



LIKKUTEI TORAH • PARSHAS SHELACH • MAAMAR 4

ביאור ע"פ ועתה יגדל הני"ל

An explanation of “And now, let [the power] be great” (Numbers 14:17)



Moshe's plea, “And now, let the power of Ado-nai be great, as You have spoken, saying,” asks for the work of both Torah and mitzvos. The Torah, rooted in the hidden Chochmah, turns divine “speech” into “saying” and draws G-dliness into Gan Eden; the mitzvos, rooted in the Gulgalta above wisdom, draw down “the power of Ado-nai,” the Malchus of the hidden Chochmah, and that is reached only when a mitzvah is done as the King's command, by accepting His yoke.

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

Moshe's plea, "And now, let the power of Ado-nai be great, as You have spoken, saying," asks for the work of both Torah and mitzvos. The Torah, rooted in the hidden Chochmah, turns divine "speech" into "saying" and draws G-dliness into Gan Eden; the mitzvos, rooted in the Gulgalta above wisdom, draw down "the power of Ado-nai," the Malchus of the hidden Chochmah, and that is reached only when a mitzvah is done as the King's command, by accepting His yoke.

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

Angels, "those who stand," receive light en clothed in the vessels of their world and stay fixed; souls in this world, where sovev kol almin shines, are "walkers" who can turn darkness itself to light, so all refinement belongs to now. The maamar then sets Torah against mitzvos. The mitzvos are encompassing garments, drawn from a Malchus that becomes Atik, the removed level, for the realm below it. The Torah issues from the hairs of the hidden Chochmah, a level of contraction that defines each mitzvah in detail and can be understood; the mitzvos come from the Gulgalta, the Keser within Keser, pure will without reason, and so they are chukim. Moshe asked for both: through the Torah "You have spoken" becomes "saying," drawing the Thirteen Attributes into Gan Eden; through the mitzvos "the power of Ado-nai" is made great. A mitzvah's own effect, a union above, is like a remedy; its higher aspect is "the King's command," done without reason, and only accepting the yoke draws down the power of Ado-nai, the higher Ado-nai of "Ado-nai, who will stand."

OUTLINE

- 1 Those who stand and those who walk** ¶1-2
"With all your soul" and "with all your might" are "those who stand" and "walkers." The angels receive light en clothed in vessels and cannot change; souls in this world, where sovev kol almin shines, can change from one essence to another, so all refinement is "today." Its full revelation, "rest for the life of the worlds," awaits the Time to Come.
- 2 The mitzvos as encompassing garments** ¶3
The mitzvos are garments, encompassing lights. Malchus of Atzilus becomes Atik, the "Rock" that covers Beriah, and Malchus of the Infinite One becomes Atik for Atzilus, removed and exalted above the middos; three such encompassing levels match mitzvos of thought, speech and action.

3 Torah from the hairs, mitzvos from the Gulgalta

¶4-5

The Torah is drawn from the hairs of the hidden Chochmah, contractions through Gevurah, and the mitzvos from the Gulgalta of Arich Anpin and its hair-free “paths” of Chesed. The mitzvah itself is simple will without reason; the Torah’s wisdom defines it, so all can grasp the Torah at their level, while the mitzvos remain chukim.

4 Moshe’s request: the Torah turns speech into “saying”

¶6

Man was placed in Gan Eden to draw G-dliness there, and this comes through the Torah, called “strength,” rooted in the hidden Chochmah. As Malchus of Atzilus becomes Atik for Beriah, speech becomes “saying,” and the Thirteen Attributes of Beriah, Yetzirah and Asiyah are drawn into Gan Eden.

5 The mitzvos: a remedy, and the command of the King

¶7-8

Through the mitzvos “the power of Ado-nai” is made great, revealed from its root in the Keser of Arich Anpin. A mitzvah’s own effect, a union above, has a reason and is like a remedy; its higher aspect is the King’s command, done without reason, which only accepting the yoke can draw down.

6 Two levels of Ado-nai

¶9

“Mitzvos require intention” means accepting the yoke. Ado-nai is the Malchus of Atzilus, and “the power of Ado-nai” is the Malchus of the hidden Chochmah, “Ado-nai, who,” which can forgive even sins that reach Yah. A parenthesis gathers the Zohar and its commentators, and the theme is found again in David’s twenty-eight years and in “Blessed be the glory of Havayah from its place.”

KEY CONCEPTS

those who stand and walkers עומדים ומהלכים

Angels, who receive light en clothed in the vessels of their world and stay at one level, and souls in this world, who can change from one essence to another.

the light that encompasses all worlds (sovev kol almin) סובב כל עלמין

Divine light too great to be en clothed in vessels; it shines in this world and makes transformation and refinement possible.

Atik עתיק

The “removed” level: the Malchus of a higher realm that becomes the hidden, encompassing crown of the realm below it, exalted above the middos.

Gulgalta (skull) and hairs גלגלתא ושערות

The Gulgalta of Arich Anpin, the Keser within Keser, is the source of the mitzvos, pure will; the hairs of the hidden Chochmah, contractions through Gevurah, are the source of the Torah’s detailed wisdom.

the hidden Chochmah (Chochmah Stima’ah) חכמה סתימאה

The Chochmah of Arich Anpin, root of the Torah; its Malchus is the higher Ado-nai, “the power of Ado-nai.”

the command of the King מצות המלך

The higher aspect of a mitzvah: done without seeking any reason, even were no union made above, as though one had been told to chop wood.

accepting the yoke (kabbalas ol) קבלת עול

Submitting to G-d as King beyond understanding; the intention the mitzvos require, and the only way to draw down the level above reason.

the power of Ado-nai כח אדני

The Malchus of the hidden Chochmah, above Atzilus, which Moshe asked to be drawn down and made great within the Ado-nai of Atzilus.

SECTION 1 • 11-2

Those who stand and those who walk

1 ביאור ע"פ ועתה יגדל הנ"ל

An explanation of the verse “And now, let [the power] be great,” mentioned above.

The heading says this is a further explanation of a verse already discussed above: “And now, I pray, let the power of Ado-nai be great, as You have spoken, saying.” Moshe said these words when he pleaded for the people after the report of the spies.

2 הנה ענין בכל נפשך ובכל מאדך שהוא בחי עומדים ומהלכים² עומדים הוא בחי התלבשות האורות בכלים בכל עולם לפי השגתו בבריאה כך וביצירה כך כו' והיינו לפי שמקבל מבחינת מל' הממכ"ע

Now, the matter of “with all your soul and with all your might,” which is the level of “those who stand” and “walkers”: “those who stand” is the level of the enclothing of the lights in the vessels in each world according to its comprehension, in the World of Beriah (Creation) in one way and in Yetzirah (Formation) in another, etc. That is because it receives from the level of the Malchus (sovereignty) of the light that fills all worlds (memalei kol almin).

The two phrases “with all your soul” and “with all your might” are tied to two kinds of beings, “those who stand” and “walkers.” “Those who stand” receive G-dly light only as it is enclothed in the vessels of their own world, so each world grasps it in its own measure, Beriah in one way and Yetzirah in another. This is because that light comes from Malchus of memalei kol almin, the light that enters each world and is fitted to its capacity.

