



LIKKUTEI TORAH • PARSHAS SHELACH • MAAMAR 1

שלח לך אנשים כו'

“Send for yourself men” (Numbers 13:2)



The spies, men of great stature, wanted to stay in the desert and receive G-d's light only as far as the level of divine speech, fearing that its revelation below would nullify them. Joshua and Caleb knew that G-d's essential intent is a dwelling among the lower realms: the Infinite Light, “very, very” without limit, is revealed in the hidden and revealed worlds only through the practical mitzvos of the physical Land, for the highest is revealed specifically in the lowest.

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

The spies, men of great stature, wanted to stay in the desert and receive G-d's light only as far as the level of divine speech, fearing that its revelation below would nullify them. Joshua and Caleb knew that G-d's essential intent is a dwelling among the lower realms: the Infinite Light, "very, very" without limit, is revealed in the hidden and revealed worlds only through the practical mitzvos of the physical Land, for the highest is revealed specifically in the lowest.

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

Why did the spies, princes of Israel, refuse to enter the Land, and why is it praised as "flowing with milk and honey"? The Alter Rebbe begins with bread: man, made by a divine word, needs food because the sparks fallen into the lower creations have a loftier root than his own. So too the soul descends into this world to subdue the sitra achra and exalt G-d's glory, like light from darkness or a seed that rots before it grows. The worlds are concealments, chambers that hide the Infinite Light so that finite beings can exist; the soul first subdues the concealment by turning from evil, then makes the vessels receive the light through the 248 positive mitzvos, drawn from the supernal Chochmah. Milk and honey are Chesed and Gevurah drawn down through these mitzvos, kept fully only in the Land, which is aligned with the Land above. The spies wanted the light to stop at the level of speech, the "desert"; Joshua and Caleb knew that the highest is revealed in the lowest, as a hint in action reveals more than words. Even Torah wisdom is drawn down only through deeds and kindness, so the mitzvos must come first.

OUTLINE

1 The questions, and the secret of bread

¶1

Why did the spies refuse to enter the Land, and what is the praise of "milk and honey"? Nearly all the practical mitzvos depend on the Land. Man, though created by a divine word, lives from bread, because the 288 sparks that fell into the inanimate, vegetative and animal have a root loftier than his own source in Tikkun.

2 The soul's descent

¶2

The soul descends into this lowly world to subdue the sitra achra, so that the glory of the Holy One, blessed be He, is exalted, like the advantage of light that comes from darkness, or a seed that must rot before it sprouts.

3 Worlds of concealment and the limbs of the King

¶3-4

Elijah's prayer speaks of the Sefiros conducting the hidden worlds; olam means he'elem, and the Zohar's chambers hide the Infinite Light so that finite beings can exist, until in this physical world no G-dliness is seen. The soul subdues this concealment through "turn away from evil" and makes the vessels receive the light through "do good," the 248 positive mitzvos, the "limbs of the King," drawn from the supernal Chochmah.

4 Milk and honey: the spies, and Joshua and Caleb

¶5

Milk and honey are the two arms, Chesed and Gevurah, drawn down through the practical mitzvos, which are kept in their essential way only in the Land, aligned with the Land above. The spies feared that a revelation below would "consume" them and preferred the "desert," the level of divine speech; Joshua and Caleb said "very, very good," for G-d desires a dwelling below, and the highest is revealed in the lowest, like a hint in action, a seal's letters on wax, or the threads of tzitzis.

5 Moses' prayers

¶6

Moses, whose level was higher still, prayed 515 times to enter the Land, the purpose of creation, but did not merit it; it was Joshua who brought the people in.

6 Deeds and the drawing down of wisdom

¶7-8

The seven nations are the seven attributes of Tohu, refined through the mitzvos, while the desert reaches only the inner dimension and not Asiyah. As Iggeres HaKodesh explains, even the Torah's wisdom, drawn into speech, needs the supernal Chesed aroused by charity and kindness; the Torah is called "desert," yet everything is "to do in the land."

7 The spies' error

¶9

The light of the Torah can be drawn down only after the fulfillment of the mitzvos: "if there is no fear there is no wisdom," and "sanctify us with Your commandments" comes before "grant our portion in Your Torah," as Israel said "we will do" before "we will hear."

KEY CONCEPTS

The Land of Israel above א"י שלמעלה

The spiritual counterpart of the physical Land: the level of divine speech, Malchus, the lowest level within G-dliness. The Land below is aligned with it, but the full revelation comes only through the mitzvos kept below.

Milk and honey חלב ודבש

The two "arms," Chesed and Gevurah: the drawing down of G-dliness through the practical mitzvos, "the 248 limbs of the King."

The 288 sparks רפ"ח ניצוצין

Sparks of holiness that fell into the lower creations in the breaking of the vessels. Their root is loftier than man's own source in Tikkun, which is why man lives from minerals, plants and animals.

Worlds as concealment עלמין מלשון העלם

The worlds, the Zohar's chambers, hide the Infinite Light and reveal it only according to each being's grasp, so that finite beings can exist without being nullified.

Subduing the sitra achra אתכפייה סטרא אחרא

"Turn away from evil," through which "the glory of the Holy One, blessed be He, is exalted": the first stage, before the vessels can receive the light through "do good."

The limbs of the King רמ"ח אברין דמלכא

The 248 positive commandments, each a drawing down from the supernal Chochmah, as the brain gives life to every limb.

Desert and speech מדבר / ומדברך נאווה

The level the spies wanted: a revelation that reaches only divine speech, the Land above, and not the physical world.

Me'od, "very" מאד

The Infinite Light without limit, drawn into the hidden and the revealed worlds only through the Land below; hence "very, very good."

A dwelling place among the lower realms דירה

בתחתונים

G-d's essential intent in creation, fulfilled when His presence is revealed below as it is above, and even more, like light that comes from darkness.

SECTION 1 • 11

The questions, and the secret of bread

1 שלח לך אנשים^{1,2} כו'. ענין המרגלים שהיו נשיאי העדה אנשי שם³ כו' ומה טעם שלא רצו ליכנס לארץ ישראל.

“Send for yourself men,” etc. [We must understand] the matter of the spies, who were princes of the congregation, men of renown, etc., and for what reason they did not want to enter the Land of Israel.

The maamar opens with G-d’s instruction to Moses to send men to scout the Land of Canaan. The spies were men of great stature, and the Alter Rebbe describes them in words the Torah uses elsewhere for distinguished leaders, “princes of the congregation, men of renown,” and the first question is why such men did not want to enter the Land.

וגם להבין מהות מדרגת א"י. הנה כתיב הארץ אשר נתתי להם ארץ זבת חלב ודבש⁴ ומה שבח הוא זה.

We must also understand the essential nature of the level of the Land of Israel. Now, it is written, “the land that I have given them, a land flowing with milk and honey”; and what praise is this?

A second question asks what the Land of Israel is in its essence. Scripture praises it as “a land flowing with milk and honey,” and the Alter Rebbe asks what this praise means; later in the maamar milk and honey are explained as the two “arms” of Chesed and Gevurah, the drawing down of G-dliness through the practical mitzvos.

אך צריך להבין דהנה כל המצות מעשיות רובם ככולם תלוים דוקא בא"י⁵ ובפרט ענייני זרעים וקדשים (ובמדבר היו הקרבנות לפי שעה).

But this needs to be understood: all the practical mitzvos, nearly all of them, depend specifically on the Land of Israel, especially the matters of seeds and of holy things (and in the desert the offerings were [only] for the time being).

Before answering, the Alter Rebbe points out that nearly all the practical mitzvos depend on the Land of Israel, above all the agricultural laws (“seeds”) and the laws of the offerings (“holy things”). The offerings the Israelites brought in the desert were only a temporary arrangement.

הנה כתיב כי לא על הלחם לבדו⁶ יחיה האדם כי על כל מוצא פי ה' וגו' וצריך

Now, it is written, “For not by bread alone does man live, but by all that comes forth from the mouth of Havayah,” etc. And we need

To explain why the mitzvos depend on the Land, the Alter Rebbe first brings the verse “Not by bread alone does man live, but by all that comes forth from the mouth of Havayah.” The verse teaches that what keeps a person alive is not the bread alone but the divine word within it.

להבין היתרון שבלחם והלא האדם ג"כ במאמר נברא⁷ כמ"ש נעשה אדם⁸ כו' ולמה צריך האדם לקבל חיותו מהלחם דוקא.

to understand the advantage that is in bread. For surely man, too, was created through an utterance, as it is written, "Let us make man," etc. So why must man receive his life-force specifically from bread?

The difficulty is that man, too, was created by a divine utterance, "Let us make man," so he already has a word of G-d giving him life. Why, then, must he receive his life-force from bread, which is lower than he is?

אך הענין הוא כי מוצא פי ה' שבדצ"ח הוא ענין הרפ"ח ניצוצי' שנפלו בשבירת הכלים והאדם הוא מהתיקון

But the explanation is this: "that which comes forth from the mouth of Havayah" in the inanimate, vegetative and animal is the matter of the 288 sparks that fell in the breaking of the vessels, whereas man is from [the world of] Tikkun (rectification).

The answer draws on the Kabbalistic teaching of the breaking of the vessels: when the primordial vessels shattered, 288 sparks of holiness fell and became hidden in the lower creations. The divine word within the inanimate, vegetative and animal is these fallen sparks, while man comes from Tikkun, the rectified order.

ולכן צריך האדם לקבל חיותו מדצ"ח דוקא. לפי ששרה הרפ"ח ניצוצין⁹ הוא מאד נעלה¹⁰ כמבואר במ"א.

Therefore man must receive his life-force specifically from the inanimate, vegetative and animal. For the root of the 288 sparks is very lofty, as is explained elsewhere.

For this reason man must draw his life-force specifically from minerals, plants and animals. The sparks within them have a very lofty root, loftier than man's own source in Tikkun, and so the lower creations can give life to the man who stands above them.

SECTION 2 • 12

The soul's descent

2 וכמו כן ענין ירידת הנשמה לעוה"ז השפל דוקא הוא כדי לאכפייא לסטרא אחרא בכדי שע"י אסתלק יקרא דקוב"ה כיתרון אור הבא מן החשך¹¹ דוקא.

So too, the matter of the soul's descent specifically into this lowly world is in order to subdue the sitra achra (the other side), so that through this "the glory of the Holy One, blessed be He, is exalted," like the advantage of light that comes specifically from darkness.

The same principle explains why the soul descends into this lowly physical world: to subdue the sitra achra, the side opposed to holiness. In the Zohar's words, when the sitra achra is subdued "the glory of the Holy One, blessed be He, is exalted," like the special advantage of light that comes out of darkness.

וכמו עד"מ מגרעין הנזרע בארץ שע"י הרקבון שנרקב ונפסד בארץ הוא צומח אח"כ בתוספת רב וכיתרון האורכו.¹²

It is like, by way of analogy, a seed sown in the ground: through the decay, as it rots and decomposes in the ground, it afterwards sprouts with great increase; and like "the advantage of the light," etc.

A seed is the example: it must first rot and decompose in the ground, and only then does it sprout and yield far more than was sown. In the same way, the soul's descent below leads to a far greater revelation, "the advantage of the light" that comes from darkness.

SECTION 3 • 13-4

Worlds of concealment and the limbs of the King

3 וביאור הענין דהנה אליהו אמר בתיקונים¹³ אנת הוא דאפיקת עשר תקונין וקרינן להון עשר ספירן לאנהגא בהון עלמין¹⁴ סתימין דלא אתגלין כו'.

The explanation of the matter: Elijah said in the Tikkunim, "You are He who brought forth ten rectifications, and we call them ten Sefiros, to conduct through them hidden worlds that are not revealed," etc.

To explain this, the Alter Rebbe turns to the prayer of Elijah at the opening of the Tikkunei Zohar. There Elijah addresses G-d as the One who brought forth the ten Sefiros in order to conduct through them the hidden worlds.

