



TORAH OHR • THE CHASSIDISHE PARSHA

פרשת בא

Parshas Bo



The 2 maamarim of Torah Ohr on the parsha.

The Hebrew, a translation, a short explanation of every section, and the sources

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 CHASSIDISHE PARSHA

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בעצם היום הזה יצאו כל צבאות ה' מארץ מצרים

“On this very day all the hosts of Havayah went out”



Tzevaos, the Name the prophets used, means that the Infinite Light became one with the created souls and angels of the lower worlds as fully as with the vessels of Atzilus, so that G-d is called by the name of His hosts. “The hosts of Havayah” who left Egypt are the reverse: sparks of holiness raised up and absorbed into the Name Havayah.

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

Chanah was the first to call G-d “Havayah Tzevaos,” and the later prophets used the Name often, yet it never appears in the Torah of Moshe. To explain why, the maamar first asks what a divine Name is. G-d’s essence is beyond every description; He is called “wise” or “great” only because He humbles Himself into the vessels of the Sefiros of Atzilus. The Names are these vessels, and Havayah is the light within them all, which is why it combines with every other Name. The Torah, rooted in Havayah, came through Moshe from Atzilus, and he had no need to bring the Infinite Light into the lower worlds. When later generations stopped keeping the Torah, the prophets drew it into Beriah, so that their rebuke was G-d’s own word. They united the Infinite Light with the souls and angels of Beriah as in Atzilus, drawing the power from the light that encompasses all worlds; hence “Havayah Tzevaos.” Finally, “the hosts of Havayah” who left Egypt are the 202 sparks refined there, which have no names once they are absorbed in Havayah, while the souls of Israel stand above them.

OUTLINE

1 Chanah’s Name and G-d beyond description

¶1–3

Tzevaos, first said by Chanah, is a holy Name. G-d’s essence is beyond all descriptions; He is called “wise” or “great” only by humbling Himself into the vessels of Atzilus.

2 The Names as vessels, Havayah as the light

¶14-6

Each holy Name is a vessel of a Sefirah of Atzilus, and Havayah is the light within them all, which is why it combines with every Name. The whole Torah is rooted in Havayah, the level of Z'eir Anpin of Atzilus.

3 Moshe's Torah and the prophets' rebuke

¶17-10

Moshe drew the Torah from Atzilus and did not need to unite the Infinite Light with the lower worlds. When later generations strayed, the prophets drew the Torah into Beriah, so that their rebuke was the word of G-d.

4 Havayah Tzevaos

¶11

The prophets made the Infinite Light one with the souls and angels of Beriah as in Atzilus, so that G-d is called by the descriptive name "Havayah Tzevaos"; they drew the power for this from the light that encompasses all worlds.

5 The hosts of Havayah who left Egypt

¶12-15

"The hosts of Havayah" are the 202 sparks refined in Egypt, which lose their names once absorbed in Havayah; the souls of Israel stand above them.

KEY CONCEPTS

The Name Tzevaos שם צבאות

"Hosts": a Name of G-d that may not be erased, first used by Chanah and then by the prophets. It signifies the Infinite Light united with the created hosts, the souls and angels of Beriah, as it is united with the vessels of Atzilus.

The Name Havayah שם הוי"ה

The four-letter Name, "the Unique Name." The other holy Names are vessels, and Havayah is the light within them all; it joins the light to the vessels and so combines with every Name.

His greatness is His humility במקום שאתה מוצא גדולתו

שם אתה מוצא ענותנותו

Every description of G-d, even "great," exists only because He lowers Himself into the vessels of Atzilus; His essence is beyond them all.

He and His vessels are one איהו וגרמוהי חד

A phrase from the Tikkunei Zohar: in Atzilus the vessels are wholly one with the Infinite Light. The prophets brought this kind of union into Beriah, Yetzirah and Asiyah.

Descriptive name שם התואר

A name taken from a quality one has made one's own, as a person who learns wisdom is called "wise." "Havayah Tzevaos" is such a name: G-d is one with the hosts and is called by them.

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

The light before which darkness and light are equal; it alone can descend to the lowest worlds, and from it the prophets drew the power to unite the Infinite Light with Beriah, Yetzirah and Asiyah.

The sparks ניצוצות

Sparks of holiness that fell in the shattering of the vessels: 288 in all, of which 202 were refined in Egypt. Once refined they have no names and are absorbed in the Name Havayah, as "the hosts of Havayah."

SECTION 1 • 11-3

Chanah's Name and G-d beyond description

1 בעצם היום הזה^{1,2} יצאו כל צבאות ה' מארץ מצרים. הנה ארז"ל [אמרו רבותינו זכרונם לברכה] על חנה מיום שברא הקב"ה את עולמו³ לא היה אדם שקראו להקב"ה צבאות עד שבאת חנה כו'.

“On this very day all the hosts of Havayah went out of the land of Egypt.” Now, our Sages, of blessed memory, said of Chanah: “From the day the Holy One, blessed be He, created His world, there was no person who called the Holy One, blessed be He, ‘Tzevaos’ until Chanah came,” etc.

The maamar opens with the verse about the Exodus, “all the hosts of Havayah went out of the land of Egypt,” and returns to it at the end to explain who these hosts are. The word for hosts, tzevaos, is also a Name of G-d, and the Talmud records that Chanah, the mother of the prophet Shmuel, was the first person since creation to call G-d by it.

דהיינו שהיא פתחה תחלה לקרות הקב"ה הוי"ה צבאות ואמר הקב"ה⁴ עתיד בן שלך לפתוח בנבואה בשם זה כמ"ש ויאמר שמואל כה אמר⁵ ה' צבאות פקדתי⁶ כו'.

That is, she was the first to begin calling the Holy One, blessed be He, “Havayah Tzevaos.” And the Holy One, blessed be He, said, “Your son is destined to open [his] prophecy with this Name,” as it is written, “And Shmuel said, ‘Thus says Havayah Tzevaos: I have remembered,’” etc.

Chanah used the full Name “Havayah Tzevaos” in her prayer for a son; Havayah is the four-letter Name of G-d, which is not pronounced as it is written. The Midrash adds that G-d promised her that her son would one day open his prophecy with this same Name, and so Shmuel began his message to King Shaul with “Thus says Havayah Tzevaos.”

והנביאים האחרונים נבאו בשם זה ובפרט חגי זכרי' [זכריה] ומלאכי יותר מכולן.

And the later prophets prophesied with this Name, and in particular Chaggai, Zechariah and Malachi, more than all of them.

From Shmuel on, the Name is common in the books of the prophets, above all in Chaggai, Zechariah and Malachi, the last of the prophets.

וקיי"ל [וקיימא לן] (ספ"ד [סוף פרק ד'] דשבועות)⁷ דצבאות הוא מן השמות שאינן נמחקין.

And we hold as law (at the end of the fourth chapter of Shevuos) that Tzevaos is one of the Names that may not be erased.

The Talmud counts Tzevaos among the Names of G-d that may not be erased, unlike descriptive praises such as “the Great” or “the Mighty,” which may be.

והנה מתחלה יש להקדים ענין השמות מהו. גם מעלת שם המיוחד שם הוי"ה על שאר השמות ואח"כ ית' אי"ה [אם ירצה השם] ענין שם צבאות.⁸

Now, we must first preface [an explanation of] the concept of the Names, what it is, and also the superiority of the Unique Name, the Name Havayah, over the other Names. And afterward the concept of the Name Tzevaos will be explained, G-d willing.

Before explaining the Name Tzevaos, the Alter Rebbe first explains what a divine Name is in general, and why Havayah, known as "the Unique Name" (shem hameyuchad), is superior to all the other Names. Only after these two introductions does the maamar come to Tzevaos itself.