אבל בעוה"ז נקראים נש"י בבחי מהלכים מפני שמאיר בו סוכ"ע שלמעלה מהתלבשות בכלים והוא בחינת מאדך ומתחת זרועות עולם³ ולכך כל הבירורים הם עתה דוקא היום לעשותם⁴

But in this world the souls of Israel are called by the level of “walkers,” because there shines in it the light that encompasses all worlds (sovev kol almin), which is above enclothing in vessels; and this is the level of “your might,” and of “and beneath are the arms of the world.” Therefore all the refinements (birurim) are now specifically: “today, to do them.”

The souls of Israel in this world are “walkers,” because here there shines a light too great to enter any vessel: sovev kol almin, the light that encompasses the worlds. It corresponds to “with all your might,” a love without limit, and to “beneath are the arms of the world,” the divine power that reaches down below everything. That is why all the work of refinement (birurim) belongs specifically to now, to life in this world: “today, to do them.”

כי לפי שיש התגלות סוכ"ע יכול להפך ממהות למהות כנ"ל ומטעם זה נקרא מהלכים להיות אתהפכא מחשוכא כו'

For since there is a revelation of sovev kol almin, one can transform [things] from one essence to another, as mentioned above; and for this reason [they] are called "walkers," so that there be "transformation from darkness," etc.

Because sovev kol almin is revealed here, a thing can be changed in its very nature, from one essence to another, as when darkness itself is turned into light. This power to move from one state to a wholly different one is what makes the souls "walkers."

אבל בעולם העליון א"א להיות היפוך ממהות למהות אלא כמו שהוא כן יקום כו' (ועמש"ל בפ' בחקתי בד"ה מבואר בע"ח)⁵

But in the supernal world there cannot be a transformation from one essence to another; rather, as it is, so it shall stand, etc. (And see what is written above, in Parshas Bechukosai, in the discourse beginning "It is explained in Etz Chaim.")

In the higher worlds there is no such transformation: each thing remains what it is and where it is. The text refers the reader to its discourse in Parshas Bechukosai, "It is explained in Etz Chaim," for more on this.

והנה גילוי בחי' זו דסוכ"ע שמאיר בעוה"ז יהיה לע"ל והוא בחי' מנוחה לחיי⁶ עולמים⁷ שהוא מלי' חיות עולמות שיתעלה להיות בבחינת מנוחה משא"כ עתה יש עליות וירידות שונות בין שבת ליום טוב או יוה"כ כו'.⁸

Now, the revelation of this level of sovev kol almin that shines in this world will be in the Time to Come; and this is the level of "rest for the life of the worlds," which is Malchus, the life-force (chayus) of the worlds, which will be elevated to be in the level of rest. Whereas now there are various ascents and descents, between Shabbos and Yom Tov or Yom Kippur, etc.

The full revelation of sovev kol almin, which now shines in this world in a hidden way, will come in the Time to Come, called "rest for the life of the worlds." The text reads "the life of the worlds" as Malchus, which gives the worlds their life-force, and says that it will then be raised to a state of rest. Now, by contrast, it goes through ascents and descents, which differ between Shabbos, Yom Tov and Yom Kippur.

SECTION 2 • 13

The mitzvos as encompassing garments

3 והנה תורה ומצות המצות הם לבושים שהם בחינת מקיפים כי הנה אומרים אדון עוזנו צור משגבנו כו'

Now, [as for] Torah and mitzvos: the mitzvos are garments, which are the level of encompassing [lights] (makifim). For we say, "Master of our strength, Rock of our stronghold," etc.;

The maamar turns to Torah and mitzvos and begins with the mitzvos: they are "garments" for the soul, and garments are encompassing lights (makifim), which surround a thing rather than enter it. To show how such an encompassing light is formed, it quotes a phrase of the prayers that calls G-d "Master of our strength, Rock of our stronghold."

שמלי דאצילות נעשה עתיק דבריא וביצירה כו' ונקי צור כמו הסלע שמכסה מן הגשמים כו'

that is, the Malchus (sovereignty) of the World of Atzilus (Emanation) becomes the Atik of the World of Beriah (Creation), and in Yetzirah (Formation), etc.; and it is called "Rock," like the crag that shelters from the rains, etc.

Malchus of Atzilus, the lowest level of the highest world, becomes the Atik of Beriah: the hidden, highest level of the world below it; and the same holds for Yetzirah. That is why it is called "Rock": like a rock that shelters from the rain, it covers the lower world from above, as an encompassing light.

וכמו שבבי"ע נעשו ג' מקיפים ממלכות כך בבי"ע דאצילות שהן או"א בריאה חג"ת יצירה נה"י עשה נעשים עליהם מקיפים מבחי' מלידא"ס שנקי מלי דא"ק שנעשים עתיק כו'

And just as in Beriah, Yetzirah and Asiyah (Action) three encompassing [lights] were made from Malchus, so in the Beriah, Yetzirah and Asiyah of Atzilus — which are Abba and Imma (Chochmah and Binah), Beriah; Chesed (kindness), Gevurah (restraint) and Tiferes (beauty), Yetzirah; Netzach (victory), Hod (splendor) and Yesod (foundation), Asiyah — encompassing [lights] are made over them from the level of the Malchus of the Infinite One (Ein Sof), which is called the Malchus of Adam Kadmon, which become Atik, etc.;

The same pattern repeats inside Atzilus, which has its own Beriah, Yetzirah and Asiyah: Abba and Imma are its Beriah, Chesed, Gevurah and Tiferes its Yetzirah, and Netzach, Hod and Yesod its Asiyah. Over these too stand encompassing lights, formed from Malchus of the Infinite One, also called Malchus of Adam Kadmon, and they become Atik.

שנעתק מן המדות הנקרא יומין ומרומם ומתנשא מהן והוא מלשון המעתיק הרים⁹ כו' והוא ע"פ מ"ש המתנשא מימות עולם מן המדות ולא מכל מדות

for it is removed (ne'etak) from the emotive attributes (middos), which are called "days" (yomin), and is exalted and uplifted above them. And it is from the expression "Who removes (ha-ma'atik) mountains," etc. And this is according to what is said, "Who is uplifted from the days of the world," [that is,] from the middos; and "not of all the middos —

The name Atik means "removed": this level is removed from the middos, which are called "days," and exalted above them, as the same root is used in "Who removes mountains." The phrase of the prayers "Who is uplifted from the days of the world" is read the same way: uplifted above the middos, and, in the words quoted next, "not of all these middos at all."

אלין כלל¹⁰ כנ"ל ונגד זה יש ג' בחינות במצות. יש מהם תלויים במחשבה כמו ואהבת כו' ויש בדבור כו'.

these — at all," as mentioned above. And corresponding to this there are three levels in the mitzvos: some of them depend on thought, such as "And you shall love," etc., and some on speech, etc.

The quoted phrase ends here, and the text notes that it was explained above. Corresponding to these three encompassing levels there are three kinds of mitzvos: those that depend on thought, such as the love of G-d ("And you shall love"), those that depend on speech, and, as the "etc." implies, those that depend on action.