עלמין הוא מלשון העלם¹⁵ ונקי בזהר היכלות היכל החסד היכל הגבורה היכל הזכות כו' ובתוכם נשמות שנהנין מזיו¹⁶ השכינה ומלאכים שעומדים באהבה ויראה ופחד כו'

“Worlds” (almin) is from the word he’elem, concealment. In the Zohar they are called heichalos (chambers): the Chamber of Chesed (kindness), the Chamber of Gevurah (restraint), the Chamber of Merit, etc. Within them are souls that delight in the radiance of the Shechinah (Divine Presence), and angels that stand in love, awe and dread, etc.,

The Aramaic word for worlds, almin, is related to he’elem, concealment: a world is a level at which G-dliness is hidden. The Zohar calls these worlds heichalos, “chambers,” each named for a divine attribute, and within them are souls who delight in the radiance of the Shechinah and angels who serve in love and in fear.

כמו מחנה מיכאל בחי' אהבה ומחנה גבריאל בחי' יראה ופחד כמארז"ל נהר דינור יוצא מזיעתן של חיות¹⁷ כו'

such as the camp of Michael, the level of love, and the camp of Gabriel, the level of awe and dread, as our Sages, of blessed memory, said, “The river of fire comes forth from the sweat of the Chayos,” etc.

The angels are grouped in camps: the camp of the angel Michael serves through love, and the camp of the angel Gabriel through awe and dread. The Talmud’s teaching that the river of fire flows from the sweat of the Chayos, the holy angels, is brought as an example of that awe.

ואומרים שירה כל אחד ואחד לפי השגתו וההיכל הוא בחינת כולל¹⁸ שכולל כל הפרטיות שבתוכו

And they sing song, each and every one according to his comprehension. And the chamber is the level of an encompassing [whole], which encompasses all the particulars within it;

Each soul and angel sings G-d’s praise according to the measure of its own comprehension. The chamber is a general, encompassing level that holds many particular levels within it.

כמו היכל החסד כללותו הוא חסד והפרטיות שבתוכו הוא חכמה שבחסד חסד שבחסד כו' וכל הע"ס וכמשל העיגול ובית שכוללים כל הפרטיות שבתוכם.^{19, 20}

for example, the Chamber of Chesed: its general and collective expression (klalus) is Chesed, while the particulars within it are Chochmah (wisdom) of Chesed, Chesed of Chesed, etc., and all of the Ten Sefiros; as in the analogy of the circle and of a house, which encompass all the particulars within them.

The Chamber of Chesed, for example, is Chesed as a whole, yet within it are all ten Sefiros, each as an aspect of Chesed: Chochmah of Chesed, Chesed of Chesed, and so on. A circle or a house is the same: one enclosing form that holds all the particulars inside it.

4 וזהו פ"י לאנהגא בהון עלמין עלמין הם בחי' ההיכלות בחי' הכוללת ולאנהגא הוא בחינת הפרטיות שבתוכם וההיכל הוא מעלים ומסתיר אור א"ס ב"ה שלא יתגלה להם כ"א לפי השגתם שלא יהיו בטלים בא"ס ב"ה לפי

And this is the meaning of "to conduct through them worlds": "worlds" are the level of the chambers, the encompassing level, and "to conduct" is the level of the particulars within them. And the chamber conceals and hides the Infinite Light (Or Ein Sof), blessed be He, so that it is revealed to them only according to their comprehension, so that they should not be nullified in the Infinite One (Ein Sof), blessed be He; because

The Alter Rebbe now reads Elijah's words: "worlds" are the chambers, the general level, while "to conduct" refers to the particular levels within them. The chamber's task is to hide the Infinite Light, letting it shine to the souls and angels only in the measure they can grasp, so that they are not wholly nullified in the Infinite One.

שהם בעלי גבול מאין ליש ואינם מערך ומהות א"ס ב"ה שאין לו תחלה ואין לו תכלה

they are finite beings, [brought] from nothing into something, and they are not of the same order and essence as the Infinite One, blessed be He, who has no beginning and no end.

Created beings are finite, brought into existence from nothing, and bear no comparison to G-d, who has no beginning and no end. Their existence as separate beings depends on the light being hidden from them.

ולכן צריך ההיכל להעלים ולהסתיר כו' (ובבחי' אצילות הוא בחי' אורות וכלים) עד שבהשתלשלות רבות נעשה שמים וארץ גשמי' שאין נראה בתוכם אלקות כלל כ"א בבחי' יש ודבר נפרד בפ"ע²¹ בחי' סט"א

Therefore the chamber must conceal and hide, etc. (and on the level of Atzilus, it is the level of lights and vessels), until, through many [links in] the chain of descending worlds (hishtalshelus), physical heavens and earth were made, in which no G-dliness at all is seen, but only the level of a yesh (something), a thing separate unto itself, the level of the sitra achra (the other side).

For this reason the chambers must conceal; in Atzilus, the highest world, the same role is filled by the vessels that hold the lights. The concealment grows stage by stage until physical heaven and earth come into being, where no G-dliness is visible at all and everything appears to exist on its own, a sense of separate existence that is the mark of the sitra achra.

וזהו ענין ירידת הנשמה לעוה"ז השפל דוקא ירידה לצורך עלי' כדי לאכפא לס"א ע"י סור מרע

And this is the matter of the soul's descent specifically into this lowly world, a descent for the sake of an ascent: in order to subdue the sitra achra through "turn away from evil."

This is why the soul must descend into this lowly world, a descent whose purpose is an ascent. Its first task is to subdue the sitra achra by "turning away from evil."

ועל ידי זה אסתלק יקרא דקוב"ה בכולהו עלמין²² שלא יהיו הכלים וההיכלות בבחינת מסתירים אור א"ס ב"ה

And through this “the glory of the Holy One, blessed be He, is exalted” in all the worlds, so that the vessels and the chambers will not be in the mode of concealing the Infinite Light, blessed be He,

When the sitra achra is subdued, G-d’s glory is exalted in all the worlds. The vessels and chambers then no longer serve to hide the Infinite Light.

רק שיהי בחי כלים לקבל גילוי אור א"ס ב"ה ע"י בחי ועשה טוב²³ מצות מעשיות רמ"ח פקודין רמ"ח אברין²⁴ דמלכא²⁵

but rather that they will be the level of vessels to receive the revelation of the Infinite Light, blessed be He, through the level of “and do good”: the practical mitzvos, “the 248 commandments, the 248 limbs of the King.”

Instead they become vessels that receive its revelation, through “and do good,” the practical mitzvos. The Tikkunei Zohar links the 248 commandments with the limbs of the King, an image the Alter Rebbe explains a little further on.

רק שמתחלה צריך להיות בחי סור מרע בחי אתכפייא סט"א כמ"ש ולא תתורו אחרי לבבכם²⁶ ואחרי עיניכם וגו'

Only, first there has to be the level of “turn away from evil,” the level of the subjugation of the sitra achra, as it is written, “And you shall not stray after your heart and after your eyes,” etc.

First, however, there must be “turn away from evil,” the subduing of the sitra achra. The verse of tzitzis states it: “And you shall not stray after your heart and after your eyes.”

ועי"ז אסתלק יקרא דקוב"ה ואז יכולים לקבל²⁷ ע"י בחי ועשה טוב גילוי אור א"ס ב"ה למטה ע"י רמ"ח מ"ע דאורייתא מחכמה נפקת^{28,29} והמצות הם רמ"ח המשכות מחכמה עילאה

And through this “the glory of the Holy One, blessed be He, is exalted,” and then they can receive, through the level of “and do good,” the revelation of the Infinite Light, blessed be He, below, by means of the 248 positive commandments; for “the Torah comes forth from Chochmah (wisdom),” and the mitzvos are 248 drawings-down from the supernal Chochmah.

Once the sitra achra is subdued and G-d’s glory exalted, the revelation of the Infinite Light can be received below through the 248 positive commandments. The Zohar says that the Torah comes forth from Chochmah, the divine wisdom, and so each of the 248 mitzvos is a drawing down from the supernal Chochmah.

ולכן נקראים אברין דמלכא כמשל האברים שנמשך בתוכם חיות מהמוח כנראה בחוש שבמוח מרגיש כאב של כל האברים כו' כמו כן ע"י המצות נמשך א"ס ב"ה מבחי' חכמה עילאה לעלמין סתימין ועלמין דאתגליין.

That is why they are called “the limbs of the King,” as in the analogy of the limbs, into which life-force is drawn from the brain, as is seen plainly: in the brain one feels the pain of all the limbs, etc. So, too, through the mitzvos the Infinite One, blessed be He, is drawn from the level of the supernal Chochmah into the hidden worlds and the revealed worlds.

This is why the mitzvos are called the limbs of the King. Just as every limb receives its life-force from the brain, which is why the brain feels the pain of any limb, so the mitzvos carry the Infinite One from the supernal Chochmah into both the hidden and the revealed worlds.

SECTION 4 • 15

Milk and honey: the spies, and Joshua and Caleb

5 וחלב ודבש הם בחי' תרין דרועין³⁰ חו"ג ימינא ושמאלא³¹ ובינייהו כלה³² כו' וכמ"ש ומתחת זרועות עולם³³ כו'.

And milk and honey are the level of the “two arms,” Chesed (kindness) and Gevurah (restraint), “right and left, and between them the bride,” etc.; and as it is written, “and beneath are the everlasting arms,” etc.,

The Alter Rebbe now explains “milk and honey”: they are the “two arms” of the Sefiros, Chesed (kindness) on the right and Gevurah (restraint) on the left, with “the bride” between them, in the words of the Shabbos song Azamer Bishvachin. The verse “and beneath are the everlasting arms” alludes to these two arms.

שהוא בחי' המשכת אלקות ע"י מצות מעשיות רמ"ח אברין דמלכא וארץ ישראל מכוונת³⁴ כנגד א"י שלמעלה

which is the level of the drawing down of G-dliness through the practical mitzvos, “the 248 limbs of the King.” And the Land of Israel is aligned directly opposite the Land of Israel above

These two arms stand for the drawing down of G-dliness through the practical mitzvos, which the Tikkunei Zohar calls “the 248 limbs of the King.” The physical Land of Israel is set exactly opposite a “Land of Israel” above, its counterpart in the divine realm.

(עיי' בשה"ש רבה ס"פ כמגדל דוד בפ"י מכון לשבתך מכוון נגד שבתך זה בהמ"ק שלמעלה)³⁵

(see Shir HaShirim Rabbah, at the end of the section "Like the tower of David," on the explanation of "the place (machon) of Your dwelling": "aligned (mechuvan) opposite Your dwelling," this is the Holy Temple above).

The Alter Rebbe supports this from the Midrash on the Song of Songs, which reads "the place (machon) of Your dwelling" as mechuvan, "aligned opposite" Your dwelling. The Temple below stands directly opposite the Holy Temple above.

ולכן עיקר המצות הוא בא"י דוקא והמרגלים היו במדרגה גבוה מאד³⁶ ולא רצו להשפיל א"ע למצות

מעשיות^{37, 38}

Therefore the essence of the mitzvos is specifically in the Land of Israel. And the spies were on a very high level, and they did not want to lower themselves to the practical mitzvos,

Because the Land below is aligned with the Land above, the mitzvos are fulfilled in their essential way only in the Land of Israel. The spies, who stood on a very high spiritual level, did not want to lower themselves to a service of physical deeds.

שהוא בחי' המשכת אור א"ס ב"ה למטה ואמרו על א"י שהיא אוכלת יושביה³⁹ שהיה בדעתם שאם יהיה גילוי אור א"ס ב"ה למטה כמו למעלה יתבטלו ממציאותם לגמרי.

which is the level of the drawing down of the Infinite Light (Or Ein Sof), blessed be He, below. And they said of the Land of Israel that it "consumes its inhabitants," for it was their view that if there were a revelation of the Infinite Light, blessed be He, below as [there is] above, they would be completely nullified out of their existence.

The practical mitzvos draw the Infinite Light down to the lowest level. The spies called the Land one that "consumes its inhabitants" because they feared that so great a revelation below, as it is above, would make them cease to exist altogether.

וזהו אוכלת יושביה ורצו להיו' במדבר דוקא ומדברך נאווה ⁴⁰ שהוא המשכת אור א"ס ב"ה לבחי' הדבור בחי' מלכות בחי' א"י שלמעלה ונקראת בשם בחי' ארץ לפי שהיא בחי' התחתונה שבאלקות כמ"ש והארץ הדום רגלי ⁴¹ כו'.

