



LIKKUTEI TORAH • PARSHAS VAYIKRA • MAAMAR 1

ויקרא אל משה וגו'

“And He called to Moshe”



The small alef of Vayikra is a calling: a contracted light drawn from the cloud of “He made darkness His hiding place,” so high that no created angel could carry it, so G-d Himself called and spoke. In every person this happens through the mitzvos, which lift the soul (“I am the One who calls”), and through Torah study, which turns the hidden “darkness” into light (“I am the One who speaks”).

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 small alef of Vayikra is a calling: a contracted light drawn from the cloud of “He made darkness His hiding place,” so high that no created angel could carry it, so G-d Himself called and spoke. In every person this happens through the mitzvos, which lift the soul (“I am the One who calls”), and through Torah study, which turns the hidden “darkness” into light (“I am the One who speaks”).

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 is the alef of Vayikra small, why is the caller unnamed, and how can the Zohar call him the Angel of the Covenant when the Midrash says G-d Himself called? Moshe could not enter the Tent because the cloud was the encompassing light of “He made darkness His hiding place,” beyond all grasp; the glory was first filled from its root in the higher Chochmah and then revealed in the Mishkan. The calling was an illumination that enabled Moshe to enter, as the angels “call,” that is, receive from, one another. This illumination is the small alef: Keser contracted. An agent must be related to its source, so with Avraham, whose prophecy came through Elokim, an angel could call, but Moshe’s came from Havayah itself and from the cloud, so G-d both called and spoke. The “angel” of the Zohar is Malchus as an emissary: melech with an alef. Today the same happens in each person: the mitzvos, G-d’s agents, lift the soul, prayer is the ladder, and Torah study draws the encompassing light inward, making the soul a Tent of Meeting.

OUTLINE

- 1 The questions; the cloud and the “full” glory** ¶11–5
The small alef, the unnamed caller and the Zohar’s Angel of the Covenant. The cloud that kept Moshe out was the Infinite Light that encompasses all worlds, “He made darkness His hiding place,” beyond even the radiance of G-d’s Name; the glory was first filled from its source, the higher Chochmah, and then revealed in the Mishkan.
- 2 Calling means drawing down: the angels and the small alef** ¶16–11
As the Targum renders the angels’ “calling” as receiving, so that each says “Holy” three times, the calling of Moshe was an illumination that let him enter. It is the small alef, the light of Keser contracted, as against the large alef of Keser itself and of Adam before the sin.

3 “I am the One who calls”: agency, Avraham and Moshe

¶12-19

Israel can call the weekdays to holiness because their souls are rooted in it, for an agent must be like the sender. An angel, related to Elokim, could call Avraham, but Moshe’s calling came from Havayah itself and from the cloud, so G-d Himself, “first” and “last,” called and spoke; the Angel of the Covenant is Malchus as an emissary, melech with an alef.

4 Torah study: from shade to light

¶20-25

Torah is eternal. Its words make a “shade,” a makif like the sukkah and the cloud, and understanding them “reveals deep things out of darkness,” drawing that light inward, as Shemini Atzeres brings inward the light of Sukkos.

5 The Moshe in every person

¶26-29

Every person has an extension of Moshe: bittul and Daas, which make him a Tent of Meeting where G-d is known. The animal soul hides it, and it comes into revelation through an arousal from above drawn down by the mitzvos.

6 The mitzvos call, the Torah speaks

¶30-36

The mitzvos are G-d’s agents and spell His Name; they rise on the ladder of prayer, not as created angels but as G-d Himself calling. Then Torah study, joined with charity and kindness, brings “I am the One who speaks” into the soul.

KEY CONCEPTS

“He made darkness His hiding place” ישת חשך סתרו

The level of G-d that is beyond all comprehension, called “darkness” because nothing in it can be grasped; the Raaya Mehemna identifies it with Keser Elyon, and the cloud over the Tent came from it.

The small alef אל”ף זעירא

The alef of Vayikra, written small: the light of Keser as it is contracted and drawn down so that Moshe could receive it, as against the large alef, Keser in its own essence.

Calling (kri’ah) קריאה

Not a mere summons but a drawing of light and influence to the one called, which raises him so that he can receive; the angels’ “calling” to one another is their receiving from one another.

Agency (shelichus) שליחות

“A person’s agent is like himself”: an agent through whom light is drawn must be related to its source, so a created angel could not be the agent of a calling from Havayah itself.

Encompassing light (makif) מקיף

Light that surrounds rather than enters, like the shade of the sukkah and the cloud; Torah study first brings it as a makif and, when understood, draws it inward.

The extension of Moshe אתפשטותא דמשה

The share of Moshe’s soul in every Jew: bittul and Daas, the power to know G-d and bind one’s thought to Him, which makes a person a Tent of Meeting.

SECTION 1 • 11-5

The questions; the cloud and the “full” glory

1 ויקרא אל משה^{1,2} וגו'. אל"ף דויקרא זעירא.³ ובד"ה כתיב אדם⁴ באל"ף רבתי.^{5,6} ולהבין זה. והנה⁷ ארז"ל במדרש ויקרא רבה פ"א ויקרא אל משה ולא כאברהם.

“And He called to Moshe,” etc. The alef of Vayikra is small, while in Divrei HaYamim “Adam” is written with a large alef. To understand this: our Sages, of blessed memory, said in the Midrash, Vayikra Rabbah, chapter 1: “‘And He called to Moshe’: and not as with Avraham.

The maamar opens with the first verse of Leviticus and a detail of the Torah scroll: the alef at the end of the word Vayikra is written small, while the first word of Divrei HaYamim (Chronicles), “Adam,” is written with an oversized alef. To understand this, the Alter Rebbe brings the Midrash that contrasts the way G-d called Moshe with the way Avraham was called.

באברהם כתיב ויקרא מלאך^{8,9} ה' אל אברהם המלאך קורא והדבור מדבר. ברם הכא אמר הקב"ה אני הוא הקורא ואני הוא המדבר.

Of Avraham it is written, ‘And an angel of G-d called to Avraham’: the angel calls, and the [Divine] speech speaks. But here, the Holy One, blessed be He, said: ‘I am the One who calls, and I am the One who speaks.’”

At the binding of Yitzchak, an angel called to Avraham, and only then did G-d’s own speech address him. With Moshe, the Midrash says, G-d Himself both called and spoke, with no intermediary.

וכן הוא בזוהר פ' בלק (דף רי"ש ע"ב) ויקרא אל משה קלא דמלכא ולא ע"י שליחא אחרא.¹⁰

So too it is in the Zohar, Parshas Balak (folio 200b): “‘And He called to Moshe’: the voice of the King, and not through another messenger.”

The Zohar says the same: the call to Moshe was the King’s own voice, not sent through any messenger.

וצ"ל לפ"ז למה לא נאמר ויקרא¹¹ ה' אל משה. ומדוע לא נזכר כלל בפסוק מי היה הקורא.¹²

According to this, we must understand why it does not say, “And G-d called to Moshe.” And why is it not mentioned at all in the verse who the caller was?

This raises a question. If G-d Himself called, why does the verse not say so, “And G-d called to Moshe,” instead of leaving the caller unnamed?

גם צ"ל דבזוהר פ' וירא (דק"ב סע"ב) כי ויקרא אל משה ולא קאמר מאן הוה כו' אלא בכל הני מלאכא דברית הוה וכולא בקב"ה אתמר.¹³

We must also understand [this]: in the Zohar, Parshas Vayera (end of folio 102b), it is written: “And He called to Moshe,” and it does not say who it was, etc. Rather, in all of these it was the Angel of the Covenant, and all of it is said of the Holy One, blessed be He.”

A second difficulty: the Zohar in Parshas Vayera says that wherever the Torah says “and he called” or “and he said” without naming the speaker, as in this verse, it was the Angel of the Covenant, and yet it is all said of G-d. This seems to contradict the Midrash, which says that no angel called Moshe; the maamar will later explain who this “angel” is.

והענין כי הנה לעיל מיניה כתיב ולא יכול משה לבוא¹⁴ אל אוהל מועד כי שכן עליו הענן וכבוד ה' מלא את המשכן פי' שכן עליו

The explanation is this. Just before it, it is written, “And Moshe could not come into the Tent of Meeting, because the cloud rested upon it, and the glory of G-d filled the Mishkan.” The meaning of “there rested upon it

The answer begins with the last verse of the book of Exodus, just before Vayikra: Moshe could not enter the Tent of Meeting, because the cloud rested on it and G-d's glory filled the Mishkan. The Alter Rebbe now explains what that cloud was.

הענן הוא המשכת והשראת אור א"ס ב"ה ממקום עליון ונורא מאד שנאמר בו ישת חשך סתרו¹⁵ שהוא בחי' אור א"ס ב"ה הסוכ"ע שלא שייך בו שום גילוי השגה

the cloud” is the drawing down and resting of the Infinite Light (Or Ein Sof), blessed be He, from an exceedingly high and awesome place, of which it is said, “He made darkness His hiding place.” This is the level of the Infinite Light, blessed be He, that encompasses all worlds (sovev kol almin), to which no revelation of comprehension whatsoever applies,

The cloud was G-d's Infinite Light coming to rest from an exceedingly lofty level, the one described in Psalms as “He made darkness His hiding place.” This is the light that “encompasses all worlds” (sovev kol almin): it transcends the worlds, and no created mind can grasp it.

כי לית מחשבה תפיסא¹⁶ ביה כלל¹⁷ ואנת חכים ולא בחכמה ידיעא¹⁸ הוא היודע¹⁹ והוא המדע כו' for “no thought can grasp Him at all,” and “You are wise, but not with a known wisdom”; “He is the Knower and He is the Knowledge,” etc.

Two well-known teachings show that this level is beyond comprehension. The Tikkunei Zohar says that no thought can grasp G-d at all and that He is wise, but not with a wisdom that can be known; and G-d's knowledge is not separate from Him, for He is the Knower and the Knowledge, which, as the Tanya says, no person can fully understand.

ולכן על זה נאמר ישת חשך סתרו חשך הוא דבר שאין נראה בו שום תפיסא והשגה כלל.^{20, 21, 22, 23}

Therefore it is said of this, “He made darkness His hiding place”: darkness is something in which no grasp or comprehension whatsoever is seen.

That is why this level is called “darkness.” The word does not mean something evil or lacking; it means that nothing in it can be seen or grasped by created beings.

2 וביאור הענין הוא כי הנה אנו אומרים אתה קדוש ושמך קדוש²⁴ פיי שגם בחינת שמו הוא נשגב לבדו²⁵ שאין ערוך להעולמות עם שמו ית' כלל עד

The explanation of the matter is this. We say, “You are holy, and Your Name is holy.” This means that even the level of His Name “alone is exalted”: the worlds bear no comparison at all to His Name, may He be blessed, to the point

To explain the “darkness,” the Alter Rebbe turns to the words of the Amidah prayer: “You are holy, and Your Name is holy.” A name is how one is known to others, yet even G-d’s Name “alone is exalted” (Psalms 148:13): the worlds bear no comparison to it.

שהוא²⁶ ית' קדוש ומובדל מהעולמות רק הודו וזיוו של שמו נמשך על ארץ ושמים כו' דהיינו הארה בעלמא מבחינת שמו

that He, may He be blessed, is holy and separate from the worlds; only the splendor and radiance of His Name extend “over earth and heaven,” etc., that is, a mere illumination from the level of His Name.

So the Name itself is “holy,” that is, set apart from the worlds. What reaches the worlds is only its splendor, as the verse continues, “His splendor is over earth and heaven”: a mere illumination from His Name.

אך פיי אתה קדוש דהיינו הקדוש ברוך הוא בכבודו ובעצמו שלמעלה מבחינ' שמו היינו שאפילו בבחי' זיו והוד לא היו העולמות יכולים לקבל ממנו כלל וכמ"ש בד"ה לכן אמור לכני²⁷ ישראל בפ' וארא.

But the meaning of “You are holy” is the Holy One, blessed be He, in His own glory and essence, which is above the level of His Name: that is, even as radiance and splendor the worlds could not receive from Him at all. [This is] as is explained in the discourse beginning “Therefore say to the Children of Israel,” in Parshas Vaera.

“You are holy” goes further: it speaks of G-d Himself, above even His Name, and from this level the worlds cannot receive even radiance. The Alter Rebbe refers to his fuller discussion in Torah Ohr, in the discourse “Therefore say to the Children of Israel” in Parshas Vaera.

3 ועדי"ז יובן פי' ישת חשך סתרו. דהיינו כיון שאפילו זיו והארה ממנו ית' אין העולמות יכולים לקבל כלל לכך נקרא אצלם בשם חשך.

Along these lines we will understand the meaning of "He made darkness His hiding place." That is: since the worlds cannot receive even radiance and illumination from Him, may He be blessed, at all, it is therefore called, in relation to them, by the name "darkness."

Now the verse "He made darkness His hiding place" can be understood. G-d is called "darkness" not in Himself but in relation to the worlds, because they cannot receive even a glimmer of radiance from Him.

והזיו שיכולים לקבל זהו מבחינת שמך קדוש ונקרא זיו השכינה וכמ"ש מזה ע"פ וידבר משה²⁸ אל ראשי המטות²⁹ כו' ע"ש.

And the radiance that they can receive is from the level of "Your Name is holy," and it is called the radiance of the Shechinah (Divine Presence), as is explained concerning this on the verse "And Moshe spoke to the heads of the tribes," etc.; see there.

What the worlds can receive comes from the level of "Your Name is holy," and it is called the radiance of the Shechinah. The Alter Rebbe refers to his discourse on "And Moshe spoke to the heads of the tribes" (Likkutei Torah, Mattos), where he explains that this radiance comes from G-d's Malchus, while He Himself is beyond all thought.

וברע"מ פ' פינחס (דרכ"ה ע"א) איתא דישת חשך סתרו הוא כתר עליון.³⁰ ועל המשכה זו נאמר כי שכן עליו הענן.³¹

In the Raaya Mehemna, Parshas Pinchas (folio 225a), it is stated that "He made darkness His hiding place" is Keser Elyon (the Supernal Crown). And of this drawing down it is said, "because the cloud rested upon it."

The Raaya Mehemna, a section of the Zohar, says that the "darkness" of this verse is Keser Elyon, the Supernal Crown, the highest of all levels. The cloud that rested on the Tent of Meeting was a drawing down of this level.

וענין וכבוד³² ה' מלא את המשכן ופי' בזהר פ' נח (דס"ז ע"א)³³ ור"פ ויקרא (ד"ב ע"ב) מאי מלא ולא מלא אלא מלא ודאי דאתמליא מכולא.^{34, 35}

And as for "and the glory of G-d filled the Mishkan," the Zohar explains, in Parshas Noach (folio 67a) and at the beginning of Parshas Vayikra (folio 2b): "Why malei ['full'], and not milei ['filled']? Rather, it is surely malei, for it was filled from everything."

The second half of the verse also needs explaining. The Zohar notes that the Torah writes malei, "full," and not the verb milei, "filled," and says that the glory was "full" because it was filled from everything.

והענין דאי כפשטיה דקרא שכבוד ה' מלא למשכן אם כן מלא מיבעי ליה. דהיה הפי' רק שבחי' הכבוד מלא את המשכן.

The explanation: if [it meant] as the plain sense of the verse, that the glory of G-d filled the Mishkan, then it should have said milei ['filled']; for the meaning would be only that the level of the glory filled the Mishkan.

Had the verse meant only that G-d's glory filled the Mishkan, it would have used the verb "filled." That would describe only what the glory did to the Mishkan.

אבל מדכתיב מלא משמע עוד זאת שבחי' כבוד ה' נשלמה ונתמלאה ואחר כך נמשך ונתגלה כבוד ה' שבבחינה זו במשכן. ^{36, 37, 38, 39}

But since it is written malei, this implies something more: that the level of the glory of G-d was completed and filled, and afterwards the glory of G-d at this level was drawn down and revealed in the Mishkan.

The word "full" teaches more. First the glory of G-d itself was completed and filled, and only then was this filled glory drawn down and revealed in the Mishkan.

4 והענין כי פי' כבוד ה' היינו בחינת ממכ"ע כבודו היינו זיו יקריה. שהיא בחי' מדת מלכותו ית' שנקרא ג"כ חכמה תתאה שהיא מקור דבי"ע.

The explanation: the meaning of "the glory of G-d" is the level of the light that fills all worlds (memalei kol almin). "His glory" means "the radiance of His glory." This is the level of the attribute of His Malchus (sovereignty), may He be blessed, which is also called the lower Chochmah (wisdom), the source of [the Worlds of] Beriah, Yetzirah and Asiyah (Creation, Formation and Action).

The "glory of G-d" that filled the Mishkan is the light that fills the worlds (memalei kol almin), "the radiance of His glory." This is G-d's Malchus, His sovereignty, also called the "lower Chochmah," because it is the source from which the three lower worlds come into being.

אך שרשה ומקורה מבחינת חכמה עילאה שהיא הנקי' כבוד עילאה ובה הוא השראת אור א"ס

Its root and source, however, is from the level of the higher Chochmah, which is called the higher glory, and in it is the resting of the Infinite Light (Or Ein Sof),

Malchus has a higher root: the "higher Chochmah," called the "higher glory." Within this Chochmah the Infinite Light itself rests.

ב"ה ממש שעל זה נאמר הראני נא את כבודך⁴⁰ [ע"י בפ"י הרמ"ז בזהר פ' במדבר דק"י"ח ע"א⁴¹ בד"ה ישראל מאן אתר אתברכאן]⁴²

blessed be He, itself. Of this it is said, "Show me, please, Your glory" [see the commentary of the Ramaz on the Zohar, Parshas Bamidbar, folio 118a, on the passage beginning "Israel: from what place are they blessed?"].

This higher glory is what Moshe asked to see when he said, "Show me, please, Your glory." The bracketed reference is to the Ramaz (Rabbi Moshe Zacuto), who explains there, as the Kehot note quotes, that "glory" is Chochmah, the inner garment of Arich Anpin.

ועל זה נאמר ברוך כבוד⁴³ ה' ממקומו פ"י שבח"י מדת מלכותו יתברך הממכ"ע יהיה מתברך מבחי' מקומו ושרשו הוא חכמה עילאה ראש ומקור כל הברכות⁴⁴ והוא ההמשכה מבחי' סכ"ע בממכ"ע.

And of this it is said, "Blessed be the glory of G-d from His place." This means that the level of the attribute of His Malchus, may He be blessed, the light that fills all worlds, is to be blessed from the level of its place and root, which is the higher Chochmah, the head and source of all blessings. And this is the drawing down from the level of the light that encompasses all worlds (sovev kol almin) into the light that fills all worlds.

The angels' words "Blessed be the glory of G-d from His place" are read the same way: Malchus, the light that fills the worlds, is blessed from "its place," its root in the higher Chochmah, the source of all blessings. This blessing is the flow of the transcendent, encompassing light into the light that fills the worlds.

5 וזהו פ"י וכבוד ה' מלא דפ"י הזהר שהכבוד נתמלא ממקורו מבחי' כבוד עילאה והיינו לפי ששכן עליו הענן על המשכן

This is the meaning of "and the glory of G-d was full (malei)": as the Zohar explains it, the glory was filled from its source, from the level of the higher glory. And this is because "the cloud rested upon it," upon the Mishkan,

This is the Zohar's point about the word "full": the glory, Malchus, was first filled from its source, the higher glory. That happened because the cloud rested on the Mishkan.

שהוא המשכת בחי מקיף העליון ועי"ז נמשך ג"כ התגלות סכ"ע בממכ"ע בבחינת א"פ והוא מלא את המשכן ממש

which is the drawing down of the level of the supernal encompassing light (makif). Through this there was also drawn down the revelation of the light that encompasses all worlds (sovev kol almin) within the light that fills all worlds (memalei kol almin), as inner light (or pnimi), and it actually filled the Mishkan.

The cloud drew down the supernal encompassing light (makif). Through it the transcendent light (sovev) was revealed within the light that fills the worlds (memalei) as an inner light (or pnimi), one that is taken in and felt, and so the glory actually filled the Mishkan.

(ועמ"ש ע"פ כי על כל כבוד חופה^{45,46} וע"פ לבבתי אחותי כלה.^{47,48} מענין התגלות סכ"ע בממכ"ע. ועמ"ש על פסוק כי שבעת ימים ימלא⁴⁹ כו').

(See what is written on the verse "For over all the glory shall be a canopy," and on the verse "You have captured my heart, my sister, [my] bride," concerning the revelation of sovev kol almin within memalei kol almin. And see what is written on the verse "For seven days he shall fill," etc.)

In parentheses the Alter Rebbe refers to other discourses on the revelation of sovev within memalei: on "For over all the glory shall be a canopy" (Isaiah 4:5) and on "You have captured my heart, my sister, bride" (Song of Songs 4:9). He also refers to a discussion of "For seven days he shall fill," said of the seven days of the priests' installation (Leviticus 8:33).

ולכן ולא יכול משה לבוא⁵⁰ אל המשכן כי לא היה ביכולתו לקבל מבחינה זו דישת

Therefore "Moshe could not come" into the Mishkan, for it was not within his ability to receive from this level of "He made

This is why Moshe could not enter: he could not receive from a level as high as the "darkness" that is G-d's hiding place.

חשך סתרו שלמעלה מאד הגם שבהר סיני נאמר ויבא משה בתוך הענן⁵¹ ויעל אל ההר תירץ בזוהר ר"פ ויקרא⁵² דתרי ענני⁵³ הו כו':⁵⁴

darkness His hiding place," which is exceedingly high. Although at Mount Sinai it is said, "And Moshe came into the midst of the cloud and went up onto the mountain," the Zohar, at the beginning of Parshas Vayikra, resolves [this]: there were two clouds, etc.

Yet at Sinai Moshe did enter the cloud. The Zohar at the beginning of Vayikra answers that there were two clouds: one that Moshe entered on the mountain, and one that rested on the Mishkan.

SECTION 2 • 16-11

Calling means drawing down: the angels and the small alef

6 ב והנה לכן נאמר ויקרא אל משה⁵⁵ פ"י ענין קריאה זו היינו הארה והשפעה למשה כדי שע"ז יוכל לעלות ולבוא אל אהל מועד וכן פ"י בע"מ (מאכ"ח ח"ב סימן ל"ו).

2. Now, therefore it is said, "And He called to Moshe." The meaning of this calling is an illumination and a bestowal upon Moshe, so that through this he would be able to ascend and come into the Tent of Meeting. So too it is explained in Asarah Maamaros (Maamar Em Kol Chai, Part 2, chapter 36).

Section 2 explains what the calling was. "And He called" was an illumination and a flow of influence given to Moshe, which gave him the power to rise and enter the Tent he could not enter before; the Kabbalist Rabbi Menachem Azariah of Fano explains it the same way in his Asarah Maamaros, in the essay Maamar Em Kol Chai.

56 דהנה בפסוק וקרא זה אל זה ואמר קדוש קדוש קדוש תרגם יונתן ומקבלין דין מן דין ואמרינן קדיש⁵⁶ כו'.

For on the verse "And one called to the other and said, 'Holy, holy, holy,'" [Targum] Yonasan translates: "And they receive from one another and say, 'Holy,'" etc.

The proof comes from the angels in Isaiah's vision, who "called one to another" and said "Holy, holy, holy." The Aramaic translation of Yonasan ben Uziel renders "called" as "receive": the angels receive from one another, and then they say "Holy."

57 שתרגם ענין קריאה קבלה שהוא ע"י המשכה שממשיכים זה לזה וכל אחד מקבל המשכה זו.

He translated [the idea of] calling as receiving, which is through a drawing down that they draw down to one another, and each one receives this drawing down.