SECTION 3 • ¶4-5

Torah from the hairs, mitzvos from the Gulgalta

4 והנה אורייתא מחכמה נפקת מח"ס שהתורה נמשכת משערות דח"ס שמלובש בתוכה גבורה דעתיק והמצות נמשכות מגלגלתא דאריך שהוא כתר שבכתר שמלובש בה חסד דעתיק בחינת לבנונית כמ"ש ארחות¹¹ הוי'

Now, "the Torah issues from Chochmah (wisdom)": from the hidden Chochmah (Chochmah Stima'ah). For the Torah is drawn from the hairs of the hidden Chochmah, within which the Gevurah (restraint) of Atik is en clothed; and the mitzvos are drawn from the Gulgalta (skull) of Arich [Anpin], which is the Keser (the Crown) within Keser, in which the Chesed (kindness) of Atik is en clothed, the level of whiteness, as it is written, "the paths of Havayah":

The Zohar's saying "the Torah issues from Chochmah" is made precise: from the hidden Chochmah, the Chochmah of Arich Anpin (the outer level of Keser). In the Kabbalistic image of a head, the Torah comes from the "hairs" of this hidden Chochmah, in which the Gevurah of Atik is en clothed, while the mitzvos come from the Gulgalta, the skull of Arich Anpin, the Keser within Keser, in which the Chesed of Atik is en clothed and which is called "whiteness." From there come the "paths of Havayah."

כמו האורח והשביל שהוא מקום פנוי כמו"כ הן פנויים משערות והן תליסר אורחין דמתפלגין לז"א

like a path and a trail, which is an open space; so too, they are clear of hairs. And these are the thirteen paths that branch out to Z'eir Anpin (the emotive attributes),

A path through a field is a strip left open, and so these "paths" are places on the head that are clear of hair. They are the thirteen paths that branch out from there into Z'eir Anpin.

וכמ"ש בזהר חד ארחא דמתפלג¹² לתרי"ג פקודין דאורייתא¹³ כמ"ש כל ארחות הוי' חסד ואמת כו' משא"כ השערות המה בחי' צמצומים ע"י ה"ג בחי' דינים.

and as is written in the Zohar, "one path that branches out into the 613 precepts of the Torah," as it is written, "All the paths of Havayah are kindness and truth," etc. Whereas the hairs are the level of contractions (tzimtzumim) through the five Gevuros, the level of judgments (dinim).

The Zohar speaks of one path that divides into the 613 precepts of the Torah and cites "All the paths of Havayah are kindness and truth." So the mitzvos come from the open "white" paths of Chesed, while the hairs are contractions brought about by the five Gevuros, the source of judgment and limitation.

5 והענין כי אנו רואים כל התורה פי' וביאור טעם המצות כמו מצות ציצית יש ע"ז בתשבע"פ פרק

The explanation is: we see that the whole Torah is the interpretation and elucidation of the reason for the mitzvos. For example, on the mitzvah of tzitzis there is in the Oral Torah the chapter

The maamar now explains why the Torah is from Chochmah and the mitzvos from the higher Gulgalta. The Torah as a whole explains and spells out the mitzvos: on tzitzis, for example, the Oral Torah has a whole chapter of tractate Menachos, the chapter "HaTecheiles."

התכלת ומצות ואזהרת שבת יש ע"ז מסכת שלימה והתורה שבאותה המצוה היא המגבלת ומצמצמת להיות המצוה בזו האופן דוקא ולא באופן אחר משא"כ המצוה עצמה

HaTecheiles, and on the mitzvah and the prohibition of Shabbos there is a whole tractate. And the Torah within that mitzvah is what limits and contracts [it], so that the mitzvah be in this manner specifically and not in another manner; whereas the mitzvah itself,

Shabbos, with its command and its prohibitions, fills an entire tractate. It is the Torah's wisdom within each mitzvah that defines and narrows it, so that it must be done in exactly this way and no other; the mitzvah by itself does not do this.

כמו שמפורשת בתורה אין בה הוכחה שתהיה כך דוקא וכמו כן בחי' גלגלתא תר"ך עמודי אור המשכות אלהות להאיר במצות תפילין עד"מ ודמיון

as it is stated in the Torah, has in it no proof that it must be specifically so. And likewise, the level of Gulgalta, the 620 pillars of light, [are] drawings-down of G-dliness to shine into the mitzvah of tefillin, for example, and the like;

As the written Torah states a mitzvah, nothing in it proves that it must take exactly this form. Correspondingly above, the Gulgalta, called the "620 pillars of light" (620 is the numerical value of כתר, Keser), is the drawing-down of G-dliness into a mitzvah such as tefillin.

והוא הרצון פשוט בלי טעם ואח"כ בח"ס מוחא בחי' החכמה של המצות וע"י אותה החכמה נתצמצם הרצון שבהמצוה שיהיה כך דוקא כו'

and that is the simple will, without reason. And afterwards, in the hidden Chochmah, the Mocha (brain), [is] the level of the wisdom of the mitzvot; and through that wisdom the will within the mitzvah is contracted, so that it be specifically so, etc.

That drawing-down is simple will, with no reason behind it. Only afterwards, in the hidden Chochmah, the "brain" (Mocha), comes the wisdom of the mitzvot, and that wisdom narrows the will so that the mitzvah must be done in exactly this way.

ולכן התורה יכולים כל האנשים להשיגה אלא שיש בזה כמה מדרגות וכמו ערך השגת רשב"י להשגתנו

Therefore, the Torah: all people are able to grasp it, except that there are several degrees in this, like the relation of the comprehension of Rabbi Shimon bar Yochai to our comprehension.

Because the Torah is wisdom, every person can grasp it, though at very different depths. The distance between the understanding of Rabbi Shimon bar Yochai and ours is an example.

אך יהיה איך שיהיה יכולים הם להשיג זהו לפי ששרשה ממוחא שהיא חכמה אבל המצות א"א להשיג כלל והם חוקים:¹⁴

But be that as it may, they are able to grasp [it]. This is because its root is from the Mocha (brain), which is Chochmah (wisdom). But the mitzvot are impossible to grasp at all, and they are statutes (chukim).

At whatever level, the Torah can be understood, because its root is the Mocha, which is Chochmah. The mitzvot themselves, which come from the will above wisdom, cannot be grasped at all: they are chukim, decrees beyond reason.

SECTION 4 • 16

Moshe's request: the Torah turns speech into "saying"

6 והנה מה ביקש משה ועתה יגדל נא כו' כאשר דברת לאמר ארך אפים¹⁵ כו' כי

Now, [as to] what Moshe asked, "And now, I pray, let [the power] be great," etc., "as You have spoken, saying: slow to anger," etc.: for

The maamar turns to Moshe's request. When G-d threatened to destroy the people after the report of the spies, Moshe prayed, "And now, I pray, let the power of Ado-nai be great, as You have spoken, saying: Havayah is slow to anger...", and the maamar will explain these words in terms of Torah and mitzvos.