הנה ידוע שמהותו ועצמותו של הא"ס ב"ה הוא פשוט בתכלית הפשיטות ולא שייך כלל במהו"ע [במהותו ועצמותו] ענין התוארים שנמצאו שכינו לו ית' בתורה ובדברי הנביאים ובדברי רז"ל [רבותינו זכרונם לברכה] כמו חכם חסיד רחמן כו' וכיוצא בהן.

Now, it is known that the essence and being of the Infinite One (Ein Sof), blessed be He, is simple in the utmost simplicity, and the concept of descriptions does not apply at all to His essence and being: the descriptions that we find applied to Him, may He be blessed, as epithets in the Torah, in the words of the prophets and in the words of our Sages, of blessed memory, such as "wise," "kind" (chasid), "merciful," etc., and the like.

The starting point is that G-d's own essence is utterly simple, without parts or qualities. So none of the descriptions found in Scripture and in the words of the Sages, such as "wise," "kind" or "merciful," can apply to His essence as it is.

כי הוא ית' מרומם ונשגב ומובדל מכל גדרים אלו שהחכמה שהיא המעלה הראשונה בנבראים היא נחשבת כעשיה גשמי' [גשמיים / גשמיות / גשמית] לגבי מהותו ועצמותו ית'.⁹

For He, may He be blessed, is exalted, lofty and set apart from all these definitions, so that Chochmah (wisdom), which is the first rank among created beings, is considered like physical action in relation to His essence and being, may He be blessed.

Chochmah, wisdom, is the highest level within creation, yet compared with G-d's essence even wisdom is as low as coarse physical action. G-d is not merely very wise; He is beyond the whole category of wisdom.

2 ומכ"ש [ומכל שכן] בחי' המדות וכמאמר דלאו מכל אלין מדות איהו כלל^{10, 11} וכנודע. ואעפ"כ [ואף על פי כן] יש מציאות ענין התוארים הללו שבאו בתנ"ך [בתורה נביאים כתובים] ובדחז"ל [ובדברי חכמינו זכרונם לברכה].

And all the more so the level of the emotive attributes (middos), as it is said, "He is not of any of these attributes at all," as is known. And even so, there is a reality to the concept of these descriptions that appear in Tanach and in the words of our Sages, of blessed memory.

If even wisdom is far below G-d, the emotive attributes, such as kindness and severity, are lower still; Eliyahu's prayer in the introduction to the Tikkunei Zohar, a work of the Zohar literature, says that He is "not of any of these attributes at all." Even so, the Alter Rebbe insists that the descriptions of G-d in Scripture and the Sages are not empty words but refer to something real.

דהיינו ע"ד מארז"ל [מאמר רבותינו זכרונם לברכה] במקום שאתה מוצא גדולתו¹² כו' שם אתה מוצא ענותנותו שהוא ית' משפיל א"ע [את עצמו] להיות מתלבש כעשר כלים דאצילות שהן בחי' חו"ג [חסד וגבורה] כו'.

That is, in the manner of what our Sages, of blessed memory, said: "Wherever you find His greatness," etc., "there you find His humility." [This means] that He, may He be blessed, lowers Himself to be clothed in the ten vessels of the World of Atzilus (Emanation), which are the levels of Chesed (kindness) and Gevurah (restraint), etc.

The Sages taught that wherever G-d's greatness appears, His humility appears with it. The Alter Rebbe reads this as the key to all the descriptions: G-d "humbles" Himself to be clothed in the ten vessels of Atzilus, such as Chesed and Gevurah, and only through them can He be described. In Torah Ohr, Chayei Sarah, he explains the same saying: G-d's giving life to all the worlds is not His greatness, as people think, but His humility, His lowering of Himself into them.

3 וג"ר [וגי' ראשונות] חב"ד [חכמה בינה ודעת] ואז שייך לקרותו בתוארים שנק' חכם מצד התלבשותו בחכמה וכמאמר אליהו¹³ את חכים¹⁴ פי' שמספר בענותנותו שמשפיל א"ע [את עצמו] להתלבש בבחי' כלי החכמה עם היות שהחכמה אין ערוך אליו כלל כנ"ל.

And [they include] the first three [Sefiros], Chochmah (wisdom), Binah (understanding) and Daas (knowledge). Then it becomes fitting to call Him by descriptions, so that He is called "wise" by virtue of His being clothed in Chochmah, as in the saying of Eliyahu, "You are wise." This means that he tells of His humility: that He lowers Himself to be clothed in the level of the vessel of Chochmah, even though Chochmah bears no comparison to Him at all, as said above.

The list of vessels continues with the first three Sefiros, the intellectual ones: Chochmah, Binah and Daas. G-d can be called "wise" only because He clothes Himself in the vessel of Chochmah, and Eliyahu's words "You are wise" are read as praise of His humility, since Chochmah bears no comparison to Him.

וכן משפיל א"ע [את עצמו] להתלבש בכח"י חסד ונקי אז הגדול או חסיד

And likewise He lowers Himself to be clothed in the level of Chesed (kindness), and He is then called "the Great" or "kind" (chasid).

The same holds for kindness: G-d is called "kind" (chasid, from chesed) or "the Great" because He clothes Himself in Chesed, which Kabbalah also calls Gedulah, "greatness."

וזהו שהגדולה היא ענותנותו שע"י ענוה והשפלה שהשפיל א"ע [את עצמו] להתלבש במדת חסד אז דייקא שייך לקרותו גדול משא"כ מהו"ע [מהותו ועצמותו] מרומם מגדר זה כנ"ל.

And this is [what it means] that the greatness is His humility: for through the humility and lowering by which He lowered Himself to be clothed in the attribute of Chesed, precisely then is it fitting to call Him "great"; whereas His essence and being is exalted above this definition, as said above.

This is the sense in which "the greatness is His humility": the greatness people praise is itself a lowering, since only because G-d lowered Himself into the attribute of Chesed can He be called "great." His essence remains above even this description.

SECTION 2 • 14-6

The Names as vessels, Havayah as the light

4 והנה שמותיו של הקב"ה הם הכלים¹⁵ דע"ס [דעשר ספירות] דאצ"י שמתלבש בהן אוא"ס [אור אין סוף] ב"ה ומתייחד עמהן בתכלית היחוד ע"ד דאיהו וגרמוהי¹⁶ חד¹⁷

Now, the Names of the Holy One, blessed be He, are the vessels of the Ten Sefiros of the World of Atzilus (Emanation), in which the Infinite Light (Or Ein Sof), blessed be He, is clothed and with which it is united in the utmost unity, in the manner of "He and His vessels are one."

Here a divine Name is defined: the Names are the vessels of the Ten Sefiros of Atzilus, in which the Infinite Light is clothed and with which it is wholly one. "He and His vessels are one" is a phrase from the Tikkunei Zohar meaning that in Atzilus even the vessels are one with G-d. In Likkutei Torah, Behar, the Alter Rebbe refines this in the name of the Baal Shem Tov: the Names are not the vessels themselves but the life and light of the Infinite Light within each vessel.

היינו שם אל הוא בבחי' כלי חסד. ושם אלקים בבחי' כלי הגבורה ושם אדניי בבחי' מל'. אמנם שם הוי"ה הוא הפנימיו' של כל השמות שהם הכלים.

That is, the Name Kel is in the level of the vessel of Chesed (kindness), and the Name Elokim in the level of the vessel of Gevurah (restraint), and the Name Ado-nai in the level of Malchus (sovereignty). But the Name Havayah is the inner dimension (pnimiyus) of all the Names, which are the vessels.

Each Name belongs to a vessel: Kel to Chesed, Elokim to Gevurah and Ado-nai to Malchus. Havayah is different: it is not one more vessel but the inner dimension within all of them.

כי הוא בבחי' האורות המתלבשים בתוך הכלים דהיינו בבחי' אל שהוא השם שבכלי חסד. הנה בבחי' האור הנמשך מא"ס ב"ה להתלבש בו הוא בחי' שם הוי"ה.