So "calling" means receiving: each angel draws influence to the other, and each receives what is drawn to it. The maamar will apply this to G-d's calling to Moshe.

7 והדין עמו. דא"א לפרש כפשוטו. דא"כ אין לזה הבנה למה צריך מיכאל לקרוא את גבריאל בשעה שיאמר קדוש וכן גבריאל למיכאל.

And he is right, for it is impossible to explain it according to its plain meaning: if so, it makes no sense why Michael needs to call Gavriel at the time he is to say "Holy," and likewise Gavriel [to call] Michael.

The Alter Rebbe agrees with the Targum: the verse cannot mean simply that one angel called out to another. Why would Michael need to summon Gavriel before saying "Holy," or Gavriel Michael?

אלא הענין כי פי קריאה זו הוא ענין קבלה שמקבלים זה מזה על ידי ההמשכה וההשפעה מזה לזה.

Rather, the explanation is that this “calling” means receiving: they receive from one another through the drawing down and the bestowal from one to the other.

So “calling” must mean receiving: each angel receives from the other through the influence that is drawn from one to the other.

והיינו שעל ידי זה יוכל לומר כל מלאך ג' פעמים קדוש. כי ענין אמירת קדוש זהו הכלות הנפש⁵⁸ שלו לאור א"ס ב"ה שהוא כענין יוצאין בשיר⁵⁹ כו'.

That is, through this each angel is able to say “Holy” three times. For saying “Holy” is the expiring of his soul (klos hanefesh) into the Infinite Light (Or Ein Sof), blessed be He, which is like “they go out with song,” etc.

This receiving is what enables each angel to say “Holy” three times. Saying “Holy” is the angel’s klos hanefesh, the soul’s yearning to expire into G-d’s Infinite Light; the Alter Rebbe compares it to the Mishnah’s phrase “they go out with a shir,” where shir means an animal’s collar but is read here as “song”: the soul goes out of itself in song.

8 והנה מיכאל הכלות הנפש שלו הוא באהבה. וגבריאל ביראה. וא"כ לא היה מיכאל יכול לומר קדוש רק פעם א' דהיינו כלות הנפש בבחינת אהבה.

Now, Michael’s expiring of the soul is in love, and Gavriel’s in awe. If so, Michael could say “Holy” only once, that is, the expiring of the soul at the level of love,

The angels serve in different ways: Michael’s yearning is in love, Gavriel’s in awe. On his own, Michael could therefore say “Holy” only once, in his own way, love.

ועד"ז גבריאל פ"א קדוש ביראה. וכדי שיאמר כל א' ג"פ קדוש היינו ע"י וקרא זה אל זה⁶⁰ שנמשך ההשפעה מזה לזה.

and likewise Gavriel [could say] “Holy” once, in awe. For each one to say “Holy” three times is through “And one called to the other,” whereby the bestowal is drawn from one to the other.

Gavriel too could say it only once, in awe. They can say it three times because “one called to the other”: each draws influence to the other.

שהוא בחי' התכללות המדרגות זו בזו כי דרך כלל הם ג' בחי' חג"ת מיכאל גבריאל ורפאל.

This is the level of the inter-inclusion of the levels in one another, for in general they are three levels, Chesed, Gevurah and Tiferes (kindness, restraint and beauty): Michael, Gavriel and Refael.

This is the inter-inclusion (hiskallelus) of the levels, each coming to include the others. In general the angels are three, corresponding to Chesed, Gevurah and Tiferes: Michael (kindness and love), Gavriel (restraint and awe) and Refael (the harmony between them).

9 ועי' שמקבלין דין מן דין יכול כל אחד לומר ג' פעמים קדוש. [ועי' מתעלים יותר ממה שהיה מצד בחי' המדרגה שלו לבד ועי' שנתבאר במ"א סד"ה שניך כעדר הרחלים^{61, 62} כו']

And through their receiving from one another, each one is able to say "Holy" three times. [Through this they ascend higher than they would be from the side of their own level alone. This is along the lines of what is explained elsewhere, at the end of the discourse beginning "Your teeth are like a flock of ewes," etc.,

Receiving from one another allows each angel to say "Holy" three times. In a bracketed aside the Alter Rebbe adds that through this inclusion each angel rises higher than its own level alone, and refers to the end of his discourse on "Your teeth are like a flock of ewes" (Likkutei Torah, Shir HaShirim).

שכולם מתאימות כו' ועמ"ש בפ' בראשית ע"פ יבל הוא^{63, 64} כו' בענין שיר משולש. ובד"ה נאוו לחיך בתורים.^{65, 66}

"all of which bear twins," etc. And see what is written in Parshas Bereishis on the verse "Yaval was," etc., concerning the threefold song; and in the discourse beginning "Your cheeks are comely with rows [of jewels]."

That verse continues "all of which bear twins," things matched with one another, as the angels are included in one another. He also refers to Torah Ohr, Bereishis, on the verse about Yaval, on the "threefold song," and to the discourse "Your cheeks are comely with rows [of jewels]."

ועי' ברע"מ פ' עקב (דרע"א סע"ב)⁶⁷ מענין וקרא זה אל זה⁶⁸ ובפ"י הרמ"ז שם ובע"ה שער ט"ו ספ"י ועמ"ש בד"ה כה תברכו את בני ישראל^{69, 70} בפ"י ויקרא האדם שמות⁷¹ כו'

And see the Raaya Mehemna, Parshas Eikev (end of folio 271b), concerning "And one called to the other," and the commentary of the Ramaz there; and Etz Chaim, Sha'ar 15, end of chapter 6. And see what is written in the discourse beginning "Thus shall you bless the Children of Israel," on the meaning of "And the man called names," etc.,

Further references: the Raaya Mehemna on "And one called to the other," with the Ramaz's commentary; the Etz Chaim of the Arizal (Sha'ar 15, end of chapter 6); and the discourse "Thus shall you bless the Children of Israel" (Likkutei Torah, Nasso), which explains Adam's "calling" names to the animals.

שהוא גם כן המשכה כו' ע"ש ועי' בזהר בראשית (ד"ו סע"ב) ע"פ ויקרא אלקים לאור יום^{72, 73} כו' that it too is a drawing down, etc.; see there. And see the Zohar, Bereishis (end of folio 16b), on the verse "And G-d called the light day," etc.,

There too, calling names is explained as a drawing down. The Zohar explains "And G-d called the light day" in the same way: "called" means that He called forth and invited, drawing out a light.

שהוא ג"כ עדי"ז ע"ש ועדי"ז י"ל פי' קרא לשמש ויזרח אור⁷⁴ וכמ"כ פי' ויקרא אל משה⁷⁵ היינו המשכת הארה אל משה. והארה זו הוא ענין אל"ף זעירא דויקרא.

that it too is along these lines; see there. Along these lines one may explain "He called to the sun, and light shone forth."] So too, the meaning of "And He called to Moshe" is the drawing down of an illumination to Moshe. And this illumination is the small alef of Vayikra.

So too the Shabbos morning prayer "He called to the sun, and light shone forth" can be read this way: the calling drew light into the sun. Returning to the verse, "And He called to Moshe" was an illumination drawn to Moshe, and that illumination is the small alef of Vayikra.

כי הנה אלף אותיות פלא⁷⁶ שהוא מה שלמעלה מההשגה וגם אלף מלשון אאלפך חכמה.⁷⁷ כלומר שהוא מקור שממנו תמצא החכמה.

For alef has the letters of pele (wonder), which is what is above comprehension. Alef is also from the expression "I will teach you (a'alefcha) wisdom," that is, it is the source from which Chochmah (wisdom) is found.

Why an alef? The letters of alef (אלף) also spell pele (פלא), "wonder," what is beyond understanding; and alef also means teaching, as in Job's "I will teach you (a'alefcha) wisdom." So the alef is the source from which wisdom itself comes.

10 והיינו כי האלף הוא בכתר⁷⁸ שלמעלה מהחכמה ועמ"ש בפ' צו⁷⁹ בענין אשר עשה עמכם להפליא.⁸⁰

That is, the alef is in Keser (the Crown), which is above Chochmah (wisdom). And see what is written in Parshas Tzav concerning "who has dealt wondrously with you."

The alef stands for Keser, the Crown, the level above Chochmah. The Alter Rebbe refers to his discussion in Parshas Tzav of "who has dealt wondrously (lehafla) with you," another form of pele, "wonder."

ועי' בזוהר בראשית בהקדמה ד"ג ע"ב אך יש א' מאתוון רברבן^{81,82} היינו בחי' הכתר כמו שהוא במהותו ועצמותו ושמה לא יכול משה לבא.

And see the Zohar, Bereishis, in the Introduction, folio 3b. However, there is an alef of the large letters, that is, the level of Keser as it is in its own being and essence, and there Moshe could not enter.

The introduction to the Zohar speaks of large "upper" letters and small "lower" letters. The large alef is Keser as it is in its own essence, and that is the level Moshe could not enter.

11 וא' מאתוון זעירין היינו הארת הכתר כמו שנמשך למטה על ידי צמצום ומבחינה זו הוא שויקרא אל משה⁸³ ונמשך לו הארה⁸⁴ שעל ידי זה יוכל אחר כך לבוא אל אהל מועד אשר שכן עליו הענן כו'.

And [there is] an alef of the small letters, that is, the illumination of Keser as it is drawn down below through tzimtzum (contraction). From this level is “And He called to Moshe”: an illumination was drawn to him, through which he would afterwards be able to come into the Tent of Meeting, upon which the cloud rested, etc.

The small alef is the light of Keser as it is drawn down through tzimtzum, contracted so that it can be received. From this level came “And He called to Moshe”: the illumination that later enabled him to enter the Tent of Meeting covered by the cloud.

ובד"ה נאמר אדם⁸⁵ באלף מאתוון רברבן⁸⁶ והוא בחי' אדה"ר כמו שהיה לפני החטא שהיה במדרגה גבוה מאד נעלה כמ"ש בספר הגלגולים פ"ט.

And in Divrei HaYamim, “Adam” is said with an alef of the large letters. This is the level of Adam, the first man, as he was before the sin, when he was at an exceedingly high and lofty level, as is written in Sefer HaGilgulim, chapter 19.

The large alef of “Adam” in Chronicles stands for Adam before the sin, when he stood on an exceedingly lofty level, as Sefer HaGilgulim, a Kabbalistic work on the souls, describes.

ועי' מענין ויקרא אל משה ביומא (דף ד' ע"ב) לימדך תורה כו' ובשמות רבה פ"ט אלא אם קורא אותי⁸⁷ כו'

And on “And He called to Moshe,” see Yoma (folio 4b): “The Torah has taught you,” etc.; and Shemos Rabbah, chapter 19: “unless he calls me,” etc.;

The Alter Rebbe then lists other places that discuss “And He called to Moshe.” The Talmud in Yoma learns from it that one should call a person before speaking to him, and in Shemos Rabbah Moshe reasons that he could not enter the Tent of Meeting unless G-d called him.

ובכ"י תשא פמ"ו ובבמדבר רבה (פ' ב' דר"א ד') נשא ס"פ י"ד (דרס"ב ג' ד' דרס"ג א') ובקהלת רבה (דצ"ט ג') and in Ki Sisa, chapter 46; and Bamidbar Rabbah (chapter 2, folio 211d), Nasso, end of chapter 14 (folio 262c-d, folio 263a); and Koheles Rabbah (folio 99c),

Further Midrashim on the subject: Shemos Rabbah in Ki Sisa, Bamidbar Rabbah and Koheles Rabbah.

בפסוק מה שהיה כבר נקרא שמו⁸⁸ (ועיין בזח"א דק"ב סע"ב⁸⁹ ודקל"ח א' ודקע"ג ב'. ובחלק ב' דקל"ח א' ודקנ"ז א' ח"ג דנ"ג ע"ב) והוא מובן ע"ד שנתבאר:

on the verse "Whatever has been, its name has already been called" (and see the Zohar, Part I, end of folio 102b, folio 138a and folio 173b; Part II, folio 138a and folio 157a; Part III, folio 53b). It is understood along the lines of what has been explained.

Koheles Rabbah discusses it on the verse "Whatever has been, its name has already been called." The Alter Rebbe also lists passages of the Zohar, and says that all of these can be understood along the lines explained here.

SECTION 3 • ¶12-19

"I am the One who calls": agency, Avraham and Moshe

12 ג ומעתה יובן ענין מ"ש המדרש ברם הכא אני הוא הקורא ואני הוא המדבר ויש להקדים מ"ש במ"א ע"פ מארז"ל בפסוק אלה מועדי ה' מקראי קדש אשר תקראו אותם.^{90,91}

3. From this we will understand what the Midrash says, "But here: I am the One who calls, and I am the One who speaks." We must first preface what is explained elsewhere, on the saying of our Sages, of blessed memory, on the verse "These are the appointed festivals of G-d, holy convocations, which you shall proclaim them (osam)."

Section 3 explains the Midrash "I am the One who calls and I am the One who speaks." First the Alter Rebbe brings a teaching of the Sages on the festivals: "These are the appointed festivals of G-d, holy convocations (mikra'ei kodesh), which you shall proclaim them."

וקרי ביה תקראו אתם. שקידוש המועדות בקריאת ב"ד תלאו הכתוב. וכמו שאנו אומרים מקדש ישראל והזמנים⁹² ישראל אינהו דקדשינהו לזמנים.⁹³

And read it as "you (atem) shall proclaim": Scripture made the sanctification of the festivals depend on the proclamation of the court. And as we say, "Who sanctifies Israel and the seasons": it is Israel who sanctify the seasons.

The verse spells "them" (osam) without a vav, so the Sages read it as atem, "you": the holiness of the festivals depends on the court that proclaims them. So the festival blessing says "Who sanctifies Israel and the seasons": G-d sanctifies Israel, and Israel sanctify the seasons.

וענין זה הוא כמבואר בזהר בפ' אמור (דף צ"ד א') למלכא דזמין אושפיזין כו' תלתא אינון זמינין מקדש⁹⁴ כו'. כי המועדים הם חלים ע"פ רוב בשית יומין דחול.

This matter is as explained in the Zohar, Parshas Emor (folio 94a): "[It is like] a king who invites guests," etc.; "Three are the ones invited from Kodesh (holiness)," etc. For the festivals mostly fall on the six weekdays.

The Zohar compares a festival to a king who invites guests, and says that three festivals are "invited from Kodesh," holiness: Pesach, Shavuot and Sukkot. The festivals usually fall on ordinary weekdays.

ואז היום דחול⁹⁵ כשחל בו יו"ט היינו שהוא נקרא ונזמן לבחי' הקדש שהוא ח"ע ולכן נקרא מקרא קדש⁹⁶ וזהו המשל למלכא דזמין אושפיזין כו'.

Then, when Yom Tov (the festival) falls on the weekday, it means that [the day] is called and invited to the level of Kodesh (holiness), which is the higher Chochmah. Therefore it is called mikra kodesh, a "calling of holiness." This is the parable of "a king who invites guests," etc.

When a festival falls on a weekday, that day is "called" and invited to the level of Kodesh, holiness, which is the higher Chochmah. That is why it is called mikra kodesh, a "calling of holiness," like the guests the king invites.

אך כדי שיוכלו היוםמין דחול שהם חיצונית המדות חו"ג כו' לעלות למעלה לבחי' חכמה עילאה שהיא בחי' קדש העליון.

But in order that the weekdays, which are the outer dimension (chitzoniyyus) of the emotive attributes (middos), Chesed and Gevurah (kindness and restraint), etc., can ascend on high to the level of the higher Chochmah (wisdom), which is the level of the supernal Kodesh,

But the weekdays belong to the outer dimension of the emotive attributes, such as Chesed and Gevurah. For such a day to rise to the higher Chochmah, the supernal holiness, something more is needed.

צ"ל תחלה המשכת הארה מלמעלה למטה מבחי' חכמה עילאה לאותו יום שאז עי"ז יוכל לעלות.

there must first be a drawing down of an illumination from above to below, from the level of the higher Chochmah, to that day, so that then, through this, it can ascend.

Light must first be drawn down from the higher Chochmah into that day. Only through this illumination from above can the day ascend.

13 והמשכה זו היא ע"י נש"י וע"י נאמר אשר תקראו אתם⁹⁷ דייקא. והטעם ע"ד מארז"ל בענין שליחות דשלוחו של אדם כמותו.⁹⁸

This drawing down is through the souls of Israel, and of this it is said, "which you (atem) shall proclaim," specifically. The reason is along the lines of the saying of our Sages, of blessed memory, about agency, that "a person's agent is like himself."

The light is drawn down by the souls of Israel, which is why the verse stresses "you shall proclaim." The reason rests on the law of agency: "a person's agent is like himself."

ולכן אין שליחות לחש"י⁹⁹ שאינן כמותו דהמשלח. אבל כשהוא בר שליחות הרי הוא כמותו דהמשלח ממש¹⁰⁰ עד שהאיש מקדש בו ובשלוחו¹⁰¹ כו'

Therefore a deaf-mute, a person not of sound mind and a minor cannot act as agents, for they are not like the sender. But when one is fit to be an agent, he is truly like the sender, to the point that "a man betroths [a woman] himself or through his agent," etc.

That is why a deaf-mute, a person not of sound mind or a minor cannot serve as an agent: they lack the standing of the sender. But a proper agent is fully like the sender, so that, as the Mishnah says, a man may betroth a woman himself or through his agent.

וע"כ עד"י השליח מקדש העליון להזמין היומין דחול שיהיו מקראי קדש. א"א כ"א שהשליח¹⁰² הוא כמותו דהמשלח.

Therefore, in the same way, for the agent from the supernal Kodesh to invite the weekdays so that they become holy convocations, it is impossible unless the agent is like the sender.

So too above: an agent sent from the supernal holiness to "invite" the weekdays can do so only if he is like the One who sends him. The next paragraph explains why Israel can be that agent.

14 והיינו אתם דנש"י נאמר עליהם קדש ישראל לה'.^{103, 104} ששרשם מבחי' ח"ע ועיין בזהר פ' פקודי דרכ"ה ע"כ

That is [the meaning of] "you" (atem): of the souls of Israel it is said, "Israel is holy (kodesh) to G-d," for their root is from the level of the higher Chochmah (wisdom). And see the Zohar, Parshas Pekudei, folio 225b.

Israel can be this agent because of the verse "Israel is holy (kodesh) to G-d": the souls of Israel are rooted in the higher Chochmah, the supernal Kodesh. The Zohar in Pekudei says the same, that Israel are kodesh and come from the side of kodesh.

לכן יכולים להיות בהם ועל ידם המשכת האור מבחי' קדש העליון אל היום שחל בו היו"ט שעיי' שתקראו אתם¹⁰⁵ דייקא נעשים מקראי קדש.

Therefore in them and through them there can be the drawing down of the light from the level of the supernal Kodesh to the day on which Yom Tov falls, so that through this, through "you (atem) shall proclaim" specifically, they become holy convocations,

Because their root is in that holiness, the light of the supernal Kodesh can be drawn through them into the day on which the festival falls. That is how, through "you shall proclaim," the days become holy convocations.

להיות אח"כ עולים לבחי' קדש העליון. ועמ"ש בד"ה צו את בני¹⁰⁶ כו' בפ' פינחס בענין להקריב לי במועדו.¹⁰⁷

so that afterwards they ascend to the level of the supernal Kodesh. And see what is written in the discourse beginning "Command the Children of Israel," etc., in Parshas Pinchas, concerning "to offer to Me in its appointed time."

Once the light has been drawn down, the days can rise to the supernal holiness. The Alter Rebbe refers to his discourse "Command the Children of Israel" (Likkutei Torah, Pinchas), on offering the sacrifice "in its appointed time."

נמצא מובן מזה בענין השליחות שלמעלה שהוא מה שנמשך הארה ע"י אמצעות איזה בחינה.¹⁰⁸ צ"ל השליח מתייחס בערך מה לגבי המקור שממנו נמשך ההארה. ואם לאו אינו שליח כו'.

It follows from this, concerning agency above, that is, when an illumination is drawn through the medium of some level, that the agent must stand in some relation to the source from which the illumination is drawn. If not, he is not an agent, etc.

A general rule follows. Whenever light from above is drawn through some intermediate level, that level, the "agent," must bear some relation to the source of the light; otherwise it cannot serve as its agent.

15 והנה המלאכים הם ג"כ שלוחים כי פ"י מלאך היינו שליח.¹⁰⁹ דהיינו שהם שלוחי ההשפעה וכמ"ש במ"א בד"ה באתי לגני¹¹⁰ גבי אכלתי יערי כו'

Now, the angels too are agents, for the meaning of malach (angel) is "messenger": they are the messengers of the bestowal, as is explained elsewhere, in the discourse beginning "I have come into my garden," on "I have eaten my honeycomb," etc.

The angels too are agents: the Hebrew word malach means "messenger." They are the channels through which G-d's flow reaches the worlds, as explained in the discourse "I have come into my garden," on the words "I have eaten my honeycomb."

ויותר מזה נתבאר בד"ה מה יפו פעמיך בנעלים.^{111, 112} בענין מט"ט שנק' נעל כו' ועיין בע"ה שער מ"ן ומ"ד דרוש ד' מענין המלאכים.

More than this is explained in the discourse beginning "How beautiful are your steps in sandals," concerning Metatron, who is called a "sandal," etc. And see Etz Chaim, Sha'ar Mayin Nukvin and Mayin Duchrin (feminine and masculine waters), Derush 4, concerning the angels.

The discourse "How beautiful are your steps in sandals" explains more, concerning the angel Metatron, who is called a "sandal." The Alter Rebbe also cites the Etz Chaim's discussion of the angels, in its gate on the "feminine and masculine waters."

16 ועיין באגה"ק קרוב לסופו.¹¹³ שיש הפרש גדול במעלת המלאך בשעה שהוא שליח מלמעלה שאזי נקרא¹¹⁴ בשם

And see Iggeres HaKodesh, near its end: there is a great difference in the rank of an angel. At the time that he is an emissary from above, he is then called by the Name

The text says "Iggeres HaKodesh, near its end"; the passage is in the Kuntres Acharon, which follows it in the Tanya, and it speaks of the difference in an angel's rank. When an angel is sent on a mission from above, it is called by G-d's own Name.

ה' ממש השוכן בקרבו משא"כ כשאינו שליח יש לו שם אחר כפי עבודתו ואזי קורא קדוש קדוש קדוש¹¹⁵ ה' כו' כלומר ששם ה' מובדל ממנו.

Havayah itself, which dwells within him; whereas when he is not an emissary, he has another name, according to his service, and then he calls, "Holy, holy, holy is G-d," etc., meaning that the Name Havayah is separate from him.

The Name Havayah then dwells within the angel. When it is not on a mission, the angel has its own name, according to its service, and it says "Holy, holy, holy is G-d": it proclaims that the Name is holy and separate from it.

17 ועיין בפרדס שער אבי"ע רפ"ד. ונחזור לענינינו לדברי המדרש דבאברהם כתיב ויקרא מלאך¹¹⁶ כו' המלאך קורא והדבור מדבר.¹¹⁷ והענין דהנה כתיב וארא אל אברהם¹¹⁸ כו' באל שדי.

And see Pardes, the Gate of Atzilus, Beriah, Yetzirah and Asiyah, beginning of chapter 4. Let us return to our subject, the words of the Midrash, that of Avraham it is written, "And an angel called," etc.: "the angel calls and the [Divine] speech speaks." The explanation is this. It is written, "And I appeared to Avraham," etc., "as Kel Sha-dai,

After a reference to Pardes Rimmonim on the four worlds, the Alter Rebbe returns to the Midrash about Avraham. The explanation begins with G-d's words to Moshe: He appeared to the Patriarchs as Kel Sha-dai.