הנה כתיב וינחהו בג"ע¹⁶ לעבדה ולשמרה כו' להמשיך גילוי אלקות בג"ע להיות מושג לנבראים יושבים ונהנין¹⁷ כו' והמשכה זו היא ע"י התורה שנקראת עוז^{18,19}

it is written, "And He placed him in Gan Eden, to work it and to guard it," etc.: to draw down a revelation of G-dliness into Gan Eden, so that it be grasped by the created beings, [who] "sit and delight," etc. And this drawing-down is through the Torah, which is called "strength" (oz)

Man was placed in Gan Eden "to work it and to guard it": to draw into Gan Eden a revelation of G-dliness that the created beings there can grasp, as the Sages describe the righteous who "sit ... and delight" in the radiance of the Shechinah. This drawing-down comes through the Torah, which is called "strength" (oz).

(ע' בפ' יתרו ע"פ בחדש השלישי²⁰ ובאגה"ק ע"פ חגרה בעוז²¹ וע' בהרמ"ז פ' אמור דצ"ג ב' בפ' ועוז) כי שרשה מח"ס כו' שממנה נמשכים המדות וע"י מתגלה בג"ע כי

(see in Parshas Yisro, on the verse "In the third month," and in Iggeres HaKodesh, on the verse "She girds with strength"; and see the Ramaz on Parshas Emor, page 93b, on the meaning of "and His strength"), for its root is from the hidden Chochmah (Chochmah Stima'ah), etc., from which the emotive attributes (middos) are drawn; and through this it is revealed in Gan Eden. For,

The parenthesis points to other places that treat the Torah as "strength": the discourse on "In the third month" in Parshas Yisro, the Iggeres HaKodesh on "She girds with strength," and the Ramaz on Parshas Emor. The Torah's root is the hidden Chochmah, from which the middos flow, and so through the Torah G-dliness is revealed in Gan Eden.

הנה כמו שמלכות דאצילות נעשה עתיק לבריאה שמבחינת דבור עד"מ נעשה מחשבה וכמ"ש וידבר אלהים את כל הדברים האלה לאמר²² כו'

just as the Malchus (sovereignty) of the World of Atzilus (Emanation) becomes Atik for the World of Beriah (Creation), so that from the level of speech, by way of analogy, it becomes thought; and as it is written, "And G-d spoke all these words, saying," etc.,

Here is how this comes about. Malchus of Atzilus becomes Atik, the hidden source, for Beriah: what is "speech" in Atzilus becomes, as it were, "thought" for the world below. This is the sense of "And G-d spoke all these words, saying": speech that becomes "saying," a more hidden, inward level.

שנעשה בחינת העלם שנקרא עתיק ויש עתיק בבריאה כנודע מכוונת ב"ש שהוא לפני ש"ע ואעפ"כ הוא יג"מ הרחמים

for it becomes the level of concealment, which is called Atik; and there is an Atik in Beriah, as is known from the kavanah of Baruch She'amar, which is before the Shemoneh Esreh, and nevertheless it is the Thirteen Attributes of Mercy,

Becoming hidden in this way is what "Atik" means. There is an Atik in Beriah as well, as is known from the mystical intentions (kavanos) of the prayer Baruch She'amar: it comes before the Shemoneh Esreh, yet it is the Thirteen Attributes of Mercy.

והוא דבי"ע ואחר ש"ע ויעבור²³ ה' הוא יג"מ הרחמים דאצילות ומבחי' יג"מ הרחמים אלו דבי"ע נמשך בג"ע והיינו ע"י התורה שנעשה מבחי' דבור לאמירה כו'.²⁴

and it is [the Thirteen Attributes] of Beriah, Yetzirah and Asiyah; and after the Shemoneh Esreh, "And Havayah passed" is the Thirteen Attributes of Mercy of Atzilus. And from the level of these Thirteen Attributes of Mercy of Beriah, Yetzirah and Asiyah [G-dliness] is drawn into Gan Eden; and that is through the Torah, through which, from the level of speech (dibbur), it becomes saying (amirah), etc.

That level of the Thirteen Attributes, said before the Shemoneh Esreh, belongs to Beriah, Yetzirah and Asiyah, while the Thirteen Attributes said after the Shemoneh Esreh, beginning "And Havayah passed," are those of Atzilus. From the Thirteen Attributes of Beriah, Yetzirah and Asiyah the light is drawn into Gan Eden, and this comes through the Torah, which turns "speech" into "saying."

SECTION 5 • ¶7-8

The mitzvos: a remedy, and the command of the King

7 וכך ביקש משה ועתה יגדל נא כח אדני כאשר דברת²⁵ כוי שכמו שע"י התורה נעשה דברת לאמר כך ע"י המצות יגדל נא כח אדני.

And so Moshe asked, "And now, I pray, let the power of Ado-nai be great, as You have spoken," etc.: that just as through the Torah there comes to be "You have spoken, saying," so through the mitzvos "let the power of Ado-nai be great."

Moshe's request is now explained in full. Through the Torah, divine speech becomes "saying," the drawing-down into Gan Eden described above; through the mitzvos, "the power of Ado-nai" is made great. The one verse asks for both.

דהנה המצות נמשכים מאדני דינא דמלכותא דינא ושרשן בגלגלתא וכמו הזורק אבן שמתגלה כחו להגביה האבן כך ביקש משה שיתגלה כח אדני שהוא בכתר דא"א²⁶

For the mitzvos are drawn from Ado-nai, "the law of the kingdom is law," and their root is in the Gulgalta (skull). And like one who throws a stone, whose power to lift the stone is revealed, so Moshe asked that the power of Ado-nai be revealed, which is in the Keser (the Crown) of Arich Anpin.

Ado-nai is the Name of Malchus, sovereignty, as in the rule "the law of the kingdom is law," and the mitzvos, the decrees of the King, are drawn from it; yet their root is in the Gulgalta. When someone throws a stone, the power within him shows itself in the stone's rising; so Moshe asked that the power behind Ado-nai, which is in the Keser of Arich Anpin, be revealed.

כי במצות יש ב' בחי' הא' המצוה עצמה לפי שע"י יומשך ונעשה יחוד למעלה על ידי אתרוג ושופר ואין זה עבודה שהרי יש לה טעם והרי זה דוגמת רפואה וסגולה כוי.

For in the mitzvos there are two levels. The first is the mitzvah itself, in that through it there is drawn down and made a union (yichud) above, through the esrog and the shofar; and this is not service, since it has a reason, and it is like a remedy and a segulah, etc.

There are two aspects in the mitzvos. The first is the mitzvah's own effect: through the esrog or the shofar a union is made above; but since that has a reason, it is not yet service in the full sense, just as taking a remedy or a segulah (something that works by its own hidden property) is not.

8 ואמנם בחי' ב' נק' מצות המלך בלי טעם²⁷ גם אלו לא היה נעשה היחוד ועכ"ז כמו אלו נצטוה לחטוב עצים²⁸ עד"מ

However, the second level is called "the command of the King," without reason: even if the union were not made, nevertheless [it is] as though one had been commanded to chop wood, for example.

The second aspect of the mitzvos is "the command of the King," done without any reason. Even if no union were brought about above, one would still do it, just as one would carry out a king's order to chop wood, an act with nothing in it to understand.

