123, side a), on the subject of the hundred blessings: "from the supernal place, the most hidden of all hidden," etc. And see what is written about this in Parshas Toldos, at the end of the explanation on the verse "Many waters."

The Zohar on Chayei Sarah (123a) connects the hundred daily blessings with "the supernal place, the most hidden of all hidden." The Alter Rebbe also refers to the end of his explanation of "Many waters" in Parshas Toldos.

וזהו ענין אל"ף אותיות פלא, ועיין בפע"ח [בפרי עץ חיים] שער הברכות פ"א ולהיות המשכה זו הוא ע"י בחי' ביטול היש שנמשך מבחי' מ"ה [שם מ"ה]

And this is the meaning of [the name of the letter] alef [having] the letters of pele ("wonder"). And see Pri Etz Chaim, Sha'ar HaBerachos, chapter 1. And since this drawing down comes through the level of the nullification of the something, which is drawn from the level of Mah,

The letter alef, spelled out (alef-lamed-pe), has the same letters as pele, "wonder," the hidden level beyond grasp; adding it to mah gives me'ah. Because this drawing down depends on bittul, which flows from the level of Mah, losing that bittul is foolishness, as the next part explains.

ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] איזהו שוטה המאבד⁸² מה שנותנין לו כו' וכמ"ש במ"א ולכן כל גיאה שהוא היפך מבחי' מ"ה [שם מ"ה] נקרא שוטה כו'.⁸³

therefore our Sages, of blessed memory, said: "Who is a fool? One who loses what is given to him," etc., as is explained elsewhere. And therefore every haughty person, which is the opposite of the level of Mah, is called a fool, etc.

The Sages said a fool is "one who loses what is given to him" (Chagigah 4a); according to the Kehot note, the Maggid of Mezeritch explained this as one who loses the radiance of the Name Mah within him. Therefore every proud person, the opposite of Mah, is called a fool.

SECTION 5 • ¶10-11

Mitzvos and Torah

10 והנה מבואר לעיל שכל מעשה המצות הוא בחי' ביטול היש ועיי' נמשך בהם גי' גילוי אי"ס ב"ה מלמעלה למטה.

Now, it was explained above that all the performance of the mitzvos is the level of the nullification of the something, and through this a revelation of the Infinite One (Ein Sof), blessed be He, is also drawn into them from above to below.

As explained above, every mitzvah is an act of nullifying the physical “something,” and through it a revelation of the Infinite One is drawn into the mitzvos, from above to below.

ולכן נק' רמ"ח אברים⁸⁴ כמשל האבר שהוא כלי לחיות הנפש ות"ת [ותלמוד תורה] כנגד כולם^{85,86} כי ותורתך בתוך מעי⁸⁷ כתיב שהיא בחי' מזון לנפש.

Therefore they are called “248 limbs,” as in the analogy of a limb, which is a vessel for the life-force of the soul. And “the study of Torah is equal to them all,” for it is written, “and Your Torah is within my innards”: it is the level of food for the soul.

This is why the 248 positive commandments are called “limbs” (the Tikkunei Zohar calls them the limbs of the King): a limb is a vessel for the soul’s life-force, and each mitzvah is a vessel for G-dliness. Torah study, which “is equal to them all” (Mishnah Peah 1:1), is different: it is food, “Your Torah is within my innards” (Psalms 40:9), nourishing the soul from within.

11 ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] ויתר הקב"ה⁸⁸ על עבודת כוכבים וג"ע [וגילוי עריות] וש"ד [ושפיכות דמים] ולא ויתר על ביטול תורה^{89,90} לפי שהמצות מעשיות הם בחי' המשכה באברים החיצונים

Therefore our Sages, of blessed memory, said: the Holy One, blessed be He, overlooked idolatry, forbidden relations and bloodshed, but did not overlook the neglect of Torah. For the practical mitzvos are the level of a drawing down into the external limbs;

The Sages (Jerusalem Talmud, Chagigah 1:7; Eichah Rabbah) say that G-d overlooked even idolatry, forbidden relations and bloodshed, but not the neglect of Torah. The Alter Rebbe explains why: the practical mitzvos draw G-dliness into the “external limbs.”

ולכן ויתר עליהם עד"מ בגשמיות כי גם כשהוא מחוסר אבר חיצוני יכול הוא לחיות רק שיהיה בעל מום כו', ולא ויתר על ביטול תורה שהוא בחי' אברים הפנימים ונקיבתם במשהו⁹¹ כו'

therefore He overlooked them — by way of analogy in physical terms: even when a person lacks an external limb, he can live, only he will be blemished, etc. But He did not overlook the neglect of Torah, which is the level of the internal organs, and their perforation, by even the slightest amount, [is fatal], etc.

In physical terms, a person who loses an external limb can still live, only blemished; but Torah is like the internal organs, where, as in the laws of an animal's fitness (treifos), a perforation of any size is fatal. So neglecting Torah cuts off the soul's inner life.

ואמנם עסק התורה צ"ל ג"כ בבחי' ביטול הנ"ל, וכמ"ש במ"א שלכך נאמר ודברתם⁹² סמוך לובכל נפשך ובכל מאודך⁹³ כו'

Indeed, the study of Torah must also be in the manner of the self-nullification (bittul) mentioned above, as is explained elsewhere: this is why “and you shall speak of them” is said next to “and with all your soul and with all your might,” etc.

Torah study, too, must be done with the bittul described above. That is why “and you shall speak of them” (Deuteronomy 6:7) comes right after “with all your soul and with all your might” (6:5): learning must follow self-nullification.

ועי"ז ממשיך גילוי אור א"ס ב"ה בהתורה ונק' עוסק בתורה לשמה^{94, 95} ר"ל [רוצה לומר] לשם התורה עצמה להמשיך בה גילוי אור א"ס שלמעלה מהחכמה

And through this one draws a revelation of the Infinite Light (Or Ein Sof), blessed be He, into the Torah; and this is called “studying Torah for its sake (lishmah),” that is to say, for the sake of the Torah itself: to draw into it a revelation of the Infinite Light, which is above Chochmah (wisdom).

Studied with bittul, the Torah becomes a vessel into which the Infinite Light, which is above Chochmah, is drawn; this is the meaning of studying Torah lishmah. The Alter Rebbe reads lishmah as “for the sake of the Torah itself,” to draw G-d's light into it.

וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] על שלא ברכו בתורה תחלה^{96, 97} ולא אמרו על התורה כי פי' ברכו בתורה היינו המשכת⁹⁸ אור א"ס בתוך התורה כו':

And this is what our Sages, of blessed memory, said: “because they did not first bless in the Torah” — and they did not say “over the Torah” — for the meaning of “bless in the Torah” is the drawing of the Infinite Light into the Torah, etc.

The Talmud (Bava Metzia 85b) says the land was lost “because they did not first bless in the Torah,” and it does not say “over the Torah.” Since a blessing (berachah) means drawing down, the Sages' wording refers to drawing the Infinite Light into the Torah itself.

SECTION 6 • ¶12-13

The blessing before a mitzvah and the soul's descent

12 ג וכן הוא ענין הברכה שלפני המצות בא"י [ברוך אתה ה'] אלקינו מלך העולם שמתחלה הוא המשכת א"ס

כ"ה בנפש האדם

3. So too is the matter of the blessing before the mitzvos, “Blessed are You, Havayah, our G-d, King of the world”: first it is the drawing down of the Infinite One (Ein Sof), blessed be He, into the soul of man.

Section 3 applies the same pattern to the blessing said before a mitzvah. Its first words, “Blessed are You, Havayah, our G-d,” first draw the Infinite One down into the person’s own soul.

וזהו הוי' אלקינו שלנו משמע והיינו ע"י בכל לבבך⁹⁹ שיהיה גילוי אלקות כבי חללי הלב¹⁰⁰

And this is “Havayah our G-d,” which implies [that He is] ours. And this is through “with all your heart”: that there be a revelation of G-dliness in the two chambers of the heart,

“Our G-d” means that G-d becomes ours, revealed within us. This comes about through “with all your heart,” a revelation of G-dliness in both chambers of the heart.

דהיינו חלל השמאלי מלא דם בחי' גבורות ומרירות מימי שנותינו בהם¹⁰¹ שבעים שנה וכל מגמתנו

וחפצנו בענייני גשמיים כפרנסה

that is, the left chamber, full of blood — the level of gevuros (severities) and bitterness over “the days of our years, they are seventy years,” while all our aim and desire is in physical matters, in livelihood

In the left chamber, full of blood and associated with gevuros (severities), the revelation takes the form of bitterness: a person reflects that his whole life is only “seventy years” (Psalms 90:10), and yet all his aims are physical, earning a living.

ולעזוב לבניו אחריו וכי בשביל זה ירדה נשמתו בעוה"ז כו'¹⁰² אשר בהתבונן בזה יתמרמר לבו מאד אך זהו בחלל אחד הוא השמאלי.

and in leaving [something] for his children after him — and was it for this that his soul descended into this world?, etc. — so that when he contemplates this, his heart will become very bitter. But this is in one chamber, the left.

He asks himself whether his soul came down into this world only to earn money and leave it to his children, and the thought makes his heart very bitter. But this bitterness is in one chamber only, the left.

13 וחלל הימני מלא רוח חיים הוא בחינת שמחת הנפש ע"י מצות ה' שהם רצונו ית' שנתלבש בעשייה וע"ז נאמר ישמח ישראל בעושי¹⁰³ כו'.

And the right chamber, full of the breath of life, is the level of the soul's joy through the mitzvos of G-d, which are His will, may He be blessed, that has clothed itself in action; and of this it is said, "Let Israel rejoice in its Maker," etc.

The right chamber, "full of the breath of life," holds the soul's joy in the mitzvos, which are G-d's will clothed in physical action. Of this it says, "Let Israel rejoice in its Maker" (Psalms 149:2).

וזהו בבינונים¹⁰⁴ והם הגורמים להיות כמ"כ [כמו כן] גם בצדיקים אלא שהוא באופן אחר כי הצדיקים אין בהם רע כלל להיות מזה מרירות גשמיים

And this is in the beinonim (intermediate ones); and they are the ones who bring it about that it be likewise in the tzaddikim as well, only in a different manner: for the tzaddikim have no evil in them at all, from which there would be physical bitterness;

This bitterness and joy belong to the beinonim, people who still have an evil inclination to contend with, and the Alter Rebbe says that through them something similar comes about in the tzaddikim. The tzaddikim, however, have no evil in them, so their service cannot take the form of physical bitterness.

רק שהוא בחי' פחד ויראה מה' ומהדר גאונו ואח"כ השמחה היא בחי' אהבה בתענוגים¹⁰⁵ כו'

rather, it is the level of dread and awe of G-d and of the splendor of His majesty, and afterwards the joy is the level of "love with delights," etc.

For the tzaddikim, the left side is dread and awe before G-d's majesty, and their joy is "love with delights" (Song of Songs 7:7). It is the same two-sided service on a higher plane.

וזהו הוי"ה אלקינו ואח"כ מלך העולם הוא ההמשכה בחיצוניות העולמות אשר מלך שמו נקי עליהם.

And this is "Havayah our G-d." And afterwards, "King of the world" is the drawing down into the outer dimension (chitzoniyus) of the worlds, over which His name "King" is called.

All this is "Havayah our G-d," G-d revealed within the soul. Then "King of the world" draws G-dliness into the outer dimension of the worlds, over which His name is called King.

ומעתה מובן ענין ירידות הנשמות¹⁰⁶ בגוף שהוא צורך עלייה (כי הנשמות עם היות שעלו במחשבה¹⁰⁷ הרי נמשכים מבחי' אותיות המחשבה וע"י ירידתן בגוף וביטול היש לאין ע"י ברכת הדיוט כו')

From this, the matter of the souls' descents into the body is understood: it is for the sake of an ascent. (For the souls, although they "arose in thought," are nevertheless drawn from the level of the letters of thought; and through their descent into the body and the nullification of the something into nothing through "the blessing of a commoner," etc.,

Now the purpose of the soul's descent into a body becomes clear: it is a descent for the sake of an ascent. The souls "arose in thought" (Bereshis Rabbah 1:4), yet that source is still only the level of the divine "letters of thought."

ממשיכים בחי' גילוי ממכ"ע [ממלא כל עלמין] וסוכ"ע בעל המחשבה כו' כנ"ל, ועיין בפ' וישב בד"ה כה אמר כו' ונתתי לך מהלכים בין העומדים¹⁰⁸ כו') והיינו ע"י אתכפיא ואתהפכא.

they draw down the level of a revelation of the light that fills all worlds (memalei kol almin) and the light that encompasses all worlds (sovev kol almin), the Master of the thought, etc., as mentioned above. And see in Parshas Vayeshev, in the discourse beginning "Thus says," etc., "and I will give you places to walk among those who stand," etc.) And this is through subduing (iskafya) and transforming (is'hapcha).

Through their descent into the body and their nullification of the physical, through the "blessing of a commoner," the souls draw down G-dliness from beyond thought: both the light that fills and the light that encompasses all worlds, the Master of thought. This happens through subduing the animal soul (iskafya) and transforming it (is'hapcha).