ושמי הוי לא נודעתי להם. ועיין מ"ש מזה בפי' וארא על פסוק זה סדי"ה וידבר אלקים כו' וארא¹¹⁹ שהשגת האבות היה מבחי" שם הוי' כשכבר נמשך בבחינת אלקים

but [by] My Name Havayah I was not known to them." See what is written about this in Parshas Vaera, on this verse, at the end of the discourse beginning "And Elokim spoke," etc., [on] "And I appeared": that the apprehension of the Patriarchs was of the level of the Name Havayah once it has already been drawn down into the level of Elokim,

By His Name Havayah, however, He was not known to them. As the Alter Rebbe explains in Torah Ohr, Vaera, the Patriarchs grasped Havayah only as it is already drawn down and clothed in Elokim, the Name of G-d as concealed within nature.

אבל ושמי הוי' דהיינו קודם שמתלבש בשם אלקים לא נודעתי להם רק משם היה השגת משה כו'.

but "My Name Havayah," that is, before it is enclothed in the Name Elokim, "I was not known to them"; only from there was the apprehension of Moshe, etc.

Havayah as it is before it is clothed in Elokim was not known to them. Only Moshe's apprehension came from that level.

ועיין בפ"י הרמ"ז בזהר פ' וארא דכ"ג ע"א ע"ש היטב ובזח"א פ' וירא (דצ"ח ע"א).

And see the commentary of the Ramaz on the Zohar, Parshas Vaera, folio 23a; study it well there; and the Zohar, Part I, Parshas Vayera (folio 98a).

For more on this he refers to the Ramaz's commentary on the Zohar at the beginning of Vaera, and to the Zohar in Vayera.

ועל כן באברהם המלאך קורא והדבור מדבר שהמלאך יוכל להיות שליח להביא המשכת השפע בתחלה שזהו ענין הקריאה שע"י יוכל לעלות ולקבל הדבור

Therefore, with Avraham, "the angel calls and the [Divine] speech speaks": the angel can be an agent to bring the drawing down of the flow first, which is the "calling," through which he could ascend and receive the speech.

This explains why an angel called Avraham first. An angel could serve as the agent of the first drawing down, the "calling," which raised Avraham so that he could then receive G-d's speech.

והיינו לפי שהדבור נמשך מבחי' התלבשות בשם אלקים ממש ולכך המלאכים שנקראים ג"כ אלקים בפסוק כמ"ש כי ה' אלקיכם הוא אלהי האלקים ופי' בפרדס בעה"כ דר"ל שהוא אלקי המלאכים.¹²⁰

That is because the speech was drawn from the level of enclothement in the actual Name Elokim. Therefore the angels, who are also called elokim in Scripture, as it is written, "For G-d your G-d, He is the G-d of the elokim," and Pardes explains in Erchei HaKinuyim that this means that He is the G-d of the angels,

An angel could do this because the speech to Avraham came through the Name Elokim, and angels too are called elokim. Scripture calls G-d "the G-d of the elokim," which Pardes explains as "the G-d of the angels."

וגם נקראים המלאכים בני אלקים.¹²¹ על כן המלאך הוא בר שליחות מהדבור המדבר. ברם הכא במשה שהנבואה והדבור נמשך משם הוי' ממש קודם שמתלבש בשם אלקים וגם שמקור המשכה זו הוא מבחי' הענן דישת חשך סתרו.

and the angels are also called "sons of Elokim": therefore the angel is fit to be an agent of the speech that speaks. "But here," with Moshe, whose prophecy and [Divine] speech were drawn from the Name Havayah itself, before it is enclothed in the Name Elokim, and the source of this drawing down is also the level of the cloud of "He made darkness His hiding place,"

Angels are also called "sons of Elokim," so an angel is fit to be the agent of speech that comes through Elokim. With Moshe, however, the prophecy came from Havayah itself, before it is clothed in Elokim, and its source was the cloud of "He made darkness His hiding place."

ע"כ גם הקריאה והמשכה שמתחלה מבחי' זו לא יוכל להיות ע"י מלאך שהוא נברא יש מאין.

therefore the calling too, the drawing down that comes first from this level, could not be through an angel, who is a created being, brought into existence from nothing.

Therefore even the first step, the calling, could not come through an angel. An angel is a created being, brought into existence from nothing, and by the rule of agency it bears no relation to so high a source.

אלא אני הוא הקורא ואני הוא המדבר.¹²² פי' כמ"ש אני ראשון ואני אחרון¹²³ וע"ז נאמר לע"ל ראו עתה כי אני אני הוא.¹²⁴

Rather, "I am the One who calls, and I am the One who speaks." The meaning is as it is written, "I am first and I am last," and of this it is said of the Time to Come, "See now that I, I am He."

So G-d says, "I am the One who calls, and I am the One who speaks," as in the verse "I am first and I am last." Of the Future it is said, "See now that I, I am He," with "I" said twice.

ופי' בזהר פי' לך לך (דפי"ז ע"ב) לאחזאה דלא הוה פרודא בין עילא ותתא¹²⁵ כו'

The Zohar, Parshas Lech Lecha (folio 87b), explains [it]: "to show that there is no separation between above and below," etc.

The Zohar explains the doubled "I" as showing that there is no separation between above and below: the same G-d is present in both.

והיינו כי אני אחרון זהו מדת מלכותו ית' סופא דכל דרגין המתלבשת בבי"ע ומשם יפרד¹²⁶ שמהוה היש ודבר נפרד.

That is: "I am last" is the attribute of His Malchus (sovereignty), may He be blessed, "the end of all levels," which is en clothed in [the Worlds of] Beriah, Yetzirah and Asiyah, "and from there it divides," for it brings into being the yesh (created existence), something separate.

"I am last" is Malchus, "the end of all levels," which is clothed in the three lower worlds and is the source of separate created existence, as the verse says of the river that goes out of Eden, "and from there it divides."

אבל אני ראשון הוא בחי' אין והחכמה מאין תמצא¹²⁷ שהחכמה היא בחי' ביטול ולעתיד יהיה הגילוי למטה

But "I am first" is the level of ayin (nothingness), "and Chochmah (wisdom) is found from ayin," for Chochmah is the level of self-nullification (bittul). In the Time to Come the revelation will be below

"I am first" is ayin, "nothing": the verse "and wisdom, where (me'ayin) is it found?" is read as "wisdom is found from ayin," for Chochmah is self-nullification before G-d. In the Future the revelation below will be as it is above.

כמו למעלה וזהו ראו עתה כי אני אני הוא שלע"ל יהיה גילוי זה גם בראיה שלנו כמ"ש עין בעין יראו¹²⁸ כו'.

as it is above. This is "See now that I, I am He": in the Time to Come this revelation will be in our own sight as well, as it is written, "For eye to eye they shall see," etc.

That is "See now that I, I am He": then we will see it with our own eyes, as Isaiah says, "for eye to eye they shall see."

19 ועמ"ש מזה ע"פ נאוו לחייך בתורים.^{129, 130} אך במשה שנאמר וירא ראשית לו¹³¹ שהוא בחי' חכמה עילאה שנק' ראשית שנמשכת מבחי' אין אני ראשון ע"כ ע"ז ארז"ל אני הוא הקורא ואני הוא המדבר¹³² כו'

And see what is written about this on the verse "Your cheeks are comely with rows." But with Moshe, of whom it is said, "And he saw the first portion (reishis) for himself," which is the level of the higher Chochmah (wisdom), called reishis ("first"), drawn from the level of ayin, "I am first," therefore of this our Sages, of blessed memory, said, "I am the One who calls, and I am the One who speaks," etc.

After another reference to the discourse on "Your cheeks are comely with rows," the Alter Rebbe turns to Moshe. The verse "He saw the first portion (reishis) for himself" ties Moshe to reishis, the higher Chochmah, drawn from ayin, "I am first"; therefore the Sages could say of him, "I am the One who calls and I am the One who speaks."

¹³³ פ"י אני הוא הקורא היינו מדת מלכותו ית' שנק' אני אחרון והוא ענין אני והו הושיעה נא.

The meaning: "I am the One who calls" is the attribute of His Malchus (sovereignty), may He be blessed, which is called "I am last," and this is [the meaning of] "Ani vaho, please save."

"I am the One who calls" is Malchus, "I am last." This is the meaning of the Hoshanos prayer "Ani vaho, please save," where ani, "I," is Malchus.

ואני הוא המדבר היינו בחי' והחכמה מאין תמצא שבחכמה¹³⁴ עילאה מלובש אור א"ס ב"ה ממש כמ"ש הוי' בחכמה.

And "I am the One who speaks" is the level of "and Chochmah is found from ayin," for in the higher Chochmah the Infinite Light (Or Ein Sof), blessed be He, is truly en clothed, as it is written, "Havayah with Chochmah."

"I am the One who speaks" is Chochmah, "found from ayin," for the Infinite Light itself is clothed in the higher Chochmah, as in "Havayah with Chochmah founded the earth."

וגילוי זה הוא נקרא אני ראשון כו'. ומ"ש בזהר פ' וירא (דק"ב סע"ב) דויקרא אל משה הוא מלאך הברית.¹³⁵

This revelation is called "I am first," etc. As for what is said in the Zohar, Parshas Vayera (end of folio 102b), that "And He called to Moshe" is the Angel of the Covenant,

This revelation of Chochmah is "I am first." Now the Alter Rebbe answers the second question, from the Zohar that says the caller in "And He called to Moshe" was the Angel of the Covenant.

הענין הוא כי המלי עצמה הנקי מלך לפעמים נקראת מלאך כמ"ש בזהר פי בלק דקפ"ז אי כד איהי שליחא מלעילא וקבילת זהרא¹³⁶ כו' והיינו

the explanation is that Malchus itself, which is called "king" (melech), is sometimes called "angel" (malach), as is said in the Zohar, Parshas Balak, folio 187a: "when she is an emissary from above and receives radiance," etc. That is,

Malchus itself, called melech, "king," is sometimes called malach, "angel." The Zohar in Balak says that it is called an angel when it is an emissary from above and receives radiance from the mirror above.

כמו שהמלאך הנברא כשהוא שליח מלמעלה הוא אז בבחי' גבוה יותר מכשאינו שליח כמבואר למעלה כך עד"ז בבחי' מלי הגם דאיהי וגרמוהי חד מ"מ כד איהי שליחא מלעילא כו'

just as the created angel, when he is an emissary from above, is then at a higher level than when he is not an emissary, as explained above, so too, in the same way, with the level of Malchus: although "she and her vessels are one" (ihi vegarmohi chad), nevertheless "when she is an emissary from above," etc.,

A created angel is on a higher level when it is on a mission from above, as explained earlier, and the same is true of Malchus. Although Malchus is one with her vessels, she is raised higher still when she is "an emissary from above."

הוא בבחי' גבוה יותר וכדפירש הרמ"ז בפ' בלק שם ועד"ז הוא ענין אלף זעירא דויקרא שהוא הארה והמשכה שמבחי' כי שכן עליו הענין דישת חשך סתרו¹³⁷ ונקי מלאך מלך אלף כו'.

she is at a higher level, as the Ramaz explains in Parshas Balak there. In the same way is the small alef of Vayikra: it is an illumination and drawing down from the level of "because the cloud rested upon it," of "He made darkness His hiding place," and it is called malach (angel): melech (king) [and] alef, etc.

So the Angel of the Covenant is Malchus as an emissary from above, not a created angel, and this fits with the Midrash. The small alef of Vayikra is this same light, drawn from the cloud of "He made darkness His hiding place," and the word malach (מלאך) is melech (מלך) with an alef.

ועיין בזהר ס"פ וירא (דק"כ ע"ב) ע"פ ומלאך פניו הושיעם^{138, 139} ועיין בזהר פי ויחי (דרמ"ו ע"ב) ע"פ נפתלי אילה שלוחה^{140, 141} וע' בפרדס בעה"כ ערך מלאך:

And see the Zohar, at the end of Parshas Vayera (folio 120b), on the verse "and the angel of His presence saved them"; and see the Zohar, Parshas Vayechi (folio 246b), on the verse "Naftali is a hind let loose"; and see Pardes, in Erchei HaKinuyim, the entry malach (angel).

Further references: the Zohar on "the angel of His presence saved them" (Isaiah 63:9), the Zohar on "Naftali is a hind let loose" (Genesis 49:21), and the entry malach in Pardes Rimonim.

SECTION 4 • ¶20-25

Torah study: from shade to light

20 ד והנה התורה היא נצחית¹⁴² ושייך בחינות אלו גם עכשיו. כי הנה בעסק התורה כתיב ואשים דברי בפיו¹⁴³ ובצל ידי כסיתיך צל

4. Now, the Torah is eternal, and these levels apply now as well. For of the study of Torah it is written, “And I have put My words in your mouth, and in the shadow of My hand I have covered you.” “Shadow”

Section 4 applies all this to every generation, since the Torah is eternal. Of Torah study G-d says, “I have put My words in your mouth, and in the shadow of My hand I have covered you”: the words of Torah bring a “shadow.”

היינו בחי' מקיף עליון וכנודע מענין סוכות צלא דמהימנותא¹⁴⁴ שהוא המשכת מקיפים עליונים וסוכה שחמתה מרובה¹⁴⁵ מצלתה פסולה

is the level of a supernal encompassing light (makif), as is known concerning Sukkos, “the shade of faith,” which is the drawing down of supernal makifim; and “a sukkah whose sunlight is more than its shade is invalid,”

A “shadow” is a supernal makif, an encompassing light that surrounds a person rather than entering him. So the Zohar calls the sukkah “the shade of faith,” and the Mishnah rules that a sukkah with more sunlight than shade is invalid.

כי זהו כענין המשכה מבחי' ישת חשך סתרו שאינו נמשך רק בבחי' צל ומקיף ולא בבחי' אור וגילוי וזהו ענני כבוד כענין

for this is like the drawing down from the level of “He made darkness His hiding place,” which is drawn down only as shade and makif, and not as light and revelation. This is [the meaning of] the Clouds of Glory, like

This shade is like the cloud of “He made darkness His hiding place”: it comes only as shade and makif, not as open light. The Clouds of Glory in the desert were of this kind, like the cloud that rested on the Tent of Meeting.

כי שכן עליו הענן¹⁴⁶ אלא שכוכבים נראים מתוכה שהארת המקיף נמשך בפנימיות וכענין אי זעירא כו' ועד"ז בעסק התורה נאמר ג"כ ובצל ידי כסיתיך

“because the cloud rested upon it.” But “the stars are seen through it”: the illumination of the makif is drawn inward, like the small alef, etc. In the same way, of the study of Torah it is also said, “and in the shadow of My hand I have covered you,”

Yet the stars should be visible through the roof of the sukkah: something of the makif's light does shine inward, like the small alef. Torah study is likewise described as “the shadow of My hand.”

כי הוא מבחי מקיף כמ"ש במ"א בד"ה ביום השמיני עצרת^{147, 148} שהענין לפי שמהבל הדבור נעשה מקיף לנשמה כו' ע"ש ובד"ה וארשתיך לי^{149, 150} שזהו ענין את ה' האמרת היום¹⁵¹ כו'.¹⁵²

for it is from the level of makif, as is explained elsewhere, in the discourse beginning “On the eighth day, a solemn assembly”: the point is that from the breath of speech a makif is made for the soul, etc.; see there. And in the discourse beginning “And I will betroth you to Me,” that this is [the meaning of] “You have affirmed G-d today,” etc.

Torah is a makif because, as the Alter Rebbe explains in a discourse for Shemini Atzeres, the breath of the spoken words of Torah becomes an encompassing light for the soul. He also refers to his discourse “And I will betroth you to Me,” on “You have affirmed G-d today.”

21 ועיין מזה בד"ה וידבר דבמדבר סיני באהל מועד.¹⁵³ אך ע"י השגת ועיון התורה שמשיג ג"כ וקולט ההלכה במוחו ותבונתו על זה נאמר מגלה עמוקות מני חשך.¹⁵⁴

And see about this in the discourse beginning “And He spoke ... in the Wilderness of Sinai, in the Tent of Meeting.” But through the comprehension and study of Torah, in which one also grasps and takes in the halachah with his mind and understanding, of this it is said, “He reveals deep things out of darkness.”

Study brings more than a makif. When a person understands the Torah and grasps a halachah with his mind, the verse “He reveals deep things out of darkness” applies. The Alter Rebbe refers to his discourse on “in the Wilderness of Sinai, in the Tent of Meeting” (Likkutei Torah, Bamidbar).

דהיינו שממשיך מבחי המקיף דישת חשך סתרו שהוא חשך והעלם להיות נמשך בבחי אור וגילוי וע"ז נאמר ותורה אור.¹⁵⁵

That is, he draws from the level of the makif of “He made darkness His hiding place,” which is darkness and concealment, so that it is drawn down as light and revelation. Of this it is said, “and Torah is light,”

Through understanding, the hidden makif of “He made darkness His hiding place” is drawn down as open light. That is why the Torah is called light: “and Torah is light.”

להיות אור א"ס ב"ה שורה למטה כמו למעלה כמ"ש אני ראשון ואני אחרון¹⁵⁶ כו' כמ"ש כ"ז בד"ה המגביה לשבת^{157, 158} כו' ע"ש.

so that the Infinite Light (Or Ein Sof), blessed be He, rests below as above, as it is written, "I am first and I am last," etc., as all this is explained in the discourse beginning "Who is enthroned on high," etc.; see there.

The Infinite Light then rests below as it does above, as in "I am first and I am last." The Alter Rebbe refers to his discourse "Who is enthroned on high" in Torah Ohr.

22 וזהו ענין וידבר ה' אליו מאהל מועד¹⁵⁹ כו' דכתיב ביה באהל מועד כי שכן עליו הענן וכבוד ה' מלא כו'

This is the meaning of "And G-d spoke to him from the Tent of Meeting," etc., for of the Tent of Meeting it is written, "because the cloud rested upon it, and the glory of G-d filled," etc.

This is why G-d spoke to Moshe "from the Tent of Meeting": it was the place where the cloud rested and the glory filled the Mishkan.

וכל בחי' אלו הם בעסק התורה וכמארז"ל משחרב ביהמ"ק אין להקב"ה בעולמו אלא ד' אמות של הלכה¹⁶⁰ א"כ יש בעסק התורה מבחי' הנ"ל שהיה שורה במשכן ובהמ"ק

And all these levels are in the study of Torah, as our Sages, of blessed memory, said: "Since the Holy Temple was destroyed, the Holy One, blessed be He, has in His world only the four cubits of halachah." If so, there is in the study of Torah [something] of the levels mentioned above, which rested in the Mishkan and in the Holy Temple,

All these levels are present in Torah study. The Talmud says that since the Temple was destroyed G-d has in His world only "the four cubits of halachah," so Torah study holds what once rested in the Mishkan and the Temple.

כי אין כבוד אלא תורה^{161, 162} כי אורייתא מחכמה נפקת^{163, 164} וזהו כבוד עילאה ל"ב נתיבות חכמה.

for "there is no glory but Torah," since "the Torah comes forth from Chochmah (wisdom)," and this is the higher glory, the thirty-two paths of Chochmah.

The Mishnah says "there is no glory but Torah," and the Zohar says that the Torah comes forth from Chochmah. So Torah is the "higher glory," Chochmah with the thirty-two paths of wisdom of which Sefer Yetzirah speaks.

אך בחכמה זו מלובש אור א"ס ממש מגלה עמוקות מני חשך מבחי' ישת חשך סתרו וכדפי' הרמ"ז בפי' במדבר דקי"ח הנזכר לעיל בפי' הראני נא את כבודך.¹⁶⁵

But in this Chochmah the Infinite Light (Or Ein Sof) itself is en clothed, "revealing deep things out of darkness," from the level of "He made darkness His hiding place," as the Ramaz explains in Parshas Bamidbar, folio 118, mentioned above, on the meaning of "Show me, please, Your glory."

The Infinite Light itself is clothed in this Chochmah, and so the Torah "reveals deep things out of darkness." This is the Ramaz's explanation, cited in paragraph 4, of Moshe's request "Show me, please, Your glory."

23 ועמ"ש בפי' בשלח בד"ה לסוסי^{166, 167} וזהו וכבוד ה' מלא מלא לא כתיב אלא מלא כמבואר למעלה.

And see what is written in Parshas Beshalach, in the discourse beginning "To a mare." This is [the meaning of] "and the glory of G-d was full (malei)": it is not written milei ["filled"] but malei ["full"], as explained above.

This is the meaning of the Zohar's reading of malei, "full," discussed in paragraph 3. The Alter Rebbe refers to his discourse "To a mare" in Torah Ohr, Beshalach.

ואפשר לומר שזהו בחי' גבוה יותר מכוכבים נראים מתוכה דסוכה שהוא רק כוכבים וניצוצים לבד מהמקיף

It may be said that this is a higher level than "the stars seen through" the sukkah, which are only stars and sparks of the makif alone;

He suggests that the Torah is higher than the sukkah. Through the sukkah's roof only stars show: mere sparks of the encompassing light.

אבל בתורה שהיא בחי' ותורה אור¹⁶⁸ ממש היינו שמעצמיות המקיף מאיר הארה גדולה ועצומה בבחי' פנימית.¹⁶⁹

but in the Torah, which is truly the level of "and Torah is light," from the very essence of the makif there shines a great and mighty illumination, in an inward way.

In the Torah, which is truly "light," a great and powerful illumination shines inward from the very essence of the makif.

24 ועיין מ"ש במ"א גבי קי"ס דכתיב ויהי הענן והחשך ויאר¹⁷⁰ שהענן דישת חשך סתרו בעצמו ממש נמשך בבחי' אור וגילוי. ועד"ז י"ל בענין בענין פי' מגלה עמוקות מני חשך דגבי תורה.

And see what is written elsewhere concerning the Splitting of the Sea of Reeds, where it is written, "And there was the cloud and the darkness, and it gave light": the cloud of "He made darkness His hiding place," itself, was drawn down as light and revelation. Along these lines one may explain the meaning of "He reveals deep things out of darkness," said of the Torah.

A parallel is the Splitting of the Sea, where "there was the cloud and the darkness, and it gave light": the cloud of "darkness" itself became light. In the same way the Torah "reveals deep things out of darkness."

25 וכעין זה מצינו בשמיני עצרת שהוא שמחת תורה שהמקיפים דסוכות נמשכים בבחי' פנימית וכמ"ש במ"א ע"פ בצלו חמדתי¹⁷¹ וישבתי ופריו מתוק לחכי.

Something like this we find on Shemini Atzeres, which is Simchas Torah: the makifim of Sukkos are drawn inward, as is explained elsewhere on the verse "In his shade I delighted and sat, and his fruit was sweet to my palate,"

Something similar happens on Shemini Atzeres, which is Simchas Torah: the encompassing lights of Sukkos are drawn inward. The Alter Rebbe refers to his explanation of "In his shade I delighted and sat, and his fruit was sweet to my palate."

שזהו ענין סוכות ושמע"צ. ובזהר פ' לך לך דפ"ה ע"ב פי' פסוק זה על עסק התורה בצלו דא קב"ה¹⁷² כו'

that this is [the meaning of] Sukkos and Shemini Atzeres. And the Zohar, Parshas Lech Lecha, folio 85b, explains this verse as speaking of the study of Torah: "In his shade': this is the Holy One, blessed be He," etc.;

The "shade" is Sukkos and the "fruit" is Shemini Atzeres. The Zohar reads the verse as speaking of Torah study: "In his shade" is the Holy One, blessed be He.