וזהו נק' מצות המלך שאין לבקש שום טעם כלל רק קבלת עול כי מאחר שמצד עצם מרומם הוא לבדו כו'

And this is called "the command of the King," for one is not to seek any reason at all, only accepting the yoke (kabbalas ol). For since, from the side of [His] essence, "He alone is exalted," etc.,

That is why it is called the King's command: one looks for no reason at all and simply accepts the yoke (kabbalas ol). The ground for this follows: in His own essence G-d is "exalted alone," above any relation to the worlds.

והוא בחי' גולגלתא דחפ"א על מוחא ועיקר צד סיכת חיבורו לנבראים הוא מצד היותו מלך כמ"ש המלך המרומם כו'

and this is the level of the Gulgalta (skull) "that covers over the Mocha (brain)," and the chief ground of His connection with the created beings is by virtue of His being King, as it is written, "The King Who is exalted," etc.;

This level is the Gulgalta, the "skull" that covers over the "brain": the will that stands above wisdom. What chiefly connects Him with created beings is that He is their King, as in the words of the prayer, "the King Who is exalted alone."

וא"כ ממילא מובן שא"א להמשיכו זולת ע"י קבלת עמ"ש כנ"ל ועי"ז דוקא נמשך ונעשה ג"כ היחוד למעלה.

if so, it is self-understood that it is impossible to draw Him down except through accepting the yoke of the kingdom of Heaven, as mentioned above; and specifically through this the union above is also drawn down and made.

It follows that this level can be drawn down only through accepting the yoke of the kingdom of Heaven, the bond between a people and its King. And it is precisely this acceptance that also brings about the union above.

SECTION 6 • 19

Two levels of Ado-nai

9 וזהו מה שארז"ל מצות צריכות כוונה דהיינו קבלת עול מצוה שמצות מלך היא וזהו ענין כח אדני שיש

ב' בחי' אדני וכח אד' הא' הוא

And this is what our Sages, of blessed memory, said: "Mitzvos require intention (kavanah)"; that is, accepting the yoke of the mitzvah, that it is the command of the King. And this is the matter of "the power of Ado-nai": for there are two levels, Ado-nai and "the power of Ado-nai." The first is

The Sages' rule that "mitzvos require intention" is read here as the intention of accepting the yoke: doing the mitzvah because it is the King's command. This leads back to "the power of Ado-nai," for there are two levels: Ado-nai itself, and the "power" of Ado-nai.

מלכות דאצילות והבי מלכות דא"ס כמ"ש בזהר ע"פ אם עונות תשמר²⁹ יה אד' מי יעמוד שזה פלא מאחר שהעונות מגיעים ב"ה או"א איך אד' מועיל שהוא למטה הרבה במדרגה.

the Malchus (sovereignty) of the World of Atzilus (Emanation), and the second is the Malchus of the Infinite One (Ein Sof), as is written in the Zohar on the verse "If You keep [account of] iniquities, Y-ah, Ado-nai, who will stand?": that this is a wonder, for since the iniquities reach up to [the Name] Y-ah, Abba and Imma (Chochmah and Binah), how does Ado-nai help, which is much lower in level?

Ado-nai is the Malchus of Atzilus, and its "power" is the Malchus of the Infinite One. On the verse "If You keep account of iniquities, Y-ah, Ado-nai, who will stand?" the Zohar finds a wonder: if the sins reach as high as the Name Y-ah, which is Abba and Imma (Chochmah and Binah), it asks how Ado-nai, a much lower level, can help.

אך באמת אדנ"י זה הוא מלכות דח"ס ונק' אד' מי שלמעלה מאצילות ונעלם הוא וזהו

But in truth, this Ado-nai is the Malchus of the hidden Chochmah (Chochmah Stima'ah), and it is called "Ado-nai, who," which is above Atzilus, and it is hidden. And this is

The answer is that the Ado-nai of this verse is not the ordinary Malchus but the Malchus of the hidden Chochmah, above Atzilus. That is why it is joined to "who" (mi), a word that points to what is hidden and beyond grasp.

כי עמך הסליחה למען תורא³⁰ עשרה עומקים הידועים וביקש שיגדל המשכות כח אדני מלי דח"ס באדי דאצילות

“For with You is forgiveness, so that You may be held in awe”: the well-known ten depths. And he asked that the drawings-down of the power of Ado-nai, the Malchus of the hidden Chochmah, be made great in the Ado-nai of Atzilus.

This is the sense of the next verse, “For with You is forgiveness, so that You may be held in awe”: forgiveness comes from the well-known “ten depths” of the Sefiros. Moshe asked that this higher Ado-nai, the Malchus of the hidden Chochmah, be drawn down and made great within the Ado-nai of Atzilus.

(וע' בזוהר³¹ בלק קפ"ה ב' בענין אדי מי יעמוד³² ובהרמ"ז שם דפ"י דבחי אדי הוא בדיקנא דא"א כו' ולפמש"כ שהוא בחי מלי דח"ס

(And see the Zohar, Balak, 185b, on the matter of “Ado-nai, who will stand,” and the Ramaz there, who explains that the level of Ado-nai is in the beard of Arich Anpin, etc.; and according to what is written [here], that it is the level of the Malchus of the hidden Chochmah:

A long parenthesis now gathers related sources. The Zohar on Parshas Balak discusses “Ado-nai, who will stand,” and the Ramaz there explains Ado-nai as a level in the beard of Arich Anpin; the text begins to reconcile this with its own reading, that it is the Malchus of the hidden Chochmah.

והנה מלי דח"ס הוא בחי אור מקיף דתיקון הראשון די"ג ת"ד כמ"ש בע"ח שער א"א פ"ב והיא מקבלת מפאת הראש שהוא מלי דגלגלתא כמ"ש פ"ג וזהו בחי מן המצר קראתי³³ כו'

now, the Malchus of the hidden Chochmah is the level of the encompassing light of the first tikkun of the thirteen tikkunim of the beard (tikkunei dikna), as is written in Etz Chaim, Sha'ar Arich Anpin, chapter 12; and it receives from the side of the head, which is the Malchus of the Gulgalta, as is written there, chapter 13. And this is the level of “From the straits I called,” etc.

The two readings meet, because the Malchus of the hidden Chochmah is the encompassing light of the first of the thirteen tikkunim of the beard, the thirteen “rectifications” of Arich Anpin’s beard, as Etz Chaim explains in Sha'ar Arich Anpin. It receives from the head, the Malchus of the Gulgalta, and this is the level of “From the straits I called Y-ah.”

ולכן א"ש שבח"י זו נמשך דוקא ע"י קבלת עול וכמ"ש במ"א בביאור ע"פ וכל העם רואים^{34,35} כו'. והנה בפ"י מי יעמוד פ"י הרמ"ז שם בינה דעתיק ועמ"ש עוד הרמ"ז בזה בפ' ויקרא)

Therefore it is well [understood] that this level is drawn down specifically through accepting the yoke (kabbalas ol), as is written elsewhere, in the explanation of the verse "And all the people saw," etc. Now, on the meaning of "who will stand," the Ramaz there explains [it as] the Binah of Atik; and see what the Ramaz writes further on this in Parshas Vayikra)

That is why this level is drawn down specifically through accepting the yoke, as the text explains elsewhere on "And all the people saw." The Ramaz there reads "who will stand" as the Binah of Atik, and he writes more on it in Parshas Vayikra.