And this is [the meaning of] “consumes its inhabitants.” And they wanted to be specifically in the desert (midbar), [as in] “and your speech (midbarech) is lovely,” which is the drawing down of the Infinite Light, blessed be He, into the level of speech, the level of Malchus (sovereignty), the level of the Land of Israel above. And it is called by the name “land” because it is the lowest level within G-dliness, as it is written, “and the earth is My footstool,” etc.

The spies preferred the desert, midbar, which the Alter Rebbe connects with midbarech, “your speech”: a revelation that reaches only as far as the level of divine speech. That level is Malchus, the Land of Israel above, called “land” because it is the lowest level within G-dliness, as in “the earth is My footstool.”

(ועמ"ש בד"ה ⁴² והיה מספר בני ישראל) וכתוב ה' בחכמה יסד ארץ ⁴³ אבא יסד ברתא ^{44, 45} בחי' הדבור דבר ה' ששרשו מחכמה וכנראה ממשל התינוק שכל זמן

(And see what is written in the discourse beginning “And the number of the Children of Israel shall be.”) And it is written, “Havayah founded the earth with wisdom”: “the Father (Abba) founded the Daughter,” the level of speech, the word of G-d, whose root is from Chochmah (wisdom). And this is seen from the analogy of an infant: as long as

Divine speech has its root in Chochmah: “Havayah founded the earth with wisdom,” which the Zohar renders “the Father (Chochmah) founded the Daughter (Malchus).” The Alter Rebbe refers the reader to his discourse on “And the number of the Children of Israel shall be,” and begins an illustration from a young child.

שאינו לו מוחין דיניקה בשלימות אע"פ שיש לו קול אותיות פשוטים אעפ"כ אינו יכול לדבר ולצרף את האותיות והוא מחמת שאין החכמה בשלימות לחלק הקול ולצרף האותיות כרצונו כו'.

he does not have the intellect (mochin) of nursing in completeness, although he has voice and simple letters, he nevertheless cannot speak and combine the letters; and this is because the Chochmah is not complete, to divide the voice and combine the letters as he wishes, etc.

A small child already has a voice and can utter single sounds, but until his intellect is complete he cannot shape the sounds into words. Speech depends on Chochmah to divide the voice and combine the letters at will, and in the same way divine speech is founded on Chochmah.

ורצו המרגלים שיהיו כל ההמשכות מחכמה עילאה לבחי' דבור⁴⁶ אי' שלמעלה ששם יש גי'כ בהמ"ק וירושלים⁴⁷ וכל הבחי' (כמ"ש בגמרא בפ"ק דתענית דף ה' ע"א ובזח"ג פ' שלח דקס"א ע"ב)

And the spies wanted all the drawings-down from the supernal Chochmah to be into the level of speech, the Land of Israel above, where there is also a Holy Temple and Jerusalem and all the levels (as is written in the Gemara, in the first chapter of Taanis, page 5a, and in the Zohar, Part III, Parshas Sh'lach, page 161b).

The spies wanted the whole flow from the supernal Chochmah to stop at the level of speech, the Land of Israel above, which has its own Holy Temple and Jerusalem, as the Talmud and the Zohar teach. Such a service, entirely in the spiritual realm, would not have required them to enter the physical Land.

אבל יהושע וכלב אמרו טובה הארץ מאד מאד⁴⁸ שע"י אי' שלמטה דוקא בחי' מצות מעשיות דוקא יומשך בחי' אור א"ס בחי' מאד בלי גבול בבחי' עלמין סתימין ועלמין דאתגלין וזהו מאד מאד.

But Joshua and Caleb said, "The land is very, very good": for specifically through the Land of Israel below, the level of the practical mitzvos specifically, there will be drawn down the level of the Infinite Light, the level of me'od ("very"), without limit, into the level of hidden worlds and revealed worlds. And this is "very, very."

Joshua and Caleb answered that the Land is "very, very good": only through the physical Land below, where the practical mitzvos are kept, is the Infinite Light drawn down, the level of me'od, "very," which has no limit. This light reaches both the hidden and the revealed worlds.

ב' פעמי' מאד. עלמין סתימין ועלמין דאתגלין כי באמת עיקר כוונתו ית' שיהי' דירה בתחתונים דוקא כמארז"ל נתאוה הקב"ה להיות לו דירה בתחתונים^{49, 50, 51} כו'

"Very" twice: hidden worlds and revealed worlds. For in truth His essential intent, may He be blessed, is that there be a dwelling place among the lower realms specifically, as our Sages, of blessed memory, said, "The Holy One, blessed be He, desired to have a dwelling place among the lower realms," etc.,

The two words "very" correspond to the hidden worlds and the revealed worlds. G-d's essential intent in creation is a dwelling place among the lower realms, as the Midrash says: "The Holy One, blessed be He, desired to have a dwelling place among the lower realms."

ושיהיה נגלה לעין כל בשר⁵² ושיהיה הגילוי למטה כמו למעלה ואדרבה ביתר שאת ויתרון א ור הבא מן החשך דוקא כו'.

and that it be revealed to the eye of all flesh, and that the revelation be below as it is above, and, on the contrary, with greater eminence, and [with] the advantage of light that comes specifically from darkness, etc.

G-d desires that His presence be revealed to all flesh, below as it is above. The revelation below is even greater, just as light that comes out of darkness has a special advantage.

כי באמת כל שהוא מדרגה היותר גבוה מאד מתגלה בדבר היותר תחתון דוקא ביתר שאת ולמשל מבר שכל גדול שא"א לו לגלות חכמתו להמקבל שכלו בדבור

For in truth, whatever is a very much higher level is revealed specifically in the lowest thing, with greater eminence. For example, a man of great intellect who cannot reveal his wisdom in speech to the one who receives his intellect,

The Alter Rebbe states a general principle: the higher a level is, the more it is revealed specifically in the lowest thing. His first example is a man of great intellect whose wisdom is too deep to be passed on to his student in words.

כי אם ברמז במעשה דוקא יכול לגלות ביתר שאת כענין מאמר רז"ל די לחכימא ברמיזא.^{53, 54}

but by a hint, in an action specifically, he can reveal [it] with greater eminence, like the saying of our Sages, of blessed memory, "For the wise, a hint is enough."

What words cannot convey, a hint given through an action can reveal even more powerfully, as in the Sages' saying, "For the wise, a hint is enough." In the same way, the highest divine light is revealed through physical deeds.

עוד משל מחותם של אבן טוב בהיר שע"י בהירותו אינם ניכרים האותיות בו ונכרים ונתגלים האותיות על השעוה דוקא בגילוי לעין כל וז"ש וראיתם אותו וזכרתם⁵⁵ את כל מצות ה' וכו' שע"י מעשה

Another analogy: a seal of a bright precious stone, in which, because of its brightness, the letters are not discernible, while on the wax specifically the letters are discernible and revealed, openly to every eye. And this is [the meaning of] what is written, "And you shall see it and remember all the commandments of Havayah," etc.: that through an action,

A second analogy: on a seal cut in a bright gemstone the engraved letters cannot be made out because of the stone's brilliance, yet they show clearly on the wax. The verse of tzitzis, "And you shall see it and remember all the commandments of Havayah," expresses the same idea of the higher revealed through the lower.

שהוא בחי' הסתכלות בל"ב חוטין הגשמיים יבא מזה לזכרתם את כל מצות ה' לפי שהטלית הוא בחי' אור מקיף והציצית

which is the level of looking at the thirty-two physical threads, one comes from this to "and remember all the commandments of Havayah." For the tallis is the level of encompassing light (Or Makif), and the tzitzis,

Looking at the thirty-two physical threads of the tzitzis brings a person to remember all of G-d's commandments. The tallis itself stands for an encompassing light (Or Makif), a light too high to be held within.

שהם ל"ב חוטין בחינת ל"ב נתיבות⁵⁶ החכמה⁵⁷ שנמשכים ע"י או"מ ואי אפשר שיורמז כי אם במעשה דוקא היפך מחשבת המרגלים כו'.^{58,59}

which are thirty-two threads, are the level of the thirty-two paths of Chochmah, which are drawn down through the encompassing light; and it is impossible for it to be hinted except through an action specifically: the opposite of the thinking of the spies, etc.

The thirty-two threads correspond to the thirty-two paths of wisdom of Sefer Yetzirah, which are drawn down through that encompassing light. So lofty a level can be alluded to only through a physical action, the opposite of what the spies thought.

SECTION 5 • ¶6

Moses' prayers

6 ומשה רבינו ע"ה שהיה מבחי' דור דעה⁶⁰ ובמדרגה גבוה מאד נעלה לא היה לו באפשרות לבא לא"י

And Moses our Teacher, peace be upon him, who was of the level of the "generation of knowledge" and on a very high and exalted level, did not have the possibility of coming to the Land of Israel.

Moses belonged to the level of the "generation of knowledge," the generation of the desert, and stood on an exceedingly high level. Yet it was not possible for him to enter the Land of Israel.

ואף על פי כן התפלל תקט"ו תפלות כמנין ואתחנן^{61,62} לבא לארץ ישראל מפני שזהו עיקר המכוון ותכלית הבריאה כנ"ל ואעפ"כ לא זכה ויהושע דוקא מכניס כו':

Even so, he prayed 515 prayers, the numerical value of va'eschanan ("and I pleaded"), to come into the Land of Israel, because this is the essential intent and the purpose of creation, as mentioned above. Nevertheless he did not merit [it], and it is specifically Joshua who brings [them] in, etc.

Even so, Moses prayed 515 times to enter the Land, the numerical value of va'eschanan, "and I pleaded," because the Land, where the practical mitzvos are kept, is the essential intent and purpose of creation. He did not merit it, and it was Joshua who brought the people in.

Deeds and the drawing down of wisdom

7 ב (וזהו דא"י ארץ שבעה עממין שע"י בירור ז' מדות דתהו ע"י המצות מעשיות ע"י נמשך גילוי אור א"ס בכולהו עלמין ודרך כלל הם ג"כ ז' היכלות.

2. (And this is [why] the Land of Israel is the land of seven nations: for through the refinement of the seven emotive attributes (middos) of Tohu by means of the practical mitzvos, through this the revelation of the Infinite Light (Or Ein Sof) is drawn down into all the worlds; and in general terms they are also the seven chambers.

This added section explains why the Land of Israel was the land of seven nations: they correspond to the seven emotive attributes of Tohu, the world whose vessels broke. Refining those attributes through the practical mitzvos draws the Infinite Light into all the worlds, and in general terms they also correspond to the seven chambers.

משא"כ מדבר זהו ההמשכה רק למעלה בפנימית ולא בחיצוניות עלמין והיכלות דעשי ועיין מזה באגה"ק סד"ה ויעש דוד שם שכדי להמשיך הגילוי בעשי זהו ע"י המעשה דוקא כו' ע"ש.

Whereas the desert: this is the drawing down only above, in the inner dimension (pnimiyus), and not in the outer dimension (chitzoniyus) of the worlds and chambers of Asiyah (Action). And see about this in Iggeres HaKodesh, at the end of the discourse beginning "And David made a name," that to draw down the revelation into Asiyah, this is through action specifically, etc.; see there.

The desert, by contrast, stands for a drawing down that stays above, in the inner dimension of the worlds, and does not reach their outer dimension, the worlds and chambers of Asiyah. The Alter Rebbe refers to Iggeres HaKodesh, where he explains that the revelation reaches Asiyah only through action.

ובאמת כדי להיות ההמשכה למטה היינו ע"י שההמשכה ממקום עליון יותר כמ"ש במ"א ע"פ אל עליון גומל חסדים טובים.

And in truth, for the drawing down to be below, this comes about through the drawing down being from a higher place, as is explained elsewhere on [the words] "G-d Most High, who bestows good kindnesses."

For light to reach the lowest level, it must in truth be drawn from a higher source. The Alter Rebbe points to an explanation elsewhere on the words of the prayer, "G-d Most High, who bestows good kindnesses."

וגם להפך שבמעשה דוקא לפי שהוא למטה מבחי' הדבור יוכל להיות הגילוי מבחי' עליונה יותר וכענין לחכימא ברמיזא מה שא"א להתגלות ע"י אותיות הדבור כו'.

And also the reverse: specifically in action, because it is below the level of speech, there can be the revelation from a higher level, like the matter of “for the wise, by a hint,” what cannot be revealed through the letters of speech, etc.