ופריו מתוקלחכי אליו מלין דאורייתא דכתיב בהו ומתוקים מדבש¹⁷³ כו' והיינו שהפרי היא המשכה בבחי' פנימית שנמשך מבחי' הצל והמקיף (ועיין בזהר פ' נח דע"ב סע"ב):

"and his fruit was sweet to my palate': these are the words of Torah, of which it is written, 'and sweeter than honey,'" etc. That is, the fruit is a drawing down in an inward way, drawn from the level of the shade and the makif. (And see the Zohar, Parshas Noach, end of folio 72b.)

And "his fruit" is the words of Torah, "sweeter than honey." The fruit is the inward drawing down that comes from the shade, the makif.

SECTION 5 • ¶26-29

The Moshe in every person

26 והנה אתפשטותא דמשה בכל דרא^{174, 175} היא בחי' הביטול שיש בכל אדם שהוא מבחי' משה ונחנו מ"ה¹⁷⁶ כוי כמ"ש במ"א סד"ה משה ידבר.^{177, 178}

Now, "the extension of Moshe in every generation" is the level of self-nullification (bittul) that is in every person, which is from the level of Moshe: "and what (mah) are we," etc., as is explained elsewhere, at the end of the discourse beginning "Moshe would speak."

The Tikkunei Zohar speaks of "the extension of Moshe in every generation." In every Jew this is his capacity for bittul, self-nullification, the quality Moshe expressed when he said, "and what are we?"

שעיקר עסק התורה צ"ל בבחי' ביטול ומשה הוא בחי' דעת¹⁷⁹ שהוא הממשיך בחי' יחוד אור א"ס ב"ה למטה שיהא שורה ומתגלה בנפש האדם שיהא בבחי' אהל מועד מלשון ונועדתי לך¹⁸⁰ שמה כוי

For the essence of Torah study must be in the way of bittul. And Moshe is the level of Daas (knowledge), which draws down the level of the unity of the Infinite Light (Or Ein Sof), blessed be He, below, so that it rests and is revealed in the soul of a person, so that he is in the state of a "Tent of Meeting" (ohel mo'ed), from the expression "and I will meet (venoadti) with you there," etc.,

Torah study must rest on bittul. Moshe is Daas, the faculty that draws the unity of the Infinite Light down into a person's soul, so that the person becomes a "Tent of Meeting," from "I will meet (venoadti) with you there."

אותיות ונועדתי דהיינו לידע את ה' שהוא חיי החיים ואין עוד מלבדו¹⁸¹ ע"ד מ"ש ראו עתה כי אני אני הוא.¹⁸²

which has the letters of venodati ("I will be known"): that is, to know G-d, who is the Life of all life, and there is nothing else besides Him, in the manner of what is written, "See now that I, I am He."

The word venoadti has the same letters as venodati, "I will be known": in this "tent" the soul comes to know G-d, the Life of all life, besides whom there is nothing, in the spirit of "See now that I, I am He."

דהגם שמקרא זה נאמר על לעתיד כנ"ל מ"מ כח זה יש בכל נפש מישראל ביניקתה מנשמת¹⁸³ משרע"ה לקשר מחשבתו בה' בקשר אמיץ וחזק כמו שהיא מקושרת בדבר גשמי שרואה לעיני בשר כו'.

For although this verse was said of the Time to Come, as mentioned above, nevertheless this power is in every soul of Israel, through its drawing [nurture] from the soul of Moshe our teacher, peace be upon him: to bind his thought to G-d with a strong and firm bond, as it is bound to a physical thing that he sees with eyes of flesh, etc.

That verse speaks of the Future, yet every Jewish soul already has this power through its bond with the soul of Moshe, as the Tanya explains in chapter 42: to bind its thought to G-d as firmly as to something seen with physical eyes.

27 והנה עד"ז יובן ג"כ פ"י לבוא אל אהל מועד היינו כי צריך להיות על דרך בא לכאן ותלמודו בידו¹⁸⁴ כי הרי התורה שלפנינו נתלבשה בגשמיות.

Now, along these lines we will also understand the meaning of "to come into the Tent of Meeting": it must be in the manner of "he who comes here with his learning in his hand," for the Torah before us is en clothed in physicality.

"To come into the Tent of Meeting" applies to every person as well. One must come "with his learning in his hand," as the Talmud says of those who come to the World to Come, because the Torah we study is clothed in physical matters.

וכמ"ש ואנכי תרגלתי לאפרים¹⁸⁵ פ"י בחי' אנכי מי שאנכי¹⁸⁶ תרגלתי והשפלתי בבחי' רגל הם כל ענינים גשמיים שבתורה שבע"פ כו'

As it is written, "And I (Anochi) taught Ephraim to walk (tirgalti)," meaning: the level of Anochi, "Who I am," I made to walk and lowered to the level of a foot (regel); these are all the physical matters in the Oral Torah, etc.;

So the verse says, "I (Anochi) taught Ephraim to walk": G-d's very self, Anochi, lowered itself to the level of a "foot," the physical subjects of the Oral Torah.

וצ"ל קחם על זרועותיו בחי' אהבה ויראה כו' וזהו בחי' בא לכאן שהוא השתפכות הנפש למקורה ושרשה וכמ"ש בד"ה

and there must be "taking them upon His arms," the level of love and awe, etc. This is the level of "coming here," which is the outpouring of the soul to its source and root, as is explained in the discourse beginning

There must also be "taking them upon His arms": love and awe, the two arms. This is "coming here," the soul pouring itself out toward its source, as the Alter Rebbe explains in his discourse "When you come into the land" (Likkutei Torah, Behar).

כי תבאו אל הארץ^{188, 187} בפי בהר ועמ"ש בד"ה יונתי¹⁸⁹ בענין קומי לך¹⁹⁰ כדי שתהיה רעיתי כו' ע"ש.

"When you come into the land," in Parshas Behar. And see what is written in the discourse beginning "My dove," concerning "Arise (kumi lach)," in order that she be "My beloved," etc.; see there.

He also refers to his discourse "My dove," on "Arise, go forth" (kumi lach), so that the soul may be "My beloved."

28 והנה במשה ממש הפי' ולא יכול משה לבוא¹⁹¹ כו' מבואר למעלה דהיינו מפני שהענן היה מבחי' ישת חשך סתרו כנ"ל.

Now, with Moshe himself, the meaning of "And Moshe could not come," etc., was explained above: it was because the cloud was from the level of "He made darkness His hiding place," as mentioned above.

For Moshe himself, "could not come" meant that the cloud came from the unreachable level of "He made darkness His hiding place."

אך בבחי' אתפשטותא דמשה שבכל אדם דהיינו הדעת שבנפש אלקית הפי' כפשוטו שלא יכול לבא ולהתגלות באדם בחי' דעת זה מחמת הסתר נה"ב.

But in the level of "the extension of Moshe" that is in every person, that is, the Daas (knowledge) in the G-dly soul, the meaning is as it plainly reads: this level of Daas cannot come and be revealed in the person because of the concealment of the animal soul.

For the "Moshe" in every person, the Daas of the G-dly soul, the words mean just what they say: this Daas cannot come and be revealed in the person, because the animal soul conceals it.

29 וכדי שיבא ויתגלה בחי' משה שבכל אדם להיות בחי' בא לכאן צריך לזה המשכת אתעדל"ע מלמעלה והיינו ע"י המצות שעיי"ז נאמר קחם על זרועותיו¹⁹²

In order that the level of Moshe that is in every person come and be revealed, to be at the level of "coming here," this requires the drawing down of an arousal from above, and this is through the mitzvos, through which it is said, "taking them upon His arms,"

For the inner Moshe to come and be revealed, an arousal from above is needed, and it comes through the mitzvos. Through them G-d "takes them upon His arms."

כי צדקה תרומם¹⁹³ וכמ"ש ע"פ ועתה יגדל נא¹⁹⁴ כח אדי¹⁹⁵ שע"י קיום המצות נמשך כח עליון ומקיפים עליונים להעלות הנפש ולקשרה בה'.

for "charity uplifts," as is explained on the verse "And now, let the power of Ado-nai be great, please": through fulfilling the mitzvos a supernal power and supernal makifim are drawn down to raise up the soul and bind it to G-d.

As the verse says, "charity uplifts." The Alter Rebbe refers to his discourse on "And now, let the power of Ado-nai be great": keeping the mitzvos draws down a supernal power and encompassing lights that lift the soul and bind it to G-d.

SECTION 6 • 130-36

The mitzvos call, the Torah speaks

30 וזהו ענין ויקרא אל משה.¹⁹⁶ אני הוא הקורא¹⁹⁷ שהמצות נק' מצות המלך ואיתא במדרש תנחומא פ' ויגש¹⁹⁸ היו מכבדין את המצות שהן שלוחי ושלוחו של אדם כמותו¹⁹⁹

This is the meaning of "And He called to Moshe": "I am the One who calls." For the mitzvos are called "the commands of the King," and it is stated in Midrash Tanchuma, Parshas Vayigash: "Honor the mitzvos, for they are My agents," and "a person's agent is like himself."

Now the calling of Moshe is applied to every person. "I am the One who calls" refers to the mitzvos, which are called "the commands of the King"; the Midrash Tanchuma says in G-d's name, "Honor the mitzvos, for they are My agents," and since a person's agent is like himself, honoring them is honoring Him.

והענין כמ"ש במ"א ע"פ וזכרתם את כל מצות²⁰⁰ הוי' ועשיתם אותם. כי הנה מצוה הוא מ"צ בא"ת ב"ש י"ה.

The explanation is as is written elsewhere on the verse "And you shall remember all the commandments of Havayah and do them." For [the word] mitzvah is mem-tzaddi, which in At-bash is yud-hei.

The Alter Rebbe refers to his explanation of "And you shall remember all the commandments of Havayah and do them." The first two letters of mitzvah (מצוה), mem and tzaddi, become yud and hei in At-bash, the cipher that exchanges the first letter of the alphabet with the last, the second with the second-to-last and so on; with the remaining vav and hei, the word spells the Name Havayah.

31 והרי א"כ מצוה היא שם הוי' והיינו שנקראו המצות רמ"ח אברים דמלכא שהיא בחי' כלי לאור א"ס ממש. ולפעמים נקראו מצות המלך כי מצות מלך היא בחי' ציווי המלך שהוא מלי' דאצילות.

So, then, mitzvah is the Name Havayah. That is why the mitzvos are called "the 248 limbs of the King," which is the level of a vessel for the Infinite Light (Or Ein Sof) itself. And sometimes they are called "the commands of the King," for "the command of a king" is the level of the King's commanding, which is Malchus (sovereignty) of the World of Atzilus (Emanation).

Since mitzvah contains the Name Havayah, the mitzvos are called "the 248 limbs of the King": as the limbs are vessels for the soul, the mitzvos are vessels for the Infinite Light itself. They are also called "the commands of the King," and this is Malchus of Atzilus, the level of G-d's sovereignty that issues commands.

32 והענין כי המצות כמו שנמשכו למטה הוא בחי' מצות המלך אך שרשן למעלה הוא בחי' אברים דמלכא.

The explanation is that the mitzvos, as they are drawn down below, are the level of "the commands of the King," but their root above is the level of "limbs of the King."

The mitzvos as they come down to us are "commands of the King," but their root above is the "limbs of the King."

והיינו ע"י אתעדל"ת של האדם ממשיך להיות המצוה אברין דמלכא כו'. וזהו שכתחלה נקי המצות שלוחי ה'.

That is, through a person's arousal from below he draws [it] down, so that the mitzvah becomes "limbs of the King," etc. And this is why at first the mitzvos are called "agents of G-d,"

When a person does a mitzvah, his arousal from below draws it down so that it becomes a "limb of the King," a vessel for the Infinite Light. Before that, at first, the mitzvos are called G-d's "agents."

33 והיינו כמו שהן תחלה בבחי' מלי' וזהו ענין והנה סולם מוצב²⁰¹ כו' ומלאכי אל קים עולים כו'

that is, as they are at first, at the level of Malchus (sovereignty). This is [the meaning of] "And behold, a ladder set up," etc., "and the angels of Elokim were ascending," etc.

At first the mitzvos are at the level of Malchus. This is Yaakov's dream of a ladder set on the earth, with "angels of Elokim" going up on it.

פיי מלאכי אלקים הם המצוות שהן מתעלים למעלה עיי הסולם היא בחיי תפלה כמייש במייא גבי ענין יוהכ"פ. אך מיימ גם אז אינן שלוחים כמלאכים.

The meaning: “the angels of Elokim” are the mitzvot, which ascend on high by means of the ladder, which is the level of prayer, as is explained elsewhere concerning Yom Kippur. Nevertheless, even then they are not agents like the angels,

The “angels of Elokim” are the mitzvot, which rise on the ladder of prayer, as the Alter Rebbe explains elsewhere in connection with Yom Kippur. Yet even then they are not agents like the created angels.

שהמלאך הוא בחיי נברא יש מאין. אלא על דרך אני הוא הקורא.²⁰² אני ממש. והיינו המשכת הכח בנפש שעייז תרומם הנפש להיות בבחי' בא לכאן.

for an angel is the level of a created being, brought into existence from nothing. Rather, it is in the manner of “I am the One who calls”: “I” Myself. That is, it is the drawing of power into the soul, through which the soul is uplifted to be at the level of “coming here.”

An angel is a created being, brought into existence from nothing. In the mitzvot, rather, it is “I am the One who calls,” G-d Himself: He draws a power into the soul that lifts it, so that it can “come here,” into the Tent of Meeting.

34 וזהו ואני תפלה²⁰³ והנה זו היא גייכ הכנה להיות אחייכ בעסק התורה בחיי ואשים דברי בפייך ובצל ידי²⁰⁴ כוי

This is [the meaning of] “And I am prayer.” And this is also a preparation, so that afterwards, in the study of Torah, there will be the level of “And I have put My words in your mouth, and in the shadow of My hand,” etc.,

This is what King David meant by “And I am prayer.” Prayer, lifted by the mitzvot, prepares a person for Torah study, where “I have put My words in your mouth, and in the shadow of My hand I have covered you.”

וכמאמר קדשנו במצותיך²⁰⁵ תחלה ואחייכ ותן חלקנו בתורתך וכמייש מזה בד"ה וידבר אלקים כוי אנכי כוי עייש.

as in the saying [of the prayer]: first “Sanctify us with Your mitzvot,” and afterwards “and grant our portion in Your Torah.” As is explained about this in the discourse beginning “And G-d spoke,” etc., “I (Anochi),” etc.; see there.

The words of the prayer say the same: first “Sanctify us with Your mitzvot,” and afterwards “grant our portion in Your Torah.” The Alter Rebbe refers to his discourse on the Ten Commandments, “And G-d spoke ... I (Anochi).”

35 וזהו ענין וידבר ה' אליו מאהל מועד²⁰⁶ ועמ"ש מכ"ז בפי במדבר ע"פ במדבר סיני באהל מועד^{207, 208} דפי אהל מועד מלשון ונועדתי²⁰⁹ כוי על דרך מ"ש ראו עתה כי אני הוא²¹⁰ כוי וכנז"ל.

This is the meaning of "And G-d spoke to him from the Tent of Meeting." See what is written about all this in Parshas Bamidbar, on the verse "in the Wilderness of Sinai, in the Tent of Meeting": that the meaning of "Tent of Meeting" (ohel mo'ed) is from the expression "and I will meet (venoadti)," etc., in the manner of what is written, "See now that I, I am He," etc., as mentioned above.

This is "And G-d spoke to him from the Tent of Meeting." As the Alter Rebbe explains in Likkutei Torah, Bamidbar, mo'ed (meeting) is from venoadti, which has the letters of venodati, "I will be known," so the inner Tent of Meeting is the soul's knowledge of G-d, as in "See now that I, I am He."

36 והמשכה זו הוא ע"י עסק התורה וכמ"ש סד"ה המגביהי לשבת²¹¹ המשפילי לראות בשמים ובארץ²¹² תשב"כ ותשבע"פ שאז הוא לראות בחי ראייה והתגלות.

This drawing down is through the study of Torah, as is explained at the end of the discourse beginning "Who is enthroned on high, who lowers [Himself] to look in heaven and on earth": [heaven and earth are] the Written Torah and the Oral Torah, for then it is "to look," the level of sight and revelation.

This revelation comes through Torah study, as explained at the end of the discourse "Who is enthroned on high, who lowers Himself to look in heaven and on earth": heaven and earth are the Written and the Oral Torah, through which G-d "looks," that is, is seen and revealed.

והיינו ע"י בחי אני הוא הקורא ואני הוא המדבר²¹³ וזהו אני מדבר בצדקה²¹⁴ פי ע"י צדקה וגמ"י שהאדם עושה נמשך להיות בעסק תורתו בחי אני מדבר

That is, through the level of "I am the One who calls and I am the One who speaks." And this is "I speak with charity (tzedakah)": through the charity and acts of kindness (gemilus chassadim) that a person does, there is drawn into his Torah study the level of "I speak,"

It comes through both "I am the One who calls" and "I am the One who speaks." So the verse says, "I speak with charity": the charity and kindness a person does draw G-d's own speech, "I speak," into his Torah study.

והיינו כמ"ש ודברי אשר שמתני בפ"ך ²¹⁵ כו' וכתוב בכל המקום אשר אזכיר ²¹⁶ את שמי כו' וכמ"ש במ"א ע"פ ששים המה מלכות ²¹⁷ כו':

as it is written, "and My words that I have put in your mouth," etc., and it is written, "In every place where I cause My Name to be mentioned," etc. And as is explained elsewhere on the verse "There are sixty queens," etc.

That is the meaning of "My words that I have put in your mouth," and of "In every place where I cause My Name to be mentioned, I will come to you and bless you." The Alter Rebbe closes with a reference to his discourse on "There are sixty queens."

IN ONE'S AVODAH

Every person has the "Moshe" within him, his bittul and Daas, but the animal soul keeps it from "coming into the Tent of Meeting." The way in, as the maamar draws it, is first the mitzvos, especially charity, through which G-d Himself calls and draws a supernal power that lifts the soul; then prayer, the ladder on which the mitzvos rise; and then Torah study, learned with understanding, so that its encompassing light becomes revealed and G-d's own speech, "I am the One who speaks," enters one's learning.

QUESTIONS FOR DISCUSSION

1. Why could an angel call Avraham but not Moshe? What does the rule of agency, "a person's agent is like himself," add to the answer?
2. How does the maamar reconcile the Midrash ("I am the One who calls") with the Zohar ("it was the Angel of the Covenant")?
3. What is the difference between the "shade" that Torah study brings and the light of "He reveals deep things out of darkness"? How does the sukkah illustrate it?
4. What is "the extension of Moshe" in every person, and what keeps it hidden?
5. Why do the mitzvos and prayer come before Torah study in the order the maamar describes?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ויקרא אל משה

Another transcript (hanachah) of this same maamar, printed from a manuscript in the Tzemach Tzedek's own hand.

KEHOT'S NOTE

הנחה אחרת במאמרי אדה"ז — פרשיות ע' תקה (נדפס שם מגוכי"ק כ"ק אדמו"ר הצ"צ בנ"ך 1116 הכולל הנחות מהשנים תקע"א-ב ועוד). לכללות מאמר זה ראה במאמרי אדה"ז ויקרא-א ע' א שמיוסד על מאמר זה. ראה גם סה"מ תקס"ח-ב ע' תרסח. ועם הגהות בביאה"ז להצ"צ-א ע' קעו. אוה"ת ויקרא ע' ריו (ביאור על מאמר זה). וראה גם ד"ה זה דש"פ ויקרא תש"מ. תשמ"ג. תשמ"ז. חלק נתבאר בשיחת ש"פ ויקרא תנש"א.

2 ויקרא אל משה

"And He called to Moshe, and G-d spoke to him from the Tent of Meeting, saying." The whole maamar is an explanation of this first verse of Leviticus.

ויקרא א':1:1 Leviticus

וַיִּקְרָא אֱלֹהִים לְמֹשֶׁה וַיְדַבֵּר ה' אֵלָיו מֵאֹהֶל מוֹעֵד לֵאמֹר:

And the L-RD called unto Moses, and spoke unto him out of the tent of meeting, saying:

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3 אלף דויקרא זעירא

The Zohar asks why the alef of Vayikra is small and answers that it shows who called: the One who dwells in the Sanctuary, inviting Moshe as one invites a guest. It contrasts it with the large alef of "Adam, Shes, Enosh."

Zohar I, 239a זח"א רלט, א

Zohar III, 53b זח"ג נג, ב

KEHOT'S NOTE

ראה זח"א רלט, א. זח"ג נג, ב. בחי', פענח רזא, ובעה"ט כאן. אוה"ת ויקרא ע' תשכד.

4 אדם

"Adam, Shes, Enosh": the opening words of Chronicles, where "Adam" is written with a large alef.

I Chronicles 1:1 דברי הימים א':1

אָדָם שֵׁת אֵנוֹשׁ:

ADAM, SETH, Enosh;

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5 ובד"ה כתיב . . רבתי

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

KEHOT'S NOTE

בתחלתו. וראה מנחת שי שם.

6 אדם באל"ף רבתי

The Minchat Shai records that the alef of "Adam" at the start of Chronicles is larger than every other alef in

Scripture. The Alter Rebbe contrasts it with the small alef of Vayikra.

Minchat Shai on I Chronicles 1:1:1 מנחת שי על דברי הימים א':1:1

אדם. אל"ף של אדם רבתי מכל אלפין שבמקרא שבו התחיל הקב"ה לברא את הכל ובו גמר את הכל ועיין בס' אות אמת סוף מדרש רות וזוהר פרשה מצורע סוף דף נ"ג ובפענח רזא ריש פ' בראשית ומסורס הברית הגדול ריש ד"ה:

Minchat Shai (Public Domain)

7 ולהבין — והנה

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

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, ב.

8 ויקרא מלאך ה' אל אברהם

"And an angel of G-d called to Avraham a second time from heaven," after the binding of Yitzchak. The Midrash brings it as the example of a calling through an angel.

Genesis 22:15 בראשית כ"ב:ט"ו

וַיִּקְרָא מַלְאָךְ ה' אֶל-אַבְרָהָם שְׁנִית מִן-הַשָּׁמַיִם:

And the angel of the L-RD called unto Abraham a second time out of heaven,

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KEHOT'S NOTE

בראשית כב, טז.

9 Kehot's note points to Genesis 22:15 for these words.

Genesis 22:15 בראשית כ"ב:ט"ו

וַיִּקְרָא מַלְאָךְ ה' אֶל-אַבְרָהָם שְׁנִית מִן-הַשָּׁמַיִם:

And the angel of the L-RD called unto Abraham a second time out of heaven,

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10 ויקרא אל משה קלא דמלאך ולא ע"י שליחא אחרא

Contrasting Bilam with Moshe, the Zohar says that of Moshe it is written "And He called to Moshe": the King's own voice, not through another messenger, from the holy chamber of the Tent of Meeting.

Zohar, Balak 23:288-24:295 ספר הזהר, בלק כ"ג:רפ"ח-כ"ד:רצ"ה

So when Balaam, who was rejected of men like a leper, called at the gate of the King, the latter, on hearing, said: The unclean leper shall not enter and defile my palace. It is necessary for me to go and threaten him so that he shall not approach the gate of my son and not defile him. Therefore it says, "G-d came to Balaam". He said to him: Leper, leper, "thou shalt not go with them, thou shalt not curse the people for he is blessed". You shall not ...

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

11

למה לא נאמר ויקרא ה' אל משה

Rabbeinu Bachya notes that the verse should have said "And G-d called to Moshe," and explains that the unnamed "He called" refers back to the glory that filled the Mishkan in the previous verse; therefore the alef of Vayikra is small.