(בדף ט"ו ע"ב) וע' בזהר גדול (ח"א מ"ב א') ואפשר זהו ענין כח אד' ההוא וע' במק"מ ר"פ צו דכ"ו ע"ב בענין בשכמל"ו,

(on page 15b). And see in the Zohar [on] "great" (Part I, 42a); and perhaps this is the matter of that "power of Ado-nai." And see the Mikdash Melech at the beginning of Parshas Tzav, page 26b, on the matter of "Blessed be the Name of the glory of His kingdom forever and ever,"

The Ramaz's remark in Vayikra is on page 15b. The text then points to the Zohar on the word "great" (Part I, 42a), suggesting that it speaks of this same "power of Ado-nai," and to the Mikdash Melech, a commentary on the Zohar, at the start of Parshas Tzav, on "Blessed be the Name of the glory of His kingdom forever and ever."

אמנם לפמ"ש כח אד' מי היינו בח"י א' והוא הנק' כח אד', וע' עוד בפ"י כח אד' בזהר ח"ג³⁶

however, according to what is written [here], "Ado-nai" [and] "who" are one level, and it is what is called "the power of Ado-nai." And see further on the meaning of "the power of Ado-nai" in the Zohar, Part III

The text adds that on its own reading "Ado-nai" and "who" are not two levels, as in the Ramaz, but one, and that one is what the verse calls "the power of Ado-nai." It then lists further places in the third part of the Zohar on the meaning of "the power of Ado-nai."

(דקס"א ב' ³⁷ ודף ר"כ ע"א ובהרמ"ז שם ובהר"ם א' ודרצ"ה ב' ³⁸ וע"ש דק"מ סע"א)

(page 161b, and page 220a, and the Ramaz there; and in the Zohar there, page 245a and page 295b; and see there, at the end of page 140a).

These are pages 161b, 220a, 245a and 295b, with the end of 140a, and the Ramaz on 220a. On 161b the Zohar says that when the hidden Atik shines into the brain and the brain into the heart, this is "the power of Havayah," the force that comes from the holy Atik.

ועי' בזהר ח"א (קס"ח ב') שיעקב נתן לדוד כ"ח שנים וזהו ג"כ המשכת בחי' כח אד'.

And see in the Zohar, Part I (168b), that Yaakov gave David twenty-eight (koach) years; and this too is the drawing-down of the level of “the power (koach) of Ado-nai.”

The Zohar relates that King David was given seventy years of life by Avraham, Yaakov and Yosef, twenty-eight of them by Yaakov, who lived 147 years instead of 175. Twenty-eight is written כ"ח, the letters of koach, “power,” so this gift too is a drawing-down of “the power of Ado-nai” into David, the embodiment of kingship.

וזהו ג"כ ענין ברוך כבוד³⁹ הוי"ה ממקומו כבוד הוא בחי' מלי⁴⁰ ושיתברך ממקומו ושרשו היינו בחי' יגדל נא כח אד' וכו' וזהו ענין עושי דברו⁴¹ וכמ"ש במ"א:⁴²

And this too is the matter of “Blessed be the glory of Havayah from its place”: “glory” is the level of Malchus, and that it be blessed from its place and its root, that is the level of “let the power of Ado-nai be great,” etc. And this is the matter of “who do His word,” as is written elsewhere.

So too in “Blessed be the glory of Havayah from its place”: “glory” is Malchus, and the blessing is that it be blessed from its place, its root above, which is “let the power of Ado-nai be great.” The same idea lies in the angels “mighty in power, who do His word,” as explained elsewhere.

IN ONE'S AVODAH

Do the mitzvos as the King's command, accepting His yoke without seeking a reason, even when a mitzvah's effect is known: this is the intention the mitzvos require, and only it draws down the power of Ado-nai, which stands above reason. And since change from one state to another is possible only for souls in this world, the work of refinement belongs to today.

QUESTIONS FOR DISCUSSION

1. Why can souls in this world, but not the angels, change “from one essence to another,” and what does this say about the value of life in a body?
2. How does the Torah's wisdom “contract” a mitzvah, and why does that make the Torah understandable while the mitzvos remain chukim?
3. What is the difference between a mitzvah's own effect, likened to a remedy or segulah, and the mitzvah as “the command of the King”?
4. Why does the maamar read “mitzvos require intention” as accepting the yoke rather than understanding the mitzvah?
5. How does the Zohar's question on “If You keep account of iniquities, Y-ah, Ado-nai, who will stand?” lead to two levels of Ado-nai?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ועתה יגדל

“And now, I pray, let the power of Ado-nai be great, as You have spoken, saying.” Moshe says this in his prayer after the sin of the spies; the maamar explains what “the power of Ado-nai” is and how it is made great.

Numbers 14:17 ז"ל: יי"ד: יי"ז

ועתה יגדל-נא כח אד-ני כְּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:

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

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PARAGRAPH 2

2 מהלכים

“I will give you places to walk (mahlechim) among these who stand.” The tradition reads “those who stand” as the angels, fixed at their level, and the “walkers” as souls who can rise from level to level; the maamar builds its contrast on these two words.

Zechariah 3:7 ז"ל: ז' זכריה

כֹּה־אָמַר ה' צְבָאוֹת אֱסִיבְדְּכִי תִלָּךְ וְאִם אֶת־מִשְׁמַרְתִּי תִשְׁמֹר וְגַם־אֶתֶּה תִּדְּיוֹ אֶת־בֵּיתִי וְגַם תִּשְׁמֹר אֶת־חֻצְרִי וְנָתַתִּי לָךְ מַהֲלָכִים בֵּין הָעֲמֻדִים 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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3 ומתחת זרועות עולם

“The G-d of old is a dwelling place, and beneath are the arms of the world.” Here the “arms” that reach beneath stand for sovev kol almin, the light that shines even in this lowest world.

Deuteronomy 33:27 ז"ל: כ"ז דברים

מֵעֵנָה אֱלֹהֵי קֶדֶם וּמִתַּחַת זְרֻעֹת עוֹלָם וַיִּגְרֹשׁ מִפְּנֵיהָ אוֹיֵב וַיֹּאמֶר הִשְׁמַד:

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.

4 היום לעשותם

“You shall keep the commandment, the statutes and the ordinances that I command you today, to do them.” The

maamar takes “today” to mean that the work of refinement belongs to this world.

Deuteronomy 7:11 ז"ל: י"א דברים

וְשִׁמַּרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי מְצַוֶּה הַיּוֹם לַעֲשׂוֹתָם:

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

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5 כפ' בחקותי בד"ה מבואר בע"ח

That discourse explains, from Etz Chaim, that the tzelem, the intellectual soul, joins the G-dly soul with the animal soul to carry out refinements, and that each person is given seventy years to refine according to his measure, so that even “our iniquities” are transformed.

KEHOT'S NOTE

לעיל פ' בחקותי מז, ג.

6 מנוחה לחיי העולמים

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

KEHOT'S NOTE

סוף תמיד.

7 מנוחה לחיי עולמים

The tractate ends with the psalm the Levites sang on Shabbos, “a song for the Time to Come, for the day that is all Shabbos, rest for the life of the worlds.” The maamar reads “the life of the worlds” as Malchus, which will then be raised to rest.