For it is in the level of the lights that are clothed within the vessels. That is, in the level of Kel, which is the Name in the vessel of Chesed: the level of the light that is drawn from the Infinite One (Ein Sof), blessed be He, to be clothed in it is the level of the Name Havayah.

Havayah is the light that fills the vessels. Within the vessel of Chesed, which bears the Name Kel, the light drawn from the Infinite One to fill it is what the Name Havayah means.

5 וכן גם בבחי' שם אלקים שבכלי הגבורה מתלבש בתוכו שם הוי"ה שהוא בבחי' האור מא"ס המתלבש בתוך הכלים הנ"ל.

And so too in the level of the Name Elokim, which is in the vessel of Gevurah (restraint): the Name Havayah is clothed within it, which is in the level of the light from the Infinite One (Ein Sof) that is clothed within the vessels mentioned above.

The same holds for the Name Elokim, which belongs to the vessel of Gevurah: Havayah is clothed inside it as the light from the Infinite One. Havayah is present even within the Names associated with judgment.

ועד"ז בכל השמות שאינן נמחקין שהם בבחי' הכלים. ושם הוי"ה הוא בבחי' האורות המתלבשים בהן.

And in this manner with all the Names that may not be erased, which are in the level of the vessels; and the Name Havayah is in the level of the lights that are clothed in them.

All the Names that may not be erased are vessels, and Havayah is the light within each of them. This is the general rule behind the examples of Kel and Elokim.

ולכך שם הוי"ה מצטרף עם כל השמות¹⁸ כמ"ש ביום עשות¹⁹ הוי"ה אלקים ארץ ושמים כו' וכתוב הוי"ה צבאות כו'

This is why the Name Havayah combines with all the Names, as it is written, "On the day that Havayah Elokim made earth and heavens," etc., and it is written, "Havayah Tzevaos," etc.

This is why Scripture so often pairs Havayah with another Name, as in "Havayah Elokim" in the account of creation and in "Havayah Tzevaos." The pairing shows the light, Havayah, within its vessel, the other Name.

מפני שבחי שם הוי"ה הוא הממשיך את האור א"ס להתלבש בשמות אלקים וצבאות שהם הכלים כו' שהוא הממוצע בין אורות וכלים ולכך הוא המחבר האורות עם הכלים:

[This is] because the level of the Name Havayah is what draws down the Infinite Light (Or Ein Sof) to be clothed in the Names Elokim and Tzevaos, which are the vessels, etc.; for it is the intermediary between lights and vessels, and therefore it is what joins the lights with the vessels.

Havayah draws the Infinite Light into the vessels called Elokim and Tzevaos. It stands between light and vessel, and so it is what joins the two.

6 והנה כתיב זה שמי לעלם²⁰ וזה זכרי²¹ כו'. ופי' בת"ז [בתיקוני זוהר]²² שמי עם²³ י"ה שס"ה ל"ת [לא תעשה]. זכרי עם ו"ה רמ"ח מ"ע [מצות עשה].

Now, it is written, "This is My Name forever, and this is My remembrance," etc. And it is explained in the Tikkunei Zohar: "My Name" (shmi) with yud-heh [is] the 365 prohibitions; "My remembrance" (zichri) with vav-heh [is] the 248 positive commandments.

In Exodus G-d calls Havayah both "My Name" and "My remembrance," and the Tikkunei Zohar finds the 613 commandments in these words. Shmi (שמי, "My Name," 350) plus yud-heh (15) makes 365, the number of prohibitions, and zichri (זכרי, "My remembrance," 237) plus vav-heh (11) makes 248, the number of positive commandments.

והיינו שכללות התורה רמ"ח מ"ע [מצות עשה] ושס"ה ל"ת [לא תעשה] הם מושרשים בשם הוי"ה שהוא בחי' ז"א דאצי'.

That is, the Torah as a whole, the 248 positive commandments and the 365 prohibitions, is rooted in the Name Havayah, which is the level of Z'eir Anpin (the emotive attributes) of the World of Atzilus (Emanation).

Yud-heh and vav-heh together spell Havayah, so the whole Torah, all 613 commandments, is rooted in this Name. In Atzilus, the Name Havayah is the level of Z'eir Anpin, the configuration of the six emotive attributes.

רמ"ח מ"ע [מצות עשה] נמשכים מבחי' החסדים שבז"א ושס"ה ל"ת [לא תעשה] מבחי' הגבורות שבז"א ובהם נכללים כל פרטי הדינים דא"ה [דאיסור והיתר] כשר ופסול חייב וזכאי כו'.

The 248 positive commandments are drawn from the level of the chasadim (kindnesses) in Z'eir Anpin, and the 365 prohibitions from the level of the gevuros (severities) in Z'eir Anpin. And in them are included all the details of the laws of forbidden and permitted, valid and invalid, guilty and innocent, etc.

The positive commandments flow from the kindnesses (chasadim) within Z'eir Anpin and the prohibitions from its severities (gevuros). Every ruling of halachah, permitted and forbidden, valid and invalid, guilty and innocent, is included in them.

שההיתר והכשר נמשך מבחי' החסד דז"א והעובר אל"ת [על לא תעשה] ממשיך עליו מבחינת הגבורות להיות נענש כו'

For what is permitted and valid is drawn from the level of the Chesed (kindness) of Z'eir Anpin, while one who transgresses a prohibition draws upon himself from the level of the gevuros, to be punished, etc.

What is permitted and valid comes from Chesed, the side that allows and gives. One who transgresses a prohibition draws severity upon himself, and this brings punishment.

ואור א"ס ב"ה הוא מלוכש בכלים דז"א עד דאיהו וגרמוהי חד כדלעיל וזהו בחי' שם הוי"ה.

And the Infinite Light (Or Ein Sof), blessed be He, is clothed in the vessels of Z'eir Anpin, until "He and His vessels are one," as above; and this is the level of the Name Havayah.

In the vessels of Z'eir Anpin the Infinite Light is wholly one with them: "He and His vessels are one." This union of the light with the vessels of Atzilus is what the Name Havayah means.

SECTION 3 • 17-10

Moshe's Torah and the prophets' rebuke

7 ובוזה יובן מה שבכל התורה לא נזכר שם צבאות רק שם הוי"ה לבדו רק חנה אמרה ה' צבאות.

With this we will understand why in the whole Torah the Name Tzevaos is not mentioned, only the Name Havayah alone, but Chanah said "Havayah Tzevaos."

This explains a striking fact: the Five Books of Moshe never use the Name Tzevaos, only Havayah, and Chanah was the first to call G-d by it.

כי מרע"ה [משה רבינו עליו השלום] שזכה שתנתן התורה על ידו היינו לפי שהמשיך התלבשות אור א"ס בכלים דז"א.

For Moshe our teacher, peace be upon him, who merited that the Torah be given through him: this was because he drew down the clothing of the Infinite Light (Or Ein Sof) in the vessels of Z'eir Anpin (the emotive attributes).

Moshe merited that the Torah was given through him because he drew the Infinite Light into the vessels of Z'eir Anpin, the level of the Name Havayah. The Torah, which the previous paragraph showed is rooted in Havayah, came from there.

ומשם נמשך התורה כנ"ל (ומשם היתה נבואתו כי עיקר נבואתו היתה מאצ"י²⁴ רק דרך מעבר נמשך²⁵ על ידי הבריאה²⁶ כמ"ש בשער הקדושה להרח"ו [להרבי חיים ויטאל] ח"ג [חלק ג'] שער ו')

And from there the Torah is drawn, as said above. (And from there was his prophecy, for his prophecy was essentially from the World of Atzilus (Emanation), only that it was drawn by way of passage through the World of Beriah (Creation), as written in Sha'ar HaKedushah of Rabbi Chaim Vital, part 3, gate 6.)