והוא הטעם אשר ברא ה' את הקליפות בכדי לעשות ולתקן שעיי"ז¹⁰⁹ יהיה העלייה הגדולה כו'. וזהו אלה מסעי בניי [בני ישראל]. פי' עליותם ממטה למעלה. ואמר ויכתוב משה את מוצאיהם למסעיהם.

And this is the reason G-d created the kelipos: in order to make and to rectify, so that through this there will be the great ascent, etc. And this is "These are the journeys of the children of Israel": that is, their ascents from below to above. And it says, "And Moshe wrote their goings-forth according to their journeys."

This answers the question of section 2: G-d created the kelipos so that by subduing and rectifying them there would be a great ascent. This is "These are the journeys of the children of Israel," their ascents from below to above, and it leads back to "And Moshe wrote."

SECTION 7 • ¶14-16

Moshe's writing: the seal of truth

14 וענין ויכתוב היינו כמארז"ל [כמאמר רבותינו זכרונם לברכה] חותמו של הקב"ה אמת¹¹⁰ פי' כי החכמה נקראת אמת¹¹¹ כי כשמשיג איזה דבר בהשכלתו אזי יודע שכן הדבר והוא האמת כו'.

And the matter of “And he wrote” is as our Sages, of blessed memory, said: “The seal of the Holy One, blessed be He, is truth.” That is: Chochmah (wisdom) is called truth, for when one grasps something with his intellect, he then knows that the matter is so, and that it is the truth, etc.

Now the Alter Rebbe explains “And Moshe wrote.” The Sages say “the seal of the Holy One, blessed be He, is truth” (Shabbos 55a), and truth is Chochmah, because when a person grasps something with his intellect, he knows that it is so.

ועמ"ש בסש"ב [בספר של בינונים] פלי"ה בהג"ה [בהגהה] ונקראת חותם עד"מ החותם שהוא שם האדם הנכתב בדיו גשמי ע"ג [על גב] הנייר

And see what is written in Sefer Shel Beinonim [the Tanya], chapter 35, in the gloss. And it is called a seal — by way of analogy, the seal that is a person's name written in physical ink upon paper.

He refers to the gloss in Tanya, chapter 35, which explains that the Infinite Light unites even with Atzilus only through Chochmah, because Ein Sof is the one true existence, and that is the level of Chochmah. Chochmah is called a seal, like a person's name written in ink on paper as a signature.

והנה השם בעצם אינו ערוך לגבי עצמיות בעל השם וכ"ש [וכל שכן] וק"ו [וקל וחומר] כשנכתב בדיו שהיא רק בחי' עשייה גשמיות וכך בחי' חכמה הוא

Now, the name in itself bears no comparison to the essence of the one who bears the name; all the more so, and a fortiori, when it is written in ink, which is merely the level of physical action. So too the level of Chochmah is

A name is nothing compared to the person himself, and a name written in ink, a physical act, is even further removed. In the same way, Chochmah relative to Ein Sof is like a physical action.

בחי עשייה גשמיית לגבי א"ס ב"ה וכמ"ש כולם בחכמה עשית והרצון היא הנקרא שם שמו גימטריא רצון¹¹² וחכמה היא החותם שהוא בחי עשייה של השם.

the level of physical action relative to the Infinite One (Ein Sof), blessed be He, as it is written, "You have made them all with wisdom." And the will is what is called "the name" — shemo ("His name") has the numerical value of ratzon ("will") — and Chochmah is the seal, which is the level of the action of the name.

As the verse says, "You have made them all with wisdom" (Psalms 104:24), so Chochmah is the level of "making." G-d's will is the "name" (shemo, "His name," has the numerical value of ratzon, "will," 346), and Chochmah is the seal, the written act of that name.

אך מ"מ כמו בגשמיות החותם הוא קיום על כל דבר שיחייב עצמו שכאשר יחתום שוב אין לשנות Nevertheless, just as physically the seal is the confirmation of anything one obligates himself to, so that once he has sealed it, it can no longer be changed,

Yet a seal has great force: a signature confirms any obligation, and once something has been sealed it cannot be changed.

וכמו בנעילת יו"כ¹¹³ [יום כפור / יום הכפורים] וחתמנו בספר חיים בספר פרנסה ושוב לא ישונה כן בחי א"ס ב"ה שלמעלה מעלה מהחכמה שורה ומתלבש בחכמה,

and as at Ne'ilah of Yom Kippur, "and seal us in the book of life," in the book of livelihood, and then it will not be changed — so the level of the Infinite One, blessed be He, which is far above Chochmah, rests and is clothed in Chochmah.

So at Ne'ilah on Yom Kippur we ask, "Seal us in the book of life," the book of livelihood, so that the judgment will not change. Likewise the Infinite One, far above Chochmah, rests and clothes Himself in Chochmah, which is His "seal."

וזוהו ויכתוב משה כי משה הוא שושבינא דמלכא ואהרן שושבינא דמטרוניתא^{114, 113} המעלה אותה אל החתן כי אהרן היה מניף הלויים.^{115, 116}

And this is "And Moshe wrote": for Moshe is the escort of the King, and Aharon the escort of the Queen (Matronita), who brings her up to the Bridegroom, for Aharon would wave the Levites.

So "Moshe wrote" means that Moshe drew this seal down. According to the Zohar, Moshe is the escort of the King and Aharon the escort of the Queen, who brings her up to the Bridegroom; Aharon's role of raising up is seen in his waving of the Levites (Numbers 8:11).

15 וכן כללות נשיי [נשמות ישראל] בהעלותך את הנרות^{117, 118} נשמת אדם קרויה נר¹¹⁹ ה' והיכן עליותם עד אל מול פני

So too the souls of Israel as a whole: “When you raise up the lamps” — the soul of man is called “the lamp of Havayah” — and to where is their ascent? Up to “toward the face of

The souls of Israel as a whole are the “lamps” of Numbers 8:2, for “the soul of man is the lamp of Havayah” (Proverbs 20:27). Their ascent, which Aharon brings about, reaches up to “toward the face of the Menorah.”

המנורה ומשה הוא שושבינא דמלכא המשיך א"ס ב"ה מלמעלה למטה משל למלך שבעצמו אין דרכו לילך כך משה הוא המנהיג המשכת והתגלות אלקות תוך העולמות.

the Menorah.” And Moshe is the escort of the King, who drew the Infinite One (Ein Sof), blessed be He, from above to below — like a king, whose way is not to go by himself; so Moshe is the one who leads the drawing down and revelation of G-dliness within the worlds.

Moshe's role is the reverse: as the King's escort he draws the Infinite One down from above. A king does not go about by himself, so Moshe leads the drawing down and revelation of G-dliness into the worlds.

16 ולכן ויכתוב משה¹²⁰ לפי שהוא מבחי חכמה וירא ראשית לו^{121, 122} כתב חותמו של הקב"ה אמת¹²³ שהוא גילוי אור א"ס שבחכמה.

Therefore, “And Moshe wrote”: because he is of the level of Chochmah (wisdom) — “and he saw the beginning for himself” — he wrote “the seal of the Holy One, blessed be He, is truth,” which is the revelation of the Infinite Light (Or Ein Sof) that is within Chochmah.

Moshe embodies Chochmah, as hinted in “he saw the beginning (reishis) for himself” (Deuteronomy 33:21), since “the beginning is wisdom.” So it was Moshe who “wrote” the seal of truth, the revelation of the Infinite Light within Chochmah.

והמשיך זה למטה להיות בהם כח לעלות אל ה' ממטה למעלה כי א"א היה להם להתעלות תחלה בעצמן כי אלמלא עוזרו¹²⁴ כו'.

And he drew this down below, so that they would have the power to ascend to G-d from below to above. For it would have been impossible for them to raise themselves up at first on their own, for “were it not that He helps him,” etc.

Moshe drew this power down so that the souls could rise to G-d from below, because on their own they could not have begun. As the Talmud says of a person's struggle with his inclination, “were it not that the Holy One, blessed be He, helps him, he could not overcome it” (Kiddushin 30b).

SECTION 8 • ¶17-18

The arousal from above and the souls' source

17 וזהו כענין ברכת המצות שהוא המשכת אתעדל"ע [אתערותא דלעילא] שיוכל להעלות הדבר גשמי שבו נעשה המצוה כו'.

And this is like the matter of the blessing over the mitzvot, which is the drawing down of an arousal from above, so that one can elevate the physical thing with which the mitzvah is done, etc.

The blessing over a mitzvah works the same way: it draws down an arousal from above that enables a person to elevate the physical object with which he does the mitzvah.

וכנזכר לעיל בפ"י א"ת [אל תקרי] מ"ה [שם מ"ה] אלא מאה שע"י המאה ברכות נמשך כח להיות בחי מ"ה [שם מ"ה] וביטול ועיין בפע"ח [בפרי עץ חיים] שער הברכות שם דגבי העלאה שע"י ברכת המצות הוא ג"כ ע"י שם מ"ב.

And as was mentioned above in explaining “do not read mah but me’ah”: through the hundred blessings, power is drawn down for there to be the level of Mah and self-nullification (bittul). And see Pri Etz Chaim, Sha’ar HaBerachos, there, that the elevation brought about by the blessing over the mitzvot is also through the Name of forty-two [letters].

As explained above, the hundred blessings give the power to reach Mah and bittul. The Arizal’s teachings in Pri Etz Chaim add that the elevation achieved through the blessing over a mitzvah also comes through the Name of forty-two letters.

וכך עד"ז ענין ויכתוב משה כו' דגבי מ"ב מסעות הוא המשכת אתעדל"ע [אתערותא דלעילא] שע"י יהיה ההעלאה.

So too, in the same way, is the matter of “And Moshe wrote,” etc., regarding the forty-two journeys: it is the drawing down of an arousal from above, so that through this the elevation will come about.

So too “And Moshe wrote” the forty-two journeys: Moshe drew down an arousal from above, through which the journeys, the souls’ ascents, could take place. This ties the forty-two journeys back to the forty-two-letter Name of the first section.

וכן עכשיו המשכה זו הוא על ידי עסק התורה וכמ"ש ותורה אור¹²⁵ שהיא המאירה נפש

And likewise now, this drawing down is through the study of Torah, as it is written, “and the Torah is light”: it is what illuminates the soul

Today this drawing down comes through Torah study, as it says, “and the Torah is light” (Proverbs 6:23): the Torah illuminates the soul.

האדם כחינת אתעדל"ע [אתערותא דלעילא] שיהיה בה כח לעלות באתעדל"ת [באתערותא דלתתא] (וכמ"ש ע"פ ואתחנן כו' ועיינן בפ' תצוה בד"ה ועשית ציץ¹²⁶ כו' פתוחי חותם כו').

of man, the level of an arousal from above, so that it will have the power to ascend through an arousal from below (as is explained on the verse "And I besought," etc.; and see in Parshas Tetzaveh, in the discourse beginning "And you shall make a plate," etc., "the engravings of a seal," etc.).

The Torah's light is an arousal from above that gives the soul the strength to rise through its own effort, an arousal from below. The Alter Rebbe refers to his discourses "And I besought" and "And you shall make a plate" (Exodus 28:36), whose verse speaks of "the engravings of a seal."

ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] (בפתיחתא דמדרש איכה) ע"פ ואותי עזבו ואת תורתי לא שמרו¹²⁷ הלואי אותי עזבו ואת תורתי שמרו¹²⁸ כו' המאור שבה היה מחזירן למוטב.

Therefore our Sages, of blessed memory, said (in the Pesichta of Midrash Eichah), on the verse "And Me they forsook, and My Torah they did not keep": "Would that they had forsaken Me and kept My Torah," etc., "the light in it would have brought them back to the good."

This is why the Sages read "Me they forsook, and My Torah they did not keep" (Jeremiah 16:11) as "Would that they had forsaken Me and kept My Torah, for the light in it would have brought them back to the good" (Eichah Rabbah). The Torah's light is the arousal from above that makes return possible.

והנה תחלה אמר ויכתוב¹²⁹ מוצאיהם למסעיהם מוצאיהם היינו מקור נשמות ישראל כענין שנאמר וכמוצא מים¹³⁰ אשר לא יכזבו מימיו.¹³¹

Now, first it says, "And he wrote their goings-forth according to their journeys." "Their goings-forth" is the source of the souls of Israel, as in what is said, "and like a source of water, whose waters do not fail."

Returning to the verse: "their goings-forth" (motza'eihem) refers to the source of the souls of Israel, as in Isaiah's "like a source (motza) of water whose waters do not fail" (Isaiah 58:11). The verse first mentions this source, from which the power to journey is drawn down.

18 והוא למעלה מבחי' מחשבה כי אע"פ [אף על פי] שאמרו דישראל עלו במחשבה¹³² היינו ששם עלו עצמיות נשמות ישראל.

And it is above the level of thought. For although they said that "Israel arose in thought," that means that the essence of the souls of Israel arose there.

The souls' source lies above the level of thought. When the Sages say that Israel "arose in thought," they mean that the essence of the souls arose there, in G-d's thought.