Mishnah Tamid 7:4 ז"ל: ד' תמיד

... בַּשָּׁשִׁי הָיוּ אוֹמְרִים (שם צג), הִי מְלָךְ גְּאוֹת לְבָשׁ וְגו'. בַּשֵּׁבֶת הָיוּ אוֹמְרִים (שם צב), מִזְמֹר שִׁיר לַיּוֹם הַשֵּׁבֶת, מִזְמֹר שִׁיר לַעֲתִיד לְבָא, לַיּוֹם שֶׁכָּל שִׁבְתָּ מְנוּחָה לַחַיִּי הָעוֹלָמִים:

The following are the psalms that were chanted in the Temple. 1) On the first day they used to say, “The earth is the L-rd's and the fullness thereof, the world and they that dwell therein” (Psalms 24). 2) On the second day they used to say: “Great is the L-rd and highly to be praised, in the city of our G-d. His holy mountain” (Psalms 48). 3) On the third day they used to say: “G-d stands in the congregation of G-d, in the midst of the judges he ...

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

8 “You shall love Havayah your G-d with all your heart, with all your soul and with all your might.” The maamar ties “your soul” to “those who stand” and “your might” to the “walkers.”

Deuteronomy 6:5 ז"ל: ה' דברים

וְאָהַבְתָּ 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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PARAGRAPH 3

9

המעתיק הרים

“Who removes mountains, and they do not know it, Who overturns them in His anger.” The verb here, “to remove,” is the root of the name Atik: the level removed and exalted above the middos.

איוב ט:ה' Job 9:5

המעתיק הרים ולא ידעו אשר הפכים באפו:

Who removeth the mountains, and they know it not, When He overturneth them in His anger.

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KEHOT'S NOTE

איוב ט, ה.

10

ולאו מכל מדות אלין כלל

In Eliyahu's prayer (Pasach Eliyahu) G-d is described through the Sefiros, “but not of all these middos at all.” The maamar cites it to show that Atik is exalted above the middos.

Tikkunei Zohar 17b:5-7 ז"ה-ה' ב' תיקוני זוהר

אבל לאו דאית לך צדק ידיעא דאיהו דין. ולאו משפט ידיע' דאיהו רחמי ולאו מכל אלין מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך דהא רשותא אית לך (נ"א אתיהיב לך) לגלאה רזין טמירין על ידך מה דלא אתיהיב רשו לגלאה לשום בר נש עד כען. קם רבי שמעון פתח ואמר לך יי הגדולה והגבורה וכו'

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PARAGRAPH 4

11

ארחות ה'

“All the paths of Havayah are kindness and truth for those who keep His covenant and His testimonies.” The maamar reads the “paths” as the hair-free paths of Chesed from which the mitzvot are drawn.

Psalms 25:10 יי כיה: תהילים

כל־ארחות ה' חסד ואמת לנצרי בריתו ועדתי:

All the paths of the L-RD are mercy and truth Unto such as keep His covenant and His testimonies.

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KEHOT'S NOTE

תהלים כה, י.

12

וכמ"ש בזהר חד אורחא דמתפלגי

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

KEHOT'S NOTE

ראה ח"ג קלו, א.

13

חד ארחא דמתפלגי לתרי"ג פקדין דאורייתא

In the Idra Rabba a thin path is seen in the parting of the hair, joined to the path of Atik Yomin, and from it 613

ביאור ע"פ ועתה יגדל הנ"ל

paths branch out into the paths of the Torah's commandments. The maamar uses it to show that the mitzvot come from these paths, which are clear of hair.

Zohar, Idra Rabba 25:188-28:199 האדרא רבא

כ"ה:קפ"ח-כ"ח:קצ"ט

PARAGRAPH 5

14

The fourth chapter of tractate Menachos, which opens with the words “HaTecheiles” (the blue thread), sets out the laws of tzitzis. The maamar gives it as an example of the Oral Torah explaining and defining a mitzvah.

Menachot 38a:4-52b:11 א-ד:ג"ב ב:י"א

PARAGRAPH 6

15

ועתה יגדל נא כו' כאשר דברת לאמר ארך אפים

“And now, I pray, let the power of Ado-nai be great, as You have spoken, saying: Havayah is slow to anger and abounding in kindness....” The maamar explains “as You have spoken, saying” in this paragraph and “let the power ... be great” in the next.

במדבר י"ז-י"ח Numbers 14:17-18

ועתה יגדל־נא כח אד־נִי כְאֲשֶׁר דִּבַּרְתָּ לֵאמֹר: ה' אֶרֶךְ אַפַּיִם וְרַב־חֶסֶד נֶשָׂא עוֹן וְנָשָׂע וְנִקְיָה לֹא יִנָּקֶה פֶקֶד עוֹן אָבוֹת עַל־בְּנִים עַל־שְׁלֹשִׁים וְעַל־רַבְעִים:

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying: The L-RD is slow to anger, and plenteous in lovingkindness, forgiving iniquity and transgression, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation.

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16

וינחהו בג"ע

Man was taken and “placed in the Garden of Eden, to work it and to guard it.” The maamar reads this as drawing a revelation of G-dliness into Gan Eden.

בראשית ב:ט"ו Genesis 2:15

וַיִּקַּח ה' אֱלֹהִים אֶת־הָאָדָם וַיִּנְחָהוּ בְּגֶן־עֵדֶן לְעֹבְדָהּ וּלְשִׁמְרָהּ:

And the L-RD G-d took the man, and put him into the garden of Eden to dress it and to keep it.

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KEHOT'S NOTE

בראשית ב, טו.

17

יושבים ונהנין

Rav used to say 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 maamar applies it to the souls in Gan Eden, who grasp the G-dliness drawn down to them.

Berakhot 17a:4 א-ד:ד' ברכות

מִרְבֵּי בְרִיָּה דְרַבִּינָא כִּי הָוָה מְסִיִּים צְלוּתִיהָ אָמַר הָכִי: “אֱלֹקִי, נִצּוֹר לְשׁוֹנֵי מִרְעַ וּשְׁפֹתַי מִדְּבַר מְרָמָה, וְלִמְקַלְלֵי נַפְשִׁי תְדוּם, וְנִפְשִׁי כְעֹפֶר לְכָל

26

שיתגלה כח אדני שהוא בכתר דא"א

The note says that the reading here, that the "power of Ado-nai" Moshe asked to reveal is in the Keser of Arich Anpin, follows the first of the interpretations given in Or HaTorah on Shelach, page 473.

KEHOT'S NOTE

כפי הא באוה"ת שלח ע' תעג. ראה סה"מ תרע"ח ע' שנ.

PARAGRAPH 8

27

נק' מצות המלך בלי טעם

The note quotes Likkutei Sichos: "the command of the King without reason" means not only that it is beyond our understanding, but that it is an essential will for which "there is no reason at all," to the point that it has not even "a hidden and concealed reason."