The reverse is also true: precisely because action is lower than speech, it can reveal a higher level. Like a hint to a wise man, action conveys what the letters of speech cannot.

וביאור ענין זה יובן ממ"ש במ"א בביאור ע"פ ששים המה מלכות⁶³ כו' אחת היא יונתי⁶⁴ כו' גבי מעלת הנשמות על המלאכים שמבחי' דבור כו' ע"ש.

The explanation of this matter will be understood from what is written elsewhere, in the explanation on the verse “There are sixty queens,” etc., “My dove, my perfect one, is but one,” etc., regarding the superiority of the souls over the angels, who are from the level of speech, etc.; see there.

The Alter Rebbe refers to his explanation of the verses “There are sixty queens” and “My dove, my perfect one, is but one,” which discusses the superiority of the souls over the angels. The angels derive from the level of divine speech.

ועמ"ש ע"פ והארץ הדום⁶⁵ רגלי⁶⁶ ע"י שמתקן מעשיו כו' נעשים מוחו ולבו זכים אלף פעמים ככה ע"ש והיינו לפי שע"י ממשיכים ממקור הח"ע ופנימיותה ועוד

And see what is written on the verse “And the earth is My footstool,” that through his rectifying his deeds, etc., his mind and heart become a thousand times as pure; see there. That is, because through this one draws down from the source of the supernal Chochmah (wisdom) and its inner dimension. And further,

He also refers to his explanation of “And the earth is My footstool,” where one who rectifies his deeds makes his mind and heart a thousand times purer. Deeds have this effect because they draw from the very source and inner dimension of the supernal Chochmah.

כי א"א ג"כ להמשיך גילוי ח"ע ע"י התורה כ"א ע"י מעשה המצות והוא כמ"ש באגה"ק שם סד"ה ויעש דוד שם וז"ל לכן ארז"ל האומר אין לי אלא תורה⁶⁷ בלי גמילות חסדים אפילו תורה אין לו

for it is also impossible to draw down the revelation of the supernal Chochmah through the Torah except through the deed of the mitzvos. And this is as written in Iggeres HaKodesh, there, at the end of the discourse beginning "And David made a name"; these are its words: "Therefore our Sages, of blessed memory, said: One who says, 'I have only Torah,' without acts of kindness, even Torah he does not have,

Moreover, the revelation of the supernal Chochmah cannot be drawn down through the Torah alone, only through the deed of the mitzvos. The Alter Rebbe quotes his words in Iggeres HaKodesh, which cite the Sages: one who says "I have only Torah," without acts of kindness, does not have even Torah.

אלא בתורה ובגמ"ח כי הנה אורייתא מחכמה נפקת⁶⁸ ובאורייתא מתקיים עלמא ובאינון דלעאן בה כי בדיבורם ממשיכים הארות והשפעות ח"ע מקור התורה לבחינת אותיות הדבור שבהן נברא העולם כו'

but rather [he must engage] in Torah and in acts of kindness. For behold, 'the Torah comes forth from Chochmah,' and 'through the Torah the world is sustained, and through those who toil in it'; for by their speech they draw down illuminations and influences of the supernal Chochmah, the source of the Torah, into the level of the letters of speech, with which the world was created, etc.

The Torah comes forth from Chochmah, and the world is sustained through the Torah and those who study it. Through their speech they draw the light of the supernal Chochmah into the letters of speech with which the world was created.

והרי המשכה זו היא בחי' ירידה גדולה ולזה צריך לעורר חסד עליון הנמשך כמים ממקום גבוה למקום נמוך באתעדל"ת בצדקה וחסד תתאה שממשיכים חיים וחסד להחיות רוח שפלים ונדכאים⁶⁹ וז"ש אל יתהלל חכם בחכמתו⁷⁰ כו'

Now, this drawing down is the level of a great descent, and for this one must arouse the supernal Chesed (kindness), which flows like water from a high place to a low place, through an arousal from below, by charity and the lower Chesed, by which they draw down life and kindness to revive the spirit of the lowly and the crushed. And this is [the meaning of] what is written, 'Let not the wise man glory in his wisdom,' etc.,

This drawing of Chochmah into speech is a great descent, so it needs the supernal Chesed, which flows down like water from a high place to a low one. That Chesed is aroused from below by charity and kindness to the lowly, and the verse "Let not the wise man glory in his wisdom" alludes to this.

כ"א בזאת יתהלל כו' כי אני⁷¹ ה' עושה חסד כו' כי החסד הוא הממשיך חיי החכמה למטה ואם לאו הרי נקראת חכמתו לבדו בלי המשכת חיים ממנה

'but rather in this let him glory,' etc., 'that I am Havayah who does kindness,' etc. For Chesed is what draws the life of Chochmah down below; and if not, then it is called 'his wisdom' alone, without the drawing down of life from it,

The verse goes on: let him glory rather in knowing "that I am Havayah who does kindness." Kindness is what carries the life of wisdom down below; without it, wisdom remains "his wisdom" alone and gives no life to anything beneath it.

ח"ו עכ"ל וכו' שגם למעלה המשכת הח"ע בבחי' אותיות הדבור נמשך ע"י המדות עליונות וזהו בחי' יעקב אותיות יבקע המשכת החכמה הבוקע דרך המדות ונמשך בהדבור. וכמ"ש במ"א ע"פ מאמר הזהר (ס"פ קדושים)

G-d forbid." End of quote. And as is known, above too the drawing down of the supernal Chochmah into the level of the letters of speech is drawn through the supernal emotive attributes; and this is the level of Yaakov, [whose] letters are yivka ("will break through"): the drawing down of Chochmah that breaks through by way of the emotive attributes and is drawn into speech. And as is explained elsewhere on the saying of the Zohar at the end of Parshas Kedoshim)

The quotation from Iggeres HaKodesh ends here. Above, too, Chochmah reaches the letters of speech only through the emotive attributes; this is the name Yaakov, whose letters spell yivka, "will break through," wisdom breaking through the attributes into speech.

(דפ"ו ע"א) ע"פ אתם עדי⁷² כו' ועמ"ש ג"כ מזה ע"פ והיה לכם לציצית⁷³ גבי כי מאיש לוקחה זאת.⁷⁴

(page 86a), on the verse "You are My witnesses," etc. And see also what is written about this on the verse "And it shall be tzitzis for you," regarding "for this one was taken from man."

The Alter Rebbe also refers to his explanations of the Zohar's teaching on "You are My witnesses" and of the verse of tzitzis, where he discusses "for this one was taken from man." Both treat the same theme at greater length.

ומכ"ז יובן ענין חטא המרגלים כי הנה עם היות אשר התורה נק' מדבר כמ"ש במדרש רבה פ' חקת פי"ט ע"פ ומדבר מתנה.^{75, 76}

And from all this, the matter of the sin of the spies will be understood. For although the Torah is called "desert," as is written in Midrash Rabbah, Parshas Chukas, chapter 19, on the verse "And from the desert, Mattanah,"

From all this the sin of the spies becomes clear. The Midrash links the Torah with the desert, expounding the verse "and from the desert, Mattanah" about the Torah given in the desert.

אך עכ"ז כתיב בה הכל לעשות בארץ. ארץ היינו בחי מצות מעשיות. כי גם להיות המשכות ח"ע לבחי הדבור אי"א כ"א ע"י קיום המצות מטעם הנ"ל.

nevertheless it is written in it that all is "to do in the land." "Land" means the level of the practical mitzvos. For even for there to be drawings-down of the supernal Chochmah into the level of speech is impossible except through the fulfillment of the mitzvos, for the reason mentioned above.

Yet the Torah itself says that everything is "to do in the land": its purpose is the practical mitzvos. Even the flow of the supernal Chochmah into speech, the level the spies wanted, cannot come about without the mitzvos, for the reasons given above.

8 וע"ז נאמר אל יתהלל חכם בחכמתו⁷⁷ כו' אלא ע"י חסד ומשפט וצדקה בארץ⁷⁸ דייקא ע"ז ממשיכים בחי ח"ע. ועמ"ש בד"ה כי תשמע בקול.

And of this it is said, "Let not the wise man glory in his wisdom," etc., but rather through "kindness, justice and righteousness in the land" specifically: through this one draws down the level of the supernal Chochmah (wisdom). And see what is written in the discourse beginning "When you hearken to the voice."

This is why, after "Let not the wise man glory in his wisdom," the verse speaks of "kindness, justice and righteousness in the land": wisdom is drawn down specifically through deeds done in the land. The Alter Rebbe refers to his discourse beginning "When you hearken to the voice" for more on this.

עוד יש לבאר כללות ענין זה באופן אחר קצת עפ"מ"ש בד"ה וידבר דעשרת הדברות בענין עסק התורה שנאמר וכל חפצים לא ישוו בה⁷⁹ ואפילו חפצי שמים⁸⁰ וע"ש בענין אם אין חכמה אין יראה.⁸¹

This matter as a whole can be further explained in a somewhat different way, according to what is written in the discourse beginning "And [G-d] spoke" of the Ten Commandments, on the matter of occupying oneself with the Torah, of which it is said, "and all desirable things cannot compare to it," even the desires of Heaven; and see there on the matter of "if there is no wisdom there is no fear."

The Alter Rebbe adds that the whole matter can be explained in a somewhat different way, following his discourse on the Ten Commandments, which deals with Torah study, of which it is said that "all desirable things cannot compare to it," even the "desires of Heaven," that is, mitzvos. That discourse also discusses the Mishnah "If there is no wisdom there is no fear."

SECTION 7 • 19

The spies' error

9 ועדי' לא רצו המרגלים ליכנס לארץ ולקיים המצות רק להיות במדבר ומדברך נאוה⁸² כו' אך באמת

And in the same way, the spies did not want to enter the Land and fulfill the mitzvos, but only to be in the desert, [as in] “and your speech (midbarech) is lovely,” etc. But in truth

In the same way, the spies did not want to enter the Land and keep its mitzvos, preferring to stay in the desert, at the level of “your speech is lovely,” a revelation in divine speech alone. In truth, however, they were mistaken.

טעו בזה טעות גדול כמש"ש בענין אם אין יראה אין חכמה⁸³ שא"א כלל להמשיך אור התורה כ"א בהקדים תחלה בחי' קיום המצות

they made a great error in this, as is written there on the matter of “if there is no fear there is no wisdom”: that it is not at all possible to draw down the light of the Torah except by first putting before it the level of the fulfillment of the mitzvos.

Their great error is explained by the Mishnah “If there is no fear there is no wisdom”: the light of the Torah can be drawn down only when the fulfillment of the mitzvos comes first. Fear of Heaven, expressed in keeping the mitzvos, must come before wisdom.

וזהו אם אין יראה כו' וכמאמר קדשנו במצותיך ועי"ז אח"כ ותן חלקנו בתורתך ובמתן תורה שהיה התגלות התורה בתחלה זהו הוראת שעה

And this is “if there is no fear,” etc.; and as in the words “sanctify us with Your commandments,” and through this, afterwards, “and grant our portion in Your Torah.” And at the Giving of the Torah, where the revelation of the Torah came first, this was a ruling for that hour alone,

The same order appears in the prayer: “Sanctify us with Your commandments,” and only then “grant our portion in Your Torah.” At the Giving of the Torah the Torah was revealed first, but that was a special arrangement for that hour alone.

אבל לדורות א"א להיות כן וגם ישראל הבינו זה ולכן הקדימו נעשה לנשמע⁸⁴ כו' ע"ש באריכות:

but for all generations it cannot be so. And Israel, too, understood this, and therefore they put “we will do” before “we will hear,” etc.; see there at length.

For all later generations the mitzvos must come first. Israel understood this at Sinai, which is why they said “we will do” before “we will hear”; the discourse the Alter Rebbe cites explains this at length.

IN ONE'S AVODAH

A person may not seek to stay in spiritual heights, as the spies wished, and avoid the practical mitzvos: G-d's intent is fulfilled through deeds below. The service begins with "turn away from evil," subduing the sitra achra, and continues with "do good" through the positive mitzvos; Torah study must be joined with acts of kindness and charity, and the mitzvos must come first, as Israel said "we will do" before "we will hear."