The Torah was drawn from Atzilus, and so was Moshe's prophecy, which only passed through Beriah on its way, as Rabbi Chaim Vital, the chief disciple of the Arizal (Rabbi Yitzchak Luria), writes in Sha'arei Kedushah (part 3, gate 6; the text calls it Sha'ar HaKedushah). In Tanya (Shaar HaYichud VehoEmunah, ch. 5) the Alter Rebbe writes that Moshe's comprehension in his prophecy was not in Atzilus itself but through its clothing in Beriah; the Rebbe (Likkutei Sichos, vol. 6) reconciles the two from Tanya's Kuntres Acharon, where a passage through a world is also called a clothing.

אבל לא המשיך שיהיה ג"כ התלבשות אור א"ס בבי"ע ע"ד שהוא מתייחד עם כלים דאצילות כך יהי [יהיה] מתייחד עם כלים דבי"ע זה לא המשיך משה ולא הוצרך לזה כי המשכת התורה המשיך מבחי' אצילות ממש.

But he did not draw down that there should also be a clothing of the Infinite Light in the Worlds of Beriah, Yetzirah (Formation) and Asiyah (Action): just as He is united with the vessels of Atzilus, so would He be united with the vessels of Beriah, Yetzirah and Asiyah. This Moshe did not draw down, and he did not need to, for the drawing down of the Torah he drew from the level of Atzilus itself.

But Moshe did not bring the Infinite Light to be clothed in the lower worlds of Beriah, Yetzirah and Asiyah, to be one with their vessels as it is with the vessels of Atzilus. He had no need to, since he drew the Torah directly from Atzilus.

ושם מתייחד אור א"ס עם הכלים עד דאיהו וגרמוהי חד כנ"ל. משא"כ בבי"ע אין הגילוי כלל בכלים²⁷
(ולאו איהו וגרמוהי חד בהון²⁸ כנודע)

And there the Infinite Light is united with the vessels, until "He and His vessels are one," as said above. This is not so in Beriah, Yetzirah and Asiyah: the revelation is not in the vessels at all (and it is not [the case that] "He and His vessels are one" in them, as is known).

In Atzilus the Infinite Light is one with the vessels, but in Beriah, Yetzirah and Asiyah it is not revealed in the vessels at all. There it cannot be said that "He and His vessels are one." The Tzemach Tzedek, the third Chabad Rebbe, in his Or HaTorah, notes that this line needs further study in light of Torah Ohr, Ki Sisa (86a), where the G-dly life-force dwells in the angels and speaks and acts through them.

אבל הנביאים שאחריו המשיכו את אור א"ס ב"ה שיתלבש ג"כ בכלים דבי"ע מה שלא היה כן בימי מרע"ה [משה רבינו עליו השלום].

But the prophets after him drew down the Infinite Light, blessed be He, so that it would be clothed also in the vessels of Beriah, Yetzirah and Asiyah, which was not so in the days of Moshe our teacher, peace be upon him.

The prophets after Moshe did something new: they drew the Infinite Light down to be clothed in the vessels of the lower worlds too. This had not been done in Moshe's time.

והיינו שחנה פתחה תחלה בשם צבאות ואחריה נמשכו כל הנביאים שענין שם זה הוא מורה על ענין התלבשות אור א"ס בכלים דבי"ע להיות מתייחד עמהם ג"כ וכמשי"ת [וכמו שיתבאר] אי"ה [אם ירצה השם].

And this is [why] Chanah was the first to open with the Name Tzevaos, and after her all the prophets followed; for this Name indicates the clothing of the Infinite Light in the vessels of Beriah, Yetzirah and Asiyah, to be united with them as well, as will be explained, G-d willing.

Chanah opened this path and the prophets followed her, which is why the Name Tzevaos belongs to them. The Name signifies the Infinite Light clothed in the vessels of the lower worlds and united with them, as the maamar will explain.

8 והוצרכו לזה כי בימי מרע"ה [משה רבינו עליו השלום] שהיתה נבואתו מאצילות ע"כ המשיך להם למטה התורה משם מבחי אצילות

And they needed this because in the days of Moshe our teacher, peace be upon him, whose prophecy was from the World of Atzilus (Emanation), he therefore drew the Torah down to them below from there, from the level of Atzilus.

The prophets needed this new drawing down because of a change in the people. In Moshe's time his prophecy came from Atzilus, and he brought the Torah down to the people from there.

והוא היה דבר ה' בפי משה וקיימו ישראל התורה כו'. אבל בימי הנביאים שאחריו שלא היו ישראל עושים רש"מ [רצונו של מקום] והוצרכו הנביאים להוכיחם.

And it was the word of G-d in the mouth of Moshe, and Israel kept the Torah, etc. But in the days of the prophets after him, when Israel were not doing the will of the Omnipresent, the prophets needed to rebuke them.

In Moshe's day the Torah was "the word of G-d in the mouth of Moshe," and the people kept it. In the days of the later prophets the people were not doing G-d's will, so the prophets had to rebuke them.

9 וענין ההפרש בין תוכחה שאומר הנביא לשאר מוכיח הוא כי בהנביא הנה התוכחה היא דבר ה' המתלבש בדבורו של הנביא ונמצא הוא ית' הוא המוכיח.

And the difference between the rebuke that a prophet speaks and [that of] any other rebuker is this: with the prophet, the rebuke is the word of G-d clothed in the prophet's speech, so it turns out that He, may He be blessed, is the one who rebukes.

A prophet's rebuke is not like anyone else's. When a prophet rebukes, it is the word of G-d clothed in his speech, so G-d Himself is the one rebuking.

ולזאת הוכרח להיות המשכת התורה מאצילות לבי"ע כדי שיקיימו ישראל התורה כי בהיותה באצילות כבימי משה לא היו מקיימים אותה ישראל שבימי הנביאים אחר דורו של משה מצד שנשגבה מהם והית' [והיתה] התורה בפ"ע [בפני עצמו] והאדם בפ"ע [בפני עצמו].

For this reason the Torah had to be drawn down from the World of Atzilus (Emanation) to the Worlds of Beriah (Creation), Yetzirah (Formation) and Asiyah (Action), so that Israel would keep the Torah. For while it was in Atzilus, as in the days of Moshe, Israel in the days of the prophets, after Moshe's generation, would not keep it, because it was too lofty for them, and the Torah was a thing by itself and the person a thing by himself.

For the people to keep the Torah, it had to be drawn down from Atzilus into the lower worlds. As long as it remained in Atzilus, as in Moshe's day, it was too lofty for the generations after him: the Torah stood apart and the person stood apart, with nothing to join them.

10 ולכך היה צ"ל התלבשות התורה מאצ"י לבריאה ונמשך שם דבר ה' בפי הנביא להזהיר את ישראל שיקיימו התורה כו'. והגיע להם עי"ז התוכחה מדבר ה' ממש המתלבש בכלים דבי"ע ומשם בפי הנביא כו':

This is why there had to be a clothing of the Torah from the World of Atzilus (Emanation) into the World of Beriah (Creation), and there the word of G-d was drawn into the mouth of the prophet, to warn Israel to keep the Torah, etc. And through this the rebuke reached them from the very word of G-d, clothed in the vessels of Beriah, Yetzirah (Formation) and Asiyah (Action), and from there in the mouth of the prophet, etc.

So the Torah was clothed from Atzilus into Beriah, and there the word of G-d entered the prophet's mouth, to warn the people to keep the Torah. The rebuke they heard was G-d's own word, clothed first in the vessels of the lower worlds and then in the prophet's speech.

SECTION 4 • 111

Havayah Tzevaos

11 והנה הגם שאין נביא רשאי לחדש דבר.²⁹ אך אין זה חדוש ותוספת על תורת מרע"ה [משה רבינו עליו השלום]. רק המשכת התורה בלי תוס' [תוספת] וגרעון מאצילות לבריאה.³⁰

Now, although a prophet is not permitted to introduce anything new, still, this is not an innovation or an addition to the Torah of Moshe our teacher, peace be upon him, but only the drawing down of the Torah, without addition or subtraction, from the World of Atzilus (Emanation) to the World of Beriah (Creation).