KEHOT'S NOTE

ולא רק שאין זה מושג בשכל שלנו, אלא שהוא רצון עצמי ש"אין טעם לרצון זה כלל", ועד שאין לו גם "טעם כמוס ונעלם" (המשך תרס"ו ע' ע). — לקו"ש חט"ו ע' 312. ראה גם לקמן נצבים נ, ג. ב' ענינים אלו נתבארו בארוכה בעטרת ראש לעש"י נח, ב ואילך. סה"מ תרס"ו ע' נו. ועוד. ד"ה מרגלא בפומי דרבא תשי"מ.

28

אלו נצטוו לחטוב עצים

The note refers to Hemshech 5666, page 54, for the image of a mitzvah done as though one had been commanded to chop wood.

KEHOT'S NOTE

ראה המשך תרס"ו ע' נד. לקו"ש חט"ו ע' 230 ואילך ובהמצוין שם. [ע"ד לשון זה נמצא במו"נ ח"ג פנ"א בהקרה "תעשה מצוה . . כמו . . יחטוב עצים מן היער", אלא ששם הוא משל על העושה מצוה בלי כוונה כלל ("לא מי שצוה לעשותו כו"). ואכ"מ]. — לקו"ש חכ"א ע' 17.

PARAGRAPH 9

29

אם עונות תשמר יה אד' מי יעמוד

"If You keep account of iniquities, Y-ah, Ado-nai, who will stand?" The maamar, following the Zohar, asks how the Name Ado-nai can help when sins reach as high as Y-ah, and answers that this Ado-nai is the Malchus of the hidden Chochmah.

Psalms 130:3 ק"ל: תהילים

אם-עונות תשמר-קה אד-ני מי יעמד:

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

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30

כי עמך הסליחה למען תורא

"For with You is forgiveness, so that You may be held in awe." The maamar places this forgiveness in the hidden "ten depths," above the level that sin reaches.

Psalms 130:4 ק"ל: תהילים

כ"י-עמך הסליחה למען תורא:

For with Thee there is forgiveness, that Thou mayest be feared.

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31

וע' בזהר פ' בלק ובהרמ"ז שם

The note says that the wording of this parenthesis is copied in Or HaTorah on Va'eschanan, page 350.

KEHOT'S NOTE

הלשון נעתק באוה"ת פ' ואתחנן ע' שנ.

32

בענין אד' מי יעמוד

The Zohar asks why, after saying "If You keep account of iniquities, Y-ah," the verse adds Ado-nai, and explains that David mentions three levels of mercy: if sins multiply until they rise up to Abba and Imma, there is still Ado-nai, which is mercy. The maamar builds its question and answer on this passage.

Zohar, Balak 2:15-4:24 ד: כ"ד-ד: בלק ב' ט"ו-ד: כ"ד-ד: ספר הזהר,

33

מן המצר קראתי

"From the straits I called Y-ah; Y-ah answered me with expansiveness." The maamar applies it to the Malchus of the hidden Chochmah, reached only through accepting the yoke.

Psalms 118:5 ח"ה: תהילים

מן-המצר קראתי קה ענני במרחב קה:

Out of my straits I called upon the L-RD; He answered me with great enlargement.

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34

כמ"ש כמ"א כביאור ע"פ וכל העם רואים

The note gives the Alter Rebbe's discourse on "And all the people saw" as recorded in Sefer HaMaamarim 5565, and refers alongside it to Torah Ohr, 74b.

KEHOT'S NOTE

סה"מ תקס"ה-ב ע' תרלח ואילך [ראה תו"א עד, ב]. אוה"ת ויקרא-ב ע' תקפט. אוה"ת יתרו ע' ב"ז ואילך.

35

וכל העם רואים

"And all the people saw the sounds and the torches and the sound of the shofar." The text refers to its explanation of this verse for why this level is drawn down through accepting the yoke.

Exodus 20:15 כ"י: שמות

וְכָל-הָעָם רָאוּ אֶת-הַקּוֹלֹת וְאֶת-הַלַּפִּידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת-הַהָרָה עָשָׂן וְיָרָא הָעָם וַיִּנָּעוּ וַיַּעֲמְדוּ מֵרָחֵק:

And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off.

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36

כפי" כח אד' בזהר ח"ג

When the hidden Atik shines into the brain and the brain shines into the heart, the Zohar says, "this is the power of Havayah," the force that comes from the holy Atik. The

maamar points to it for the meaning of “the power of Ado-nai.”

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

37 בזהר ח"ג (דקס"א ב')

The note quotes Or HaTorah on Shelach, page 505, on Zohar III 161b: “the meaning of koach is the power drawn from Atik.”

KEHOT'S NOTE

באוה"ת שלח ע' תקה "דפ" כח היינו הכח הנמשך מעתיק". וראה לעיל בהמ"מ לדרך לט, ג.

38 ודרצ"ה ב'

The note quotes Or HaTorah on Shelach, page 505, citing Zohar III 295b: “Who is koach ... that which is called the holy mazal.”

KEHOT'S NOTE

מאן כח כו' ההוא דאקרי מזלא קדישא — אוה"ת שלח ע' תקה. וראה לעיל לט, ג.

39 ברוך כבוד ה' ממקומו

“Blessed be the glory of Havayah from its place,” the praise the prophet heard from the angels. The maamar reads “glory” as Malchus, to be blessed from its root, which is “let the power of Ado-nai be great.”

יחזקאל ג':י"ב 3:12 Ezekiel

וַתִּשָּׂאֵנִי רוּחַ וְאָשְׁמַע אַחֲרַי קוֹל רֵעַשׁ גָּדוֹל בְּרוּךְ ה' מִמְּקוֹמוֹ:

Then a spirit lifted me up, and I heard behind me the voice of a great rushing: ‘Blessed be the glory of the L-RD from His place’;

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KEHOT'S NOTE

יחזקאל ג', יב.

40 כבוד הוא בחי' מלי

The note refers to this Kabbalistic lexicon, under the letter kaf, for “glory” (kavod) as a name of Malchus.

KEHOT'S NOTE

ראה מאו"א כ, ו.

41 עושי דברו

“Bless Havayah, His angels, mighty in power, who do His word, obeying the voice of His word.” The maamar links “who do His word” to the same drawing-down of “the power of Ado-nai.”

תהילים קי"ג:כ" 103:20 Psalms

בָּרְכוּ ה' מִלְאָכָיו גִּבּוֹרֵי כַח עוֹשֵׂי דְבָרוֹ לְשֹׁמְעֵי בְּקוֹל דְּבָרוֹ:

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

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42 The Zohar counts the seventy years of David's life as given to him from the lives of Avraham (five years), Yaakov (twenty-eight) and Yosef (thirty-seven). The maamar reads

Yaakov's twenty-eight, written כ"ח, as a drawing-down of koach, “the power of Ado-nai.”

ספר הזהר, וישלח ג':נ"ה-ס"ו 3:55-66 Zohar, Vayishlach

Abraham allowed him five years of the hundred and eighty years which he was properly entitled to live, so that he lived only a hundred and seventy-five years, five years less than his due. Jacob was also due to live in this world as many years as Abraham, but he lived only a hundred and forty-seven years. Thus, Abraham and Jacob between them conceded to David thirty three years. Then Joseph should have lived a hundred and forty-seven years like Jacob, his father, but he fell short of that number ...

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



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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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