אבל מקורן ושרשן הוא למעלה יותר בבחי' בעל המחשבה בעל הרצון¹³³ ומשם המשיך הארה כדי להיות להם כח לעלות ממטה למעלה.¹³⁴

But their source and root is higher still, in the level of the Master of the thought, the Master of the will; and from there he drew down a radiance, so that they would have the power to ascend from below to above.

But their source and root is higher still, in the One who has the thought and the will, the Master of thought and will. From there Moshe drew down a radiance that gives the souls the power to ascend from below.

וזהו למסעיהם ר"ל [רוצה לומר] הנסיעה וההעלאה שממטה. ע"פ ה' פ"י שהעליה הוא למעלה מבחי' פי ה' שהוא ממכ"ע [ממלא כל עלמין] ברוח פיו כל צבאם¹³⁵ ואח"כ ואלה מסעיהם למוצאיהם¹³⁶ ר"ל [רוצה לומר] זוהי העליה עד מוצאיהם ממטה למעלה:

And this is “according to their journeys,” meaning the journeying and elevation from below. “By the mouth of Havayah”: that is, the ascent is above the level of “the mouth of Havayah,” which is the light that fills all worlds (memalei kol almin) — “by the breath of His mouth, all their host.” And afterwards, “and these are their journeys according to their goings-forth,” meaning: this is the ascent up to their goings-forth, from below to above.

So “according to their journeys” means the ascent from below, and “by the mouth of Havayah” is read as an ascent above “the mouth of Havayah,” the divine speech of “by the breath of His mouth all their host” (Psalms 33:6), which is the light that fills all worlds. Then “and these are their journeys according to their goings-forth” describes the ascent all the way up to their source.

IN ONE'S AVODAH

The maamar draws the lesson for every Jew: one can, and must, subdue one's body and animal soul, because their source was already subdued in the desert. This is done through bittul in every mitzvah, above all charity, giving away what one toiled for; through the hundred daily blessings; through Torah studied for its own sake; and through serving G-d with both chambers of the heart: bitterness over a life spent on physical aims, and joy in the mitzvos.

QUESTIONS FOR DISCUSSION

1. Why does the verse first say “their goings-forth according to their journeys” and then reverse the order?
2. How can the desert, an empty place, be the source of the kelipos, and how does Israel's journey through it help a person today?
3. Why can only the transformed animal soul, and not the G-dly soul, reach love “with all your might”?
4. What is the connection between mah (“what”), me'ah (“a hundred”) and the hundred daily blessings?
5. Why is Chochmah called G-d's “seal,” and what does it mean that Moshe “wrote” it?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 אלה מסעי

According to the note, several places in Or HaTorah record that this maamar was said in 5571 (1810-11).

KEHOT'S NOTE

מאמר זה נזכר בכ"מ שהוא משנת תקע"א — ראה אוה"ת וישב ע' 2192. שמות ב'תפד. תוריע תקד-ה. וילך איתנו. ברכה איתתפט. שה"ש רד. וראה גם אוה"ת על מארז"ל וענינים ע' רלח. הנחה אחרת מהמאמר בסה"מ תקע"א. ראה להלן צה, א ביאור נוסף למאמר זה. הגהות על מאמר זה נדפסו באוה"ת מסעי ע' אישעא. אישעה. קיצורים באוה"ת במדבר-ו ע' איתתקסה. ראה גם פ' מסעי ע' אישנט. לכללות המאמר ראה ד"ה להבין ענין כתיבת ס"ת תש"ל (נדפס בסה"מ מלוקט-א ע' פט ואילך).

2 אלה מסעי בניי

The verse that opens Parshas Masei: "These are the journeys of the children of Israel, who went out of the land of Egypt." The maamar will read these "journeys" as the souls' ascents.

במדבר ל"ג:א Numbers 33:1

אלה מסעי בניי ישראל אשר יצאו מארץ מצרים לצבאתם ביד משה ואהרן:

These are the stages of the children of Israel, by which they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron.

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

3 "And Moshe wrote their goings-forth according to their journeys, by the mouth of Havayah; and these are their journeys according to their goings-forth." The reversed order within this verse is the maamar's first question.

במדבר ל"ג:ב Numbers 33:2

ויכתב משה את מוצאייהם למסעיהם על פי ה' ואלה מסעיהם למוצאייהם:

And Moses wrote their goings forth, stage by stage, by the commandment of the L-RD; and these are their stages at their goings forth.

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4 הקב"ה אומר ומשה אומר וכותב

Rabbi Shimon says that the Torah was written this way: "the Holy One, blessed be He, says, and Moshe says and writes," and the last eight verses Moshe wrote in tears. The Alter Rebbe cites it to show that Moshe wrote every verse, so "And Moshe wrote" here needs explaining.

בבא בתרא ט"ו א:ה'15a Bava Batra 15a

אמר לו רבי שמעון: אפשר ספר תורה חסר אות אחת, וכתוב: "לקח את ספר התורה הזה"? אלא עד כאן הקדוש ברוך הוא אומר – ומשה אומר וכותב; מכאן ואילך הקדוש ברוך הוא אומר – ומשה כותב בדמעות, כמו שנאמר להלן: "ויאמר להם ברוך: מפיו יקרא אלי את כל הדברים האלה, ואני כותב על הספר בדיו".

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

KEHOT'S NOTE

ב"ב טו, א.

5 ויהי בנסוע . . ובנוחה

"When the Ark set out, Moshe would say: Arise, Havayah, and let Your enemies be scattered." The Alter Rebbe alludes to it to recall that the Ark accompanied Israel's journeys.

במדבר י':ל"ה Numbers 10:35

ויהי בנסוע הארץ ויאמר משה קומה ה' ויפצו איביו וינסו משנאיו מפניו:

And it came to pass, when the ark set forward, that Moses said: 'Rise up, O L-RD, and let Thine enemies be scattered; and let them that hate Thee flee before Thee.'

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

KEHOT'S NOTE

במדבר י', לה-לו.

6 ובנוחה

"And when it rested, he would say: Return, Havayah, to the myriads of thousands of Israel." With the previous verse, it frames Israel's travels and encampments with the Ark.

במדבר י':ל"ו Numbers 10:36

ויבנה יאמר שובה Havayah רבבות אלפי ישראל:

And when it rested, he said: 'Return, O L-RD, unto the ten thousands of the families of Israel.'

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

7 הוא ית' הוא סיבת הסיבות

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

KEHOT'S NOTE

ת"ז בהקדמה.

8 הוא ית' הוא סיבת הסיבות

In Patach Eliyahu, the introduction to the Tikkunei Zohar, Eliyahu addresses G-d: "You are the Cause of all causes, who waters the tree with that flow." Here it means that even an event with a visible cause, the sin of the spies, comes ultimately from G-d.

תקוני זוהר י"ז א:כ"ב Tikkunei Zohar 17a:20-22

רבון העולמים אנת הוא עלת העלות סבת הסבות דאשקי לאילנא בההוא נביעו. וההוא נביעו איהו כנשמתא לגופא דאיהו חיים לגופא. ובך לית דמיון ולית דיוקנא מכל מה דלגו ולבר. ובראת שמיא וארעא. ואפיקת מנהון שמשא וסיהרא וככביא ומולי ובארעא אלנין ודשאין וגנתא דעדן (ועשבין) וחיוון ועופין ונוגין ובני נשא. לאשתמודעא בהון עלאין. ואיך יתנהגון בהון עלאין ותתאין. ואיך אשתמודעאן מעלאי ותתאין. ולית כך דידע כלל

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 2

9 ובתים מלאים כל טוב

Moshe promises that in the land Israel will find “houses full of all good things that you did not fill, hewn cisterns that you did not hew, vineyards and olive trees that you did not plant.” The Midrash ties the fulfillment of this promise to the forty years in the desert.

דברים ו:11א Deuteronomy 6:11

ובתים מלאים כל־טוב אשר לא־מלאת וברת חצובים אשר לא־חצבת כרמים וזיתים אשר לא־נטעת ואכלת ושבעת:

and houses full of all good things, which thou didst not fill, and cisterns hewn out, which thou the didst not hew, vineyards and olive-trees, which thou didst not plant, and thou shalt eat and be satisfied—

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KEHOT'S NOTE

דברים ו, יא.

10 ובתים מלאים כל טוב

The Sifrei says that all forty years Israel was in the desert, the people of the land were building houses, digging cisterns and planting vineyards and fruit trees, “so that our fathers would come to the land and find it full of blessing.” This is the plain reason for the long stay that the Alter Rebbe mentions.

Sifrei Devarim 38:10 ל"ח: ספרי דברים

אבותינו באו לארץ - באת ברכה לרגלם, שנאמר (דברים ו יא): "ובתים מלאים כל טוב אשר לא מלאת וברות חצובים אשר לא חצבת". רבי שמעון בן יוחי אומר: והלא בידוע שלא מלאת, שעכשו באת לארץ, וברות חצובים אשר לא חצבת", והלא בידוע שלא חצבת, שעכשו באת לארץ, (דברים ו יא) "כרמים וזיתים אשר לא נטעת", והלא בידוע שלא נטעת, שעכשו באת לארץ, מה תלמוד לומר "מלאת", "חצבת", "נטעת"? - זכותה היא שגרה! וכן אתה מוצא ...

Our forefathers came to Eretz Yisrael — blessing came in their wake, viz. (Devarim 6:11) "And (you will find) houses full of all good that you did not fill, and hewn cisterns, which you did not hew, etc." R. Shimon b. Yochai says: If it is written "houses full," "hewn cisterns," why need it be written "which you did not fill," "which you did not plant"? (To indicate) that it is not you who filled or hewed or planted, but your merit. And thus do you find that all the ...

Vocalized Edition (CCO) • Sifrei by Rabbi Shraga Silverstein (CC-BY)

11 כדי שימצאו האוצרות . . כמ"ש רז"ל

When the Canaanites heard that Israel was coming, they hid their money in their houses; G-d, who had promised a land with “houses full of all good things,” brought plagues on those houses, so that when they were taken down the treasure was found.

ויקרא רבה ו:17א Vayikra Rabbah 17:6

KEHOT'S NOTE

ראה ויק"ר יז, ו. ג"ב ע' ספרי עקב [יא, י] נה"פ לא כארץ מצרים כו' באו לא"י באה ברכה לרגלם כו' וכן אתה מוצא שכל מ' שנה שהיו ישראל במדבר

היו אנשי א"י בונים כו' נוטעים כו' כדי שיבואו אבותינו לארץ וימצאו כו', יעו"ש. ובלקח טוב (ר"פ בשלח). ילקוט (ר' רכו). [כ].

12 Moshe recalls how Israel traveled from Chorev through “all that great and awesome desert.” The Alter Rebbe uses the phrase for the desert as a force to be subdued.

דברים א':19 Deuteronomy 1:19

ונסע מחרב ונלך את כל־המדבר הגדול והנורא שהוא אשר ראיתם דרך הר האמרי כאשר צוה ה' אלקינו אתנו ונבא עד קדש ברנע:

And we journeyed from Horeb, and went through all that great and dreadful wilderness which ye saw, by the way to the hill-country of the Amorites, as the L-RD our G-d commanded us; and we came to Kadesh-barnea.

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

13 המדבר הגדול והנורא

The Zohar says that G-d divided the earth into settled land and wasteland, and that the strongest wasteland was the desert where the sitra achra ruled, whose power Israel broke during forty years, as it says, “who led you through the great and awesome desert.” This is the hidden reason given here.

ספר זוהר, תרומה ג"א:תקנ"ח-52:565-51:558 Zohar, Terumah 51:558-52:565

The desert land He also divided, and there is no desert in the world so terrible and sinister as that where for forty long years Israel wandered, before its power was destroyed, of which it is written: “Who led thee through that great and terrible wilderness” (Deut. 13, 15). There the “other side” reigned, and the children of Israel in despite of it traversed the desert forty years long, to break its power. Had they throughout that long period been worthy in heart and served the Holy One with faithfulness, ...

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

PARAGRAPH 3

14 מדבר העמים

“And I will bring you into the desert of the nations, and I will judge you there face to face.” The Alter Rebbe uses the prophet’s name for the desert to mark it as a place outside holiness.

יחזקאל כ':35 Ezekiel 20:35

והבאתי אתכם אל־מדבר העמים ונשפטי אתכם שם פנים אל־פנים:

and I will bring you into the wilderness of the peoples, and there will I plead with you face to face.

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

15 זה שער השמים

Waking from his dream, Yaakov says of the place: “This is none other than the house of G-d, and this is the gate of

heaven.” Here it describes Jerusalem as the opening through which blessing comes down.

בראשית כ"ח:י"ז

וַיִּירָא וַיֹּאמֶר מִה־נֹרָא הַמָּקוֹם הַזֶּה אֵין זֶה כִּי אִם־בֵּית אֱלֹקִים וְזֶה שַׁע הַשָּׁמַיִם:

And he was afraid, and said: ‘How full of awe is this place! this is none other than the house of G-d, and this is the gate of heaven.’

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KEHOT’S NOTE

בראשית כח, יז.

16 כי שם ציוה ה' את הברכה

“Like the dew of Chermion that comes down on the mountains of Zion, for there Havayah commanded the blessing, life forever.” It shows that blessing flows from Zion to the world.