An objection: the Talmud teaches that a prophet may not introduce anything new into the Torah. The answer is that the prophets added nothing to the Torah of Moshe; they only drew the same Torah, without addition or subtraction, down from Atzilus into Beriah. The Rebbe, in Likkutei Sichos (vol. 21), supports this from the Talmud's question "Is there anything in the Writings that is not hinted at in the Torah?" (Taanis 9a).

וזהו ענין שם צבאות שנו' [שנוכר] בנביאים כי צבאות הוא לשון חיילות.

And this is the meaning of the Name Tzevaos that is mentioned in the Prophets: for "Tzevaos" is a term for armies.

The Name Tzevaos, found in the books of the prophets, refers to this drawing down; the word itself means "hosts" or "armies."

והם גדודי נשמות ומלאכים דבריהא אשר אין מספר לגדודיו³¹ והם נבראים ומיוחדים מאין ליש ממש.

And these are the troops of souls and angels of Beriah, of which “there is no number to His troops”; and they are created and brought into being from nothing into an actual something.

The “hosts” are the countless troops of souls and angels of the World of Beriah, in words that echo Job’s “Is there any number to His troops?” Unlike Atzilus, these are created beings, brought into existence from nothing.

ואינן אלהות כלל כמו אצילות שהוא בחי' אלהות ממש ואעפ"כ [ואף על פי כן] הנביאים המשיכו שיתלבש

בהם אור א"ס ב"ה בתכלית היחוד כמו שנתלבש בכלים דאצי' עד דאיהו וגרמוהי חד

And they are not G-dliness at all, unlike Atzilus, which is the level of G-dliness itself. And even so, the prophets drew down that the Infinite Light (Or Ein Sof), blessed be He, should be clothed in them in the utmost unity, just as it is clothed in the vessels of Atzilus, until “He and His vessels are one,”

The souls and angels of Beriah are not G-dliness, as Atzilus is. Yet the prophets drew the Infinite Light down to be clothed in them in complete unity, just as it is one with the vessels of Atzilus, where “He and His vessels are one.”

עד שיהיה נק' האור א"ס המלוכש בהם בשם צב(אות שהוא שם התואר שהוא עצמו הוא בחי' הצבאות

ממש כענין איהו וגרמוהי חד שבאצי' שהוא עצמו הוא הדעה³² כו'. כך מתייחד בכלי' [בכלים / בכלי]

דבי"ע³³ עד שהוא עצמו הוא הצבאות כו'.

to the point that the Infinite Light clothed in them would be called by the name Tzevaos (which is a descriptive name: that He Himself is truly the level of the hosts; like the concept of “He and His vessels are one” in Atzilus, where He Himself is the knowledge, etc., so He is united with the vessels of Beriah, Yetzirah (Formation) and Asiyah (Action), until He Himself is the hosts, etc.

The union went so far that the Infinite Light within the hosts is called by their name, Tzevaos: a descriptive name meaning that G-d Himself is the hosts, just as in Atzilus He does not merely have knowledge but is Himself the knowledge, and in the same way He is one with the vessels of Beriah, Yetzirah and Asiyah. According to the Kehot note, the Tzemach Tzedek (Or HaTorah, Bo) found no source for this in Etz Chaim, the Arizal's teachings as set down by Rabbi Chaim Vital, and the Rebbe concludes that it is the Alter Rebbe's own new teaching. The printed Hebrew opens a parenthesis inside the word Tzevaos (צב(אות) that closes only in 11.14; the translation opens it after the word.

ולא שהם נפרדים בפ"ע [בפני עצמן] רק שבטלים אליו אלא שמתייחד עמהן ממש.

And [it is] not that they are separate on their own and only nullified before Him; rather, He is truly united with them.

This union is more than self-nullification: the hosts are not separate beings that are merely nullified before Him, but G-d is truly one with them.

וכמשל יחוד וחבור הנשמה עם הגוף שהגם שהגוף הוא הכלי והעיקר היא הנשמה עכ"ז [עם כל זה] מתאחדת עם הגוף שנק' אדם הנשמה שבגוף ואין להגוף שם בפ"ע [בפני עצמו] כו' וכהדין קמצא דלבושי [דלבושיה] מיניה וביה.³⁴

And it is like the analogy of the union and joining of the soul with the body: although the body is the vessel and the main thing is the soul, nevertheless it becomes one with the body, so that the soul in the body is called "a person," and the body has no name of its own, etc.; and "like this locust (kamtza), whose garment is of itself and in itself."

The soul and body show what this means. The soul is the main thing and the body only its vessel, yet they are so united that the soul in the body is called "a person" and the body has no name of its own, like the Midrash's kamtza, a kind of locust "whose garment is of itself and in itself."

וכמו שקורין לאדם שלמד חכמה בשם חכם הנה החכמה קודם שלמדה היא מהות בפ"ע [בפני עצמו] זולת האדם שלמדה והאדם מהות בפ"ע [בפני עצמו]. וכשקנה החכמה נק' חכם ע"ש החכמה שהוא שם התואר.

And just as a person who has learned wisdom is called by the name "wise": before he learned it, the wisdom is an entity on its own, apart from the person who learned it, and the person is an entity on his own; and when he has acquired the wisdom he is called "wise" after the wisdom, which is a descriptive name.

A second analogy is a person who learns wisdom. Before he learns it, the wisdom and the person are two separate things; once he acquires it he is called "wise," a descriptive name taken from the wisdom.

כך עד"מ למעלה עם היות הכלים דבי"ע הם מהות בפ"ע [בפני עצמו] בחי' נשמות ומלאכים נבראים רק שבטלים אליו ית'.

So too, by way of analogy, above: although the vessels of Beriah, Yetzirah and Asiyah are an entity on their own, the level of created souls and angels, which are only nullified before Him, may He be blessed,

Applied above: in themselves the vessels of Beriah, Yetzirah and Asiyah are separate created beings, souls and angels, that are only nullified before G-d.

אך עכ"ז [עם כל זה] ע"י שהמשיכו הנביאים להיות גלוי אוא"ס [אור אין סוף] ב"ה בהם ע"ד יחודו באצ"י אז נק' הוא ית' הוי"ה צבאות שהוא שם התואר שהוא ית' הוא אחד עם הצבאות הנ"ל ואינן נפרדים כו'.

yet nevertheless, because the prophets drew down a revelation of the Infinite Light, blessed be He, in them, in the manner of His union in Atzilus, He, may He be blessed, is then called "Havayah Tzevaos," which is a descriptive name: that He, may He be blessed, is one with the hosts mentioned above, and they are not separate, etc.

Yet once the prophets drew the revelation of the Infinite Light into these vessels as in Atzilus, G-d is called "Havayah Tzevaos," a descriptive name, as a learned person is called "wise." It means that He is one with the hosts, and they are not separate from Him.

ולכן שם הוי"ה מצטרף לשם צבאות כי שם הוי"ה הוא באצ"י והוא המשכת אוא"ס [אור אין סוף] בכלי [בכלים / בכלי] דאצ"י ואם כן כדי שיתמשך אור א"ס בבי"ע הוא על ידי שם הוי"ה בתחלה וזהו הוי"ה צבאות.

And this is why the Name Havayah combines with the Name Tzevaos: for the Name Havayah is in Atzilus, and it is the drawing of the Infinite Light into the vessels of Atzilus. If so, for the Infinite Light to be drawn into Beriah, Yetzirah and Asiyah, it is through the Name Havayah first; and this is "Havayah Tzevaos."

Havayah is joined to Tzevaos because Havayah is the light within the vessels of Atzilus. To bring the Infinite Light into the lower worlds it must first pass through Havayah, and so the Name is "Havayah Tzevaos."

ולאחר שהמשיכו הנביאים בחי' זו אזי הוכיחו את ישראל בשם זה כי מבחי' זו שבכריאה נמשך הנבואה להנביא דבר ה' ממש הוא המוכיח את ישראל ולא דמי כלל לשאר מוכיח כו' שהיא תוכחת הנברא וזוהי תוכחת הבורא ית' ממש.