Rabbeinu Bahya, Vayikra 1:1:6: ויקרא א': ויקרא א' רבנו בחיי, ודע כי היה הכתוב ראוי לומר ויקרא ה' אל משה וידבר אליו, ומה שאמר ויקרא אל משה סתם להורות כי אע"פ שספר ויקרא הוא ספר בפני עצמו הכל מחובר ודבק עם מה שכתוב למעלה, כי כל התורה כולה בנין אחד וקשר אחד, ומלת ויקרא חוזרת אל הכבוד הנזכר וכבוד ה' מלא את המשכן והכבוד הקורא הוא הה"א של בהבראם שהיא זעירא, ולכך האל"ף של ויקרא היא זעירא, וזה מבואר. ומה שאמר מאהל מועד דרשו רבותינו ז"ל בתורת כהנים שהיה הקול נפסק ולא היה יוצא חוץ לאהל, יכול מפני שהקול נמוך, ...

Know that actually the Torah should have written אל ויקרא ה' אל משה; the fact that the subject of who was speaking i.e. the L-rd, was not mentioned indicates that although the Book of Leviticus is a Book in its own right, it is an integral part of what came before it; the entire Torah is one continuous document, a single structure. The word ויקרא is simply a reference to the attribute of כבוד which was last mentioned in Exodus 40,35 when the Torah wrote that this attribute filled ...

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

12

ומדוע לא נזכר . . מי הוא הקורא

According to the note, the Rebbe discusses there why the verses "Vayikra el Moshe" and "Adam ki yakriv" are explained here in two separate discourses, while in the discourses of the Tzemach Tzedek and the Mittlerer Rebbe the two subjects come in one continuous discourse.

KEHOT'S NOTE

ראה ד"ה ויקרא אל משה — תשמ"ז. ושם למה כאן מבאר ב' הפסוקים ויקרא אל משה גוי אדם כי יקריב גוי בבי' דרושים נפרדים, ובדרושי הצ"צ ואדה"א באים ב' הענינים בהמשך אחד. ע"ש.

13

ולא קאמר מאן הוה כו' אלא בכל הני מלאכא דברית הוה וכולא בקב"ה אתמר

The Zohar teaches that wherever Scripture says "and he said" or "and he called" without naming the speaker, it is the Angel of the Covenant, and it lists "And He called to Moshe" among them; yet all of it is said of the Holy One, blessed be He. The Alter Rebbe asks how this fits with the Midrash.

ספר הזוהר, וירא ו': ק"ה-ז: ק"מ 140:7-105:6 Zohar, Vayera He observed so strictly the laws regarding clean and unclean that no man in a state of ritual impurity was allowed to serve in his house until he had duly cleansed himself by bathing before nightfall or by abstention for seven days, according to the degree of his defilement. And as Abraham prepared the means of purification for men in such a state, so did Sarah for women. The reason why Abraham did this

was because he was himself pure and is designated "pure" (as it is written, "Who can ...

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

14

ולא יכול משה לבא

The last verses of Exodus, just before Vayikra: Moshe could not enter the Tent of Meeting, because the cloud rested on it. The calling in the next verse is explained as what enabled him to enter.

שמות מ': ל"ה Exodus 40:35

ולא־יכל מֹשֶׁה לָבוֹא אֶל־אֹהֶל מוֹעֵד כִּי־שָׁכַן עָלָיו הָעֶנָן וּכְבוֹד ה' מָלֵא אֶת־הַמִּשְׁכָּן:

And Moses was not able to enter into the tent of meeting, because the cloud abode thereon, and the glory of the L-RD filled the tabernacle.—

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KEHOT'S NOTE

שמות מ, לה.

15

ישת חשך סתרו

"He made darkness His hiding place, His canopy around Him." The Alter Rebbe uses the verse for the level of G-d that is beyond all grasp, from which the cloud came.

תהילים י"ח: י"ב Psalms 18:12

יִשְׁתַּחֲשֶׁה סִתְרוֹ סְבִיבוֹתָיו סָכְתוֹ חֹשֶׁכֶת־מַיִם עֲבִי שְׁחָקִים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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KEHOT'S NOTE

תהילים יח, יב.

16

לית מחשבה תפיסא . . ולא בחכ' ידיעא

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

KEHOT'S NOTE

ת"ז בהקדמה.

17

לית מחשבה תפיסא ביה כלל

From the prayer of Eliyahu (Patach Eliyahu) in the introduction to the Tikkunei Zohar: "You are higher than all the high, hidden beyond all the hidden; no thought can grasp You at all."

תקוני זוהר י"ז א': 10 Tikkunei Zohar 17a:10

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא כך כלל.

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18

ואנת חכים ולא בחכמה ידיעא

Also from Patach Eliyahu: "You are wise, but not with a known wisdom; You understand, but not with a known understanding." G-d's wisdom is not a wisdom that the mind can grasp.

תקוני זוהר י"ז ב': 3 Tikkunei Zohar 17b:3

אנת חכים ולא בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה

לון איך אתנהיג עלמא בדינא וברחמי דאיןון צדק ומשפט כפום
עובדיהון דבני נשא.

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19 הוא היודע

In chapter 2 of the Tanya the Alter Rebbe uses the same words, “He is the Knowledge and He is the Knower,” and adds that this is something a person cannot fully understand.

KEHOT’S NOTE

עי סש״ב ח״א (רפ״ב) ושי״נ [לקוטי הגהות לתניא עי יי״ד]. [כ].

- 20 The Midrash contrasts the calling of Moshe with the calling of Avraham: there the angel called and the Divine speech spoke, but here G-d said, “I am the One who calls, and I am the One who speaks.” This is the teaching the maamar sets out to explain.

Vayikra Rabbah 1:9״ט

- 21 Kehot’s note points to Zohar, Balak 23:291 for these words.

Zohar, Balak 23:291א״רצ״ג

- 22 Kehot’s note points to Zohar, Vayera 7:140 for these words.

Zohar, Vayera 7:140מ״ק:ז״ו

- 23 Kehot’s note points to Tikkunei Zohar 17a:2 for these words.

Tikkunei Zohar 17a:2ב״א:ב״ב

בראשית ברא אלקים וגוי

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PARAGRAPH 2

24 אתה קדוש ושמו קדוש

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

KEHOT’S NOTE

נוסח התפלה.

25 שמו נשגב לבדו

“Let them praise the Name of G-d, for His Name alone is exalted; His splendor is over earth and heaven.” The Alter Rebbe reads it to say that even G-d’s Name is beyond the worlds, and only its splendor reaches them.

Psalms 148:13ג״ח:מ״ח

יְהִלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׁגַּב שְׁמוֹ לְבָדּוֹ הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם:

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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KEHOT’S NOTE

ראה תהלים קמח, יג.

26 שמו — שהוא

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

KEHOT’S NOTE

ראה הערת כ״ק אדמו״ר בהוספות — לעיל כ, ב.

27

בד״ה לכן אמור לבני״י

On the printed column the note names, the Alter Rebbe writes in nearly the same words that even G-d’s Name is exalted “alone,” with no comparison to the worlds, and only its splendor shines “over earth and heaven,” the lower and upper Gan Eden.

KEHOT’S NOTE

תו״א נז, ג.

PARAGRAPH 3

- 28 “And Moshe spoke to the heads of the tribes of the Children of Israel.” The Alter Rebbe names his discourse on this verse, in Likkutei Torah, Mattos, where the same subject is explained.

Numbers 30:2ב״ב:ל״ב

וַיְדַבֵּר מֹשֶׁה אֶל־רָאשֵׁי הַמִּטּוֹת לְבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר צִוָּה ה'

And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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29 ע״פ וידבר משה אל ראשי המטות

There the Alter Rebbe explains that the worlds receive only a radiance and illumination, drawn from G-d’s Malchus, while “no thought can grasp” G-d Himself; of this it is said, “He made darkness His hiding place,” for the worlds cannot receive radiance from His very essence, since He is holy and separate.

KEHOT’S NOTE

לקו״ת מטות פא, ב. וראה בלקו״ת שה״ש ד, ג שמציין לכאן. ועיין מה שכתוב על זה באוה״ת ויקרא-א עי ריז.

30 ישת חשך סתרו הוא כתר עליון

The Raaya Mehemna says that no light can look upon G-d without being darkened, and that even of Keser Elyon, whose light is the strongest of all levels, it is said, “He made darkness His hiding place.”

Zohar, Pinchas 40:222-230ל״ב:ר״ל

- 31 “And the glory of G-d filled the Mishkan.” The Zohar reads its word malei as “full,” and the Alter Rebbe builds his explanation on that reading.

Exodus 40:35מ״ל:ל״ה

וְלֹא־יָכֹל מֹשֶׁה לְבֹא אֶל־אֹהֶל מוֹעֵד כִּי־שָׁכַן עָלָיו הָעָנָן וַכְּבוֹד ה' מָלֵא אֶת־הַמִּשְׁכָּן:

And Moses was not able to enter into the tent of meeting, because the cloud abode thereon, and the glory of the L-RD filled the tabernacle.—

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32 וענין וכבוד ה' מלא את המשכן

The note points there for a further discussion of “and the glory of G-d filled the Mishkan.”

KEHOT’S NOTE

ראה אוה״ת שלח עי תקיא.

33 ופי' בזהר פ' נח (דס"ז ע"א)

The note quotes the Zohar as Or HaTorah gives it: on "The earth is G-d's and its fullness" and "the glory of G-d filled the Mishkan," the glory is malei because it was filled from everything, filled from the sun, the moon complete on every side.

KEHOT'S NOTE

"ע"פ לה' הארץ ומלואה, וכבוד ה' מלא את המשכן, אמאי מלא ולא כתיב מילא, אלא מלא ודאי דאתמליא מן כולא דאתמליא מן שמשא, סיהרא שלים מכל סטרין" — אוה"ת תרומה ע' איתו. הזהר נתבאר גם באוה"ת נ"ך-ג ע' ארפו.

34 מאי מלא ולא מלא אלא מלא ודאי דאתמליא מכולא

On "The earth is G-d's and its fullness," the Zohar asks why the verse says malei and not milei, and answers that it is surely "full," filled from everything: filled from the sun, the moon complete on every side.

ספר הזהר, נח כ"א:קס"ב-כ"ד:קע"ה175:24-21:162 Zohar, Noah R. Simeon said: 'There is no sin in the world which so much provokes the anger of the Almighty as the sin of neglecting the covenant, as we read, "a sword that shall execute the vengeance of the covenant" (Lev. 26, 25). The proof is that in the generation of the Flood the measure of sin was not filled up until mankind became (sexually) perverted and destroyed their seed. And although they defrauded each other, as it is written, "And the earth was filled with violence", 1lit. 'fraud', 'overreaching'. and again ...

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35 מאי מלא ולא מלא אלא מלא ודאי דאתמליא מכולא

At the beginning of Vayikra the Zohar says the same of this verse: it is not written milei but malei, for it was complete above and below.

ספר הזהר, ויקרא א"ז:י"ד-14:1-17 Zohar, Vayikra

36 "He made darkness His hiding place." Here the Alter Rebbe explains it: G-d is called darkness because the worlds cannot receive even radiance from Him.

Psalms 18:12 תהילים י"ח:י"ב

לְשֵׁת־חֹשֶׁךְ סָתְרוּ סְבִיבוֹתָיו סָכְתוּ חֲשָׁכֹת־מִים עָבִי שָׁחָקִים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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37 Kehot's note points to Zohar, Pinchas 40:226 for these words.

ספר הזהר, פנחס מ"רכ:י"א226:40 Zohar, Pinchas

38 Kehot's note points to Zohar, Noach 23:169 for these words.

ספר הזהר, נח כ"ג:קס"ט169:23 Zohar, Noach

39 Kehot's note points to Zohar, Vayikra 1:8 for these words.

ספר הזהר, ויקרא א'ח:ח1:8 Zohar, Vayikra

PARAGRAPH 4

40 הראני נא את כבודך

Moshe's request after the sin of the Golden Calf: "Show me, please, Your glory." The Alter Rebbe reads it as a request to see the higher glory, Chochmah, in which the Infinite Light rests.

שמות ל"ג:י"ח33:18 Exodus

וַיֹּאמֶר ה'רְאֵנִי נָא אֶת־כְּבוֹדְךָ:

And he said: 'Show me, I pray Thee, Thy glory.'

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KEHOT'S NOTE

שמות לג, יח.

41 ע' בפ' הרמ"ז בזהר פ' במדבר דק"ח ע"א

The note quotes the Ramaz's comment from there: "glory" is Chochmah, the inner garment of Arich Anpin, so Arich Anpin is called "the King of glory"; and "Show me, please, Your glory" means its being drawn into the chamber of the Holy of Holies, which is in Binah, where Atik is revealed.

KEHOT'S NOTE

פ"י כי כבוד הוא חכמה והוא מלבוש פנימי לא"א. וא"כ א"א נק' מלך הכבוד ועו"ג הראיני נא את כבודיך והיינו שנמשך בהיכל קדו"ק שהוא בבינה שבה התגלות עתיק" — יהל אור ע' פט. ובמילואים לשם ע' תרכא. ראה לקמן פ' אמור לד, ג. פ' שלח לט, ב. שה"ש מז, ב. אוה"ת במדבר ע' קלד.

42 ישראל מאן אתר אתברכאן

The Ramaz's commentary on the Zohar passage "Israel: from what place are they blessed?" There he calls Abba (Chochmah) the glory of the supernal King and the inner garment of Arich Anpin, the source the text refers to here.

Mikdash Melekh, RaMaZ Commentary on Zohar 3:118a:1א:118a:3

ישראל מאן אתר מתברכאן כוונתו שהנה בעו"ה הגם שמלא כל הארץ כבודו מ"מ ידענו שיש לו מקום פרטי הנבחר למושב לו. ושם אוצר כל חמדת העולם. וכמו כן ידוע שעולם האצילות הוא מלא אור הא"ס בהדרגות שונות ושם מקור השפע שלכל העולמות. בין המחיה את כולם הנק' אצלנו בחי' העולמות. ובין הנבחר והזך שהוא של הפנימי וזהו מקור ישראל שנק' ראשית. פ"י הראש והמעולה. ושרשם מושרש בכל עשר ספי' וכן ר"ת שלהם כח"ב גג"ת נה"ים גי' ישראל. ולכן שאל איזו היא הבחינה או המדה העצמית שממנה תבוא הברכה לישראל. ...

Zholkva, 1864 (Public Domain)

43 ברוך כבוד ה' ממקומו

In Ezekiel's vision the angels say, "Blessed be the glory of G-d from His place." The Alter Rebbe reads "His place" as the root of the glory, the higher Chochmah, from which Malchus is blessed.

Ezekiel 3:12 חזקאל ג':

וְתִשָּׂאֵנִי רוּחַ וְאָשְׁמַע אַחֲרַי קוֹל רֶעֶשׂ גָּדוֹל כְּבוֹד־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

חזקאל ג, יב.

44 ראש ומקור כל הברכות

The note points there for the phrase "the head and source of all blessings," after the Tikkunei Zohar; the place was not resolved on Sefaria.

KEHOT'S NOTE

ת"ז (ת"ע) קב, ב. ועל"ק תזריע כב, ג. וש"נ. [כ].

PARAGRAPH 5

45 ע"פ כי על כל כבוד חופה

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

KEHOT'S NOTE

לקו"ת שה"ש מז, א.

46 כי על כל כבוד חופה

"For over all the glory shall be a canopy." The Alter Rebbe names his discourse on this verse, where the revelation of sovev kol almin within memalei kol almin is explained.

Isaiah 4:5 ישיעיהו ד':

וְכָרָא ה' עַל כָּל־מְכוֹן הַרְצִיּוֹן וְעַל־מִקְרָאָהּ עֵנָן יוֹמָם וְעֶשֶׂן וְנֹגֶה אֵשׁ לְהַכָּה לַיְלָה כִּי עַל־כָּל־כְּבוֹד חֹפָה:

And the L-RD will create over the whole habitation of mount Zion, and over her assemblies, a cloud and smoke by day, and the shining of a flaming fire by night; for over all the glory shall be a canopy.

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47 וע"פ לבבתי אחותי כלה

In the passage given, the Alter Rebbe distinguishes will (ratzon), which can be mere consent even to what one does against one's wishes, from desire (chefetz), which is in the innermost point of the heart, the seat of delight.

KEHOT'S NOTE

לקו"ת שה"ש כח, ד.

48 לבבתי אחותי כלה

"You have captured my heart, my sister, bride." Another discourse of the Alter Rebbe, on this verse, discusses the same revelation of sovev within memalei.

Song of Songs 4:9 שיר השירים ד':

לִבִּבְתִּי אֲחֹתִי כָלָה לִבִּבְתִּי בָּאֶחָת מֵעֵינֶיהָ בָּאֶחָד עֵינֶק מִצִּוְרֶיהָ:

Thou hast ravished my heart, my sister, my bride; Thou hast ravished my heart with one of thine eyes, With one bead of thy necklace.

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

49 "For seven days he shall fill your hands," said of the seven days of the priests' installation. The Alter Rebbe refers to what he wrote on this verse, whose "fill" echoes the "full" of the Mishkan.

ויקרא ח':ל"ג

וּמִפֶּתַח אֹהֶל מוֹעֵד לֹא תֵצְאוּ שְׁבַעַת יָמִים עַד יוֹם מְלֹאת יָמֵי מִלְאֵיכֶם כִּי שְׁבַעַת יָמִים יִמְלֵא אֶת־יְדֵיכֶם:

And ye shall not go out from the door of the tent of meeting seven days, until the days of your consecration be fulfilled; for He shall consecrate you seven days.

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50 "And Moshe could not come into the Tent of Meeting, because the cloud rested upon it." The Alter Rebbe explains that Moshe could not receive from the level of the cloud.

Exodus 40:35 שמות מ':

וְלֹא־יָכַל מֹשֶׁה לָּבוֹא אֶל־אֹהֶל מוֹעֵד כִּי־שָׁכַן עָלָיו הָעֶנָן וּכְבוֹד ה' מָלֵא אֶת־הַמִּשְׁכָּן:

And Moses was not able to enter into the tent of meeting, because the cloud abode thereon, and the glory of the L-RD filled the tabernacle.—

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51 ויבא משה בתוך הענן

At Sinai "Moshe came into the midst of the cloud and went up onto the mountain." This seems to contradict the statement that he could not enter the cloud over the Mishkan.

Exodus 24:18 שמות כ"ד:

וַיָּבֹא מֹשֶׁה בְּתוֹךְ הָעֶנָן וַיַּעַל אֶל־הָהָר וַיְהִי מֹשֶׁה בְּהָר אֲרָבָעִים יוֹם וְאַרְבָּעִים לַיְלָה:

And Moses entered into the midst of the cloud, and went up into the mount; and Moses was in the mount forty days and forty nights.

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KEHOT'S NOTE

שמות כד, יח.

52 בזהר ר"פ ויקרא

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

KEHOT'S NOTE

ב, ב.

53

ויקרא דתרי ענני הוו

At the beginning of Vayikra the Zohar answers that there were two clouds, one that Moshe entered and one that rested on the Mishkan.

Zohar, Vayikra 1:7-14:זו"ר ויקרא א':זו"ר

54 | Kehot's note points to Zohar, Vayikra 1:8 for these words.

Zohar, Vayikra 1:8:זו"ר ויקרא א':ח"ז

PARAGRAPH 6

55

ויקרא אל משה

"And He called to Moshe." Here the calling is explained as an illumination that enabled Moshe to enter the Tent of Meeting.

Leviticus 1:1:א' ויקרא

וַיִּקְרָא אֶל־מֹשֶׁה וַיְדַבֵּר ה' אֵלָיו מֵאֹהֶל מוֹעֵד לֵאמֹר:

And the L-RD called unto Moses, and spoke unto him out of the tent of meeting, saying:

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56

ומקבלין דין מן דין ואמרין קדיש

The Targum renders "and one called to another" as "and they receive from one another and say, 'Holy.'" From this the Alter Rebbe learns that calling is receiving.

Targum Jonathan on Isaiah 6:3:זו"ר על ישעיהו ו':ג

וּמִקְבְּלִין דִּין מִן דִּין וְאִמְרִין קְדִישׁ בְּשֵׁמִי מְרֻמָּא עֲלָא בֵּית שְׁכִנְתִּיהָ קְדִישׁ עַל אֶרְעָא עוֹבֵד גְּבוּרְתִּיהָ קְדִישׁ לְעֵלְמָא וְלְעֵלְמִי עֲלִמָּא זֵי צְבָאוֹת מְלִיָּא כָּל אֶרְעָא זִיו וְקִרְיָה:

And one cried unto another, and they were saying, Holy in the highest and exalted heavens is the house of His Shekinah, holy upon the earth is the work of His might, holy for ever, world without end, is the L-rd of hosts, the whole earth is full of the brightness of His glory.

Mikraot Gedolot (Public Domain) • London "Chaldee Paraphrase," 1871 (Public Domain)

57

וקרא זא"ו ואמר

In Isaiah's vision the seraphim "called one to another and said, 'Holy, holy, holy is G-d of hosts; the whole earth is full of His glory.'" The Alter Rebbe uses the Targum's reading of "called."

ישעיהו ו':ג:א' ויקרא

וַיִּקְרָא זֶה אֶל־זֶה וַאֲמַר קְדוֹשׁ קְדוֹשׁ ה' צְבָאוֹת מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ:

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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KEHOT'S NOTE

ישע"ו, ג.

PARAGRAPH 7

58

זהו כלות הנפש

The note quotes a passage there that cites this place in Likkutei Torah: saying "Holy" is the soul's expiring into the Infinite Light; each of the angels of the camps of Michael, Gavriel and Refael, which are Chesed, Gevurah and Tiferes, says "Holy" according to its own level, and because they are included in one another each says it three times.

KEHOT'S NOTE

מובא באוה"ת שבועות ע' קמה ומציין "ובלק"ת פי ויקרא כי דמ"ש קדוש זהו הכלות הנפש שלו לאו"ס ב"ה ולהיות כאו"א מהמלאכים שהם מחנה מיכאל וגבריאל רפאל שהם חג"ת, כלות הנפש שלהם כאו"א לפי בחינתו אומר כ"א קדוש לפי ערכו ולהיותם כלולים זה מזה אומר ג"פ קדוש כו" (המאמר הנ"ל הוא להרה"ק ר' הלל).

59

יוצאין בשיר

The Mishnah says, "All animals that wear a shir (a collar) go out with the shir and are led by the shir." The Alter Rebbe reads shir as "song": the angel's soul goes out of itself in song.

Shabbat 51b:8-10:זו"ר ב"ח-י"ב

וְכָל בְּעָלֵי הַשִּׁיר יוֹצְאִין בְּשִׁיר וְנִמְשְׁכִין בְּשִׁיר. וּמִזִּין עֲלֵיהֶן, וְסוֹבְלִין בְּמִקְוֵן. גָּמִי מֵאִי "נִאֲקָה בְּחֻטִּים"? אָמַר רַבָּה בְּרַב חֲנָה: נִאֲקָתָא חִינְרֵתִי בְּזִמְמָא דְּפִרְזָלָא. "וְלִוְבְּדָקִים בְּפִרוּמְבָּיָא" — אָמַר רַב הוֹנָא: חִמְרָא לִוְבָא בְּפִגִּי דְּפִרְזָלָא.

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

KEHOT'S NOTE

שבת נא, ב.

PARAGRAPH 8

60

וקרא זה אל זה

"And one called to the other and said, 'Holy, holy, holy.'" The Alter Rebbe reads the calling as the angels drawing influence to one another.

ישעיהו ו':ג:א' ויקרא

וַיִּקְרָא זֶה אֶל־זֶה וַאֲמַר קְדוֹשׁ קְדוֹשׁ ה' צְבָאוֹת מְלֵא כָּל־הָאָרֶץ כְּבוֹדוֹ:

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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PARAGRAPH 9

61

סד"ה שניך כעדר הרחלים

There the Alter Rebbe reads "Your teeth" (shinayich) through the letter shin: its three heads are three vavs, the three "holy"s, which the Tikkunei Zohar calls three flocks of sheep and three Patriarchs.