תהילים קל"ג:ג

כְּטֶל־חֶרְמוֹן שֶׁיֵּרֵד עַל־הָרָרִי צִיּוֹן כִּי שָׁם צִוָּה ה' אֶת־הַבְּרָכָה חַיִּים עַד־הָעוֹלָם:

Like the dew of Hermon, That cometh down upon the mountains of Zion; For there the L-RD commanded the blessing, Even life for ever.

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

תהלים קלג, ג.

17 ולכן ירושלים הוא באמצע הישוב

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

KEHOT’S NOTE

פס"ר י, ב. ע' תנחומא קדושים (סי' יר"ד) ירושלים באמצעיתה של א"י. וכ"ה בזה"ב (קנו, א). [כ].

18 ירושלים הוא באמצע הישוב

“The Land of Israel sits at the center of the world, and Jerusalem at the center of the Land of Israel,” with the Temple at the center of Jerusalem. The Alter Rebbe draws the same picture of Jerusalem as the center.

Midrash Tanchuma, Kedoshim 10:1א

... מְזֻמָּר לְאֶסְרָא, אֵל אֱלֹקִים ה', דְּכָר וַיִּקְרָא אֶרֶץ. מִמְּזוֹרָה שָׁמַשׁ עַד מְבֹאֵי (תהלים נ, א). מִנִּין, מִצִּיּוֹן מְכַלֵּל יְפִי אֱלֹקִים הוֹפִיעַ (שם פסוק ב). אֶרֶץ יִשְׂרָאֵל יוֹשֶׁבֶת בְּאֶמְצָעֶיהָ שֶׁל עוֹלָם, וִירוּשָׁלַיִם בְּאֶמְצָעֶיהָ שֶׁל אֶרֶץ יִשְׂרָאֵל, וּבֵית הַמִּקְדָּשׁ בְּאֶמְצָע יְרוּשָׁלַיִם, וְהַהִיכָל בְּאֶמְצָע בֵּית הַמִּקְדָּשׁ, וְהָאֶרֶץ בְּאֶמְצָע הַהִיכָל, וְאֶכָּן שְׂתִיָּה לִפְנֵי הָאֶרֶץ, שֶׁמִּמֶּנָּה נִשְׁתַּת הָעוֹלָם. וְשִׁלְמָה שֶׁהִיא חֶכֶם, עֲמִיד עַל הַשְּׂרָשִׁין הַיּוֹצֵאִין מִמֶּנָּה לְכָל הָעוֹלָם, וְנִטַּע בָּהֶם כָּל מִינֵי אֵילָנוֹת וְעֵשֶׂה פְרוֹת. ...

(Lev. 19:23:) “When you come into the land and plant.” This text is related (to Eccl. 2:5), “I made gardens and orchards for myself, and in them I planted every kind of fruit tree.” Do not all people plant whatever they want, whatever some-one plants in the earth, be it pepper or anything [else. But] if he plants, do [the plants automatically] produce? As no one knows the place of every plant, [i.e.] where to plant it.

...אלה מסעי בניי כו' ויכתב משה את מוצאיהם

However, because Solomon was wise, he planted all the species of trees [in ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Townsend 1989 translation of Midrash Tanhuma, S. Buber Recension, edited and supplemented by R. Francis Nataf (CC-BY)

19 בחי' מדבר הוא מקור כל הקליפות

The Zohar says the Holy Land is the center of the world and Jerusalem its center, from which all goodness and nourishment come down, while the strongest wasteland is the desert, where the sitra achra rules. This is the Zohar passage the Alter Rebbe cites in parentheses.

ספר זוהר, תרומה נ"א:תקנ"ח-51:558-52:565
נ"ב:תקס"ה

20 ארץ מלחה אשר לא יעשה פרי

The Gemara continues with Rav Nachman bar Rav Chisda's teaching that one may cover only with something in which one sows and that makes things grow, and with the case of a traveler in the desert who has no earth to cover with.

חולין פ"ח בבבלי

KEHOT’S NOTE

ראה חולין פח, ב. ובמאמרי אדה"א — נ"ך ע' קכב. אוה"ת נ"ך-ג ע' אישז.

21 בקדושה מיהב יהבי

In the story of Rabbi Chanina ben Dosa and the golden table leg, the Talmud explains why the second miracle was greater: “for it is a tradition that they give, and do not take back.” The Alter Rebbe makes this the mark of holiness: it only gives.

Taanit 25a:4ד"א

אמר לה: נִיחָא לָךְ דְּמִיכָל אֶכְלִי כוּלֵי עֲלָמָא אֶפְתּוּרָא דְּמַשְׁלָם וְאִנּוּ אֶפְתּוּרָא דְּמַחְסָר. אֲמַרָה לָקָה: וּמֵאֵי נַעֲבִיד? בְּעֵי רַחֲמֵי דְּנִשְׁקָלִינָהּ מִינָּה. בְּעֵי רַחֲמֵי וְשִׁקְלוּהּ. תֵּנָא: גְּדוּל הָיָה נִסְ אֶחָרוֹן יוֹתֵר מִן הָרִאשׁוֹן. דְּגַמְרִי, דְּמִיָּהֵב יָהֵבִי מִשְׁקָלָא שְׁקָלִי.

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

KEHOT’S NOTE

תענית כה, א.

22 הב הב

The Zohar on Kedoshim quotes “the leech has two daughters, ‘Give, give’” to describe forces that “never know satiety.” It is the first of the Zohar passages the Alter Rebbe lists.

ספר זוהר, קדושים א'ו-ג:י"ג-13:3-1:6

Why does all this come upon them? Because they do not duly sanctify themselves in wedlock. G-d said: Of all peoples I desired to attach to myself only Israel; hence, “Ye shall be holy”. YE SHALL BE HOLY FOR I THE L-RD AM HOLY. R. Isaac cited here the verse: “Ah land of the rustling of wings”, etc. (Isa. 18, 1). ‘When G-d’, he said, ‘came to create the world and reveal what was hidden in the depths and disclose light out of darkness, they were all wrapped in one ...

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

23

הב הב

The Idra Rabba (in Naso) reads the name of the Edomite city Dinhavah as “din havah,” a judgment that says “give,” and connects it to “the leech has two daughters, ‘Give, give.’”

ספר זוהר, האדרא רבא כ"ג:קס"ז-24:177-23:167 Idra Rabba Zohar, כ"ד:קע"ז

24

ואתה מחי את כולם

“You alone are Havayah; You made the heavens... and You give life to them all.” The Alter Rebbe uses it to show that holiness constantly gives life.

Nehemiah 9:6 ט"ו:ר' נחמיה

אתה-הוא ה' לְבַדְךָ אֶתָּה עֲשִׂיתָ אֶת־הַשָּׁמַיִם שָׁמַי הַשָּׁמַיִם וְכָל־צָבָאם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיָּמִים וְכָל־אֲשֶׁר בָּהֶם וְאֶתָּה מְחִיָּה אֶת־כָּל־וְצָא הַשָּׁמַיִם לָךְ מִשְׁתַּחֲוִיִּים:

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

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KEHOT'S NOTE

נחמיי ט, ו.

25

בקליפה כתיב הב הב

“The leech has two daughters: ‘Give, give!’” The Alter Rebbe applies the image to kelipah, which only takes.

משלי ל':ט"ו Proverbs 30:15

KEHOT'S NOTE

משלי ל, טו.

26

הכל בשביל עצמם לגרמיה

Yahel Or notes a difficulty: here kelipah is said to take everything for itself, while there it is called “generous.” It answers that the generosity of the evil inclination and the kelipos is itself for their own sake, since through it they draw life and nourishment for themselves.

KEHOT'S NOTE

ביהל אור ע' תרחצ כי דכאן משמע שהם בבחי' לגרמיי ושם משמע שנקראו נדיבים, ומתוך "דלק"ם שנדיבות זו של היצה"ר והקליפות הוא לגרמיי שעייז ממשיך לו חיות ויניקה כו". באוה"ת פי' מסעי ע' אשעא יש הגי"ה לכאן.

27

שמבקשים הכל בשביל עצמם לגרמיי

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

KEHOT'S NOTE

ראה ת"ז ת"ו.

28

שאינו מגדל צמחים

The Mishnah lists what may be used to cover the blood and gives Rabban Shimon ben Gamliel's rule: whatever grows

plants may be used for covering, and whatever does not grow plants may not.

Chullin 88a:7 ז"א: חולין

מתני' במה מכסין ובמה אין מכסין מכסין בזבל הדק ובחול הדק בסיד ובחרסית ובלבנה ובמגופה שכתשן אבל אין מכסין לא בזבל הגס ולא בחול הגס ולא בלבנה ובמגופה שלא כתשן ולא יכפה עליו את הכלי כלל אמר רשב"ג דבר שמגדל בו צמחים מכסין בו ושאינו מגדל צמחים אין מכסין בו:

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29

כמ"ש בגמרא

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

KEHOT'S NOTE

ע' חולין (פח, א) במתני'. ושם (פח, ב). ובתוד"ה אלא. וע"ע טוש"ע יו"ד (סוסי" כח). [כ].

30

ומעשה אבות הוא פעולה לבנים

The Midrash says that the Holy One, blessed be He, took the words of the forefathers and made them a key to the redemption of their children. The Kehot note points to it for the idea that what the fathers did acts on behalf of their descendants.

Bereshit Rabbah 70:6 ע"ר: בראשית רבה

ושבתי בשלום אל בית אבי - ר' יהושע דסכנין בשם ר' לוי, נטל הקדוש ברוך הוא שיחתן של אבות, ועשאן מפתח לגאולתן של בנים. אמר לו הקב"ה: אתה אמרת והיה לי לאלקים, חייך! כל טובות וברכות ונחמות שאני נותן לבניך, איני נותן אלא בלשון הזה, שנאמר (זכריה יד): והיה ביום ההוא יצאו מים חיים מירושלים. (ישעיה יא) והיה ביום ההוא, יוסיף ה' שנית ידו לקנות את שאר עמו. (יואל ד) והיה ביום ההוא, יטפו ההרים עסיס. (ישעיה כז) והיה ביום ההוא, יתקע בשופר גדול וגו':

“And I return to my father's house in peace” - Rabbi Yehoshua of Sikhnin in the name of Rabbi Levi: The Holy One blessed be He took the conversations of the patriarchs and rendered them the key to the redemption of the descendants. The Holy One blessed be He said to him [Jacob]: ‘You said: “[The L-rd] will be [vehaya] my G-d,” as you live, all the goodness, blessings, and consolations that I give to your children, I give it to them only in this language,’ as it is stated: ...

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KEHOT'S NOTE

ראה ב"ר ע, ו.

31

הן בעוון חוללתי

David says: “Behold, I was formed in iniquity, and in sin did my mother conceive me.” The Alter Rebbe uses it to show that the body originates in physical desire.

Psalms 51:7 ז"א: תהילים

הן־בְּעוֹן חוֹלַלְתִּי וּבְחַטָּא יִתְּמַתֵּנִי אִמִּי:

Behold, I was brought forth in iniquity, and in sin did my mother conceive me.

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KEHOT'S NOTE

תהלים נא, ו.

32 שו"ה ובחטא — מן תאוה

According to the note, Or HaTorah prints a gloss on the words from “and in sin” to “from desire.”

KEHOT'S NOTE

באוה"ת פי מסעי עי אישעב יש הגי"ה לכאן.

33 כלום נתייין

On this verse, David says: “Did my father Yishai intend to bring me into being? He intended only his own pleasure.” The Alter Rebbe cites it for the body’s origin in desire.

Vayikra Rabbah 14:5:ה"ה: ויקרא רבה

34 ואהבת

“You shall love Havayah your G-d with all your heart, with all your soul and with all your might.” Here it stands for the body joining the G-dly soul in loving G-d.

Deuteronomy 6:5:ה"ה: דברים

ואהבת את ה' אלקיך בכל לבבך ובכל נפשך ובכל מאדך:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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KEHOT'S NOTE

דברים ו, ה.

35 כלל ופרט

According to the note, Or HaTorah also has a gloss on “general and particular” here.

KEHOT'S NOTE

באוה"ת פי מסעי שם נמצא הגי"ה לכאן.

36 ואת זלעזי עשה האלקים

“G-d has made this opposite that.” Chassidus reads it as the principle that every force of holiness has a corresponding force in the realm opposed to it.

Ecclesiastes 7:14:ה"ה: קהלת

ביום טובה יהיה בטוב וביום רעה ראה גם את־זה לעמת־זה עשה האלקים על־דברת שלא למצא האדם אחריו מאומה:

In the day of prosperity be joyful, and in the day of adversity consider; G-d hath made even the one as well as the other, to the end that man should find nothing after him.

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KEHOT'S NOTE

קהלת ז, יד.

37 Kehot's note points to Zohar, Terumah 52:561 for these words.

ספר הזהר, תרומה נ"ב:תקס"א52:561Zohar, Terumah

PARAGRAPH 4

38 ועתה ישראל מה ה' אלקיך

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

KEHOT'S NOTE

שם י, יב.

39 ועתה ישראל מה ה' אלקיך שואל מעמך כ"א ליראה

“And now, Israel, what does Havayah your G-d ask of you, but to fear Havayah your G-d.” The word mah (“what”) is the basis of the Sages’ reading.