And after the prophets drew down this level, they then rebuked Israel with this Name. For from this level, which is in Beriah, prophecy is drawn to the prophet; the very word of G-d is what rebukes Israel, and it is not at all like any other rebuker, etc., which is the rebuke of a created being, whereas this is the rebuke of the Creator Himself, may He be blessed.

With this Name the prophets rebuked Israel. Prophecy came to them from this level in Beriah, so their rebuke was the Creator's own, unlike the rebuke of any other person, which is the rebuke of a created being.

והכח להמשכה זו שיהיה אור איס מתלבש בבייע עייד הנ"ל כבאצי המשיכו הנביאים מבחי העיגול והסוכייע אשר שם כחשכה כאורה³⁵ שוין השוה ומשוה קטן וגדול שהוא דוקא יכול לישפל אייע [את עצמו] למטה מטה גם בבייע

And the power for this drawing down, that the Infinite Light be clothed in Beriah, Yetzirah and Asiyah in the manner described above, as in Atzilus, the prophets drew from the level of the circle (igul) and of the light that encompasses all worlds (sovev kol almin), where “as the darkness, so the light”: they are equal; “He who is equal and makes equal small and great.” For it is precisely this that can lower itself down to the very lowest, even into Beriah, Yetzirah and Asiyah,

The power to clothe the Infinite Light in the lower worlds as in Atzilus came from the “circle” (igul), the light that encompasses all worlds (sovev kol almin): like a circle, which has no top or bottom, it stands equally toward every level. Before that light darkness and light are alike, as the Psalmist says, and it is “equal and makes equal small and great,” in the words of the High Holiday prayers; so it alone can descend to the lowest levels.

כי קמיי [קמיה] יתי כולם שוים וכמייש ומתחת זרועי [זרועות] עולם)

for before Him, may He be blessed, all are equal, as it is written, “And beneath are the arms of the world.”)

Before G-d all levels are equal, as the verse says, “And beneath are the arms of the world”: His highest power reaches the very bottom. Here the long parenthesis that opened in 11.5 closes.

(ובזה יובן מייש בחנה ותתפלל על ה' כו' ותאמר הוי"ה צבאות^{36, 37} שכדי להמשיך בחי צבאות³⁸ הוצרך להמשיך מבחי על הוי"ה היינו למעלה משם הוי"ה כמבואר הפי בזה במ"א. ע' [עיין] בפ' משפטים ע"פ לא תהיי [תהיה] משכלה ועקרה^{39, 40} כו'): ⁴¹

(And with this we will understand what is written of Chanah, “And she prayed upon (al) Havayah,” etc., “and she said, ‘Havayah Tzevaos’”: for in order to draw down the level of Tzevaos, it was necessary to draw from the level of “upon (al) Havayah,” that is, above the Name Havayah, as the explanation of this is given elsewhere. See in Parshas Mishpatim, on [the verse] “There shall be none who miscarries or is barren,” etc.)

A second parenthesis opens here, on Chanah's prayer: she “prayed upon (al) Havayah” and said “Havayah Tzevaos,” because to bring down the level of Tzevaos she had to draw from above the Name Havayah. In Torah Ohr, Mishpatim (79b), the Alter Rebbe explains that the Name Havayah means bringing the worlds into being, which applies only in relation to the worlds, and that in her prayer Chanah bound herself “upon,” far above, that Name, to be nullified in G-d's unity with self-sacrifice.

SECTION 5 • ¶12-15

The hosts of Havayah who left Egypt

12 וז"ש [וזהו שכתוב] בעצם היום הזה יצאו כל צבאות⁴² וגו'. פי' צבאות הוי"ה הוא לשון סמוך שהצבאות נטפל לשם הוי"ה אבל אינו לשון שם התואר כמו הוי"ה צבאות.

And this is [the meaning of] what is written, "On this very day all the hosts went out," etc. The explanation: "the hosts of Havayah" (tzivos Havayah) is a construct form, in which the hosts are subordinate to the Name Havayah; but it is not the language of a descriptive name, as is "Havayah Tzevaos."

The maamar returns to its opening verse. "The hosts of Havayah" (tzivos Havayah) is a construct form, "hosts belonging to Havayah," in which the hosts are secondary to the Name; it is not a descriptive name like "Havayah Tzevaos," in which G-d Himself is called by the hosts.

והיינו בחי' הנצוצים שנתבררו בגלות דמצרים ונתעלו ליכלל בשם הוי"ה הם הנק' צבאות הוי"ה כי רפ"ח נצוצים נפלו בשב"כ [בשבירת הכלים] ומזה נתברר בגלות מצרים ר"ב נצוצים וע"ז נאמר וינצלו את מצרים.⁴³

That is, the level of the sparks that were refined in the exile of Egypt and rose to be included in the Name Havayah: they are what is called "the hosts of Havayah." For 288 sparks fell in the shattering of the vessels, and of these, 202 sparks were refined in the exile of Egypt; and of this it is said, "And they emptied out Egypt."

These hosts are the sparks of holiness refined during the exile in Egypt and raised up into the Name Havayah. Of the 288 sparks that fell in the shattering of the vessels, the primordial breaking described in Kabbalah, 202 were refined in Egypt, and the verse "they emptied out Egypt" alludes to this.

13 וז"ש [וזהו שכתוב] וגם ערב רב עליה אתם.⁴⁴ וכתוב רב לך⁴⁵ כו'. ופי' וענין שנק' צבאות הוי"ה בחי' טפל וסמוך לשם הוי"ה. הענין כי מספר רפ"ח נצוצים הם מבחי' שמות ע"ב [שם ע"ב] ס"ג [שם ס"ג] מ"ה [שם מ"ה] כ"ן [שם כ"ן] כו'.

And this is [the meaning of] what is written, "And also a mixed multitude (erev rav) went up with them"; and it is written, "Enough for you (rav lach)," etc. And the explanation and meaning of their being called "the hosts of Havayah," the level of what is subordinate and joined to the Name Havayah: the matter is that the number of 288 sparks is from the level of the Names 72 (Av), 63 (Sag), 45 (Mah) and 52 (Ban), etc.

The verse "And also a mixed multitude (erev rav) went up with them" alludes to these sparks, since rav (רב) has the numerical value 202; the text adds G-d's words to Moshe, "Enough for you (rav lach)." To explain why the sparks are called the hosts "of" Havayah, the Alter Rebbe notes that the 288 sparks come from the Names 72, 63, 45 and 52, the four ways of spelling out the letters of Havayah.

14 וכאשר נתבררו מבי"ע לחזור לשרשם אז אינם נקראים בשמות אלו כלל מפני שנתכללו במקורם בתכלית היחוד לכך אינם עולים בשם כלל.

And when they have been refined out of the Worlds of Beriah (Creation), Yetzirah (Formation) and Asiyah (Action) to return to their root, they are then not called by these names at all, because they have been included in their source in the utmost unity; therefore they do not bear a name at all.

When the sparks are refined out of the lower worlds and return to their root, they lose these names, because they are absorbed in their source in perfect unity.

והמשל בזה כשהאדם משכיל בגדולת ה' בהתבוננות והשגה אזי נרגשת ההשגה בבחי' יש ודבר. אבל כשנתבטל במציאות לגמרי אז אינו מרגיש ההשגה והבטול בבחי' יש ודבר מה כ"א הוא בטל לגמרי בתכלית הבטול בלי הרגשה כלל.

The analogy for this: when a person grasps the greatness of G-d through contemplation and comprehension, the comprehension is felt as a something (yesh), an entity. But when he has become entirely nullified in [his] existence, he then does not feel the comprehension and the self-nullification (bittul) as a something, some entity; rather, he is entirely nullified, in the utmost self-nullification, without any feeling at all.