QUESTIONS FOR DISCUSSION

1. Why does man, who was created by a divine word, need bread to live, and how does the answer prepare for the question about the spies?
2. What does it mean that olam (world) comes from he'elem (concealment), and why must the chambers hide the Infinite Light?
3. Why did the spies fear that the Land "consumes its inhabitants," and what did they want instead in the "desert"?
4. How do the analogies of the wise man's hint and the gemstone seal show that the highest is revealed in the lowest?
5. Why can the light of the Torah not be drawn down without first keeping the mitzvos, and how does "we will do" before "we will hear" show this?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 שלח לך אנשים

The Kehot note says that the Mittlerer Rebbe's transcript of this maamar is printed there, and that it begins with the words "Vayahas Kalev" ("And Caleb quieted [the people]").

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי נדפס בסה"מ תקס"ז ע' רכג ושם מתחיל ויהס כלב. חלק ממאמר זה בשינויים והגהות כו' באוה"ת במדבר כרך ה' ע' א'תרא. הגהות בפי שלח ע' תנט ראה כרך-ו ע' א'תשע. מאמרי אדה"א במדבר-ג ע' תתקצא מיוסד על מאמר זה. לדי"ה זה ראה ד"ה אם חפץ תשמ"ה.

2 שלח לך אנשים

G-d tells Moses: "Send for yourself men, that they may scout the Land of Canaan, which I am giving to the Children of Israel; one man for each tribe of their fathers, every one a prince among them." The maamar opens with this verse and asks why these chosen men did not want to enter the Land.

Numbers 13:2:ב'ג:במדבר

שְׁלַח־לְךָ אֲנָשִׁים וְיִתְּרוּ אֶת־אֶרֶץ כְּנָעַן וְאֶשְׁר־אֲנִי נֹתֵן לְבְנֵי יִשְׂרָאֵל אִישׁ אֶחָד אִישׁ אֶחָד לְמִשְׁתָּה אֲבֹתָיו תִּשְׁלָחוּ כָל נָשִׂיא בָהֶם:

'Send thou men, that they may spy out the land of Canaan, which I give unto the children of Israel; of every tribe of their fathers shall ye send a man, every one a prince among them.'

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KEHOT'S NOTE

במדבר יג, ב.

3 נשיאי העדה אנשי שם

The phrase "princes of the congregation ... men of renown" comes from this verse, which describes the two hundred and fifty distinguished men who rose up before Moses with Korach. The Alter Rebbe borrows it to stress the stature of the spies.

Numbers 16:2:ב'ג:במדבר

וַיָּקֻמוּ לִפְנֵי מֹשֶׁה וְאֲנָשִׁים מִבְּנֵי־יִשְׂרָאֵל חֲמִשִּׁים וּמֵאוֹתָם נָשִׂאִי עֲדָה קְרָאִי מוֹעֵד אֲנָשִׁי־שֵׁם:

and they rose up in face of Moses, with certain of the children of Israel, two hundred and fifty men; they were princes of the congregation, the elect men of the assembly, men of renown;

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KEHOT'S NOTE

במדבר טז, ב.

4 In his prayer Jeremiah recalls that G-d gave Israel "this land, which You swore to their fathers to give them, a land flowing with milk and honey." This is Scripture's recurring

praise of the Land, whose meaning the maamar sets out to explain.

Jeremiah 32:22:ב'ג:ירמיהו

וְתָמָן לָהֶם אֶת־הָאָרֶץ הַזֹּאת אֲשֶׁר־נִשְׁבַּעְתָּ לְאֲבוֹתָם לֵאמֹר לְהָם אֶרֶץ זָבַת חֶלֶב וְדָבָשׁ:

and gavest them this land, which Thou didst swear to their fathers to give them, a land flowing with milk and honey;

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5 כל המצות מעשיות ברובם . . דוקא בא"י

There the Alter Rebbe says that our ancestors entered the Land for the sake of the practical mitzvos, since many of them, nearly four-fifths, depend on the Land; after the exile they will be kept in full perfection only in the days of Moshiach.

KEHOT'S NOTE

ראה תו"א מו, ב. וראה גם בהנסמן למאמרי אדה"א פרשתינו לעי' תתקצא (נדפס שם בעי' אירעט).

6 כי לא על הלחם לבדו

Moses reminds Israel that G-d fed them the manna "to make you know that not by bread alone does man live, but by all that comes forth from the mouth of Havayah does man live." The Alter Rebbe asks why man, himself created by a divine word, needs bread at all.

Deuteronomy 8:3:ב'ג:דברים

וַיַּעֲזָב וַיַּרְעֵבְךָ וַיֹּאכְלֶךָ אֶת־הַמָּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדָעוּ אֲבֹתֶיךָ לְמַעַן הוֹדִיעָךָ כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יְחִיָּה הָאָדָם כִּי עַל־כָּל־מוֹצֵא פִּי־ה' יְחִיָּה הָאָדָם:

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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KEHOT'S NOTE

דברים ח, ג.

7 והלא האדם ג"כ במאמר נברא

There the same question is raised: bread is of the vegetative level and man a speaking being far above it, so how can bread give him life? The answer begins as it does here: the word of G-d from "Let the earth sprout grass" is clothed in the bread, yet man too has the word "Let us make man," which leads into the explanation through the levels of inanimate, vegetative and animal.

KEHOT'S NOTE

ראה לעיל פ' צו יג, ב וש"נ.

8 נעשה אדם

"And Elokim said: Let us make man in our image, after our likeness." Man too came into being through a divine

utterance, which sharpens the question why he must be sustained by food.

בראשית א:כ"ו Genesis 1:26

וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדִמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ עַל־הָאָרֶץ:

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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KEHOT'S NOTE

בראשית א, כו.

9 הרפ"ח ניצוצין

The note points there for the subject of the 288 sparks.

KEHOT'S NOTE

ראה סה"מ תקס"ה ע' תרמב.

10 שרש הרפ"ח ניצוצין הוא מאד נעלה

the passage shares nothing with the note

KEHOT'S NOTE

ראה לק"ת אמור לט, ג.

PARAGRAPH 2

11 כיתרון אור הבא מן החושך

Koheles says, "Wisdom has an advantage over folly, as light has an advantage over darkness." The Alter Rebbe reads it as the special advantage of light that comes out of darkness itself.

קהלת ב':י"ג Ecclesiastes 2:13

וְרָאִיתִי אֲנִי שֵׁשׁ יִתְרוֹן לְחִכְמָה מִן־הַסִּכְלוֹת כִּי־תֵרוֹן הָאוֹר מִן־הַחֹשֶׁךְ:

Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

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KEHOT'S NOTE

ע"פ קהלת ב, יג.

12 לאכפיא לט"א

The Zohar teaches that one who brings a wicked person back from his ways causes the sitra achra to be subdued, and through this "the glory of the Holy One, blessed be He, is exalted" more than through any other praise. The Alter Rebbe makes this the purpose of the soul's descent.

זח"ב קכ, ב Zohar II, 128b

KEHOT'S NOTE

זח"ב קכ, ב.

PARAGRAPH 3

13 אליי אמר בתיקונים

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

KEHOT'S NOTE

ת"ז בהקדמה.

14 לאנהגא בהון עלמין

According to the note, there is a gloss and a summary of this passage there.

KEHOT'S NOTE

באוה"ת שלח ע' תנט יש הג"ה וקיצור לכאן.

15 עלמין הוא מלשון העלם

In Bamidbar the Alter Rebbe explains that the body and the world conceal the holiness of the soul, "for olam is from the term he'elem," so that it is not stirred to longing for G-d.

במדבר ה:ג Numbers 5:3

מִזְכָּר עַד־נִקְבָּה תִשְׁלַחוּ אֶל־מַחֲוֵץ לְמַחְנֶה תִשְׁלַחוּם וְלֹא יִטְמְאוּ אֶת־

מַחֲנֵיהֶם אֲשֶׁר אֲנִי שֹׁכֵן בְּתוֹכָם:

both male and female shall ye put out, without the camp shall ye put them; that they defile not their camp, in the midst whereof I dwell.'

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KEHOT'S NOTE

ת"ז (תמ"ב) פכ, א. [כ]. וראה לעיל במדבר ה, ג. ולקמן לז, ד.

16 נשמות שנהנין מזיו

Rav taught that in the World to Come there is no eating or drinking; rather the righteous sit with their crowns on their heads and delight in the radiance of the Shechinah. The Alter Rebbe uses the phrase for the souls in the heavenly chambers.

ברכות י"ז א Berakhot 17a

KEHOT'S NOTE

ראה ברכות יז, א.

17 נהר דינור יוצא מזיעתן של חיות

The Talmud asks where the river of fire of Daniel's vision comes from and answers: from the sweat of the Chayos. The Alter Rebbe brings it as an example of the angels' awe and dread.

חגיגה י"ג ב:י"ד Chagigah 13b:14

מֵהֵיכָן נִפְיָק? מִזֵּיעָתָן שֶׁל חַיּוֹת. וּלְהֵיכָן שְׁפִידָ? אָמַר רַב זוטרא בר טוביחא אָמַר רב: עַל רֹאשׁ רְשָׁעִים בְּגִיחָנָם, שְׁנֹאֲמַר: "הִנֵּה סַעֲרַת ה' חֲמָה יִצָּאָה וְסַעֲרַת מַחֲלוּלֵל עַל רֹאשׁ רְשָׁעִים יִחֻל". וְרַב אֲחָא בְרַ יַעֲקֹב אָמַר: עַל אֲשֶׁר קוֹמְטוּ, שְׁנֹאֲמַר: "אֲשֶׁר קוֹמְטוּ וְלֹא עַת נִהַר יוֹצֵק יְסוּדָם". תַּנְיָא, אָמַר רַבִּי שְׁמַעוֹן הַקָּסִיד: אֵלּוּ תִשַּׁע מֵאוֹת וְשִׁבְעִים וָאַרְבַּע דּוֹרוֹת שְׁקוֹמְטוּ לְהִיבָרְאוֹת

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

18 והיכל הוא בחינת כולל

According to the note, there is a gloss and a summary of this passage there.

KEHOT'S NOTE

באוה"ת שלח ע' תנט יש הג"ה וקיצור לכאן.

19 כמאמר רז"ל נהר דינור יוצא

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

KEHOT'S NOTE

חגיגה יג, סע"ב.

- 20** In the prayer of Elijah at the opening of the Tikkunei Zohar: “You are He who brought forth ten rectifications, and we call them ten Sefiros, to conduct through them hidden worlds that are not revealed, and revealed worlds.” The Alter Rebbe explains “worlds” and “to conduct” from these words.

Tikkunei Zohar 17a:2 כ"א: ב"י: תקוני זוהר

בראשית ברא אלקים וגו'

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PARAGRAPH 4

- 21** **יש ודבר נפרד בפ"ע**
According to the note, there is a gloss and a summary of this passage there.

KEHOT'S NOTE

באוה"ת שלח ע"י שנט יש הגי"ה וקיצור לכאן.

- 22** **אסתלק יקרא דקוב"ה בכולהו עלמין**
According to the note, there is a gloss on this passage there.

KEHOT'S NOTE

באוה"ת שלח ע"י תס יש הגי"ה לכאן.

- 23** **רק שיהי בחי"י כלים . . ע"י בחי"י ועשה טוב**
According to the note, there is a gloss and a summary of this passage there.

KEHOT'S NOTE

באוה"ת שלח ע"י תס יש הגי"ה וקיצור לכאן.

- 24** **רמ"ח פיקודין רמ"ח אברין**
The note sends the reader to the sources gathered there for the teaching that the 248 commandments are the 248 limbs of the King.

KEHOT'S NOTE

ראה ת"ז ת"ל. ובהנסמן במאמרי אדה"ז-פרשיות לע' רפג.

- 25** **רמ"ח פקודין רמ"ח אברין דמלכא**
The Kehot note points to Tikkun 30 for the teaching that the 248 positive commandments are the 248 limbs of the King. The Alter Rebbe uses this image of the King's limbs for the positive mitzvos, through which the Infinite Light is received below.