Deuteronomy 10:12:ה"ה: דברים

ועתה ישראל מה ה' אלקיך שאל מעמך כי אם־ליראה את־ה' אלקיך ללכת בכל־דרכיו ולאהבה אתו ולעבד את־ה' אלקיך בכל־לבבך ובכל־נפשך:

And now, Israel, what doth the L-RD thy G-d require of thee, but to fear the L-RD thy G-d, to walk in all His ways, and to love Him, and to serve the L-RD thy G-d with all thy heart and with all thy soul;

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40 אל תקרי מה אלא מאה

The Zohar on Terumah calls the lower level “Mah” and adds, “we have learned: do not read mah but me’ah,” because all the higher levels are present there in their completeness.

ספר הזהר, תרומה ב"י:ב"ד:23ג'2:12Zohar, Terumah

The supreme grade, esoterically known as “the supernal world”, is designated “Mi” (“Who”) and the lower grade known as “the lower world” is designated “Mah” (“What?”, “How?”), and we have been taught that “Mah” contains an allusion to “meah”-“hundred”-because all the higher grades, when fully realized, are subsumed in it.

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

41 בא"י היינו נוכח

According to the note, Or HaTorah prints a gloss on “Blessed are You” being direct address.

KEHOT'S NOTE

באוה"ת פי מסעי שם נמצא הגי"ה לכאן.

42 ובמחשבה אחת ברא את כל העולם

In the Midrash HaNe'elam, Rabbi Shimon teaches that when it arose in G-d’s thought to create His world, “all the worlds arose in one thought, and with this thought they were all created.”

Zohar II, 20a, כ, זח"ב

KEHOT'S NOTE

זח"ב כ, א.

43 גבוה מעל גבוה

“For one higher than the high watches over him, and there are higher ones above them.” Here it describes the endless gradations of creation.

Ecclesiastes 5:7:ה"ה: קהלת

אם־עשק רש וגו' משפט וצדק תראה במדינה אל־תתמה עליהם כי גבה מעל גבה שמר וגבהים עליהם:

If thou seest the oppression of the poor, and the violent perverting of justice and righteousness in the state, marvel not

at the matter; for one higher than the high watcheth, and there are higher than they.

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KEHOT'S NOTE

קהלת ה, ז.

44

סלה לאין קץ

The words here quote Eruvin 54a:12-13; the passage is shown below.

Eruvin 54a:12-13ג"ב-י"ב-י"ג

רְבִּי אֶמֶר מֵהָכָּא: "תַּאֲוֹת לְבוֹ נִתְּתָה לּוֹ וְאַרְשֶׁת שְׁפָתָיו בִּלְ מִנְעֵת סֶלָה", אִמְתִּי תַאֲוֹת לְבוֹ נִתְּתָה לּוֹ — בְּזֶמֶן שְׁאַרְשֶׁת שְׁפָתָיו בִּלְ מִנְעֵת סֶלָה. רְבִּי רְמִי: כְּתִיב "תַּאֲוֹת לְבוֹ נִתְּתָה לּוֹ". וְכִתִּיב "וְאַרְשֶׁת שְׁפָתָיו בִּלְ מִנְעֵת סֶלָה". זָכָה — תַּאֲוֹת לְבוֹ נִתְּתָה לּוֹ. לֹא זָכָה — וְאַרְשֶׁת שְׁפָתָיו בִּלְ מִנְעֵת סֶלָה.

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KEHOT'S NOTE

ראה עירובין נד, א.

45

מוטב דלדייני

When Acher died, Rabbi Meir said: "Better that he be judged and then come to the World to Come." The Alter Rebbe infers that even the lower Gan Eden requires prior judgment.

Chagigah 15b:3ג"ב-י"ו-י"ז

כִּי נָח נִפְשִׂיָה דְאַחַר, אָמְרִי: לֹא מִיָּדָן לִידֵּינִיָּה, וְלֹא לְעֶלְמָא דְאַתִּי לִיתִי. לֹא מִיָּדָן לִידֵּינִיָּה — מְשֻׁם דְּעֶסֶק בְּאוֹרֵינִיָּתָא, וְלֹא לְעֶלְמָא דְאַתִּי לִיתִי — מְשֻׁם דְּחֶטָּא. אָמַר רַבִּי מְאִיר: מוֹטָב דְּלִידֵּינִיָּה וְלִיתִי לְעֶלְמָא דְאַתִּי. מִתִּי אָמוּת, וְאַעֲלָה עֲשֹׁן מִקְבְּרוֹ. כִּי נָח נִפְשִׂיָה דְרַבִּי מְאִיר סְלִיק קוּטְרָא מִקְבְּרֵיהּ דְאַחַר.

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KEHOT'S NOTE

חגיגה טו, ב.

46

ותיח אין להם מנוחה

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

KEHOT'S NOTE

סוף ברכות. וש"נ.

47

ותיח אין להם מנוחה

"Torah scholars have no rest, neither in this world nor in the World to Come," for "they go from strength to strength." Here it shows that the soul's ascent never ends.

Berachot 64a:12-13ג"ב-י"ב-י"ג

אָמַר רַבִּי חִיָּיא בְּרַ אֲשֵׁי אָמַר רַב: תְּלִמְיָדִי חֲכָמִים אֵינִי לְהֵם מְנוּחָה לֹא בְּעוֹלָם הַזֶּה וְלֹא בְּעוֹלָם הַבָּא, שְׁנַאֲמַר: "יֵלְכוּ מִחֵיל אֶל חֵיל יִרְאָה אֶל אֱלֹקִים בְּצִיּוֹן". אָמַר רַבִּי אֶלְעָזָר אָמַר רַבִּי חֲנִינָא: תְּלִמְיָדִי חֲכָמִים מְרַבִּים שְׁלוֹם בְּעוֹלָם, שְׁנַאֲמַר: "וְכָל בְּנֵיָה לְמוֹדֵי ה' וְרַב שְׁלוֹם בְּנֵיָה".

R. Hiyya b. Ashe said in the name of Rab[3] : The disciples of the wise have rest neither in this world nor in the world to come; as it is said, "They go from strength to strength, every one of them appeareth before G-d in Zion." R. Eleazar said in the name of R. Hannina: The disciples of the wise increase peace in the world; as it is said, "And all thy children

...אלה מסעי בניי כו' ויכתב משה את מוצאיהם

shall be taught of the L-rd ; and great shall be the peace of thy children" ...

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48

אלף אלפין גדוד א' והגדודים אין להם מספר

The Talmud reconciles "a thousand thousands serve Him" with "Is there any number to His troops?": a thousand thousands is the count of one troop, and the troops are without number.

Chagigah 13b:13ג"ב-י"ג-י"ד

תְּנִינָא, רַבִּי אֹמַר מְשֻׁם אָבָא יוֹסִי בֶן דּוֹסָא: "אֵלֶּף אֵלֶּפִין יִשְׁמְשֻׁנִּיָּה" — מִסְפֵּר גְּדוּד אֶחָד, "וְלִגְדוּדֵיוֹ אֵין מִסְפֵּר". וְרַבִּי יְרֵמְיָה בְּרַ אָבָא אָמַר: "אֵלֶּף אֵלֶּפִין יִשְׁמְשֻׁנִּיָּה", לְנֶהַר דִּינֹר, שְׁנַאֲמַר: "נֶהַר דִּינֹר נִגְדַּ וְנִפְקַ מִן קְדְמוּהִי אֵלֶּף אֵלֶּפִין יִשְׁמְשֻׁנִּיָּה וְרַבִּי רַבְּבִין קְדְמוּהִי יְקוּמוּן".

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49

הכל כלא חשיב כמי ית'

The Zohar's introduction describes true awe of G-d: because He is the root of all worlds, "everything before Him is considered as nothing."

Zohar I, 11b, כח"א יא

KEHOT'S NOTE

זח"א יא, ב.

50

וארז"ל אית מה אלא מאה

Rabbi Meir says that a person must recite a hundred blessings every day, as it says, "what (mah) does Havayah your G-d ask of you." According to the Kehot note, Tosafos there cite the reading of mah as me'ah ("a hundred").

Menachot 43b:15-17י"ז-ט"ו-י"ז

תְּנִיא הִיָּה רַבִּי מְאִיר אֹמַר חֵיִיב אָדָם לְבַרֵּךְ מֵאָה בְּרֻכּוֹת בְּכָל יוֹם שְׁנֵאמַר (דְּבָרִים י', יב) וְעַתָּה יִשְׂרָאֵל מַה ה' אֱלֹקֶיךָ שׁוֹאֵל מֵעֲמֹךְ רַב חֵיִיא בְּרִיָּה דְרַב אוּיָא בִּשְׁבָתָא וּבְיוֹמֵי טַרַח וּמַמְלִי לְהוֹ בְּאִיסְפֶּרְמָקִי וּמַגְדִּי תְנִיא הִיָּה ר"מ אֹמַר חֵיִיב אָדָם לְבַרֵּךְ שְׁלֹש בְּרֻכּוֹת בְּכָל יוֹם אֱלוֹ הֵן שְׁעֲשֹׁנֵי יִשְׂרָאֵל שְׁלֹא עֲשֹׁנֵי אִשָּׁה שְׁלֹא עֲשֹׁנֵי בּוֹר

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KEHOT'S NOTE

מִנְחוֹת מַג, ב. תוֹדִיָּה שׁוֹאֵל כִּי הִקּוֹנְטֶרְס. וְהוּבָא בּוֹח"ב קְכוּ, א [כ]. [זח"ג קַעֲט, א. רַנְד, א]. רָאָה תְנִיא רַבְתִּי בְּתַחֲלָתוֹ. שׁוּיַע אֲדַה"ז אוּיָה סִי מִיּו סִי"א. וְרָאָה גַם בְּהַנְסֵמֶן בְּאוּה"ת בְּמַדְבַּר-ו ע' אִתְתַּסְקָה.

51

וקדושים בכי' יהללוך סלה

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

KEHOT'S NOTE

נוסח התפלה.

52

אלף אלפין . מספר

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

KEHOT'S NOTE

חגיגה יג, סע"ב.

PARAGRAPH 5

53 אשר קדשנו בלשון נסתר

The note points to a remark of the Rebbe there on this point, that “who has sanctified us” is in the hidden third person.

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בסה"מ הש"ת ע" 148.

54 וע"י המצוות שהם רצון העליון

The note says a passage from here onward is quoted there.

KEHOT'S NOTE

קטע מכאן מובא בסה"מ תרל"ג ח"א ע' עדר.

55 שבחרו רז"ל

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

KEHOT'S NOTE

ברכות (ו, א-ב. ז, א-ב). ב"מ (פו, א). [כ].

56 בד"ה קא מיפלגי במתיבתא דרקיע

That discourse opens with the dispute in the Heavenly Academy over a doubtful case of tzaraas, where the Holy One, blessed be He, said “pure,” and sets out to explain why the Sages called the Creator “the Holy One, blessed be He” and what the Heavenly Academy is.

KEHOT'S NOTE

לקו"ת פ' תזריע כב, ג.

57 קא מיפלגי במתיבתא דרקיע אם בהרת

The Heavenly Academy disputed: if the bright spot came before the white hair, it is impure; in a case of doubt, “the Holy One, blessed be He, says: pure,” while the whole Academy says impure, and Rabbah bar Nachmani was summoned to decide. The Alter Rebbe's discourse on this story explains the name “the Holy One, blessed be He.”

Bava Metzia 86a:6-7 ז"א-ר"י פ"ו א-ר"י

אתיוה לקמיה, עייליה לאדרונא וטרקיה לבבא באנפיה. בעא רחמי, פרק אשימא ערק ואול לאגמא. הנה יתיב אגידא דדקולא וקא גריס. קא מיפלגי במתיבתא דרקיעא: אם בהרת קודמת לשער לבן - טמא, ואם שער לבן קודם לבהרת - טהור. ספק - הקדוש ברוך הוא אומר: טהור, וכולהו מתיבתא דרקיעא אמרי: טמא. ואמרי: מאן נוכח? נוכח רבה בר נחמני. דאמר רבה בר נחמני: אני יחיד בנגעים, אני יחיד באהלות.

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58 סוף מעשה במח' תחלה

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

KEHOT'S NOTE

פיוט לכה דודי.

59 צחוק עשה לי אלקים

At Yitzchak's birth Sarah says, “Elokim has made laughter for me.” The Alter Rebbe stresses the Name Elokim: the

...אלה מסעי בניי כו' ויכתב משה את מוצאיהם

laughter above comes through the Name that conceals.

Genesis 21:6 כ"א-ר"י

ותאמר שרה צחק עשה לי אלקים כל-השמע יצחק-לי:

And Sarah said: ‘G-d hath made laughter for me; every one that heareth will laugh on account of me.’

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KEHOT'S NOTE

בראשית כא, ו.

60 לויתן זה יצרת

“There go the ships; Leviathan, which You formed to play with.” The Alter Rebbe reads Leviathan as “joining,” and the play as G-d's delight in that joining.

Psalms 104:26 כ"ד-י"ב

שם אניות יהלכון לויתן והי-יצרת לשחק-בו:

There go the ships; There is leviathan, whom Thou hast formed to sport therein.