The analogy is a person contemplating G-d's greatness: as long as he understands it, he feels his understanding as something real, an entity of its own. When he is wholly nullified, he no longer feels his understanding, or even his self-nullification, as anything at all; he is simply nullified, without being aware of it.

כך עדי"מ הנצוצים דתהו שנפלו בשכירה יש להן שמות שזה מורה בחי' יש ודבר עד שנק' בשם שזהו הגילוי לזולתו כמו האדם שבפ"ע [שבפני עצמו] א"צ [אין צריך / אינו צריך] לשם רק שחבירו קוראו בשם.

So too, by way of analogy, the sparks of Tohu (Chaos) that fell in the shattering have names, which indicates the level of a something and an entity, to the point that they are called by a name; for this [name] is the revelation to another, as a person by himself does not need a name; only his fellow calls him by name.

The sparks of Tohu, the world whose vessels shattered, have names because they are separate entities. A name is for others: a person alone needs no name, and it exists only so that others can call him. Likkutei Torah, Behar, uses the same image for the divine Names: a name is how one turns to those who call him, while by himself one needs none.

15 וכיון שנתבררו וחזרו למקורם בתכלית הבטול להתכלל באלקות אזי אין להם שמות כלל. ולכן נק' אז צבאות הוי"ה שהם טפלים וסמוכים ונכללים בשם הוי"ה

And once they have been refined and have returned to their source in the utmost self-nullification (bittul), to be included in G-dliness, they then have no names at all. And therefore they are then called "the hosts of Havayah," for they are subordinate to, joined to, and included in the Name Havayah.

Once the sparks return to their source in complete self-nullification, they have no names at all. This is why they are called "the hosts of Havayah": they are secondary to the Name Havayah, joined to it and absorbed in it, with no identity of their own.

ופי' הוציא ה' את בני ישראל על צבאתם⁴⁶ היינו שנש"י [שנשמות ישראל] הן למעלה מבחי' ניצוצין הנ"ל:

And the meaning of "Havayah brought out the children of Israel upon (al) their hosts" is that the souls of Israel are above the level of the sparks mentioned above.

The verse "Havayah brought out the children of Israel al tzivosam," usually read "by their hosts," is read here as "above their hosts." The souls of Israel are higher than the sparks: the sparks are the hosts, and Israel stand above them.

IN ONE'S AVODAH

The maamar's own analogy describes two stages in contemplating G-d's greatness. At first a person feels his understanding as something real, an entity of his own; when he is wholly nullified he no longer feels his understanding, or even his self-nullification, just as the refined sparks have no name of their own.

QUESTIONS FOR DISCUSSION

1. If G-d's essence is beyond every description, how can He be called "wise" or "kind," and how does "where you find His greatness, there you find His humility" answer this?
2. What is the difference between the Name Havayah and the other Names that may not be erased, and why does Havayah combine with all of them?
3. Why did Moshe have no need to unite the Infinite Light with the lower worlds, while the prophets after him did?
4. How do the analogies of the soul in the body and of the person who becomes "wise" explain the descriptive name "Havayah Tzevaos"?
5. What separates "Havayah Tzevaos" from "tzivos Havayah," and where do the souls of Israel stand in relation to the sparks?

PARAGRAPH 2

10 דלאו מכל אלין מדות איהו כלל

It explains that even the description “beyond comparison” does not suit G-d’s essence.

Tikkunei Zohar, Patach Eliyahu - 17b:4-6 ר"ב: ד' - 17b:4-6

דין איהו גבורה. משפט עמודא דאמצעיטא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא. אבל לאו דאית לך צדק ידיעא דאיהו דין. ולא משפט ידיעא דאיהו רחמי ולא מכל אלין מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך דהא רשותא אית לך (נ"א אתיהיב לך) לגלאה רזין טמירין על ידך מה דלא אתיהיב רשו לגלאה לשום בר נש עד כען.

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KEHOT'S NOTE

ת"ז בהקדמה (פתח אליהו). בד"ה בעצם היום הזה תשמ"ז מבאר שגם התואר אין ערוך אינו מתאים לזה, כי התואר אין ערוך שייך כאשר בי הענינים יש להם איזה שייכות וצד השווה ובכ"ז אינם בערך זליי, משא"כ עצמותו ומהותו ית' שהוא מובדל מכל ההשפעות הרי גם התואר אין ערוך אינו מתאים ע"ז.

11 דלאו מכל אלין מדות איהו כלל

Eliyahu's prayer in the introduction to the Tikkunei Zohar (Patach Eliyahu) shows how G-d conducts the world through the Sefiros, then says that He has no known righteousness or justice and is “not of any of these attributes at all.” The Alter Rebbe uses it to show that the attributes do not describe His essence.

Tikkunei Zohar 17b:5-7 ר"ב: ד' - 17b:5-7

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

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12 במקום שאתה מוצא גדולתו

Rabbi Yochanan teaches that wherever you find G-d's might (in the Talmud's wording), you find His humility, and shows it in the Torah, the Prophets and the Writings. The maamar reads the humility as G-d lowering Himself into the vessels of Atzilus.

Megillah 31a:12-13 ר"ב: י"ב - 31a:12-13

אמר רבי יוחנן: כל מקום שאתה מוצא גבורתו של הקדוש ברוך הוא, אתה מוצא ענוותנותו. דבר זה כתוב בתורה, ושנוי בנביאים, ומשולש בכתובים. כתוב בתורה: “כי ה' אלקיכם הוא אלקי האלקים ואדוני האדונים”, וכתוב בתורה: “עושה משפט יתום ואלמנה”. שנוי בנביאים: “כה אמר רם ונשא שוכן עד וקדוש וגו'", וכתוב בתורה: “וְיָאֵת דָּבָר וְשִׁפְלָה רוּחַ”, משולש בכתובים, דכתיב: “סולו לרוכב בערבות בקה שמו”, וכתוב בתורה: “אבי יתומים ...

Yochanan said: Wherever you find [mentioned in the Bible] the power of the Holy One, blessed be He, you also find his humility. This fact is stated in the Torah, repeated in the

Prophets, and stated a third time in the [Sacred] Writings. It is written in the Torah, “For the L-rd your G-d, He is the G-d of gods and L-rd of lords,” and it says immediately afterwards, “He executes justice for the orphan and widow” (Deuteronomy 10:17). It is repeated in the Prophets: “For thus said He who ...

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KEHOT'S NOTE

מגילה לא, א. ראה בהנסמן לעיל טז, א.

PARAGRAPH 3

13 וכמאמר אליהו

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

KEHOT'S NOTE

ת"ז בהקדמה.

14 אנת חכים

Eliyahu's prayer says, “You are wise, but not with a known wisdom.” The Alter Rebbe reads “You are wise” as praise of G-d's humility in clothing Himself in the vessel of Chochmah.

Tikkunei Zohar 17b:3-4 ר"ב: ג' - 17b:3-4

אנת חכים ולא בחכמה ידיעא. אנת הוא מבין ולא מכינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיטא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

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PARAGRAPH 4

15 שמותיו של הקב"ה הם הכלים

Referring to this maamar, Likkutei Torah adds a teaching in the name of the Baal Shem Tov: the Names are not the vessels themselves, since the vessels are the attributes while a Name refers to the Creator Himself; they are the life-force and light from the Infinite Light that is in each vessel and gives it life.

KEHOT'S NOTE

ראה בלקו"ת פ' בהר מג, ב בשם הבעש"ט דאין ר"ל שהשמות הן הכלים עצמן רק שהם החיות וההארה מאור א"ס המלוכב בהכלי ומחי את הכלי ע"ש. ראה גם שם בהוספות נא, ג. וראה גם ד"ה וארא תרמ"ט ע' ערה.

16 ע"ד דאיהו וגרמוהי

A variant reading: Rabbi Asher's gloss has עד (“until”) in place of ע"ד (“in the manner of”), so the Infinite Light is united with the vessels “until ‘He and His vessels are one.’”