Tikkunei Zohar 74a:8 ח"א: ע"ד תקוני זוהר

ועוד מצוה דא עמודא דאמצעימא, דאיהו מצוה מסטרא דאבא דאיהו רא"ש, ומסטרא דאימא דאיהי אש"ר, והכי צדיק מצוה ועושה מתרוייהו, ובגין דא אתמר על תרוייהו אשר קדשנו, אמא קדשנו ואבא צונו, על מאן על שכינתא תתאה, דאיהי פטר כל רחם, פתיחו דרחם, דאיהו רמ"ח פקודין, איהי מצות יהו"ה ככל אבר ואבר דמלכא, איהי מצוה, ועוד אשר קדשנו מסטרא דאבא

Tikkunei Zohar - Vocalized (Public Domain)

- 26** **ולא תתרו אחרי לבבכם**
The verse of tzitzis: “And you shall not stray after your heart and after your eyes, after which you go astray.” The

Alter Rebbe brings it as the “turn away from evil” that must come first.

במדבר ט"ו:ל"ט Numbers 15:39

והיה לכם לציצת וראיתם אתו וזכרתם את כל מצות ה' ועשיתם אתם ולא תתורו אחרי לבבכם ואחרי עיניכם אשר יאמרו וגו' אחריהם:

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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KEHOT'S NOTE

במדבר טו, לט.

- 27** **ואזי יכולים לקבל**
According to the note, there is a gloss on this passage there.

KEHOT'S NOTE

באוה"ת שלח ע"י תסא יש הגי"ה לכאן.

- 28** **דאורייתא מחכמה נפקת**
The Zohar (Mishpatim) says that the Torah comes forth from Chochmah, from the place called “holy.” The Alter Rebbe concludes that each mitzvah is a drawing down from the supernal Chochmah.

Zohar II, 121a א"ב קכא, ז"ח

KEHOT'S NOTE

ז"ח"ב קכא, א. וראה ג"כ שם פה, א.

- 29** **דאורייתא מחכמה נפקת**
In Parshas Yisro the Zohar brings the teaching that the Torah comes forth from the supernal Chochmah, alongside the views that it comes from Binah or includes both. The Kehot note points here as well.

ספר זוהר, יתרו כ"א:שע"ח-כ"ב:שפ"ט Zohar, Yitro 21:378-22:389

According to R. Judah, “father” represents Wisdom (Hokhmah) and “mother” Understanding (Binah). Said R. Judah: ‘Both interpretations mean one and the same thing, for we have been taught that the Torah emanated from the Supernal Wisdom.’ R. Jose said that the Torah emanated from Understanding, for it says: “to perceive the words of understanding” and “forsake not the Torah of thy mother”.

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

PARAGRAPH 5

- 30** **בחי' תרין דרועין**
According to the note, there is a gloss and a summary of this passage there.

KEHOT'S NOTE

ת"ז בהקדמה (פתח אלי'). באוה"ת שלח ע"י תסב יש הגי"ה וקיצור לכאן.

- 31** **תרין דרועין ח"יג ימינא ושמאלא**
In the prayer of Elijah the Sefiros are described as the limbs of a body: “Chesed, the right arm; Gevurah, the left

arm.” The Alter Rebbe identifies milk and honey with these two arms.

תקוני זוהר י”ז א:ט”ז-י”ז 17a:16-17 Tikkunei Zohar

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

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32 ימינא ושמאלא ובינייהו כלה

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

KEHOT’S NOTE

זמירות לשבת (אזמר בשבחי).

33 ומתחת זרועות עולם

In Moses’ blessing: “The G-d of old is a dwelling place, and beneath are the everlasting arms.” The Alter Rebbe brings it for the two arms, Chesed and Gevurah.

דברים ל”ג:כ”ז Deuteronomy 33:27

מַעֲנֵה אֱלֹהִים קֹדֶם וּמִתַּחַת זְרֻעֹתָיו יִגָּרֶשׁ מִפְּנֵיהֶם אוֹיֵב וַיֹּאמֶר הַשֵּׁמֶד:

The eternal G-d is a dwelling-place, And underneath are the everlasting arms; And He thrust out the enemy from before thee, And said: ‘Destroy.’

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KEHOT’S NOTE

דברים לג, כז.

34 וארץ ישראל מכוונת

According to the note, there is a gloss on this passage there, which refers to Likkutei Torah, Parshas Va’eschanan, 2d.

KEHOT’S NOTE

באוה”ת שלח ע”י תסב יש הג”ה לכאן ומציין ללקו”ת פי ואתחנן ב, ד.

35 מכוון לשבתך מכוון נגד שבתך זה בהמ”ק שלמעלה

The Midrash reads “the place (machon) for Your dwelling” as “aligned opposite Your dwelling,” that is, the Holy Temple above, which stands opposite the Holy of Holies below. The Alter Rebbe learns from it that the Land of Israel below is aligned with the Land above.

שיר השירים רבה ד:י”א Shir HaShirim Rabbah 4:11

נִפְתָּ תִשָּׁפֵנָה שְׁפֹתֶיךָ כְּלָה, רַבִּי דְּרוֹסָא וְרַבִּי יִרְמְיָה בְּשֵׁם רַבִּי שְׁמוּאֵל בְּרַ יִצְחָק, שְׁשִׁים רְבּוּא נְבִיאִים עָמְדוּ לָהֶם לְיִשְׂרָאֵל בְּיָמֵי אֱלִיהוּ, רַבִּי יַעֲקֹב בְּשֵׁם רַבִּי יוֹחָנָן אָמַר מֵאָה וְעֶשְׂרִים רְבּוּא, דָּאֵמַר רַבִּי יוֹחָנָן מְגִיבֵת וְעַד אֲנִטִּיפֶטְרָס שְׁשִׁים רְבּוּא עֲזֵרוֹת, וְאִין לֹה עֲזֵרוֹת מְקַלְקְלוֹת בְּכָלֵן כְּבִית אֵל וִירִיחוֹ שְׁאֲרָה יְהוֹשֻׁעַ, בֵּית אֵל שְׁשִׁים הָיוּ שְׁנֵי עֲגֻלֵי זָהָב שֶׁל יִרְבָּעָם עוֹמְדִים, כְּתוּב אֶחָד אוֹמַר (מַלְכִים ב, ג): וַיֵּצְאוּ כְּנֵי הַנְּבִיאִים אֲשֶׁר בֵּית אֵל אֶל אֱלִישָׁע, נְבִיאִים ...

“Your lips drip nectar, my bride, honey and milk are under your tongue, and the scent of your garments is like the scent of Lebanon” (Song of Songs 4:11). “Your lips drip nectar, my bride” - Rabbi Derosa and Rabbi Yirmeya in the name of Rabbi Shmuel bar Yitzhak: Six hundred thousand prophets

arose for Israel in the days of Elijah. Rabbi Yaakov said in the name of Rabbi Yohanan: One million two hundred thousand, as Rabbi Yohanan said: From Gevat to Antipatris were six hundred thousand cities. There were ...

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36 והמרגלים היו במדרגה גבוהה מאד

According to the note, there is a gloss on this passage there.

KEHOT’S NOTE

באוה”ת שלח ע”י תסג נמצא הג”ה לכאן.

37 ולא רצו . . למצות מעשיות

The note points there for the spies’ refusal to descend to the practical mitzvos.

KEHOT’S NOTE

ראה להלן בהוספות להערות וצינונים. ראה דרך מצותיך קפא, א ואילך. לקו”ש-ד ע”י 1042. לקו”ש לפי שלח — תשמ”ו.

38 למצות מעשיות

As the note quotes it: the main service in the Land of Israel is the fulfillment of the practical mitzvos (and also the service in Asiyah of permitted matters, “know Him in all your ways”), unlike in the desert, where even the refinement through the manna concerned mainly the Torah; this is like “study is great, for it is a preparation that leads to action.”

KEHOT’S NOTE

”כי עיקר העבודה בארץ ישראל הוא קיום המצות מעשיות (וגם העבודה בעשי דרשות — בכל דרכיך דעה), משאיכ במדבר, (וגם הויכוח שעל ידי המן הוא בעיקרו בנוגע לתורה). והוא ע”י תלמוד גדול שהוא הכנה ומביא לידי מעשה”. לקו”ש-ד ע”י 1043. וראה שם ע”י 1046 ואילך.

39 אוכלת יושבי

The spies’ report: “The land through which we passed to scout it is a land that consumes its inhabitants.” The Alter Rebbe reads it as their fear of being nullified by the revelation of the Infinite Light below.

במדבר י”ג:ל”ב Numbers 13:32

וַיֵּצְאוּ דִבַּת הָאָרֶץ אֲשֶׁר תָּרוּ אֹתָהּ אֱלִיבְנֵי יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבְרָנוּ בָּהּ לְתוֹר אֹתָהּ אָרֶץ אֲכָלֶת יוֹשְׁבֶיהָ הִוא וְכָל־הָעָם אֲשֶׁר־רָאִינוּ כְּתוּבָה אֲנָשֵׁי מְדוֹת:

And they spread an evil report of the land which they had spied out unto the children of Israel, saying: ‘The land, through which we have passed to spy it out, is a land that eateth up the inhabitants thereof; and all the people that we saw in it are men of great stature.

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KEHOT’S NOTE

במדבר יג, לב. בלקו”ש-ד ע”י 1043 “וזהו דיוק הלי, אוכלת דוקא (ולקמן לחמנו) — כי ענין, אכילה הוא שהנאכל נעשה כמו האוכלו ממש, דם ובשר כבשרו”. וראה באוה”ת כאן ע”י תסז הג”ה וקיצור לכאן.

40

ומדברך נאווה

“Your lips are like a thread of scarlet, and your speech is lovely.” The Alter Rebbe hears in midbarech (“your speech”) the word midbar (“desert”), the spies’ wish to stay in the desert with a revelation that reaches only the level of speech.

שיר השירים ד':ג Song of Songs

כחוט השני שפתותיה ומדברך נאווה כפלה הרמון וקנתה מבעד לצמיתה:
Thy lips are like a thread of scarlet, And thy mouth is comely;
Thy temples are like a pomegranate split open Behind thy veil.

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KEHOT'S NOTE

שה"ש ד, ג.

41

והארץ הדום רגלי

“The heavens are My throne, and the earth is My footstool.” The Alter Rebbe uses it to show that “land” denotes the lowest level within G-dliness, Malchus.

ישעיהו ס"ו:1 Isaiah 66

כה אָמר ה' השמים כסאי והָאָרֶץ הָדֹם רַגְלִי אֵינָהּ בֵּית אֲשֶׁר תִּבְנוּ לִי
וְאֵינָהּ מְקוֹם מְנוּחָתִי:

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

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KEHOT'S NOTE

ישע"י סו, א.

42

ועמ"ש בד"ה והי מספר בניי

That discourse explains that the source of the souls, the Community of Israel, is called “land,” as in “and the earth is My footstool”; this is the level of G-d’s sovereignty (Malchus), the source and life of all the worlds.

KEHOT'S NOTE

לעיל פ' במדבר ה, ב.

43

ה' בחכמה יסד ארץ

“Havayah founded the earth with wisdom; He established the heavens with understanding.” The Alter Rebbe reads it as divine speech, the “earth,” having its root in Chochmah.

משלי ג':19 Proverbs 3

ה' בַּחֲכָמָה יִסֵּד אֶרֶץ כּוֹנֵן שָׁמַיִם בְּתִבְיוֹנָה:

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

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KEHOT'S NOTE

משלי ג, יט.

44

אבא יסד ברתא

The Zohar (Pinchas) explains “with wisdom He founded the earth”: wisdom is the Father, and the earth is the

Daughter. The Alter Rebbe uses it to show that speech, Malchus, is rooted in Chochmah.

Zohar III, 248a זח"ג רמח, א

Tikkunei Zohar, Tikkun 21 • 61b:4-5 תקו"ז תיקון כא

וכד אית בישראל משכילים בחכמה דאיהי י' מחשבה עלאה. ידעין לזרקא לה להאי אבנא דאיהי בת יחידה לההוא אתר דאתגזרת בגין דברתא באבא אתעבידת. הה"ד י"י בחכמה יסד ארץ. בחכמה דאיהו אבא יסד ברתא דאיהי ארץ הדום רגליו וההוא חוט דילה איהו ו'. דאבנא דאיהי תגא. עטרי על רישיה עטרה דס"ת. ובגנינה אתמר ודאשתמש בתגא חלף איהו כתר תורה ודאי. דתלת כתרין אינון כתר תורה וכתר כהונה וכתר מלכות. וכתר תורה (נ"א וכתר שם טוב) על גבייהו.