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KEHOT'S NOTE

תהלים קד, כו.

61 פ' פינחס בד"ה צו

That discourse on the daily offerings (“My offering, My bread”) asks why the verse says “and say to them” twice, and answers that a command applies both immediately and for all generations: the offerings themselves, and the prayers instituted in their place.

KEHOT'S NOTE

לעיל עז, ג. בסה"מ תרל"ג ע' ערה מבאר ענין השחוק.

62 ברכת הדיוט

The Raaya Mehemna on Naso calls the angel Michael, the high priest above, a “commoner” before his Master and quotes “let not the blessing of a commoner be light in your eyes.” This is the passage the Alter Rebbe cites.

Sofar Zohar, Naso 1:4-3:17 ז"א-ד"ג-י"ז

63 אל תהי ברכת הדיוט קלה

Rabbi Elazar said in the name of Rabbi Chanina: “Never let the blessing of a commoner be light in your eyes,” for two great men of their generations were blessed by commoners and the blessings came true: David by Aravnah, and Daniel by Darius.

Berachot 7a:4 ד"א-ד"ד

תנ"א, אמר רבי ישמעאל בן אלישע: פעם אחת, נכנסתי להקטיר קטורת לפני ולפנים, וראיתי אכתריאל קה ה' צבאות, שהוא יושב על כסא רם ונשא, ואמר לי: "ישמעאל בני, ברכני!" אמרתי לו: "הי רצון מלפניך, שיקבשו רחמיך את כעסך, ויגולו רחמיך על מדותיך, ותתנהג עם בניך במדת הרחמים, ותקנס להם לפניך משורת הדין." ונענע לי בראשו. וקמשמע לו, שלא תהא ברכת הדיוט קלה בעיניך.

There is a teaching : R. Ishmael b. Elisha said : Once I entered [the Holy of Holies] to offer incense in the innermost part of the Sanctuary, and I saw Okriel, Jah, the L-rd of Hosts, seated upon a high and exalted throne. He said to me,

"Ishmael, My son, bless Me." I replied, "May it be Thy will that Thy mercy may subdue Thy wrath ; and may Thy mercy prevail over Thy attributes, so that Thou mayest deal with Thy children in the quality of mercy and ...

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Megillah 15a:17-18 מ"י-י"ז:י"ח-י"ז

ואמר רבי אלעזר אמר רבי חנינא: לעולם אל תהי ברכת הדיוט קלה בעיניו, שהרי שני גדולי הדור ברכום שני הדיוטות, ונתקיימה בהו, ואלו הן: דוד ודניאל. דוד — דבריה ארונה, דכתיב: "ויאמר ארונה אל המלך וגו'". דניאל — דבריה דריוש, דכתיב: "אלהה די אנת פלח לקה בתדירא הוא ישיבני". ואמר רבי אלעזר אמר רבי חנינא: אל תהי קללת הדיוט קלה בעיניו, שהרי אבימלך קלל את שרה והנה הוא לה קסות עינים, ...

R Elazar b. Hanina also said: Let not the blessing of an ordinary man be held lightly in your eyes, for two men great in their generation were blessed by ordinary men and their blessings were fulfilled. They were, David and Daniel. David was blessed by Aravnah, as it is written, "And Aravnah said to the king, The L-rd your G-d will accept you" (II Samuel 24:23). Daniel was blessed by Darius, as it is written "Your G-d whom you serve continually, He will deliver you" (Daniel 6:17). R Elazar ...

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KEHOT'S NOTE

ברכות ז, א. מגילה טו, א. נתבאר באוה"ת פי' מסעי ע' אשעו.

64

נקי מלין דהדיוטא

The Zohar says that a human king would not stoop to tell "words of a commoner," let alone write them, so the Torah's accounts of Esav, Hagar, Lavan and Bilaam cannot be mere stories. The Alter Rebbe borrows the phrase for physical, everyday matters.

Zohar III, 149b, בח"ג קמט,

KEHOT'S NOTE

ראה זח"ג קמט, ב.

65

בד"ה ושאתם מים

That Sukkos discourse quotes the Sages, "although fire comes down from heaven, it is a mitzvah to bring [fire] from the commoner," the teaching the text cites here.

KEHOT'S NOTE

לקמן לקו"ת סוכות עט, ב.

66

ושאתם מים

"You shall draw water with joy from the wells of salvation." These are the opening words of the Sukkos discourse the Alter Rebbe cites.

ישעיהו י"ב:ג:י"ג

ושאתם מים בששון ממצניי הישועה:

Therefore with joy shall ye draw water Out of the wells of salvation.

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לוינתן לי התחברות

67

The note points there, together with Leah's naming of Levi (Genesis 29:34), for the reading of Leviathan as "joining."

בראשית כ"ט:ל"ד

ותהר עוד ותלד בן ותאמר עתה הפעם ילדה אישי אלי כיי'לדתי לו שלשה בנים עלי-כן קרא-שמו לוי:

And she conceived again, and bore a son; and said: 'Now this time will my husband be joined unto me, because I have borne him three sons.' Therefore was his name called Levi.

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KEHOT'S NOTE

ראה בראשית כט, לד. אוה"ת תולדות קנו, א.

68

בכל מאדך בכל ממונך

The Zohar on Va'eschanan explains "with all your might" as one's money, whether inherited or earned, and praises Avraham, who spared neither his heart, his soul nor his money for love of his Master.

Zohar III, 267a, זח"ג רסז,

KEHOT'S NOTE

ברכות פ"ט, מ"ה. זח"ג רסז, א.

69

בכל מאדך בכל ממונך

The Mishnah explains the verse of the Shema: "with all your heart" means with both your inclinations, and "with all your might" means with all your money.

משנה ברכות ט"ה:ט

... בכל לבבך, בשני יצריך, כיצור טוב וביצור רע. ובכל נפשך, אפלו הוא נוטל את נפשך. ובכל מאדך, בכל ממונך. דבר אחר בכל מאדך, בכל מדה ומדה שהוא מודד לה הוי מודה לו במאד מאד. לא יקל אדם את ראשו כנגד שער המזרח, שהוא מכון כנגד בית קדשי הקדשים. לא יקנס לחר הפית במקלו, ובמנעלו, ובפגדתו, ובאבק שעל רגליו, ולא יעשנו כפנדריא, וריקקה מקל וחמר. כל חותמי ברכות שהיו במקדש, היו אומרים מן העולם. ...

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

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PARAGRAPH 6

70

טוב זה יצ"ט

The Zohar reads "good" in "very good" as the angel of life and "very" as the angel of death, the right side and the left side, which are one mystery.

Zohar II, 68b, זח"ב סח,

KEHOT'S NOTE

PARAGRAPH 9

80 וכמ"ש בזהר פ' חיי שרה דקב"ג ע"א

According to the note, this Zohar passage on the hundred blessings is explained in these two places in Or HaTorah.

KEHOT'S NOTE

נתבאר באוה"ת פ' שמות ע' פב. אוה"ת נ"ך-ב ע' אי"ז.

81 מאה ברכאן מאתר עילאה סתימא דכל סתימין

Explaining "a hundred years" in Sarah's life, the Zohar speaks of "the mystery of the hundred blessings of each day," through which the Holy One, blessed be He, is included "from the supernal place, the most hidden of all hidden."

ספר הזהר, חיי שרה ה'כ"ג-י: כ"ח 5:23-6:28 Zohar, Chayei Sara

The hundred forms a unit because the Holy One is united with the highest and most mysterious by the secret of the hundred benedictions pronounced each day. Similarly the number twenty symbolises the unity of the Thought with the Jubilee. Hence the singular shanah (year).

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

82 איזהו שוטה המאבד

A baraita defines a fool: "Who is a fool? One who loses everything that is given to him." The Alter Rebbe applies it to the proud.

חגיגה ד' א' א'-ב' 1-2 Chagigah 4a

כמי שנגנח שור חמור ונגמל, ונעשה מועד לכל. אמר רב פפא: אי שמייע לקה לרב הונא הא דתניא: אי זהו שוטה — זה המאבד כל מה שנותנים לו, הנה הדר בקה. איפעיא להו: כי הנה הדר בקה — ממקדע קסותו הוא דהנה הדר בקה, דדמיא להא, או דלמא: מכולהו הנה הדר? תיקו.

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KEHOT'S NOTE

חגיגה ד, א בשינוי הלשון מכאן. [כ]. באוה"ת בראשית-ב דף שז, א מצייין לאו"ת מהמגיד "שמאבד בחי הארת שם מ"ה שבו". ראה לעיל פ' פנחס עו, ב. וראה בד"ה ועתה ישראל תשל"ו (נדפס בסה"מ מלוקט-ב ע' של) הערה 52 והערה 53.

83 מה היינו בחי' ביטול לעשות מיש אין

KEHOT's note points to where this is explained further: Biurei HaZohar.

KEHOT'S NOTE

מוכא בביאוה"ז להצ"צ ח"א ע' עט. ובאוה"ת בראשית-א דף קכא, ב.

PARAGRAPH 10

84 נק' רמ"ח אברים

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

KEHOT'S NOTE

ראה ת"ז ת"ל.

85 ות"ת כנגד כולם

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

KEHOT'S NOTE

פאה א, א.

86

ות"ת כנגד כולם

After listing the mitzvos whose fruits one enjoys in this world while the principal remains for the World to Come, the Mishnah concludes: "and the study of Torah is equal to them all."

Mishnah Peah 1:1 א' א' משנה פאה

אלו דברים שאין להם שעור. הפאה, והבכורים, והראיון, וגמילות חסדים, ותלמוד תורה. אלו דברים שאדם אוכל פרותיהן בעולם הזה והקדוה קיימת לו לעולם הבא. כבוד אב ואם, וגמילות חסדים, והקבאת שלום בין אדם לחבירו, ותלמוד תורה כנגד כלם:

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

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87 ותורתך בתוך מעי

"To do Your will, my G-d, I desire, and Your Torah is within my innards." The Alter Rebbe reads it as Torah being inner nourishment, like food.

Psalms 40:9 מ' ט' תהילים

לעשות רצונך אלקי חפצתי ותורתך בתוך מעי:

I delight to do Thy will, O my G-d; yea, Thy law is in my inmost parts.'

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KEHOT'S NOTE

תהלים מ, ט.

PARAGRAPH 11

88 ויתר הקב"ה

the passage shares nothing with the note

KEHOT'S NOTE

ירושלמי חגיגה פ"א, ה"ז. פתיח' איכ"ר, ב. עלי"ק (צב, סע"ג). וש"נ. [כ].

89 ויתר הקב"ה על עבודת כוכבים וג"ע וש"ד ולא ויתר על ביטול

תורה

"We find that the Holy One, blessed be He, overlooked idolatry, forbidden relations and bloodshed, but did not overlook their contempt for the Torah," for the verse blames the destruction on "their forsaking My Torah."

Jerusalem Talmud Chagigah 1:7 א' א' תלמוד ירושלמי חגיגה

90 ויתר הקב"ה על עבודת כוכבים וג"ע וש"ד ולא ויתר על ביטול

תורה

The Midrash on Eichah teaches the same, and continues: "Would that they had forsaken Me and kept My Torah," for

by occupying themselves with it, "the light in it would bring them back to the good."

Eikhah Rabbah, Petichta ב' פתיחתא רבא, איכה רבה,

... אם הי' לא יבנה בית וגו'. רבי הונא ורבי ירמיה בשם רבי שמואל ברבי יצחק אמרי, מציינו שיותר הקדוש ברוך הוא על עבודת כוכבים ועל גלוי עריות ועל שפיכות דמים, ולא ותר על מאסה של תורה, שנאמר: על מה אבדה הארץ, על עבודת כוכבים ועל גלוי עריות ועל שפיכות דמים, איזו כתיב כאן, אלא על עזבם את תורתם. רבי הונא ורבי ירמיה בשם רבי חייא בר אבא אמרי, כתיב (ירמיה טו, יא): ואיתי עזבו זאת תורתם לא שמרו, הלואי אותי עזבו ...

Rabbi Abba bar Kahana began: "Who is the wise man who will understand this..." (Jeremiah 9:11). Rabbi Shimon ben Yohai taught: If you have seen towns uprooted from their place in the Land of Israel, know that they did not provide the salaries of the Bible teachers and the Mishna teachers, as it is stated: "For what reason did the land perish.... The L-rd said: Because they have forsaken My Torah" (Jeremiah 9:11-12). Rabbi [Yehuda HaNasi] would dispatch Rabbi Asi and Rabbi Ami to go out and establish [educational programs] ...

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91 אברים הפנימים ונקיבתם במשהו

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

KEHOT'S NOTE

חולין רפ"ג. וראה רש"י שם.

92 ודברתם בהם

"Teach them to your children, and speak of them when you sit in your house..." The Alter Rebbe notes that this comes right after the command to love G-d with all one's soul and might.

Deuteronomy 6:7 דברים ו':

ושננתם לבניה ודברתם בהם בשבתך בביתך ובכלך בדרך ובשוקך:

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

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Berakhot 21a ברכות כ"א

KEHOT'S NOTE

דברים ו, ז. וראה ברכות כא, א.