KEHOT'S NOTE

לקו"ת שה"ש לח, א.

62

שניך כעדר הרחלים

"Your teeth are like a flock of ewes that have come up from the washing, all of which bear twins." The Alter Rebbe refers to his discourse on this verse for the inclusion of levels in one another.

Song of Songs 6:6: וְשִׁיר הַשִּׁירִים ו'

שְׁנִיךָ כְּעֶדֶר הָרְחִלִּים שֶׁעָלוּ מִן־הַרְחֵצָה שְׁכָלָם מִתְאַיְמוֹת וְשִׁכְלָה אֵין בָּהֶם:

Thy teeth are like a flock of ewes, Which are come up from the washing; Whereof all are paired, And none faileth among them.

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63

ע"פ יבל הוא

In this discourse, on "Yaval was the father of those who dwell in tents," the Alter Rebbe explains three kinds of song: a simple song is plain self-nullification; a double song includes one attribute, love or awe; and a threefold song is when the attributes, love and awe together, are included in the self-nullification.

KEHOT'S NOTE

תו"א ז, ג.

64

יבל הוא

"And Adah bore Yaval; he was the father of those who dwell in tents and keep cattle." The Alter Rebbe refers to his discourse on this verse in Torah Ohr, Bereishis, concerning the threefold song.

Genesis 4:20: בְּרֵאשִׁית ד'

וַתֵּלֶד עָדָה אֶת־יָבֵל הוּא הָיָה אָבִי יֹשְׁבֵי אֹהֶל וּמִקְנָה:

And Adah bore Jabal; he was the father of such as dwell in tents and have cattle.

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65

נאוו לחייך בתורים

There the "rows" (torim) are two lines, from below upward and from above downward, the Written and the Oral Torah, and the "cheeks" are the place from which the breath of speech goes out.

KEHOT'S NOTE

לקו"ת שה"ש יג, א.

66

נאוו לחייך בתורים

"Your cheeks are comely with rows [of jewels], your neck with strings of beads." Another discourse the Alter Rebbe refers to on this subject.

Song of Songs 1:10: שִׁיר הַשִּׁירִים א'

נְאוּו לְחִיךְ בַּתּוּרִים צְנֹאֲרָךְ בְּחֻרוֹזִים:

Thy cheeks are comely with circlets, Thy neck with beads.

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67

ועיי' ברע"מ פ' עקב (דער"א סע"ב) ובפ"י הרמ"ז שם

The note points there for a discussion of this passage of the Raaya Mehemna and the Ramaz's commentary on it.

KEHOT'S NOTE

68

וקרא זה אל זה

In the Raaya Mehemna, Parshas Eikev, the faithful shepherd speaks of the twelve faces of the living creatures and says that this is "And one called to the other and said."

Zohar, Eikev 1:12-2:20: עקב א': י"ב-ב': כ"י-כ"ב

69

בד"ה כה תברכו את בני ישראל

The passage given speaks of Israel as a sowing of G-dliness: drawn down into the physical world and hidden in the animal soul like a seed in the earth, so that it grows and multiplies, and the powers of the soul rise and are included in the One in the Shema and in prayer.

KEHOT'S NOTE

לקו"ת נשא כו, ב.

70

כה תברכו את בני ישראל

"Thus shall you bless the Children of Israel." The Alter Rebbe names his discourse on this verse, in Likkutei Torah, Nasso.

Numbers 6:23: במדבר ו': כ"ג

דַּבֵּר אֶל־אַהֲרֹן וְאֶל־בָּנָיו לֵאמֹר כֹּה תְּבָרְכוּ אֶת־בְּנֵי יִשְׂרָאֵל אֲמֹר לָהֶם:

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

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71

ויקרא האדם שמות

"And the man gave names to all the cattle." In the discourse on "Thus shall you bless" this calling of names is explained as a drawing down.

Genesis 2:20: בְּרֵאשִׁית ב': כ"י

וַיִּקְרָא הָאָדָם שְׁמוֹת לְכָל־הַבְּהֵמָה וְלָעוֹף הַשָּׁמַיִם וְלִכְל חַיַּת הַשָּׂדֶה וְלָאָדָם לֹא־מָצָא עֹזֶר כְּנֶגְדּוֹ:

And the man gave names to all cattle, and to the fowl of the air, and to every beast of the field; but for Adam there was not found a help meet for him.

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72

ויקרא אלקים לאור יום

"And G-d called the light day, and the darkness He called night." The Zohar reads this calling, too, as a drawing forth.

Genesis 1:5: בְּרֵאשִׁית א': ה'

וַיִּקְרָא אֱלֹקִים לְאוֹר יוֹם וְלַחֹשֶׁךְ קָרָא לַיְלָה וַיְהִי־עֶרֶב וַיְהִי־בֹקֶר יוֹם אֶחָד:

And G-d called the light Day, and the darkness He called Night. And there was evening and there was morning, one day.

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73

ויקרא אלקים לאור יום

The Zohar asks, "What is 'and He called'? He called and invited, to bring forth from this complete light" a radiance

that is the foundation of the world.

ספר הזהר, בראשית ה'כ"ח-ל"ח:28-35 Zohar, Bereshit

74 קרא לשמש ויזרח אור
Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ברכת יוצר דשבת.

75 ויקרא אל משה
"And He called to Moshe." In the same way, this calling is the drawing of an illumination to Moshe.

Leviticus 1:1א' ויקרא

ויקרא אל־משה וידבר ה' אליו מאהל מועד לאמר:

And the L-RD called unto Moses, and spoke unto him out of the tent of meeting, saying:

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76 אלף אותיות פלא
The note points there, after the Tikkunei Zohar, for the teaching that the letters of alef are the letters of pele, "wonder."

KEHOT'S NOTE

ראה ת"ז ת"ע (קלה, א). הקדמת הראב"ד לסי' (ירושלים תשכ"ב) יא, א נתיב הא'. וראה בספר הערכים-חב"ד כרך אותיות אות א' בתחלתו.

77 אאלף חכמה
"If not, listen to me; be silent, and I will teach you wisdom." The word a'alefcha, "I will teach you," comes from the same root as alef. The Kehot note points out that the verse spells it with a vav (va'a'alefcha).

איוב ל"ג:ל"ג Job 33:33

אם־אין אתה שמע־לי הִרְשָׁא וְאֶאֱלֶכְךָ חֻכְמָה:

If not, hearken thou unto me; Hold thy peace, and I will teach thee wisdom.

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KEHOT'S NOTE

איוב לג, לג. ושם כתיב ואללף בוי. [כ]. ראה סה"מ תקס"ח ע' שמה. אוה"ת נצבים ע' אירלה.

PARAGRAPH 10

78 האלף הוא בכתר
After the Tikkunei Zohar (Tikkun 49), the note sends the reader to the sources listed at this page of the other transcript of the maamar, on the alef as Keser.

KEHOT'S NOTE

ראה ת"ז תמ"ט, ובהנסמן במאמרי אדה"ז-פרשיות לע' תקו.

79 ועמ"ש בפי צו
There the Alter Rebbe reads "who has dealt wondrously (lehafla) with you" as the revelation of the Future, when Malchus will rise to Keser and "the end of action" will be first, at the level of pele, "wonder." This is the same tie between pele and Keser that the alef shows here.

KEHOT'S NOTE

לקו"ת צו ז, ג.

80 אשר עשה עמכם להפליא
"And you shall praise the Name of G-d your G-d, who has dealt wondrously with you." The Alter Rebbe refers to his discussion of this verse in Parshas Tzav, where wonder (pele) is tied to the level above comprehension.

Joel 2:26 יואל ב'כ"ו

וְאֶכְלֶתֶם אֶכּוֹל וְשָׂבֹעַ וְהִלַּלְתֶּם אֶת־שֵׁם ה' אֱלֹהֵיכֶם אֲשֶׁר־עָשָׂה עִמָּכֶם לְהַפְלִיא וְלֹא־יִבְשׁוּ עַמִּי לְעוֹלָם:

And ye shall eat in plenty and be satisfied, and shall praise the name of the L-RD your G-d, that hath dealt wondrously with you; and My people shall never be ashamed.

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81 א' מאתון רברבן . . זעירין . . משה . . אדם
The note says that a teaching of the Alter Rebbe printed there speaks of the large and small alefs of Moshe and Adam, explained there in a different way.

KEHOT'S NOTE

ראה תורת רבנו הזקן ממחרת יוה"כ"פ, תקנ"ג (נדפסה בס' השיחות קיץ ה'ש"ת, ע' 68). ושם באר"א.

82 מאתון רברבן
In the introduction to the Zohar, the Holy One, blessed be He, made upper letters that are large and lower letters that are small: two alefs and two beis, from the upper world and from the lower world.

ספר הזהר, הקדמה ו'ל"ח-ט':68-9:38 Zohar, Introduction

The letter Aleph remained in her place without presenting herself. Said the Holy One, blessed be His name: Aleph, Aleph, wherefore comest thou not before Me like the rest of the letters? She answered: Because I saw all the other letters leaving Thy presence without any success. What, then, could I achieve there? And further, since Thou hast already bestowed on the letter Beth this great gift, it is not meet for the Supreme King to take away the gift which He has made to His servant and give it ...

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

PARAGRAPH 11

83 The Talmud asks why the verse puts calling before speaking, and answers that the Torah teaches proper conduct: a person should not speak to his fellow without first calling him.

Yoma 4b:11א' יומא ד' ב'י"א

"ויקרא אל משה וידבר", למה הקדים קריאה לדיבור? לימדה תורה דרך ארץ, שלא יאמר אדם דבר לחבירו אלא אם כן קורוהו. מסייע לקה לרבי תנינא. דאמר רבי תנינא: לא יאמר אדם דבר לחבירו אלא אם כן קורוהו. "לאמר", אומר רבי (מוסיא בר בריה דרבי מסיא משמיה דרבי מוסיא) רבה: מניין לאומר דבר לחבירו שהוא ככל יאמר עד שיאמר לו: לה אמור — שנאמר: וידבר ה' אליו מאהל מועד לאמר."

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84 ונמשך לו הארה

The note points to the Rebbe's talk there for the idea that the calling drew an illumination to Moshe.

KEHOT'S NOTE

ראה לקו"ש ח"י"ז ע' 333 הערה 15.

85

אדם

“Adam, Shes, Enosh”: the first word of Chronicles, written with a large alef.

I Chronicles 1:1:אִיָּהוָה אֱלֹהֵינוּ

אדם שֶׁת אֲנוֹשׁ:

ADAM, SETH, Enosh;

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86 מאתותו רברבן . . זעירין

The introduction to the Zohar speaks of upper letters that are large and lower letters that are small. The Alter Rebbe identifies the small alef with Keser's light as it is contracted to come down below.

Zohar I, 3bג, א"ז

KEHOT'S NOTE

ראה זח"א ג, ב. וראה לקו"ש חיי"ז ע" 48 הערה *47.

87 Among three things Moshe reasoned out and G-d agreed with: “How can I enter the Tent of Meeting unless the Holy One, blessed be He, calls me?” G-d agreed, as it says, “And He called to Moshe.”

שמות רבה י"ט:ג' Shemot Rabbah 19:3

אמר רבותינ: שלשה דברים עשה משה והסכימה דעתו לדעת המקום.
בהר סיני דרש ואמר: אם ישראל, שאינן מועדים לדברות, אמר להם
(שמות יט, טו): אל תגשו אל אשה, אני, שאני מועד לדבור, אינו דין
שאפריש עצמי מן האשה!? והסכים הקדוש ברוך הוא עמו, שנאמר ()
דברים ה, כח): ואתה פה עמוד עמדי. והשניה דרש באהל מועד ואמר:
ומה אם סיני שלא היתה קדושתו אלא לשעת מתן תורה, לא עליתי
אלא ברשות, שנאמר (שמות שם, ג): ויקרא אליי ה' מן ההר לאמר,
אהל מועד. שהוא לדורות היאך יכול אני להכנס לתוכו? ...

Our Rabbis said: Moses did three things in which his judgment was [later] confirmed by the judgment of the Omnipresent. At Mount Sinai he expounded, saying: If Israel, who have not been designated [to hear divine] speech, He [nevertheless] said to them: "Do not come near a woman" (Exodus 19:15), I, who is designated [to hear divine] speech, is it not logical that I separate myself from woman? The Holy One blessed be He agreed with him, as it is stated: "But you, stand here with Me" (Deuteronomy 5:28). The ...

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88 מה שהיה כבר נקרא שמו

“Whatever has been, its name has already been called.”
Koheles Rabbah discusses the calling of Moshe on this verse.

קהלת ו':י"א Ecclesiastes 6:10

מֵה־שִׁהְיָהּ כָּבֵד נִקְרָא שְׁמוֹ וְנוֹדַע אֲשֶׁר־הוּא אָדָם וְלֹא־יֻכַּל לָדִין עִם
שֹׁתְקִיף מִמֶּנּוּ:

Whatsoever cometh into being, the name thereof was given long ago, and it is foreknown what man is; neither can he contend with Him that is mightier than he.

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89 **בזח"א דק"ב סע"ב**

Later in this maamar (paragraph 18) the Alter Rebbe explains why the calling of Moshe could not come through an angel: its source is the cloud of "He made darkness His hiding place," so "I am the One who calls and I am the One who speaks," as in "I am first and I am last." The note quotes the Zohar here: "‘And He called to Moshe,’ and it does not say who it was."

KEHOT'S NOTE

"ויקרא דכתיב ויקרא אל משה ולא קאמר מאן הוה". וראה לקמן א, ד.

PARAGRAPH 12

90 **אשר תקראו... אתם**

“These are the appointed festivals of G-d, holy convocations, which you shall proclaim at their appointed times.” The word “them” is written without a vav, which allows the reading “you.”

ויקרא כ"ג:ד' Leviticus 23:4

אֱלֹה מוֹעֲדֵי ה' מִקְרָאֵי קֹדֶשׁ אֲשֶׁר־תִּקְרְאוּ אֹתָם בְּמוֹעֲדָם:

These are the appointed seasons of the L-RD, even holy convocations, which ye shall proclaim in their appointed season.

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Rosh Hashanah 24a:12-13 ראש השנה כ"ד א"י: כ"ג-כ"ד

וְכַל הָעַם עֲזָנִים אֲחֵרָיו "מְקוּדָשׁ מְקוּדָשׁ". מִנְּלֹ? אָמַר רַב פֶּסָא: אָמַר קָרָא
 "אֲשֶׁר תִּקְרְאוּ אוֹתָם", קָרִי בָקָה אֹתָם. רַב נַחֲמָן בַּר יִצְחָק אָמַר: "אֵלֶּה
 הֵם מוֹעֲדֵי", הֵם "אֲמָרוּ מוֹעֲדֵי". "מְקוּדָשׁ מְקוּדָשׁ" תָּרִי זִימְנֵי לְמָה לִּי?
 דַּכְּתִיב: "מִקְרָא קוֹדֵשׁ".

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KEHOT'S NOTE

וַיִּקְרָא כֵּן, ד. ר"ה כד, א. וע"ש כה, א.

91 **תקראו אתם**

Rabbi Akiva points out that the word “you” (atem) is said three times: even if the court acts unwittingly, even deliberately, even when misled, the festivals it fixes are the festivals. The holiness of the festivals depends on Israel’s court.

Rosh Hashanah 25a:4'א:ד' ר"ה

הָלַךְ וּמָצְאוּ רַבִּי עֲקִיבָא מֵיִצְרָא, אָמַר לוֹ: יֵשׁ לִי לְלָמוּד שְׂכָל מָה שֶׁעָשָׂה רַבִּי גַמְלִיאֵל עִשְׂרִי, שֶׁנֶּאֱמַר: "אֵלֶּה מִזְעֵדֵי ה' מִקְרָאֵי קֹדֶשׁ אֲשֶׁר תִּקְרָא

אתם", בין בזמן בין שלא בזמן — אין לי מועדות אלא אלו.

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92 מקדש ישראל והזמנים

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

KEHOT'S NOTE

נוסח תפלת וקידוש יו"ט.

93 מקדש ישראל . . דקדשינהו לזמנים

The Talmud discusses the festival blessing "Who sanctifies Israel and the seasons": the festival is fixed by Israel, who intercalate the months and fix the years.

Pesachim 117b:13-14 ד"ג-י"ג-י"ג פסחים קי"ז ב'

אמר רבא: אשכחתינא לסבי דפומבדיתא דיתבי וקאמרי: בשבתא — בין בצלותא בין בקידושא: "מקדש השבת". ביומא טבא — בין בצלותא ובין בקידושא: "מקדש ישראל והזמנים". ואמינא להו אנא: אדרבה, דצלותא — בין בשבתא בין ביומא טבא: "מקדש ישראל", בקידושא דשבתא: "מקדש השבת", ביומא טבא: "מקדש ישראל והזמנים". ואנא אמינא טעמא דידי וטעמא דידכו. טעמא דידכו: שבת, דקביעא וקיימא — בין בצלותא ובין ...

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Beitzah 17a:3 א"ג-ג' ביצה י"ז א'

תני תנא קמיה דרבנא: "מקדש ישראל והשבת והזמנים". אמר לקה: אטו שבת ישראל מקדשי לקה? והא שבת מקדשא וקיימא. אלא אימא: "מקדש השבת, ישראל והזמנים". אמר רב יוסף: הלכה כרבי, וכדתריין רבינא.

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KEHOT'S NOTE

ע' פסחים קיז, ב. ביצה יז, א.

94 תלתא אינון זמינין מקדש

The Zohar compares the festivals to a king who invites an honored guest and tells his household to set aside their work and prepare a feast; three festivals are invited "from Kodesh": Pesach, Shavuot and Sukkos.

Zohar, Emor 24:104-111 ק"ד-ק"ד-ק"ד ספן הזהר, אמור כ"ד

There are three that are invited from Holiness, and no more—the Feast of Unleavened Bread, the Feast of Weeks, and the Feast of Tabernacles.' 'But', said R. Abba to him, 'is not Sabbath also invited from Holiness?' 'No,' he replied, 'for two reasons. One is that Sabbath is itself called holiness, and the other is that Sabbath has the right of entry by inheritance. Hence all the rest are invited and link themselves with Sabbath and crown themselves with it, but the Sabbath is not invited.

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

95 ואז היום דחול

The note points to the Rebbe's talk there on a festival that falls on a weekday and raises it to holiness.

KEHOT'S NOTE

ראה לקו"ש ח"ט ע' 235.

96

מקרא קודש

"On the first day you shall have a holy convocation." The Alter Rebbe reads mikra kodesh as a "calling" of the day to holiness.

Leviticus 23:7 י"ז-ג' ויקרא כ"ג

ביום הראשון מקרא קודש יהיה לכם כל-מלאכת עבודה לא תעשו:

In the first day ye shall have a holy convocation; ye shall do no manner of servile work.

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KEHOT'S NOTE

ויקרא כג, ז.

PARAGRAPH 13

97

אשר תקראו אתם

"Which you shall proclaim": read as "you," it teaches that the festivals are proclaimed through Israel.

Leviticus 23:4 ד"ג-ד' ויקרא כ"ג

אלה מועדי ה' מקראי קדש אשר תקראו אתם במועדם:

These are the appointed seasons of the L-RD, even holy convocations, which ye shall proclaim in their appointed season.

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98

דשלוחו של אדם כמותו

The Mishnah says that if a prayer leader errs it is a bad sign for those who sent him, "because a person's agent is like himself."

Berachot 34b:12 ב"ב-ב"ב ברכות ל"ד

מתני' המתפלל וטעה — סימן רע לו. ואם שליח צבור הוא — סימן רע לשולחיו, מפני ששלוחו של אדם כמותו. אמרו עליו על רבי חנינא בן דוסא שהיה מתפלל על החולים, ואומר: "זה חי, וזה מת". אמרו לו: מנין אתה יודע? אמר להם: אם שגורה תפילתי בפי — יודע אני שהוא מקובל. ואם לאו — יודע אני שהוא מטרור.

MISHNAH If one errs while saying the Tefillah, it is a bad omen for him; and should he be the messenger of the congregation, it is a bad omen for those who deputed him, since a man's deputy is similar to himself. They declared concerning R. Hannina b. Dosa that when praying on behalf of the sick, he would say, "This one will live, that one will die." They asked him, "How knowest thou?" He replied, "If my prayer is fluent in my mouth, I know that he is accepted; ...

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KEHOT'S NOTE

ברכות לד, ב וש"נ. וראה בלקו"ש חכ"ד ע' 291 הערה 16.

99

אין שליחות לחשיי

Kehot's note points to Meilah 21a for these words.

Meilah 21a כ"א מעילה

KEHOT'S NOTE

עיין מעילה כא, א.

100

כמותו דהמשלח ממש

According to the note, vol. 13 explains that the Alter Rebbe's words here, that Israel are "truly like the sender," are connected with the Tanya's words that the second soul in Israel is "truly a part of G-d above." Vol. 25 (note 31) refers further to the Shulchan Aruch of the Alter Rebbe and to Lekach Tov.

KEHOT'S NOTE

שמ"ש אדה"ו בלקו"ת שם [כאן] שישראל הם "כמותו דהמשלח ממש" הוא בקשר למ"ש בתניא (רפ"ב) שנפש השנית בישראל היא "חלוק אלו-ה ממעל ממש" — לקו"ש ח"ג ע' 281. "וכ"ה הלשון (כמותו ממש) בתשובות הריב"ש סרכ"ה — משיחות ש"פ תולדות תנש"א הערה 82. לקו"ש חכ"ה ע' 329. ושם ע' 362 הערה 31 ושם מציין "וראה שו"ע אדה"ו א"ח סי' רסג סכ"ה בקו"א: כעושה בעצמו ממש וכ"ה כאלו אוהו ידו של חברו כו' שנעשית כידו אריכתא. וראה בארוכה לקח טוב (להר"י ענגיל) כלל א'". לקו"ש חל"ג ע' 114 הערה 13.

101

האיש מקדש בו ובשלוחו

The Mishnah: "A man betroths [a woman] himself or through his agent." The agent acts with the full force of the sender.

Kiddushin 41a:3-4 ד"ג-א: ג'ד-ד"א

האיש מקדש בו ובשלוחו. האשה מתקדשת בה ובשלוחה. האיש מקדש את בתו כשהיא נערה, בו ובשלוחו. גמ' השתא בשלוחו מקדש, בו מיבעיא? אמר רב יוסף: מצנה בו יותר מבשלוחו. כי הא דרב ספרא מחירי רישא, רבא מלח שיבוטא.

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KEHOT'S NOTE

קדושין מא, א.

102

שהשליח

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

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, ב.

PARAGRAPH 14

103

קדש ישראל לה'

"Israel is holy to G-d, the first of His harvest." The Alter Rebbe reads "holy" (kodesh) as the higher Chochmah, the root of the souls of Israel.

Jeremiah 2:3 ב"ג-י: ד'רמיהו

קדש ישראל לה' ראשית תבואתה כלאכליו יאשמו רעה תבא אליהם נאם-ה'

Israel is the L-RD'S hallowed portion, His first-fruits of the increase; all that devour him shall be held guilty, evil shall come upon them, saith the L-RD.

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104

קדש ישראל לה'

The Zohar says that Israel are kodesh and come from the side of kodesh, as it is written, "Israel is holy to G-d."