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KEHOT'S NOTE

זח"ג רמח, א. רנו, ב. ת"ז ת"י כא.

45

אבא יסד ברתא

A further passage of the Zohar (Pinchas) to which the Kehot note points for the teaching that the Father founded the Daughter.

ספר הזהר, פנחס קכ"א:תתכ"ב-תתל"א Zohar, Pinchas 121:822-831

46

ורצו... כל ההמשכות... לבחי' דיבור

According to the note, there is a gloss on this passage there.

KEHOT'S NOTE

באוה"ת כאן ע' תסו נמצא הג"ה לכאן.

47

בהמ"ק וירושלים

The text itself cites this passage of the Zohar on Parshas Sh'lach, which describes Jerusalem at the center of the inhabited world, surrounding the Temple Mount, its courts and the Holy of Holies, and says that the same order exists above.

ספר הזהר, שלח לך י"א:פ"ד-צ"ב Zohar, Sh'lach 11:84-92

48

טובה הארץ מאד מאד

Joshua and Caleb tell the people: “The land through which we passed to scout it, the land is very, very good.” The Alter Rebbe reads the doubled “very” as the limitless light drawn into both the hidden and the revealed worlds.

במדבר י"ד:7 Numbers 14

וַיֹּאמְרוּ אֶל-כָּל-עַדַּת בְּנֵי-יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבְרָנוּ בָּהּ לְתוֹר אֶתָּה טוֹבָה הָאָרֶץ מְאֹד מְאֹד:

And they spoke unto all the congregation of the children of Israel, saying: ‘The land, which we passed through to spy it out, is an exceeding good land.

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KEHOT'S NOTE

במדבר יד, ו.

49

נתאוה הקב"ה להיות לו דירה בתחתונים

Chapter 36 of Tanya explains this Midrash: the “lower realms” are this world, the lowest of all in the concealment

of G-d's light, and the purpose of creation is that its darkness be turned to light, with "the advantage of light that comes from darkness."

KEHOT'S NOTE

ראה תנחומא בחוקותי ג. נשא טו. ראה תניא פרק לו ובליקוט פירושם שם.

50

נתאוה הקב"ה להיות לו דירה בתחתונים

When the Holy One, blessed be He, created the world, He desired to have a dwelling among the lower beings as He has among the higher ones. The Alter Rebbe calls this G-d's essential intent in creation.

Midrash Tanchuma, Nasso 16:1 ט"ז: נשא ט"ז

... באתי לגני אחותי כלה (שה"ש ה, א). אמר רבי שמואל בר נחמן, בשעה שבא הקדוש ברוך הוא את העולם, נתאנה שיהא לו דירה בתחתונים כמו שיש בעליונים. ברא את האדם וצנה אותו ואמר לו: מכל עץ הגן אכל תאכל, ומעץ הדעת טוב ורע לא תאכל ממנו (בראשית ב, טז-יז). ועבר על צויו. אמר לקה הקדוש ברוך הוא, כך הייתי מתאנה שיהא לי דירה בתחתונים כמו שיש לי בעליונים, ודבר אחד צייתי אותה ולא שמרת אותה. מיד סלק הקדוש ...

(Numb. 7:1), "So it came to pass on the day that Moses had finished." Rav says, "Every place where it is stated, 'So it came to pass (wayehi),' [is referring to] something new"; but R. Simeon says, "Every place where it says, 'So it came to pass (wayehi)' [is referring to] something which existed, has ceased [to exist] for a long time, and has returned to be as it was. 5:7. This text is related (to Cant. 5:1), "When I come to my garden, my sister bride." R. Samuel bar ...

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51

נתאוה הקב"ה להיות לו דירה בתחתונים

Rabbi Ami says that the Holy One, blessed be He, desired that just as He has a dwelling above, so He should have a dwelling below. The Kehot note points here as well.

Midrash Tanchuma, Bechukotai 3:1 א'ג: בחוקותי ג

... וידעו כי אני ה' אלקיהם אשר הוצאתי אתם מארץ מצרים לשכני בתוכם (שם פסוק מו). ואם יעשו רצוני, אין שכינתי זוה מביניהן. למה, אמר רבי אמי, נתאנה הקדוש ברוך הוא, כשם שיש לו דירה למעלה, שיהא לו כך דירה למטה. שבה הוא אומר לאדם הראשון, אם זכית, כשם שאני מלה על העליונים, כך אעשה אותך מלה על התחתונים, שנאמר: ויקח ה' אלקים את האדם (בראשית ב, טו). אין לשון ויקח אלא לשון עלוי, כמה שנאמר: ותקח האשה ...

(Lev. 26:3) "If you walk in My statutes." This text is related (to Prov. 1:20), "Wisdom shouts for joy in the street; in the squares she raises her voice." R. Samuel bar Nahman questioned R. Johanan ben Eleazar, when he was standing in the market. He said to him, "Recite one chapter (of Mishnah) for me." He said to him, "Go to the house of study, and I will recite it for you there." He said to him, "Rabbi, did you not teach me (Prov. 1:20), 'Wisdom shouts for joy ...

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52

ושיהי נגלה לעין כל בשר

"And the glory of Havayah shall be revealed, and all flesh shall see together." The Alter Rebbe alludes to it for a revelation below that is open to all.

Isaiah 40:5 מ'ה: שיעהו מ'

ונגלה כבוד ה' וראו כל־בשר יחדו כי פי ה' דבר:

And the glory of the L-RD shall be revealed, and all flesh shall see it together; for the mouth of the L-RD hath spoken it.'

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KEHOT'S NOTE

ראה ישע"י מ, ה.

53

די לחכימה ברמיזא

The Zohar (Pinchas) applies the saying "for the wise, by a hint" to Chochmah, which is grasped by a hint. The Alter Rebbe uses the saying for wisdom too deep for words, conveyed through a hint in action.

Zohar III, 229b כט, זח"ג

Zohar I, 26b כו, זח"א

KEHOT'S NOTE

זח"ג רכט, ב. רפ, ב ותני די לוי שם. [כ]. זח"א כו, ב.

54

די לחכימא ברמיזא

Here the Zohar (Ki Seitzei) ends a discussion with "there is no need to elaborate; for the wise, a hint." The Kehot note brings it among the places of this saying.

ספר הוהר, כי תצא י"ח: פ"ח: כ' צ"ח: 18:88-20:98 Zohar, Ki Teitzei

55

וראיתם אותו וזכרתם

"And it shall be tzitzis for you, and you shall see it and remember all the commandments of Havayah and do them." The Alter Rebbe explains that the physical act of looking at the threads brings one to remember all the mitzvos.

במדבר ט"ו: ל"ט Numbers 15:39

והיה לכם לציצת וראיתם אתו וזכרתם את־כל־מצות ה' ועשיתם אתם ולא־תתורו אחרי לבבכם ואחרי עיניכם אשר־אתם זנים אחריהם:

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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KEHOT'S NOTE

במדבר טו, לט.

56

ל"ב נתיבות חכמה

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

KEHOT'S NOTE

ראה ס"י א, א.

57

ל"ב נתיבות החכמה

Sefer Yetzirah opens: with thirty-two wondrous paths of wisdom the Creator engraved and created His world. The

Alter Rebbe connects the thirty-two threads of the tzitzis with these paths.

ספר יצירה א'1:1 Sefer Yetzirah

בשלישים ושתים נתיבות פליאות חכמה חקק יי' צבאות אלקי ישראל אלקים חיים ומלך עולם אל שדי רחום וחנן רם ונשא שוכן עד מרום וקדוש שמו וברא את עולמו בשלשה ספרים בספר וספר וספור:

Yah, the L-rd of hosts, the living G-d, King of the Universe, Omnipotent, All-Kind and Merciful, Supreme and Extolled, who is Eternal, Sublime and Most-Holy, ordained (formed) and created the Universe in thirty-two mysterious paths of wisdom by three Sepharim, namely: 1) S'for 2 (ספר; Sippur ספור; and 3) Sapher ספר which are in Him one and the same.

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

ע"פ ולבן שתי בנות

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

KEHOT'S NOTE

תו"א כג, ב.

59 Rabbi Yochanan taught that the Holy One, blessed be He, said, "I will not enter the Jerusalem above until I enter the Jerusalem below," and the Talmud confirms that there is a Jerusalem above. The text cites it for the Land above with its own Temple and Jerusalem.

Taanit 5a תענית ה' א'5א

PARAGRAPH 6

משה . . מבחי' דור דעה

Kehot's note points to where this is explained further: Etz Chaim.

KEHOT'S NOTE

ראה ע"ח שער הארת המוחין פ"א.

תקט"ו תפלות כמנין ואתחנן

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

KEHOT'S NOTE

ועל"ק במסעי (צד, ד). ושי"נ. [כ].

ואתחנן

"And I pleaded with Havayah at that time, saying...": Moses recounts his plea to enter the Land. The numerical value of va'eschanan, 515, is the number of his prayers.

Deuteronomy 3:23 דברים ג':כ"ג

וְאֶתְחַנֵּן אֶל־יְיָ בְּעֵת הַהוּא לֵאמֹר:

And I besought the L-RD at that time, saying:

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PARAGRAPH 7

ששים המה מלכות

"There are sixty queens and eighty concubines, and maidens without number." The Alter Rebbe refers to his expla-

nation of this verse and the next for the superiority of the souls over the angels.

Song of Songs 6:8 שיר השירים ו':ח"8

שָׁשִׁים הֵמָּה מְלָכוֹת וְשִׁמְנִים פִּילִגְשִׁים וְעַלְמוֹת אֵין מִסְפָּר:

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

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אחת היא יונתי

"My dove, my perfect one, is but one." The same discourse contrasts the souls of Israel with the angels, who are from the level of speech.

Song of Songs 6:9 שיר השירים ו':ט"9

אֶחָת הִיא יוֹנָתִי תַמְתִּי אֶחָת הִיא לְאִמָּה בָּרָה הִיא לְיֹולֶדְתָּה רְאוּהָ בָנוֹת וַיֵּאָשְׁרוּהָ מְלָכוֹת וּפִילִגְשִׁים וַיְהִלְיוּהָ:

My dove, my undefiled, is but one; She is the only one of her mother; She is the choice one of her that bore her. The daughters saw her, and called her happy; Yea, the queens and the concubines, and they praised her.

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ע"פ והארץ הדום

There the Alter Rebbe explains "the earth is My footstool": a footstool is a small seat set under the feet, and the Community of Israel is called the "foot." The foot has an advantage the head lacks, for the feet carry the head where it wishes to go and the head's life-blood is in them, as when letting blood from the foot heals the head.

KEHOT'S NOTE

תו"א א, ב.

והארץ הדום רגלי

"The heavens are My throne, and the earth is My footstool." The Alter Rebbe refers to his discourse on this verse, where rectifying one's deeds makes the mind and heart a thousand times purer.

Isaiah 66:1 ישיעיהו ס"ו:א'1

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסֵּאִי וְהָאָרֶץ הֶדֶם רַגְלִי אֵינֶנּוּ בֵּית אֲשֶׁר תִּבְנֶנּוּ לִי וְאֵינֶנּוּ מְקוֹם מְנוּחָתִי:

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

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האומר אין לי אלא תורה

Rabbi Yosei teaches that one who says he has only Torah does not have even Torah, for whoever is not engaged in doing is not engaged in learning. Iggeres HaKodesh quotes it with the words "without acts of kindness," and the maamar brings it to show that the Torah depends on deeds.

Yevamot 109b:4-5 יבמות ק"ט ב:ד'4-5

עֲרַבִי שֶׁלְצִיּוֹן — דַּעֲבָדִי שְׁלוֹף דוֹץ. תּוֹקֵעַ עֲצָמוֹ לְדַבֵּר הֶלְכָּה — דִּתְנִיָּא, רַבִּי יוֹסֵי אוֹמֵר: כָּל הָאוֹמֵר אֵין לוֹ תוֹרָה — אֵין לוֹ תוֹרָה. פְּשִׁיטָא אֵלָּא: כָּל הָאוֹמֵר אֵין לוֹ אֵלָּא תוֹרָה — אֵין לוֹ אֵלָּא תוֹרָה. הָא נִמְי פְּשִׁיטָא!