93 ובכל נפשך ובכל מאודך

The verse of loving G-d "with all your heart, with all your soul and with all your might," which the Alter Rebbe reads as the self-nullification that must precede Torah study.

Deuteronomy 6:5 דברים ו':

ואהבת את ה' אלקיך בכל לבבך ובכל נפשך ובכל מאודך:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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94 עוסק בתורה לשמה

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

KEHOT'S NOTE

אבות רפ"ו.

95 עוסק בתורה לשמה

"Whoever occupies himself with Torah lishmah merits many things." The Alter Rebbe explains lishmah as studying for the Torah's own sake, to draw G-d's light into it.

Pirkei Avot 6:1 משנה אבות ו':

שנו חכמים בלשון המשנה, ברוך שכתב בהם ובמשנתם: רבי מאיר אומר כל העוסק בתורה לשמה, זוכה לדברים הרבה. ולא עוד אלא שקל העולם כלו כדי הוא לו. נקרא רע, אהוב, אוהב את המקום, אוהב את הבריות, משמח את המקום, משמח את הבריות. ומלבשתו ענוה ויראה, ומכשרתו להיות צדיק וחסיד וישר ונאמן, ומרחקתו מן החטא, ומקרבתו לידי זכות, ונהנין ממנו עצה ותושיה בינה וגבורה, שנאמר (משלי ח) לי עצה ותושיה אני ...

The sages taught in the language of the Mishnah. Blessed be He who chose them and their teaching. Rabbi Meir said: Whoever occupies himself with the Torah for its own sake, merits many things; not only that but he is worth the whole world. He is called beloved friend; one that loves G-d; one that loves humankind; one that gladdens G-d; one that gladdens humankind. And the Torah clothes him in humility and reverence, and equips him to be righteous, pious, upright and trustworthy; it keeps him far from sin, ...

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96 על שלא ברכו בתורה תחלה

The words here quote Nedarim 81a:4-5; the passage is shown below.

Nedarim 81a:4-5 נדרים פ"א א"ד-ה':

רבינא אומר: שאין מברכין בתורה תחלה. דאמר רב יהודה אמר רב: מאי דכתיב: "מי האיש החכם ויבו את זאת" — דכר זה נשאל לחכמים ולנביאים ולא פירשוהו, עד שפירשו הקדוש ברוך הוא בעצמו, דכתיב: "ויאמר ה' על עזבם את תורת וגו'". היינו "לא שמעו בקולי", היינו "לא הלכו בה"! אמר רב יהודה אמר רב: שאין מברכין בתורה תחלה.

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KEHOT'S NOTE

ב"מ פה, ריש ע"ב. וראה נדרים פא, א.

97 על שלא ברכו בתורה תחלה

On why the land was lost, G-d Himself answers, "because they forsook My Torah," and Rav explains: "because they did not first bless in the Torah."

Bava Metzia 85b:1אבא מציעא פ"ה ב':

אמרו חכמים ולא פירשוהו, אמרו נביאים ולא פירשוהו, עד שפירשו הקדוש ברוך הוא בעצמו, שנאמר: "ויאמר ה' על עזבם את תורת אשור נתתי לפניהם". אמר רב יהודה אמר רב: שלא ברכו בתורה תחילה.

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98 פיי ברכו . היינו המשכת אוא"ס בתוך התורה

That passage explains Bava Metzia 85b the same way: "they did not bless in the Torah" cannot mean that they omitted the blessing over the Torah; berachah means drawing down, and the drawing of blessing into the Torah comes through the prayer before study.

KEHOT'S NOTE

ראה לקמן פי' ראה כט, א. אוה"ת ואתחנן ע' רנג.

PARAGRAPH 12

99 בכל לבבך

"You shall love Havayah your G-d with all your heart." The Alter Rebbe reads "all your heart" as both chambers of the heart.

דברים ו':ה' 6:5 Deuteronomy

וְאַהֲבָתָה אֶת ה' אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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100 שיהי גילוי אלקות בבי' חללי הלב

According to the note, the passage from here until "to have physical bitterness from this" is quoted there, with additions and glosses.

KEHOT'S NOTE

מכאן עד תי' "להיות מזה מרירות גשמיים" מובא בשרש מצות התפלה פרק מב, עם הוספות והגהות.

101 מי שנתינו בהם

"The days of our years are seventy years, and if with strength, eighty years." Contemplating the brevity of life awakens the bitterness described here.

Psalms 90:10-12 תהילים

יְמֵי־שְׁנוֹתֵינוּ כֶּהֱם שְׁבַעִים שָׁנָה וְאַם בְּגִבּוֹרַת שְׁמוֹנִים שָׁנָה וְיִרְהָבֶם עֲמָל וְאָן כִּי־גָזַח חַיִּשׁ וְנִצָּפָה:

The days of our years are threescore years and ten, Or even by reason of strength fourscore years; Yet is their pride but travail and vanity; For it is speedily gone, and we fly away.

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KEHOT'S NOTE

תהלים ז, י.

102 וכי בשביל זה ירדה נשמתו בעוה"ז כו'

There a gloss adds that the soul stood before G-d and came down into a body, a descent for the sake of an ascent through subduing and transforming; all its aim and longing should have been for this, yet on the contrary all its longing and desire is for the matters of this world.

KEHOT'S NOTE

בשרש מצות התפלה שם מוסיף הג"ה " (שהיתה עומדת לפני ה' וירדה בגוף ירידה צורך עליי ע"י אתכפא ואתהפכא והי' ראוי להיות כל מגמתו ותשוקתו בזה לאשתאבא כו' ונהפוך הוא שכל תשוקתו וחפצו בעניני עוה"ז). ע"ש.

PARAGRAPH 13

103 ישראל ישראל בעושו

"Let Israel rejoice in its Maker; let the children of Zion delight in their King." Here it is the joy of the right chamber in the mitzvos.

Psalms 149:2 ב'י' 2:149 Psalms

יְשַׁמַּח יִשְׂרָאֵל בְּעֹשָׂיו בְּנִי־צִיּוֹן יִגְלִיל בְּמַלְכָּם:

Let Israel rejoice in his Maker; Let the children of Zion be joyful in their King.

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KEHOT'S NOTE

תהלים קמט, ב. ראה הוספה בשרש מצות התפלה שם דף קמ, א.

104 וזהו בבינונים . . וכמ"כ בצדיקים

According to the note, Or HaTorah there says that "with all your heart and with all your soul" applies to tzaddikim.

KEHOT'S NOTE

ראה אוה"ת ויקרא-ב ע' תנה שבכל לבבך ובכל נפשך הוא בצדיקים.

105 אהבה כתענוגים

"How beautiful and how pleasant you are, love with delights." Chassidus uses the phrase for the highest, delight-filled love of G-d, which the Alter Rebbe assigns to the tzaddikim.

Song of Songs 7:7 ז'י' 7:7 Song of Songs

מִה־יָפִית וּמִה־נְעֻמָּת אֶהְבֶּה בְּתַעֲנוּגִים:

How fair and how pleasant art thou, O love, for delights! .

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106 הנשמות . . שעלו במח'

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

KEHOT'S NOTE

ב"ר רפ"א.

107 שעלו במחשבה

Six things preceded the creation of the world; some were created, and some, Israel among them, "arose in thought to be created." The Alter Rebbe says this source in thought is still the level of the letters of thought.

Bereshit Rabbah 1:4 ד'י' 4:1 Bereshit Rabbah

"בְּרֵאשִׁית בְּרָא אֱלֹהִים" ששה דברים קדמו לבריאת העולם יש מהן שנבראו ויש מהן שעלו במחשבה להבראות. התורה והכסא הכבוד נבראו תורה מנין שנאמר (משלי ח, כב): "ה' קנני ראשית דרכו" כסא הכבוד מנין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגו'". האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י'): "כענבים במדבר וגו'" ישראל מנין שנאמר (תהלים עד, ב): "זכור עדתך קנית קדם" בית המקדש מנין שנאמר (ירמיה יז, יב): "כסא כבוד מרום מראשון וגו'" שמו של משיח מנין שנאמר (תהלים עב, יז): ...

"In the beginning, G-d created" - six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did

not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: “The L-rd made me at the beginning of His way” (Proverbs 8:22). The Throne of Glory, from where is it derived? “Your throne stands firm from earliest time, [You are from eternity]” (Psalms 93:2). The patriarchs, Israel, ...

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- 108** ונתתי לך מהלכים בין העומדים
- “Thus says Havayah of hosts: if you walk in My ways... I will give you places to walk among these who stand.” This verse heads the discourse in Parshas Vayeshev to which the Alter Rebbe refers.

זכריה ג:7

כה־אמר ה' צבאות אִם־בְּדֶרֶךְ תֵּלֵךְ וְאִם־אֶת־מִשְׁמַרְתִּי תִשְׁמֹר וְגַם־אֶתֶּה תִּדְרֹן אֶת־בֵּיתִי וְגַם תִּשְׁמֹר אֶת־חֻצְרִי וְנָתַתִּי לְךָ מְהָלְכִים בֵּין הָעֹמְדִים הָאֵלֶּה:

‘Thus saith the L-RD of hosts: If thou wilt walk in My ways, and if thou wilt keep My charge, and wilt also judge My house, and wilt also keep My courts, then I will give thee free access among these that stand by.

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- 109** לעשות ולתקן שעיני יהי העלייה הגדולה
- The note refers to Or HaTorah on Devarim for this idea, that the kelipos were created to be rectified for the sake of a great ascent.
- KEHOT’S NOTE
- ראה אוה"ת דברים ע' כו.

PARAGRAPH 14

- 110** חותמו של הקב"ה אמת
- Rabbi Chanina said: “The seal of the Holy One, blessed be He, is truth (emes).” The Alter Rebbe identifies this truth with Chochmah.
- Shabbat 55a:12
- שבת נ"ה א' י"ב:12
- וְרִישׁ לְקִישׁ אָמַר: “תִּיּוֹ” — סוּף חוֹתְמוֹ שֶׁל הַקָּדוֹשׁ בְּרוּךְ הוּא, דָּאָמַר רַבִּי חֲנִינָא: חוֹתְמוֹ שֶׁל הַקָּדוֹשׁ בְּרוּךְ הוּא “אֱמֶת”. (אָמַר) רַבִּי שְׁמוּאֵל בֶּר נַחֲמָנִי (אָמַר): אֵלּוּ בְּנֵי אָדָם שֶׁקִּיְמוּ אֶת הַתּוֹרָה כְּלָה מֵאֲלָף וְעַד תֵּיּוֹ.
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- KEHOT’S NOTE
- שבת נה, א. ראה אוה"ת נ"ך א ע' שדמ.

- 111** כי החכמה נקראת אמת
- In the gloss, the Alter Rebbe cites his teacher: the Infinite Light unites even with the World of Atzilus only by first clothing itself in Chochmah, because Ein Sof is “the true One,” who alone exists, and this is the level of Chochmah.
- Tanya, Likkutei Amarim 35:7
- תניא, חלק ראשון; ליקוטי אמרים 35:7
- ל"ה:ז
- הגהה וכאשר שמעתי ממורי עליו השלום, פירוש וטעם למה שכתוב בעץ חיים, שאור־אין־סוף ברוך־הוא אינו מתניח אפילו בעולם האצילות אלא על ידי התלבשותו תחלה בספירת חכמה, והיינו משום

...אלה מסעי בניי כו' ויכתב משה את מוצאיהם

שאין־סוף ברוך־הוא, הוא אחד האמת, שהוא לבדו הוא ואין זולתו, וזו היא מדרגת החכמה וכו':

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- 112** שמו גימטריא רצון
- Pekudei reconciles the early Kabbalists, who write that shemo (“His name”) equals ratzon (“will”), with the Arizal, who calls shemo Malchus: Malchus of the Infinite is also called “His name,” and from it the will, the Keser of Atzilus, is drawn.

KEHOT’S NOTE

פע"ח (ש' הק"ש ספכ"ח). וע"ל פקודי (ז, רע"ד). [כ]. לעיל (בהר) מג, א.

- 113** משה שושבינא דמלכא ואהרן . . דמטרוניא
- The Raaya Mehemna says that Moshe was the escort of the King, corresponding to Tiferes, and Aharon the escort of the Queen, corresponding to Malchus.

Zohar III, 20a

KEHOT’S NOTE

זח"ג כ, א. נג, א. ערה, ב.

- 114** משה הוא שושבינא דמלכא ואהרן שושבינא דמטרוניא
- The Raaya Mehemna on Shoftim repeats: “Moshe is the escort of the King, Aharon the escort of the Queen.”

Sofar Zohar, Shoftim 5:21–24

- 115** כולם בחכ' עשית
- “How many are Your works, Havayah! You have made them all with wisdom.” It links Chochmah with “making,” which is why it is likened to the physical act of writing.

Psalms 104:24

מַה־רַּבּוֹ מַעֲשֵׂיךָ ה' כָּל־מַחְשַׁבְתְּךָ עָשִׂיתָ מְלָאָה הָאָרֶץ חַיִּינְךָ:

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

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KEHOT’S NOTE

תהלים קד, כד.