ספר הזהר, פקודי י"ד:פ"ח-צ"ו 14:88-96 Zohar, Pekudei

Said R. Abba: 'Behold, we have learned that wherever the holy side hovers, there, despite its association with any act of numbering, blessings will never cease.' Said R. Eleazar: 'Assuredly it is so.' 'Now', rejoined R. Abba, 'behold, Israel is holy and comes from the side of holiness, as we read: "Israel is the L-rd's hallowed portion" (Jer. 2, 3); also, "ye shall be holy, for I the L-rd your G-d am holy" (Lev. 19, 2). Why, then, when David took a census of Israel did death rage among the ...

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

105

תקראו אתם

"Which you shall proclaim": read as "you," the festivals become holy convocations through Israel.

ויקרא כ"ג:ד-ד' 23:4 Leviticus

אלה מועדי ה' מקראי קדש אשר תקראו אתם במועדם:

These are the appointed seasons of the L-RD, even holy convocations, which ye shall proclaim in their appointed season.

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106

בד"ה צו את בני

In the passage given, the Alter Rebbe speaks of the fire of the animal soul, which is to be subdued and transformed, and of a fire that comes down from above, from sovev kol almin, to raise it.

KEHOT'S NOTE

לקו"ת פנחס עו, ב.

107

להקריב לי במועדו

"Command the Children of Israel and say to them: My offering, My bread for My fires... you shall take care to offer to Me in its appointed time." The Alter Rebbe refers to his discourse on this verse.

במדבר כ"ח:ב-ב' 28:2 Numbers

צו את-בני ישראל ואמרת אליהם את-קרבני לחמי לאשי ריח ניחחי תשמרו להקריב לי במועדו:

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

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108

מה שנמשך הארה ע"י אמצעות איזה בחינה

The note quotes it: this holds at every level above, even the most exalted, for every drawing down, bestowal and light outside G-d's very essence is drawn through the medium of some level.

KEHOT'S NOTE

"וענין זה הוא בכל הדרגות שלמעלה, עד לדרגות הכי נעלות, כי כל המשכה והשפעה ואור כו' מחוץ לעצמותו ית' היא המשכה ע"י אמצעות איזה בחינה"

— לקו"ש-כה ע' 329 הערה 2.

בקו"א סד"ה להבין מ"ש בפע"ח [קנט, א כ]].

PARAGRAPH 15

109 פ"י מלאך היינו שליה

The note points there for the explanation that malach, "angel," means a messenger.

KEHOT'S NOTE

ראה ביאה"ז לכ"ק אדמו"ר האמצעי קמו, ג.

110 באתי לגני

"I have come into my garden, my sister, bride... I have eaten my honeycomb with my honey." The Alter Rebbe refers to his discourse on this verse, where the angels are explained as messengers of the divine flow.

Song of Songs 5:1 א' ה' שיר השירים

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

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

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111 בד"ה מה יפו פעמך בנעלים

The passage given explains that before G-d's essence above and below are equal, so His providence reaches every detail, as in "He who is enthroned on high, who lowers [Himself] to look in heaven and on earth"; Bilam erred in thinking that creation comes only through the chain of descending worlds.

KEHOT'S NOTE

לקו"ת שה"ש מג, א.

112 מה יפו פעמך בנעלים

"How beautiful are your steps in sandals, O prince's daughter." In his discourse on this verse the Alter Rebbe explains the angel Metatron, who is called a "sandal."

Song of Songs 7:2 ז' ב' שיר השירים

מה-יפו פעמך בנעלים בתנדיב חמוקי ירכיך כמו חלאים מעשה ידי אמן:

How beautiful are thy steps in sandals, O prince's daughter! The roundings of thy thighs are like the links of a chain, The work of the hands of a skilled workman.

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PARAGRAPH 16

113 ועיין באגה"ק קרוב לסופו

There the Alter Rebbe writes, in almost the same words, that every angel that is an emissary from above is then called by the very Name of G-d that dwells within it, while one that is not an emissary has another name according to its service and says "Holy, holy, holy." He applies this there to the way the Talmud is en clothed.

KEHOT'S NOTE

114

שאי נקרא

The note records that the Kuntres Acharon reads אז ("then") where this text has שאי ("that then").

KEHOT'S NOTE

בקו"א שם "אז" וראה בליקוט פ"י שם.

115

קדוש קדוש קדוש ה'

"Holy, holy, holy is G-d of hosts." The angel that is not on a mission praises the Name as holy, separate from itself.

שעיהו ו' ג' 3: Isaiah

וקרא זה אל-זה ואמר קדוש קדוש קדוש ה' צבאות מלא כל-הארץ כבודו:

And one called unto another, and said: Holy, holy, holy, is the L-RD of hosts; The whole earth is full of His glory.

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PARAGRAPH 17

116

ויקרא מלאך

"And an angel of G-d called to Avraham a second time from heaven." Here the calling came through an angel.

בראשית כ"ב ט"ו 22: Genesis

ויקרא מלאך ה' אל-אברהם שנית מן-השמים:

And the angel of the L-RD called unto Abraham a second time out of heaven,

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117

המלאך קורא והדבור מדבר

The Midrash: with Avraham "the angel calls and the speech speaks." This paragraph explains why that was possible with Avraham.

Vayikra Rabbah 1:9 ט"ז ויקרא רבה א'

118

וארא אל אברהם

"And I appeared to Avraham, to Yitzchak and to Yaakov as Kel Sha-dai, but by My Name Havayah I was not known to them." The Alter Rebbe uses it to distinguish the prophecy of the Patriarchs from that of Moshe.

שמות ו' ג' 3: Exodus

וארא אל-אברהם אל-יצחק ואל-יעקב באל שדי ושמי ה' לא נודעתי להם:

and I appeared unto Abraham, unto Isaac, and unto Jacob, as G-d Almighty, but by My name Havayah I made Me not known to them.

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KEHOT'S NOTE

שמות ו, ג.

119

סד"ה וידבר אלקים כו' וארא

There the Alter Rebbe explains that the Torah is above "a sun and a shield is Havayah Elokim," that is, above Havayah as it is drawn into Elokim.

KEHOT'S NOTE

תו"א נז, ד.

120

כי ה' אלקיכם הוא אלקי האלקים

"For G-d your G-d, He is the G-d of the elokim and the L-rd of lords." Pardes reads elokim here as the angels, who are therefore also called by this Name.

Deuteronomy 10:17: דברים יז

כי ה' אלקיכם הוא אלקי האלקים ואדני האדנים האל הגדל הגבר והנורא אשר לא ישא פנים ולא יקח שחד:

For the L-RD your G-d, He is G-d of gods, and L-rd of lords, the great G-d, the mighty, and the awful, who regardeth not persons, nor taketh reward.

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KEHOT'S NOTE

דברים י, יז.

PARAGRAPH 18

121

המלאכים בני אלקים

"And the sons of Elokim came to stand before G-d." The angels are called sons of Elokim, which shows that they belong to the level of that Name.

Job 1:6: איוב א

ויהי היום ויבאו בני האלקים להתיצב על-ה' ויבוא גם-השטן בתוכם:

Now it fell upon a day, that the sons of G-d came to present themselves before the L-RD, and Satan came also among them.

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KEHOT'S NOTE

איוב א, ו.

122

אני הוא הקורא ואני הוא המדבר

The Midrash: with Moshe, G-d said, "I am the One who calls, and I am the One who speaks." This paragraph explains why no angel could be involved.

Vayikra Rabbah 1:9: ויקרא רבה א

123

אני ראשון ואני אחרון

"I am first and I am last, and besides Me there is no G-d." The Alter Rebbe reads "first" as Chochmah and "last" as Malchus.

Isaiah 44:6: ישעיהו מ

כה-אמר ה' מלך-ישראל וגאלו ה' צבאות אני ראשון ואני אחרון ומבצעדי אין אלקים:

Thus saith the L-RD, the King of Israel, And his Redeemer the L-RD of hosts: I am the first, and I am the last, And beside Me there is no G-d.

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KEHOT'S NOTE

ישעיי מד, ו. ראה אוה"ת ויחי דף שסד, ב. שפט, א. ובהנסמן בסה"מ תקס"ח ח"ב לעי תרסח.

124

ראו עתה כי אני אני הוא

"See now that I, I am He, and there is no G-d with Me." The doubled "I" is read as the revelation of the Future, when

below will be as above.

Deuteronomy 32:39: דברים ל

ראו עתה כי אני אני הוא ואין אלקים עמדי אני אמית ואחיה מחצתי ואני ארפא ואין מידי מציל:

See now that I, even I, am He, And there is no god with Me; I kill, and I make alive; I have wounded, and I heal; And there is none that can deliver out of My hand.

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KEHOT'S NOTE

דברים לב, לט.

125

לאחזאה דלא הוה פרודא בין עילא ותתא

The Zohar says of "See now that I, I am He" that the doubled "I" is "to show that there is no separation between above and below."

Zohar, Lech Lecha 24:248-259: ספר הזהר, לך לך כ"ד:רמ"ה-רנ"ט

He said: 'The word "I" occurs here twice: once in reference to Sinai (cf. "I am the L-rd thy G-d", Ex. 20, 2), and the other in reference to the creation of the world (cf. "I have made the earth and created man upon it", Is. 45, 12), to show that there is no division between the upper and lower worlds.

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126

ומשם יפרד

"And a river goes out from Eden to water the garden, and from there it divides and becomes four heads." The Alter Rebbe applies "from there it divides" to Malchus, the source of separate creations.

Genesis 2:10: בראשית ב

ונהר יצא מעדן להשקות את-הגן ומשם יפרד והיה לארבעה ראשים:

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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KEHOT'S NOTE

בראשית ב, י.

127

והחכמה מאין תמצא

"But wisdom, where (me'ayin) shall it be found?" Chassidus reads it as "wisdom is found from ayin, nothingness": Chochmah is self-nullification.

Job 28:12: איוב כ"ח

והחכמה מאין תמצא ואי זה מקום בינה:

But wisdom, where shall it be found? And where is the place of understanding?

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KEHOT'S NOTE

איוב כח, יב.

128

עין בעין יראו

"For eye to eye they shall see when G-d returns to Zion." In the Future G-dliness will be seen openly.

Isaiah 52:8: ישעיהו נ"ב

קול צפיה נשאו קול יחדו ירגנו כי עין בעין יראו בשוב ה' ציון:

Hark, thy watchmen! they lift up the voice, Together do they sing; For they shall see, eye to eye, The L-RD returning to

Zion.

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KEHOT'S NOTE

ישעיי נב, ח.

PARAGRAPH 19

129 ועמ"ש ע"פ נאוו לחייך בתורים

There the "rows" (torim) are two lines, from below upward and from above downward, the Written and the Oral Torah, and the "cheeks" are the place from which the breath of speech goes out.

KEHOT'S NOTE

לקו"ת שה"ש יג, ב.

130 נאוו לחייך בתורים

"Your cheeks are comely with rows [of jewels]." The Alter Rebbe refers again to his discourse on this verse.

Song of Songs 1:10: שיר השירים א':י

נאוו לחייך בתורים צוארך בחרוזים:

Thy cheeks are comely with circlets, Thy neck with beads.

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131 וירא ראשית לו

From Moshe's blessing of Gad: "And he saw the first portion for himself." The Alter Rebbe reads reishis, "first," as the higher Chochmah, the source of Moshe's level.

Deuteronomy 33:21: דברים ל"ג:כ"א

וירא ראשית לו כישם חלקת מחקק ספון ויתא ראשי עם צדקת
Havayah עשה ומשפטיו עם ישראל:

And he chose a first part for himself, For there a portion of a ruler was reserved; And there came the heads of the people, He executed the righteousness of the L-RD, And His ordinances with Israel. .

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KEHOT'S NOTE

דברים לג, כא.

132 אני הוא הקורא ואני הוא המדבר

The Midrash on the calling of Moshe, now explained: the One who calls is Malchus and the One who speaks is Chochmah, both G-d Himself.

Vayikra Rabbah 1:9: ויקרא רבה א':ט

133 אני והו הושיעה נא

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

KEHOT'S NOTE

סדר הושענות.

134 הוי בחכמה

"G-d founded the earth with wisdom." The Alter Rebbe brings it to show that the Infinite Light is clothed in Chochmah.

Proverbs 3:19: משלי ג':י"ט

הי בחכמה יסד ארץ כונן שמים בתבונה:

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

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135 דויקרא אל משה הוא מלאך הברית

The Zohar says that the unnamed caller in "And He called to Moshe" was the Angel of the Covenant. The Alter Rebbe explains that this "angel" is Malchus as an emissary from above.

Zohar, Vayera 6:105-7:140: וירא ו':ק"ה-ז':ק"מ

136 כד איהו שליחא מלעילא וקבילתא זהרא

On "the angel who redeemed me" the Zohar asks why it is called an angel, and answers: when it is an emissary from above and receives radiance from the mirror above, it is called an angel.

Zohar, Balak 6:41-51: ספר זוהר, בלק ו':מ"א-נ"א

He then began to discourse on the verse: "The angel which hath redeemed me from all evil bless the lads" (Gen. 48, 16). 'These words', he said, 'were uttered by Jacob in the spirit of holiness, and therefore they must contain some mystery of wisdom.' Angel" is here one of the names of the Shekinah, applied to her when she is a messenger from on high and receives radiance from the supernal mirror, for then she is blessed by the Father and Mother, who say to her: Daughter, go, mind thy ...

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137 ישת חשך סתרו

"He made darkness His hiding place." The small alef is a light drawn from this level, the cloud that rested on the Tent of Meeting.

Psalms 18:12: תהילים י"ח:י"ב

ישת חשך סתרו סביבותיו סכתו חשכתמים עבי שקקים:

He made darkness His hiding-place, His pavilion round about Him; darkness of waters, thick clouds of the skies.

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138 ומלאך פניו הושיעם

"In all their affliction He was afflicted, and the angel of His presence saved them." The Alter Rebbe refers to the Zohar on this verse.

Isaiah 63:9: ישעיהו ס"ג:ט"ז

בכל צרתם לו צר ומלאך פניו הושיעם באהבתו ובחמלתו הוא גאלם
וינטלם וינשאים כל ימי עולם:

In all their affliction He was afflicted, and the angel of His presence saved them; in His love and in His pity He redeemed them; And He bore them, and carried them all the days of old. .

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139 ומלאך פניו הושיעם

At the end of Vayera the Zohar reads "the angel of His presence saved them" as the Shechinah, which is with

Israel in exile.

ספר זוהר, וירא ליה: תק"ו-ל"ו: תקי"ג: 35:506-36:513 Zohar, Vayera
R. Judah further discoursed on the verse: In all their affliction he was afflicted, and the angel of his presence saved them (Is. 63, 9). He said: "This is the translation of the k'ri, hut according to the k'thib we should translate, "He was not afflicted." The lesson to be derived from this variation is that Israel's affliction reaches the Holy One even in the place above which is beyond affliction or perturbation.

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140

נפתלי אילה שלוחה

"Naftali is a hind let loose; he gives words of beauty." The Alter Rebbe refers to the Zohar on this verse for the idea of being sent.

Genesis 49:21א"כ: כ"א: בראשית

נפתלי אילה שלוחה הנחתו אמרי שפר:

Naphtali is a hind let loose: He giveth goodly words.

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141

נפתלי אילה שלוחה

The Zohar reads the verse as the voice that is sent from a deep place above to lead the speech, for there is no voice without speech and no speech without voice.

ספר זוהר, ויחי ע"ג: תשס"א-73:761-75:771 Zohar, Vayechi
ע"ה: תשע"א

WHO GIVETH GOODLY WORDS. The Voice speaks to the Utterance, there being no voice without utterance. This Voice is sent from a deep recess above in order to guide the Utterance, the two being related as general and particular. The Voice issues from the south and speaks to the west, inheriting two sides, and therefore Moses said to Naphtali: "Possess thou the west and the south" (Deut. 33, 23).

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PARAGRAPH 20

142

התורה היא נצחית

In chapter 17, on "For the matter is very near to you," the Alter Rebbe adds in brackets that the Torah is eternal: the verse must hold true for everyone, even though turning one's heart seems far from easy.

תניא, חלק ראשון: ליקוטי אמרים י"ז:ב' 17:2 Tanya, Likkutei Amarim
דלכאורה, הוא - "בלבדך" - נגד החוש שלנו [והתורה היא נצחית], שאין קרוב מאד הדבר להפך לבו מתאוות עולם הזה לאהבת ה' באמת, וכמו שכתוב בגמרא: "אטו יראה מילתא זוטרתה היא?" וכל שכן אהבה. וגם אמרו רבותינו זכרונם לברכה ד"צדיקים - דוקא - לבם ברושנים."

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KEHOT'S NOTE

ראה תניא פ"י. קו"א ס"ה. לקו"ש ח"ה ע' 241 הערה 14. לקו"ש ח"י ע' 39 הערה 3.

143

ואשים דברי בפיו

"And I have put My words in your mouth, and in the shadow of My hand I have covered you." The Alter Rebbe reads "the shadow of My hand" as the encompassing light that Torah study brings.

Isaiah 51:16ט"ז:ט"ז: שיעהו נ"א:ט"ז: Isaiah

ואשים דברי בפיו ובצל ידי כסיתיך לנטע שמים וליסד ארץ ולאמר
לציון עמי אמה:

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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KEHOT'S NOTE

ישע"י נא, טז. קטע מכאן מובא בד"ה כי תשא תרל"ה ע' נח.

144

סוכות צלא דמהימנותא

The Zohar calls the shelter of the Clouds of Glory, and the sukkah that recalls them, "the shade of faith."

Zohar III, 103aא, זח"ג קג, Zohar

KEHOT'S NOTE

ראה זח"ג קג, א. סדור עם דא"ח רנז, א. מאמרי אדה"א דברים ח"ד ע' ארל. אשלה. סה"מ תרל"ה ע' נח.

145

וסוכה שחמתה מרובה

The Mishnah: a sukkah whose sunlight is more than its shade is invalid. The Alter Rebbe uses it to show that the sukkah's essence is shade, the makif.

Sukkah 2a:2-3ג'ג' א:ב' סוכה ב' א:ב' Sukkah

ושאינה גבוהה עשרה טפחים, ושאין לה (שלשה) דפנות, ושהמטה
מרובה מצלתה — פסולה. גמ' תנן היום: מבוי שהוא גבוה מעשרים
אמה — ימעט. רבי יהודה אומר: אינו צריך.

One which is not ten handbreadths high, or which does not have three walls, or which has more sun than shade, is not valid. GEMARA. We have learned elsewhere : [The cross-beam] of an alley [whose entrance] is more than twenty cubits high should be lowered. Rabbi Judah says: this is unnecessary.

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

KEHOT'S NOTE

סוכה ב, א.

146

כי שכן עליו הענן

"Because the cloud rested upon it." The Clouds of Glory and the shade of the sukkah are compared to this cloud.

Exodus 40:35ה'ל"ה: שמות מ' Exodus

ולא יכל משה לבוא אל-אהל מועד כי שכן עליו הענן ובבדו ה' מלא
את-המשכן:

And Moses was not able to enter into the tent of meeting, because the cloud abode thereon, and the glory of the L-RD filled the tabernacle.—

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כו': ראה הערת כ"ק אדמו"ר בהוספות — לעיל כ, ב.

147 בד"ה ביום השמיני עצרת

There the Alter Rebbe explains "I have put My words in your mouth, and in the shadow of My hand I have covered you": Torah makes a sukkah, a shade, for from the breath of speech a makif is made for the soul, "the utterance of the mouth of Havayah." This makif gives strength to the arousal from below in action.

KEHOT'S NOTE

לקו"ת שמע"צ פד, ב.

148 ביום השמיני עצרת

"On the eighth day you shall have a solemn assembly." The Alter Rebbe names his discourse on this verse.

Numbers 29:35 כ"ט:ל"ה

ביום השמיני עצרת תהיה לכם כלימלאכת עבדה לא תעשו:

On the eighth day ye shall have a solemn assembly: ye shall do no manner of servile work;

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149 ובד"ה וארשתיך לי

The passage given explains "And I will betroth you to Me forever": while the Temple is not standing, the Congregation of Israel is "the fallen sukkah of David," rising and falling, but in the Future it will stand forever.

KEHOT'S NOTE

לקו"ת במדבר ח, ד.

150 וארשתיך לי

"And I will betroth you to Me forever." The Alter Rebbe names his discourse on this verse.

Hosea 2:21 כ"א:כ"א

וארשתיך לי לעולם וארשתיך לי בצדק ובמשפט וברחמים:

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

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

151 את ה' האמרת היום

"You have affirmed G-d today to be your G-d." In the discourse "And I will betroth you" this verse is connected with the encompassing light of Torah.

Deuteronomy 26:17 כ"ו:י"ז

אתה ה' האמרת היום להיות לך לאלקים וללכת בדרכיו ולשמר חקיו ומצותיו ומשפטי ושמע בקלו:

Thou hast avouched the L-RD this day to be thy G-d, and that thou wouldest walk in His ways, and keep His statutes, and His commandments, and His ordinances, and hearken unto His voice.

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KEHOT'S NOTE

דברים כו, יז.

152 שורה המתחלת

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

KEHOT'S NOTE

PARAGRAPH 21

153 במדבר סיני באהל מועד

"And G-d spoke to Moshe in the Wilderness of Sinai, in the Tent of Meeting." The Alter Rebbe refers to his discourse on this verse.

Numbers 1:1 א'א:1

וידבר ה' אל־משה במדבר סיני באהל מועד באחד לחדש השני בשנה השנית לצאתם מארץ מצרים לאמר:

AND THE L-RD spoke unto Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying:

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154 מגלה עמוקות מני חושך

"He reveals deep things out of darkness." The Alter Rebbe applies it to understanding the Torah, which brings the hidden "darkness" into revelation.

Job 12:22 י"ב:כ"ב

מגלה עמוקות מניחשך ויצא לאור צלמות:

He uncovereth deep things out of darkness, And bringeth out to light the shadow of death.

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KEHOT'S NOTE

איוב יב, כב.

155 ותורה אור

"For a mitzvah is a lamp, and Torah is light." Torah that is understood becomes revealed light.

Proverbs 6:23 ו'כ"ג:6

כי נר מצוה ותורה אור ודרך חיים תוכחות מוסר:

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

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KEHOT'S NOTE

משלי ו, כג.

156 אני ראשון ואני אחרון

"I am first and I am last." As explained in section 3, the first and the last become one, so that the light rests below as above.

Isaiah 44:6 ו'44:6

כה־אמר ה' מלך־ישראל וגאלו ה' צבאות אני ראשון ואני אחרון ומפלעדי אין אלקים:

Thus saith the L-RD, the King of Israel, And his Redeemer the L-RD of hosts: I am the first, and I am the last, And beside Me there is no G-d.

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KEHOT'S NOTE

ישע"י מד, ו.

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PARAGRAPH 23

166 בפ' בשלח בד"ה לסוסתי

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

תו"א פג, ד.

167 לסוסתי

"To a mare among Pharaoh's chariots I have compared you, my beloved." The Alter Rebbe names his discourse on this verse.

Song of Songs 1:9 שיר השירים א':ט

לְסוֹסְתִי בְרֻכְבִּי פָרְעֹה דְּמִיתִיהָ רַעֲיָתִי:

I have compared thee, O my love, To a steed in Pharaoh's chariots.

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168 ותורה אור

"And Torah is light." The Torah brings the encompassing light inward in full.

Proverbs 6:23 משלי ו':כג

כִּי נֵר מִצְוָה וְתוֹרָה אֹר וְדֶרֶךְ חַיִּים תּוֹכַחַת מוֹסֵר:

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

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169 וכבוד ה' מלא

"And the glory of G-d filled the Mishkan," read with the Zohar as "the glory was full."