אֵלָא דְאִפִּילוּ תוֹרָה אֵין לוֹ. מַאי טַעְמָא? אָמַר רַב כְּפָא, אָמַר קְרָא: "וְלִמְדַתֶּם וְעִשִּׂיתֶם" — כָּל שִׁישְׁנוּ בְּעִשְׂיָה יִשְׁנוּ בְּלִמְדָּה, כָּל שְׂאִינוּ בְּעִשְׂיָה אֵינוּ בְּלִמְדָּה.

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KEHOT'S NOTE

יבמות קט, ב. [וראה קונטרס עץ החיים פי"ב בהערה]. [כ]. באגה"ק שם: כל האומר.

68

אורייתא מחכמה נפקת

The Zohar teaches that the Torah comes forth from Chochmah. Iggeres HaKodesh, quoted here, explains that those who study draw this Chochmah into the letters of speech.

ספר זוהר, משפטים כ"ת:ק-תק"ב 20:500-502 Zohar, Mishpatim

For the Torah itself emanates from Wisdom, from the realm called "holiness", and Wisdom itself emanates from the region called "holy (lit. holiness) of holies". Said R. Isaac: 'The Jubilee is also designated "holiness", as it is written: "For it is the jubilee; it shall be holiness (kodesh) unto you" (Lev. 14, 12). The Israelites who are destined to be "men of holiness" have a share in both (the Torah and the Jubilee).

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

69

להחיות רוח שפלים ונדכאים

G-d dwells with the crushed and lowly of spirit, "to revive the spirit of the lowly and to revive the heart of the crushed." Iggeres HaKodesh uses the phrase for the kindness that draws life down to those below.

ישעיהו נ"ז:ט"ו Isaiah 57:15

כִּי כֹה אָמַר יְיָ וְנִשְׂא רֶם וְנִשְׂא שָׁכֵן עַד וְקָדוֹשׁ שָׁמוּ מְרוֹם וְקָדוֹשׁ אֶשְׁכֹּן וְאֶת־דָּכָא וְשַׁפְלֵירוּחַ לְהַחְיֹת רוּחַ שְׁפִלִים וְלְהַחְיֹת לֵב נִדְכָּאִים:

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

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70

אל יתהלל חכם בחכמתו

"Let not the wise man glory in his wisdom, nor the mighty man in his might, nor the rich man in his riches." Iggeres HaKodesh reads it as teaching that wisdom alone, without kindness, draws no life below.

ירמיהו ט"ב:22 Jeremiah 9:22

כֹּה אָמַר ה' אֱלֹהֵי־יִתְהַלֵּל חָכֵם בְּחִכְמָתוֹ וְאֱלֹהֵי־יִתְהַלֵּל הַגִּבּוֹר בְּגִבּוֹרָתוֹ אֶל־יִתְהַלֵּל עֲשִׂיר בְּעִשְׂרוֹ:

Thus saith the L-RD: Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, Let not the rich man glory in his riches;

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71

כי אני הי עושה חסד

"But in this let him who glories glory: that he understands and knows Me, that I am Havayah who does kindness, jus-

tice and righteousness in the land." Kindness is what carries the life of wisdom below.

ירמיהו ט"ב:23 Jeremiah 9:23

כִּי אִם־בּוֹזָאת יִתְהַלֵּל תְּמַתְהַלֵּל הַשֹּׁכֵל וְיָדַע אוֹתִי כִּי אֲנִי ה' עֹשֶׂה חֶסֶד מִשְׁפָּט וְצִדְקָה בְּאֶרֶץ כִּי־בָאֶלֶה חֲפָצְתִּי נֹאֲמֶה:

But let him that glorieth glory in this, that he understandeth, and knoweth Me, That I am the L-RD who exercise mercy, justice, and righteousness, in the earth; for in these things I delight, Saith the L-RD.

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72

אתם עדי

At the end of Parshas Kedoshim the Zohar expounds "You are My witnesses": Israel are called witnesses, as are heaven and earth, and Israel bear witness concerning one another. The text points to an explanation elsewhere of this saying of the Zohar.

ספר זוהר, קדושים י"ז:ק"ד-י"ח:ק"ה Zohar, Kedoshim 17:104-18:108

The first 6 lines of the Hebrew text are not found in our translation. They then rose, and as they went along R. Eleazar cited the verse: THOU SHALT NOT GO UP AND DOWN AS A TALE-BEARER AMONG THY PEOPLE, ETC. All these rules', he said, 'have been commented on by the Companions. Let us, however, also give some exposition of this section. It is written: YE SHALL KEEP MY STATUTES. THOU SHALT NOT LET THY CATTLE GENDER WITH A DIVERSE KIND, ETC. It is written: "Ye are my witnesses said ...

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

73

והיה לכם לציצית

"And it shall be tzitzis for you, and you shall see it and remember all the commandments." The Alter Rebbe refers to his discourse on this verse.

במדבר ט"ו:39 Numbers 15:39

וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת ה' וְעִשִּׂיתֶם אֹתָם וְלֹא־תִתּוּרוּ אַחֲרֵי לְבַבְכֶּם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זֹנִים אַחֲרֵיהֶם:

And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the L-RD, and do them; and that ye go not about after your own heart and your own eyes, after which ye use to go astray;

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74

כי מאיש לוקחה זאת

Adam says of Eve: "She shall be called woman, for this one was taken from man." The discourse on tzitzis discusses this verse in connection with the same theme.

בראשית ב':23 Genesis 2:23

וַיֹּאמֶר הָאָדָם זֹאת הִפָּעַם עֵצָם מֵעֵצִי וְכָשָׁר מִבְּשָׁרִי לָזֹאת. יִקְרָא אִשָּׁה כִּי מֵאִישׁ לָקְחָהּ־זֹאת:

And the man said: 'This is now bone of my bones, and flesh of my flesh; she shall be called Woman, because she was taken out of Man.'

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75

ומדבר מתנה

The Midrash expounds “and from the desert, Mattanah”: it was given to them in the desert, so that no tribe could claim precedence in it, and as a desert is neither sown nor worked, so one who accepts the Torah is freed from the yoke of worldly occupation. The Alter Rebbe cites it to show that the Torah is called “desert.”

Bamidbar Rabbah 19:26 י"ט:כ"ו

76

ומדבר מתנה

In the song of the well: “and from the desert, to Mattanah.” The Midrash reads Mattanah as “gift,” the Torah given in the desert.

Numbers 21:18 כ"א:י"ח

באר הפרוה שרים כרוה נדיבי העם במחלק במשענתם וממדבר מתנה:

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

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PARAGRAPH 8

77

אל יתהלל חכם בחכמתו

“Let not the wise man glory in his wisdom.” The maamar reads it together with the next verse: wisdom alone is not the goal.

Jeremiah 9:22 ט"ז:כ"ב

כה אמר ה' אל־יתהלל חכם בחכמתו ואל־יתהלל הגבור בגבורתו אל־יתהלל עשיר בעשרו:

Thus saith the L-RD: Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, Let not the rich man glory in his riches;

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78

חסד ומשפט וצדקה בארץ

“That I am Havayah who does kindness, justice and righteousness in the land, for in these I delight.” The Alter Rebbe stresses “in the land”: through these deeds the supernal Chochmah is drawn down.

Jeremiah 9:23 ג"כ:כ"ג

כי אם־בזאת תהלל תהלל השכל וידע אותי כי אני ה' עשה חסד משפט וצדקה בארץ כִּי־באלה חפצתי נאם־ה'

But let him that glorieth glory in this, that he understandeth, and knoweth Me, That I am the L-RD who exercise mercy, justice, and righteousness, in the earth; for in these things I delight, Saith the L-RD.

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79

וכל חפצים לא ישוו בה

“For wisdom is better than pearls, and all desirable things cannot compare to it.” The discourse the Alter Rebbe cites applies it to the study of the Torah.

Proverbs 8:11 א"י:ח

כִּי־טובה חכמה מפנינים וכל־חפצים לא ישוו־בה:

For wisdom is better than rubies, And all things desirable are not to be compared unto her.

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80

ואפילו חפצי שמים

The Talmud contrasts “all your desires cannot compare to it” with “all desirable things cannot compare to it,” which includes even the desires of Heaven, and resolves that a mitzvah others can perform does not set aside Torah study. The Alter Rebbe cites the phrase from his discourse on the Ten Commandments.

Moed Katan 9b:2-3 ג"כ:ג'ב

הדר יתבי וקא מבצי להו, כתיב: “יקרה היא מפנינים וכל חפציה לא ישוו בה” — הא חפצי שמים ישוו בה, וקתיב: “כל חפצים לא ישוו בה” — דאפילו חפצי שמים לא ישוו בה! כאן במצוה שאפשר לעשותה על ידי אחרים, כאן במצוה שאי אפשר לעשותה על ידי אחרים.

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81

אם אין חכמה אין יראה

Rabbi Elazar ben Azaryah says: “If there is no wisdom there is no fear; if there is no fear there is no wisdom.” The Alter Rebbe refers to his treatment of this teaching elsewhere.

Pirkei Avot 3:17 י"ז:ג

רבי אלעזר בן עזריה אומר, אם אין תורה, אין דרך ארץ. אם אין דרך ארץ, אין תורה. אם אין חכמה, אין יראה. אם אין יראה, אין חכמה. אם אין בינה, אין דעת. אם אין דעת, אין בינה. אם אין קמח, אין תורה. אם אין תורה, אין קמח. הוא היה אומר, כל שחכמתו מרבה ממעשיו, למה הוא דומה, לאילן שענפיו מרבין ושרשיו מעטין, והרוח באה ועוקרתו והופכתו על פניו, שנאמר (ירמיה יז) והיה כערער בערבה ולא יראה כי יבוא טוב ושכן חררים במדבר ארץ ...

Rabbi Elazar ben Azariah said: Where there is no Torah, there is no right conduct; where there is no right conduct, there is no Torah. Where there is no wisdom, there is no fear of G-d; where there is no fear of G-d, there is no wisdom. Where there is no understanding, there is no knowledge; where there is no knowledge, there is no understanding. Where there is no bread, there is no Torah; where there is no Torah, there is no bread. He used to say: one whose wisdom ...

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PARAGRAPH 9

82

ומדברך נאווה

“And your speech is lovely.” As earlier in the maamar, midbarech (“your speech”) is read as midbar (“desert”), the spies’ wish to remain in the desert.

Song of Songs 4:3 ד"ג:ד

כחוט השני שפתותיה ומדברך נאווה כפלה הרמון וקתה מבדע לצמתה: Thy lips are like a thread of scarlet, And thy mouth is come-ly; Thy temples are like a pomegranate split open Behind thy veil.

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83

אם אין יראה אין חכמה

"If there is no fear there is no wisdom." The Alter Rebbe reads it as teaching that the light of the Torah can be drawn down only after the fulfillment of the mitzvos.

משנה אבות ג:י"ז Pirkei Avot 3:17

רבי אלעזר בן עזריה אומר, אם אין תורה, אין דרך ארץ. אם אין דרך ארץ, אין תורה. אם אין חכמה, אין יראה. אם אין יראה, אין חכמה. אם אין בינה, אין דעת. אם אין דעת, אין בינה. אם אין קמח, אין תורה. אם אין תורה, אין קמח. הוא היה אומר, כל שחקמתו מרבה מפעשיו, למה הוא דומה, לאילן שענפיו מרבין ושרשיו מעטין, והרוח באה ועוקרתו והופכתו על פניו, שנאמר (ירמיה יז) והיה כערער בערבה ולא יראה כי יבוא טוב ושכן חררים במדבר ארץ...

Rabbi Elazar ben Azariah said: Where there is no Torah, there is no right conduct; where there is no right conduct, there is no Torah. Where there is no wisdom, there is no fear of G-d; where there is no fear of G-d, there is no wisdom. Where there is no understanding, there is no knowledge; where there is no knowledge, there is no understanding. Where there is no bread, there is no Torah; where there is no Torah, there is no bread. He used to say: one whose wisdom

...

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84

הקדימו נעשה לנשמע

When Israel put "we will do" before "we will hear," a heavenly voice went forth and said, "Who revealed to My children this secret, which the ministering angels use?" The Alter Rebbe brings it as proof that Israel understood that deeds must come first.

שבת פ"ח א:ח"א Shabbat 88a:8

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

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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