- 116** אהרן הי' מניף הלויים
- “And Aharon shall wave the Levites as a wave-offering before Havayah.” The Alter Rebbe sees in it Aharon’s role of raising up.

Numbers 8:11

וְהִנִּיף אַהֲרֹן אֶת־הַלְוִיִּם תְּנוּפָה לִפְנֵי ה' מֵאֵת בְּנֵי יִשְׂרָאֵל וְהָיוּ לַעֲבֹד אֶת־עֲבֹדַת ה'

And Aaron shall offer the Levites before the L-RD for a wave-offering from the children of Israel, that they may be to do the service of the L-RD.

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KEHOT’S NOTE

במדבר ח, א.

PARAGRAPH 15

117 **בהעלותך את הנרות**
 Kehot's marei makom for these words (its note is below).
 KEHOT'S NOTE

שם ח, ב.

118 **בהעלותך את הנרות**
 "When you raise up the lamps, the seven lamps shall give light toward the face of the Menorah." Aharon's kindling, literally "raising up," is read as raising the souls.

במדבר ח:ב'2: Numbers 8:2

דבר אל־אֶהֱרֹן וְאֶמְרָתָּ אֵלָיו בְּהִעָלְתָּךְ אֶת־הַנֵּרוֹת אֶל־מֹול פְּנֵי הַמִּנְוָה יֹאדִירוּ שְׁבַעַת הַנֵּרוֹת:

'Speak unto Aaron, and say unto him: When thou lightest the lamps, the seven lamps shall give light in front of the candlestick.'

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119 **נשמת אדם קרוי נר הי**
 "The soul of man is the lamp of Havayah, searching all the inner chambers." It identifies the lamps with souls.

משלי כ:כ"ז: Proverbs 20:27

נר הי נשמת אדם חפש כל־חדרי־בטן:

The spirit of man is the lamp of the L-RD, searching all the inward parts.

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KEHOT'S NOTE

משלי כ, כו.

PARAGRAPH 16

120 **ולכן ויכתוב משה**
 According to the note, Or HaTorah prints a gloss on this passage.
 KEHOT'S NOTE

באזה"ת פ' מסעי ע' אישעב יש הגייה לכאן.

121 **לפי שהוא מבחי חכמה וירא ראשית לו**
 Kehot's marei makom for these words (its note is below).
 KEHOT'S NOTE

וכתיב ראשית חכמה.

122 **וירא ראשית לו**
 Moshe blesses Gad: "He saw the first portion for himself, for there the lawgiver's portion is hidden." The Alter Rebbe reads reishis, "beginning," as Chochmah, as in "the beginning is wisdom."

דברים ל"ג:כ"א: Deuteronomy 33:21

וַיֵּרָא רָאשִׁית לוֹ כִּי־שָׁם חִלְקַת מַחֲקָק סָפוּן וַיֵּתֵא רָאשִׁי עִם צִדְקַת Havayah עֲשֶׂה וּמִשְׁפָּטָיו עִם־יִשְׂרָאֵל:

And he chose a first part for himself, For there a portion of a ruler was reserved; And there came the heads of the people,

He executed the righteousness of the L-RD, And His ordinances with Israel. .

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KEHOT'S NOTE

דברים לג, כא.

123 **חותמו של הקב"ה אמת**
 "The seal of the Holy One, blessed be He, is truth." Moshe, as Chochmah, is the one who "writes" this seal.

שבת נ"ה א:י"ב: Shabbat 55a:12

וְרִישׁ לְקִישׁ אָמַר: "תִּיּוֹ" — סוּף חוֹתְמוֹ שֶׁל הַקָּדוֹשׁ בְּרוּךְ הוּא, דָּאָמַר רַבִּי חֲנִינְיָא: חוֹתְמוֹ שֶׁל הַקָּדוֹשׁ בְּרוּךְ הוּא "אֱמֶת". (אָמַר) רַבִּי שְׁמוּאֵל בַּר נַחֲמָנִי [אָמַר]: אֵלּוּ בְנֵי אָדָם שֶׁקִּיְמוּ אֶת הַתּוֹרָה כְּלָהּ מֵאֲלָף וְעַד תֵּיּוֹ.

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124 **אלמלא עוזרו**
 "A person's inclination overpowers him every day and seeks to kill him, and were it not that the Holy One, blessed be He, helps him, he could not prevail against it." Here it shows that the ascent needs help from above.

קידושין ל' ב:7: Kiddushin 30b:7

וְאָמַר רַבִּי שְׁמַעוֹן בֶּן לֹוִי: יֵצְרוּ שֶׁל אָדָם מִתְגַּבֵּר עָלָיו בְּכָל יוֹם וּמִבְּקֵשׁ הַמֵּיתוּ, שְׁנֵאֲמַר: "צוּפָה רָשָׁע לְצַדִּיק וּמִבְּקֵשׁ לְהַמִּיתוֹ", וְאֵלְמָלָא הַקָּדוֹשׁ בְּרוּךְ הוּא עוֹזְרוֹ אֵין יָכוֹל לוֹ, שְׁנֵאֲמַר: "אֱלֹקִים לֹא יַעֲזֹבֵנוּ בְּיָדוֹ".

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KEHOT'S NOTE

קידושין ל, ב.

PARAGRAPH 17

125 **ותורה אור**
 "For a mitzvah is a lamp, and the Torah is light." The Alter Rebbe reads the Torah as the light that illuminates the soul from above.

משלי ו:כ"ג: Proverbs 6:23

כִּי נֵר מִצְוָה וְתוֹרָה אֹר וְדֶרֶךְ חַיִּים תּוֹכַחַת מוֹסֵר:

For the commandment is a lamp, and the teaching is light, And reproofs of instruction are the way of life;

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KEHOT'S NOTE

משלי ו, כג.

126 **ועשית ציץ**
 "And you shall make a plate of pure gold, and engrave on it, like the engravings of a seal, 'Holy to Havayah.'" These are the opening words of the discourse in Parshas Tetzaveh that the Alter Rebbe cites.

שמות כ"ח:ל"ו: Exodus 28:36

וְעֲשִׂיתָ צִיץ זָהָב טָהוֹר וּפְתַחְתָּ עָלָיו פְּתוּחֵי חֹתֶם קֹדֶשׁ לָהּ:

And thou shalt make a plate of pure gold, and engrave upon it, like the engravings of a signet: HOLY TO THE L-RD.

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127

ואותי עזבו ואת תורתי לא שמרו

The prophet says the fathers were punished because “they forsook Me... and did not keep My Torah.” The Midrash reads it as a wish that they had at least kept the Torah.

Jeremiah 16:11 ט"ז:י"א

וְאָמַרְתָּ אֲלֵיהֶם עַל אֲשֶׁר־עָזְבוּ אֲבוֹתֶיכֶם אוֹתִי נֶאֱמַרְהוּ וַיִּלְכוּ אַחֲרֵי אֱלֹקִים אֲחֵרִים וַיַּעֲבֹדוּם וַיִּשְׁתַּחֲווּ לָהֶם וְאֹתִי עָזְבוּ וְאֶת־תּוֹרָתִי לֹא שָׁמְרוּ: then shalt thou say unto them: ‘Because your fathers have forsaken Me, saith the L-RD, and have walked after other gods, and have served them, and have worshipped them, and have forsaken Me, and have not kept My law;

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הלואי אותי עזבו ואת תורתי שמרו

“Would that they had forsaken Me and kept My Torah, for, through occupying themselves with it, the light in it would have brought them back to the good.”

Eikhah Rabbah, Petichta ב'2 פתיחתא

... על מה אבדה הארץ, על עבודת פוכבים ועל גלוי עריות ועל שפיכות דמים, אין כתיב כאן, אלא על עזבם את תורתי. רבי הונא ורבי ירמיה בשם רבי חיאי בר אבא אמרי, כתיב (ירמיה טו, יא): ואתי עזבו ואת תורתי לא שמרו, הלואי אותי עזבו ותורתי שמרו, מתוך שהיו מתעסקין בה המאור שבה היה מחזירן למוטב. רב הונא אמר למד תורה אף על פי שלא לשמה שמתוך שלא לשמה בא לשמה. אמר רבי יהושע בן לוי בכל יום ויום בת קול יוצאת מהר חורב ...

Rabbi Abba bar Kahana began: “Who is the wise man who will understand this...” (Jeremiah 9:11). Rabbi Shimon ben Yohai taught: If you have seen towns uprooted from their place in the Land of Israel, know that they did not provide the salaries of the Bible teachers and the Mishna teachers, as it is stated: “For what reason did the land perish.... The L-rd said: Because they have forsaken My Torah” (Jeremiah 9:11-12). Rabbi [Yehuda HaNasi] would dispatch Rabbi Asi and Rabbi Ami to go out and establish [educational programs] ...

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והנה תחלה אמר ויכתוב . . ר"ל הנסיעה וההעלאה שממטה

This passage is quoted there with a question: since the ascent reaches only up to “their goings-forth,” their source and root, and the souls were already in their source and root before they descended into the body, what is the “descent for the sake of ascent”?

KEHOT'S NOTE

מובא באוה"ת שמות ז' ע' ב'תקלה ושם הקשה: “דלכאורה אין זה מובן מאחר שהעלי הוא רק עד מוצאיהם דהיינו מקורן ושרשן א"כ מהו הירידה צורך עליי שהרי מקודם ירידתן בגוף הי' שם מקורן ושרשן.” ע"ש.

130

וכמוצא מים

“You shall be like a watered garden, and like a source of water whose waters do not fail.” The Alter Rebbe links

motza, “source,” with motza'eihem, “their goings-forth,” the souls' source.

ישעיהו נ"ח:י"א

וְנִחַךְ ה' תָּמִיד וְהַשְׁבִּיעַ בְּצִחְצֻחוֹת נַפְשָׁךְ וְעֲצַמְתֶּיךָ יִחְלִיץ וְהֵייתָ כְּגֹן רֶגֶל וְכִמְוֶצֵא מִים אֲשֶׁר לֹא־יִכָּבְדוּ מִיָּמָיו:

And the L-RD will guide thee continually, And satisfy thy soul in drought, And make strong thy bones; And thou shalt be like a watered garden, And like a spring of water, whose waters fail not.

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KEHOT'S NOTE

ישע"י נח, יא.

131

שע"י יהי ההעלאה

The note says Or HaTorah has a gloss on this point.

KEHOT'S NOTE

באוה"ת פ' מסעי ע' אישעב יש הג"ה לכאן.

PARAGRAPH 18

132

דישראל עלו במחשבה

Among the things that preceded creation, Israel “arose in thought to be created.” The Alter Rebbe says this refers to the essence of the souls, while their root is higher.

Bereshit Rabbah 1:4 ד'א:ר

... “ה' קנני ראשית דרכו” כסא הכבוד מנין דכתיב (תהלים צג, ב): “נכון כסאך מאז וגו'”. האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): “כענבים במדבר וגו'” ישראל מנין שנאמר (תהלים עד, ב): “זכור עדתך קנית קדם” בית המקדש מנין שנאמר (ירמיה יז, יב): “כסא כבוד מרום מראשון וגו'” שמו של משיח מנין שנאמר (תהלים עב, יז): “יהי שמו לעולם וגו' [לפני שמש ינון שמו]” רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) “בטרם הרים יולדו” ואותה השעה (שם), ...

“In the beginning, G-d created” - six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: “The L-rd made me at the beginning of His way” (Proverbs 8:22). The Throne of Glory, from where is it derived? “Your throne stands firm from earliest time, [You are from eternity]” (Psalms 93:2). The patriarchs, Israel, ...

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בעל הרצון

The Behar passage likens a name, which bears no comparison to a person's essence, to Chochmah, the source of the souls.

KEHOT'S NOTE

ראה לעיל פ' בהר מב, א מענין פ' בעל הרצון. ובפ' שלח נא, ד מענין לבעל החוטם. — כן מציין באוה"ת במדבר-ו ע' איתתקסה.

134 לעלות ממטה למעלה

According to the note, Or HaTorah prints a conclusion of this maamar at this point.

KEHOT'S NOTE

באזה"ת פ' מסעי ע' א'שעג נמצא סיום מהמאמר לכאן.

135 ברוח פיו כל צבאם

"By the word of Havayah the heavens were made, and by the breath of His mouth all their host." It shows that "the mouth of G-d," divine speech, is the creative power that fills all worlds.

Psalms 33:6 ל"ג: ו

בְּדִבְרֵי ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּי כָל־צִבְאוֹת:

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

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KEHOT'S NOTE

תהלים לג, ו.

136 ואלה מסעיהם למוצאיהם

The end of the verse, "and these are their journeys according to their goings-forth," read here as the souls' ascent back to their source; its middle words, "by the mouth of Havayah," are read as an ascent above divine speech.

Numbers 33:2 ל"ג: ב

וַיִּכְתֹּב מֹשֶׁה אֶת־מוֹצְאֵיהֶם לְמַסְעֵיהֶם עַל־פִּי ה' וְאֵלֶּה מַסְעֵיהֶם לְמוֹצְאֵיהֶם:

And Moses wrote their goings forth, stage by stage, by the commandment of the L-RD; and these are their stages at their goings forth.

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THE CHASSIDISHE PARSHA

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

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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