Exodus 40:35 שמות מ':ל"ה

וְלֹא־יָכַל מֹשֶׁה לָּבוֹא אֶל־אֱהֱלֹ מוֹעֵד כִּי־שָׁכַן עָלָיו הָעֶנָן וּכְבוֹד ה' מִלֵּא אֶת־הַמִּשְׁכָּן:

And Moses was not able to enter into the tent of meeting, because the cloud abode thereon, and the glory of the L-RD filled the tabernacle.—

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PARAGRAPH 24

170 ויהי הענן והחשך ויאר

At the Sea, the pillar of cloud stood between the camps: "there was the cloud and the darkness, and it lit up the night." The same cloud was darkness and light.

Exodus 14:20 שמות י"ד:כ

וַיָּבֹא בֵּין מַחֲנֵה מִצְרַיִם וּבֵין מַחֲנֵה יִשְׂרָאֵל וַיְהִי הָעֶנָן וְהַחֹשֶׁךְ וַיָּאֵר אֶת־הַלַּיְלָה וְלֹא־קָרַב זֶה אֶל־זֶה כָּל־הַלַּיְלָה:

and it came between the camp of Egypt and the camp of Israel; and there was the cloud and the darkness here, yet gave it light by night there; and the one came not near the other all the night.

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KEHOT'S NOTE

שמות יד, כ.

PARAGRAPH 25

171 ע"פ בצלו חמדתי

"Like an apple tree among the trees of the forest... in his shade I delighted and sat, and his fruit was sweet to my palate." The shade is the makif and the fruit is the light drawn inward.

Song of Songs 2:3 שיר השירים ב':ג

כְּתַפּוּחַם בְּעֵצֵי הַיַּעַר כֵּן דּוֹדִי בֵּין הַבָּנִים בְּצִלּוֹ חֲמַדְתִּי וְנִשְׁבַּתִּי וּפְרִיּוֹ מִתּוֹק לְחֵפִי:

As an apple-tree among the trees of the wood, So is my beloved among the sons. Under its shadow I delighted to sit, And its fruit was sweet to my taste.

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KEHOT'S NOTE

שה"ש ב, ג. וראה בד"ה כתפוח בעצי היער — תקע"א ע' דש ואילך. באוה"ת שה"ש א' ע' קצה. וראה שם כרך-ג ע' תתסו.

172 בצלו דא קב"ה

The Zohar reads the verse: "In his shade" is the Holy One, blessed be He, and "I delighted and sat" is the day He was revealed at Sinai and Israel received the Torah.

Sforno, LeCh Lecha 21:199-22:212 כ"א:קצ"ט-ס"א:קצ"ט

According to another explanation, the words "the apple tree", "my beloved", and "in his shadow" all equally indicate the Holy One, blessed be He. "I delighted and sat": to wit, on the day when G-d revealed Himself on Mount Sinai and Israel received the Torah and said, "We will do and we will hearken" (Ex. 24, 7).

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

173 ומתוקים מדבש

Of the words of Torah: "more desirable than gold... and sweeter than honey." The Zohar uses it for the "sweet fruit" of the verse.

Psalms 19:11 תהילים י"ט:יא

הַנְּחֻמָּדִים מִזָּהָב וּמִפֶּזָּה רַב וּמִתּוֹקִים מִדְּבַשׁ וְנֹפֶת צוּפִים:

More to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honeycomb.

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KEHOT'S NOTE

תהלים יט, יא.

PARAGRAPH 26

174 אתפשטותא דמשה בכל דרא

Kehot's note points to Zohar III, 216b for these words.

Zohar III, 216b זח"ג רטו, ב

Bereshit Rabbah 56ו' ראשית רבה נ"ו

KEHOT'S NOTE

ת"ז תס"ט (קב, א. קיד, א). ועייג"כ זח"ג רטו, ב. רעג, א. ת"ז תכ"א (ג, ב). ת"ע (קלח, א). ב"ר פנ"ו ז.

175

אתפשטותא דמשה בכל דרא

The Tikkunei Zohar teaches that Moshe's extension is in every generation, in every righteous and wise person who occupies himself with Torah, up to six hundred thousand.

תקוני זוהר קי"ב א:י"ג-י"ד 112a:13-14
... אמר רבי אלעזר אשתמודע מהכא דמשה מאתווי משמע דאיהו הקל ואיהו שת ואיהו משה, ואתפשטותיה דמשה בכל דרא ודרא ובכל צדיק וצדיק, ואיהו אזיל בתלת תלת, ובכל תלת דאיהו רכיב אתמר בהון לא ימוש מפניו ומפי זרע ומפי זרע, מהכא אשתמודע דאיהו לא אשתכח אלא באמר דאית בקה אורייתא, ובגין דא זכרו תורת משה עבדי. אמר לקה רבי יהודה אתפשטותא דיליה בכני נשא אית לקה שעורא, אמר לקה אין, עד שתין רבוא, ...

Tikkunei Zohar - Vocalized (Public Domain)

176

ונחנו מה

Moshe and Aharon said, "And what are we, that you complain against us?" The words express Moshe's bittul.

שמות ט"ז:7 Exodus 16:7

ובקר וראיתם את־כבוד ה' בשמעו את־תלנתיכם על־ה' ונחנו מה כי תלינו עלינו:

and in the morning, then ye shall see the glory of the L-RD; for that He hath heard your murmurings against the L-RD; and what are we, that ye murmur against us?

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KEHOT'S NOTE

שמות טז, ז-ה.

177

סד"ה משה ידבר

The note also points there for a discussion related to this subject.

KEHOT'S NOTE

תו"א סט, א. ראה גם ספר החקירה עד, א.

178

משה ידבר

"Moshe would speak, and G-d would answer him with a voice." The Alter Rebbe names his discourse on this verse.

שמות י"ט:19 Exodus 19:19

ויהי קול השפך הולך וחקק מאד משה ידבר והאלקים יענו בקול:

And when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice.

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179

ומשה . . דעת

The note points to the Rebbe's talk there on Moshe as the level of Daas.

KEHOT'S NOTE

ראה לקו"ש ח"ו ע' 244.

180

ונועדתי לך

"And I will meet with you there, and I will speak with you from above the cover." Ohel mo'ed, the Tent of Meeting, comes from the same root.

שמות כ"ה:22 Exodus 25:22

ונועדתי לך שם ודברתי אתך מעל הכפרת מבין שני הכרובים אשר על־ארון העדת את כל־אשר צוה אותך אל־בני ישראל:

And there I will meet with thee, and I will speak with thee from above the ark-cover, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

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KEHOT'S NOTE

שמות כה, כב.

181

אין עוד מלבדו

"G-d is the G-d; there is nothing else besides Him." This is the knowledge of G-d that the inner "Tent of Meeting" brings.

דברים ד':35 Deuteronomy 4:35

אתה הראת לדעת כי ה' הוא האֱלֹהִים אין עוד מלבדו:

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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182

ראו עתה כי אני אני הוא

"See now that I, I am He." Said of the Future, but its power is already in every soul.

דברים ל"ב:39 Deuteronomy 32:39

ראו עתה כי אני אני הוא ואין אֱלֹהִים עִמָּדִי אֲנִי אֵמִית וְאֵחִיָּה מִחַצְתִּי וְאֲנִי אֶרְפָּא וְאִין מִיָּדִי מִצִּיל:

See now that I, even I, am He, And there is no god with Me; I kill, and I make alive; I have wounded, and I heal; And there is none that can deliver out of My hand.

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183

ביניקתה מנשמת משה

There the Alter Rebbe explains that every soul of Israel has something of Moshe, who is the sum of the "seven shepherds" and the "faithful shepherd" drawing Daas to all Israel, so that each can know G-d according to its root, drawing from the root of Moshe's soul in the supernal Daas.

תניא, חלק ראשון; ליקוטי אמרים 42:5 Tanya, Likkutei Amarim

וכן זה ומדה זו לקשר דעתו בה, יש בכל נפש מבית ישראל, ביניקתה מנשמת משה רבינו עלי השלום. רק מאחר שנתלבשה הנפש בגוף, צריכה ליגיעה רבה ועצומה כפולה ומכופלת. האחת - היא יגיעת בשר, לבטש את הגוף ולהכניעו שלא יחשיך על אור הנפש, כמו שנתבאר לעיל בשם הזוהר, ד"גופא דלא סליק בקה נהורא דנשמתא מבטשין לקה, והיינו, על ידי הרהורי תשובה מעומק הלב, כמו שנתבאר שם.

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KEHOT'S NOTE

תניא פמ"ב. לקו"ת במדבר ג, א.

PARAGRAPH 27

184 בא לכאן ותלמודו בידו
 “Happy is he who comes here with his learning in his hand.” The Alter Rebbe applies it to coming into the inner “Tent of Meeting.”

פסחים נ"א: ח"ז-7-8a: Pesachim 50a:7-8
 ושמעתי שהיו אומרים: אשרי מי שבא לכאן ותלמודו בידו. ושמעתי שהיו אומרים: הרוגי מלכות אין אדם יכול לעמוד במחיצתו. (וימאן) ניהו? אלימא רבי עקיבא ותביריו — משום הרוגי מלכות ותו לא?
 אלא: הרוגי לוד.

William Davidson, Vocalized Aramaic (CC-BY-NC)
 KEHOT'S NOTE

פסחים נ, א. וש"נ.

185 ואנכי תרגלתי לאפרים
 “And I taught Ephraim to walk, taking them upon His arms.” The Alter Rebbe reads Anochi as G-d’s essence lowered into the “foot,” the physical matters of the Oral Torah, and the arms as love and awe.

הושע י"א:ג' Hosea 11:3
 ואנכי תרגלתי לאפרים קחם על-זרועותי ולא ידעו כי רפאתים:
 And I, I taught Ephraim to walk, Taking them by their arms;
 But they knew not that I healed them.

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 KEHOT'S NOTE

הושע יא, ג.

186 אנכי מי שאנכי
 The note sends the reader to the sources listed on that page for the phrase “Anochi, Who I am.”

KEHOT'S NOTE

ראה בהנסמן לפקודי ה, א.

187 בד"ה כי תבאו אל הארץ
 The discourse opens with “When you come into the land... the land shall rest” and explains it through “Open for Me, My sister, My beloved”: G-d asks the Congregation of Israel to open, so that this level, which is sometimes revealed and sometimes covered, will be revealed.

KEHOT'S NOTE

לקו"ת בהר לט, ג ואילך.

188 כי תבאו אל הארץ
 “When you come into the land that I give you.” The Alter Rebbe names his discourse on this verse.

ויקרא כ"ה:ב' Leviticus 25:2
 דבר אל-בני ישראל ואמרת אליהם כי תבאו אל-הארץ אשר אני נתן לכם ושבתה הארץ שבת לה:

Speak unto the children of Israel, and say unto them: When ye come into the land which I give you, then shall the land keep a sabbath unto the L-RD.

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189 בד"ה יונת
 Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

לקו"ת שה"ש טז, ג ואילך.

190 קומי לך
 “Arise, my beloved, my fair one, and go forth.” The Alter Rebbe refers to his discourse on these words.

Song of Songs 2:10 שיר השירים ב:י

ענה דודי ואמר לי קומי לך רעיתי יפתי ולכי-לך:

My beloved spoke, and said unto me: ‘Rise up, my love, my fair one, and come away.

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PARAGRAPH 28

191 ולא יכול משה לבוא
 “And Moshe could not come into the Tent of Meeting.” Read now of the Daas in every person, which the animal soul keeps from being revealed.

שמות מ':ל"ה Exodus 40:35

ולא-יכל משה לבוא אל-אהל מועד כי-שכן עליו הענן וכבוד ה' מלא את-המשכן:

And Moses was not able to enter into the tent of meeting, because the cloud abode thereon, and the glory of the L-RD filled the tabernacle.—

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PARAGRAPH 29

192 קחם על זרועותי
 “Taking them upon His arms”: the mitzvos lift the soul as one lifts a child in one’s arms.

הושע י"א:ג' Hosea 11:3

ואנכי תרגלתי לאפרים קחם על-זרועותי ולא ידעו כי רפאתים:

And I, I taught Ephraim to walk, Taking them by their arms;
 But they knew not that I healed them.

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193 צדקה תרומם
 “Charity uplifts a nation.” The Alter Rebbe reads it as the mitzvos raising the soul.

משלי י"ד:ל"ד Proverbs 14:34

צדקה תרומם-גוי וחסד לאמים חטאת:

Righteousness exalteth a nation; But sin is a reproach to any people.

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KEHOT'S NOTE

משלי יד, לד.

194 ע"פ ועתה יגדל נא
 Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

לקו"ת שלח לט, א.

195

ועתה יגדל נא כח אדי

Moshe's prayer after the spies: "And now, let the power of Ado-nai be great, please." The Alter Rebbe refers to his discourse on this verse.

Numbers 14:17: "וידבר יי"ד:17:14

ועתה יגדל נא כח אדיני כאשר דברת לאמר:

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 30

196

ויקרא אל משה

"And He called to Moshe." In every person, the One who calls is G-d through the mitzvot.

Leviticus 1:1: "ויקרא א'1:1

ויקרא אל משה וידבר ה' אליו מאהל מועד לאמר:

And the L-RD called unto Moses, and spoke unto him out of the tent of meeting, saying:

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197

אני הוא הקורא

"I am the One who calls." Here the calling is identified with the mitzvot.

Vayikra Rabbah 1:9: "ויקרא רבה א'9:1

198

ואיתא במדרש תנחומא פ' ויגש

The note says that this teaching of the Midrash Tanchuma is explained there.

KEHOT'S NOTE

נתבאר בסה"מ תרנ"ה ע' נו.

199

היו מכבדין את המצוות שהן שלוחי ושלוחי של אדם כמותו

Rabbi Shimon bar Yochai: the Holy One, blessed be He, said to Israel, "Honor the mitzvot, for they are My agents, and a person's agent is like himself: if you honor them, it is as if you honored Me."

Midrash Tanchuma, Vayigash 6:2: "ויגש ר'1:6:2

אמר רבי שמעון בן יוחאי, אמר הקדוש ברוך הוא לישראל, היו מכבדין את המצוות, שהן שלוחי, ושלוחי של אדם כמותו. אם כבודת אותן, כאלו לי כבודתני. ואם בזית אותן, כאלו לכבודי בזית. אין לה אדם שכלב את המצוות ועשה את התורה כעקב, שנאמר: ויעקב איש תם יושב אהלים (בראשית כה, כז), ונתסר בכנו. אמר לו הקדוש ברוך הוא, חזיה, אכדת אחד, תמצא שלשה, יוסף מנשה ואפרים. כיון שבאו, בשרו אותם שיוסף חי. שלח ...

R. Simeon the son of Yohai declared: The Holy One, blessed be He, said to Israel: Honor the commandments, for they are My emissaries, and a man's emissary must be honored no less than the man himself. If you honor them, it is as though you honor Me, and if you are disrespectful toward them, it is as though you are disrespectful toward Me. No man revered the commandments and fulfilled the law as meticulously as Jacob, as it is said: And Jacob was a quiet man, dwelling in tents ...

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200

וזכרתם את כל מצות הוי' ועשיתם אותם

From the passage of tzitzis: "And you shall remember all the commandments of G-d and do them." The Alter Rebbe refers to his discourse on this verse.

Numbers 15:39: "ול'15:39

והיה לכם לציצית וראיתם 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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PARAGRAPH 33

201

והנה סולם מוצב ארצה

Yaakov's dream: "And behold, a ladder set up on the earth, its top reaching heaven, and behold, angels of Elokim ascending and descending on it." The Alter Rebbe reads the angels as the mitzvot and the ladder as prayer.

Genesis 28:12: "בראשית כ"ח:12

ויחלם והנה סולם מצב ארצה וראשו מגיע השמימה והנה מלאכי אלקים עליהם וירידים בו:

And he dreamed, and behold a ladder set up on the earth, and the top of it reached to heaven; and behold the angels of G-d ascending and descending on it.

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KEHOT'S NOTE

בראשית כה, יב.

202

אני הוא הקורא

"I am the One who calls": in the mitzvot, G-d Himself calls, not a created angel.

Vayikra Rabbah 1:9: "ויקרא רבה א'9:1

PARAGRAPH 34

203

ואני תפלה

"In return for my love they hate me, but I am prayer." The Alter Rebbe uses it for the ascent of the soul through prayer.

Psalms 109:4: "תהילים ק"ט:4

תחת אהבתי ישטנוני ואני תפלה:

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

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KEHOT'S NOTE

תהלים קט, ד.

204

ואשים דברי בפך ובצל ידי

"And I have put My words in your mouth, and in the shadow of My hand I have covered you," the level of Torah

study explained in section 4.

ישעיהו נ"א:ט"ז Isaiah 51:16

ואֲשֶׁם דִּבַּרְתִּי בְּפִיךָ וּבִצְלִי יָדִי כְּסִיתִיךָ לְנֹטֵעַ שְׁמִיִּם וְלִיֹּסֵד אֶרֶץ וְלֹאֲמַר לְצִיּוֹן עֲמִי־אֶתָּה:

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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קדשנו במצותיך

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

KEHOT'S NOTE

נוסח תפלת שבת.

PARAGRAPH 35

206

וידבר ה' אליו מאהל מועד

"And G-d spoke to him from the Tent of Meeting." Read now of the speech that comes to every soul.

ויקרא א':1:1 Leviticus 1:1

וַיִּקְרָא אֱלֹהֵי־מֹשֶׁה וַיְדַבֵּר ה' אֵלָיו מֵאֹהֶל מוֹעֵד לֵאמֹר:

And the L-RD called unto Moses, and spoke unto him out of the tent of meeting, saying:

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207

ע"פ במדבר סיני באהל מועד

There the Alter Rebbe explains that mo'ed is from "and I will meet with you there," and that venoadti has the letters of venodati, an expression of bonding and joining: the unity of the Infinite One is drawn down to rest and be revealed in a person's soul, how He fills all worlds equally and is the Life of all life, besides whom there is nothing, until the soul rejoices in G-d.

KEHOT'S NOTE

לקו"ת במדבר ב, ד.

208

במדבר סיני באהל מועד

"In the Wilderness of Sinai, in the Tent of Meeting." The Alter Rebbe refers to his discourse on this verse.

במדבר א':1:1 Numbers 1:1

וַיְדַבֵּר ה' אֶל־מֹשֶׁה בְּמִדְבַּר סִינַי בְּאֹהֶל מוֹעֵד בְּאֶחָד לַחֹדֶשׁ הַשֵּׁנִי בַּשָּׁנָה הַשֵּׁנִית לְצֵאתָם מֵאֶרֶץ מִצְרַיִם לֵאמֹר:

AND THE L-RD spoke unto Moses in the wilderness of Sinai, in the tent of meeting, on the first day of the second month, in the second year after they were come out of the land of Egypt, saying:

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209

ונועדתי

"And I will meet with you there." Mo'ed, "meeting," comes from this word.

שמות כ"ה:22 Exodus 25:22

וְנוֹעַדְתִּי לָךְ שָׁם וְדִבַּרְתִּי אִתְּךָ מֵעַל הַכַּפֹּרֶת מִבֵּין שְׁנֵי הַכְּרֻבִּים אֲשֶׁר עַל־אֲרוֹן הָעֵדֻת אֵת כָּל־אֲשֶׁר אֲצַוְהָ אוֹתָךְ אֶל־בְּנֵי יִשְׂרָאֵל:

And there I will meet with thee, and I will speak with thee from above the ark-cover, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel.

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210

ראו עתה כי אני אני הוא

"See now that I, I am He": the knowledge of G-d's unity revealed in the soul.

דברים ל"ב:39 Deuteronomy 32:39

רְאוּ עַתָּה כִּי אֲנִי אֲנִי הוּא וְאֵין אֱלֹהִים עִמָּדִי אֲנִי אֶמִית וְאֶחְיֶה מִחַצְתִּי וְאֵין אֶרְפָּא וְאֵין מְדִי מְצִיל:

See now that I, even I, am He, And there is no god with Me; I kill, and I make alive; I have wounded, and I heal; And there is none that can deliver out of My hand.

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PARAGRAPH 36

211

סד"ה המגביהי לשבת

There the Alter Rebbe explains that "who is enthroned on high" is the ascent through the mitzvot, while "Torah is light" is a drawing down from above: "who lowers [Himself] to look in heaven," the Written Torah, "and on earth," the Oral Torah, where there is "seeing," the revelation of the Infinite Light below as above.

KEHOT'S NOTE

תו"א לח, ד.

212

המשפילי לראות בשמים ובארץ

"Who lowers [Himself] to look in heaven and on earth." The Alter Rebbe reads heaven and earth as the Written and the Oral Torah.

תהילים קי"ג:6 Psalms 113:6

הַמְשַׁפִּילִי לְרֹאוֹת בַּשָּׁמַיִם וּבָאָרֶץ:

That looketh down low Upon heaven and upon the earth?

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213

אני הוא הקורא ואני הוא המדבר

"I am the One who calls, and I am the One who speaks": in every person, through the mitzvos and the study of Torah.

Vayikra Rabbah 1:9 ט"ז: ויקרא רבה א'

214

אני מדבר בצדקה

"I speak with charity, mighty to save." Charity draws G-d's speech into a person's Torah.

Isaiah 63:1 א"ג: ישעיהו ס"ג

מִי־זֶה בָּא מֵאֲדוֹם תָּמוֹץ בְּגָדִים מִבְּצָרָה זֶה הַדּוֹר בְּלִבוֹשׁוֹ צִנָּה בָּרַב כָּחוֹ
אֲנִי מְדַבֵּר בְּצִדְקָה רַב לְהוֹשִׁיעַ:

'Who is this that cometh from Edom, with crimsoned garments from Bozrah? This that is glorious in his apparel, stately in the greatness of his strength?'— 'I that speak in victory, mighty to save.'

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KEHOT'S NOTE

ישעיי סג, א.

215

ודברי אשר שמתי בפיו

"And My words that I have put in your mouth shall not depart from your mouth." G-d's own words are in the mouth of the one who studies.

Isaiah 59:21 ט"ז: ישעיהו נ"ט

וְאֲנִי זֹאת בְּרִיתִי אִתְּם אָמַר ה' רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרִי אֲשֶׁר־שָׁמַתִּי בְּפִיךָ
לֹא־יִמָּוֶשׁוּ מִפִּיךָ וּמִפִּי זֶרַע וְרֵעַ זֶרַע אָמַר ה' מַעֲתָה וְעַד־עוֹלָם:

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

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KEHOT'S NOTE

ישעיי נט, כא.

216

בכל המקום אשר אזכיר

"In every place where I cause My Name to be mentioned, I will come to you and bless you."

Exodus 20:21 א"כ: שמות כ'

מִזְבֵּחַ אֲדָמָה תַעֲשֶׂה־לִּי וְזִבְחֶתָ עָלָיו אֶת־עֹלֹתֶיךָ וְאֶת־שְׁלָמֶיךָ אֶת־צִנּוֹתֶיךָ
וְאֶת־בְּקָרְךָ בְּכָל־הַמָּקוֹם אֲשֶׁר אֲזַכִּיר אֶת־שְׁמִי אָבּוֹא אֵלֶיךָ וּבִרְכָתֶיךָ:

An altar of earth thou shalt make unto Me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen; in every place where I cause My name to be mentioned I will come unto thee and bless thee.

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KEHOT'S NOTE

שמות כ, כא.

217

ששים המה מלכות

"There are sixty queens and eighty concubines." The Alter Rebbe refers to his discourse on this verse.

Song of Songs 6:8 ו': שיר השירים ו'

שְׁשִׁים הֵמָּה מַלְכוּת וּשְׁמֹנִים פִּילָגְשִׁים וְעֶלְמוֹת אֵין מִסְפָּר:

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

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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