KEHOT'S NOTE

בהגהת הרה"ח ר' אשר: עד.

17 דאיהו וגרמוהי חד

The introduction to the Tikkunei Zohar says that the King is within the ten Sefiros of Atzilus, “He and His vessels are one in them, He and His life are one in them,” and that

this is not so in the ten Sefiros of Beriah. The maamar uses the phrase for the complete union of the Infinite Light with the vessels of Atzilus.

תקוני זוהר ג' ב:ט'-י"ט:9-3b Tikkunei Zohar

דעשר ספירות דאצילות מלכא בהון, איהו וגרמיה חד בהון, איהו וחייו חד בהון, מה דלאו הכי בעשר ספירות דבריאה, דלאו אינון וחייו חד, לאו אינון וגרמיהון חד. ועלת על כלל הוא נהיר (ניא נחית) בעשר ספירות דאצילות, ובעשר ספירות דבריאה, ונהיר בעשר כחות דמלאכיא, ובעשר גלגלי דרקיעא, ולא אשמי ככל אחר.

Tikkunei Zohar - Vocalized (Public Domain)

PARAGRAPH 5

18

מצטרף עם כל השמות

It cites a teaching, recorded by one of the listeners, that the Name Kel also combines with all the Names because it is the level of "what arose in His will" and includes both judgment and mercy, and asks how this fits this maamar, where Havayah is the light and the other Names the vessels.

KEHOT'S NOTE

אף ששם א-ל מצטרף עם כל השמות, ראה בד"ה בחדש השביעי תרנ"ד ע' יב וז"ל: ראיתי בכתבי אי מהשומעים שכ' בשם כ"ק אאמור' צוקללה"ה נ"ע דשם אל מצטרף עם כל השמות מפני שהוא בחי' מה שעלה ברצונו כו' כנ"ל וכולל מדה"ד ומדה"ר וכמ"ש אכן אתה אל מסתתר כו', ולכאורה צ"ע דהלא בתו"א פ' בא ד"ה בעצם היום הזה מבואר ההפך בין ש' הוי' לשאר שמות דש' הוי' הוא בחי' האור ושאר שמות בבחי' כלים ולכן ש' הוי' מצטרף עם כל השמות כו' יעו"ש. אך י"ל הכוונה דיש הפרש בענין הצירוף דשם אל שמצטרף עם כל השמות היינו שהוא לפי אופן השי' שמצטרף עמו, ע"ש בארוכה. בד"ה כי תשא תרל"ח סעי' ה' (ע' סג): "כמ"כ יובן למעלה ענין השמות שהם מחברים האורות עם הכלי וזהו בבחי' ע"ס, והגם שבת"א פ' בא נתי' דשאר השמות מלבד שם הוי' הם בהכלים דע"ס, אך מבואר במ"א בשם הבעש"ט נ"ע דאין ר"ל שהשמות הם הכלים עצמן דהא הכלים הם המדות והשם קאי על הבורא עצמו שהוא עצמו כביכול נק' אל, אלא מ"ש שהשמות הם בכלים פ"י שהם בחי' החיות וההארה מאוא"ס המלוכש בהכלי ומחי' את הכלי, כי הכלים יש להם חיות מאוא"ס לבד האור המלוכש בהם, וז"ע שאר השמות שאינם נמחקים. אמנם שם הוי' הוא המשכת האור בהכלי שמחבר וממשיך האור בהכלי וזהו בע"ס". ומה שכתב מבואר במ"א כנראה הכוונה לקו"ת בהר מג, ב המובא לעיל בהערה ד"ה שמותיו.

19

ביום עשות ה' אלקים

The verse that opens the second account of creation: "These are the generations of the heavens and the earth when they were created, on the day that Havayah Elokim made earth and heavens." Here the Torah first pairs the Name Havayah with Elokim, and the Alter Rebbe cites it as an example of Havayah combining with another Name.

בראשית ב' ד:4 Genesis 2:4

אלה תולדות השמים והארץ בהבראם ביום עשות ה' אלקים ארץ ושמים:

These are the generations of the heaven and of the earth when they were created, in the day that the L-RD G-d made earth and heaven.

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KEHOT'S NOTE

בראשית ב, ד.

PARAGRAPH 6

20

זה שמי לעלם

G-d tells Moshe His Name: "This is My Name forever, and this is My remembrance from generation to generation." The Tikkunei Zohar finds the 613 commandments in it, as explained here.

שמות ג' ט"ו:3 Exodus 3:15

ויאמר עוד אלקים אל-משה כה-תאמר אל-בני ישראל ה' אלקי אבותיכם אלקי אברהם אלקי יצחק ואלקני יעקב שלחני אליכם זה-שמי לעלם וזה זכרי לדור דר:

And G-d said moreover unto Moses: "Thus shalt thou say unto the children of Israel: The L-RD, the G-d of your fathers, the G-d of Abraham, the G-d of Isaac, and the G-d of Jacob, hath sent me unto you; this is My name for ever, and this is My memorial unto all generations.

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KEHOT'S NOTE

שמות ג, טו.

21

The same reading elsewhere in the Tikkunei Zohar: "My Name" with yud-heh is the 365 prohibitions and "My remembrance" with vav-heh the 248 positive commandments, to show that the Torah was created with G-d's Name.

תקוני זוהר ס"ד א:2:64a Tikkunei Zohar

דקא קודשא בריך הוא חד איהו, ואיהו לא הוה ממלל באלין קלין ודבורין דאנכי, אלא לאחזא דשמי ויקריה הוה באורייתא, ובגין דא קודשא בריך הוא מליל מינה (ניא בדינא), בגין דיתעזעזון כל אומין דעלמא מאלין דמשתדלין בה, ובגין דא אמר קודשא בריך הוא למשה (שמות ג טו) זה שמי לעלם וזה זכרי לדור דור, שמי עם י"ה שס"ה פקודין דלא תעשה, זכרי עם ו"ה רמ"ח פקודין דעשה, לאחזא דאורייתא בשמא דקודשא בריך הוא אתבריאת, ...

Tikkunei Zohar - Vocalized (Public Domain)

22

ופי' בת"ז

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

KEHOT'S NOTE

בהקדמה ה, א. ובעוד מקומות.

23

שמי עם י"ה שס"ה ל"ת. זכרי עם ו"ה רמ"ח מ"ע

In the introduction to the Tikkunei Zohar: "My Name" with yud-heh is 365, and "My remembrance" with vav-heh is 248. It explains why the 365 prohibitions, which are awe, come before the 248 positive commandments, which are love.

תקוני זוהר ה' א:4:5a Tikkunei Zohar

... דאינון דחילו, לרמ"ח פקודין דאינון רחימו, דא הוא דקתיב (שמות ג טו) זה שמי לעלם וכו', שמי עם י"ה שס"ה, זכרי עם ו"ה רמ"ח.

Tikkunei Zohar - Vocalized (Public Domain)

PARAGRAPH 7

24 עיקר נבואתו היתה מאצי

Likkutei Torah, Bamidbar, says that Atzilus itself being clothed even in Asiyah can be pictured from Moshe's prophecy, in which the higher Atzilus itself shone while he was clothed in a physical body.

KEHOT'S NOTE

ראה גם לקו"ת במדבר ב, ב. שה"ש כח, ג. לקו"ש ח"ט ע' 204 הערה 7.

25 רק דרך מעבר נמשך ע"י הבריה

According to the note, the end of the explanation of "Tzaves Aharon" says the same, that Moshe's prophecy passed through Beriah.

KEHOT'S NOTE

וכ"ה בלקו"ת סוף הביאור דצוא"ר. וראה שער היחוד והאמונה פ"ה: "השגת משרע"ה בנבואתו לא היתה בעולם האצי אלא ע"י התלבשותו בעולם הבריה. לקו"ת הש"ס להאריז"ל ברכות (ה, א): משה רבינו נבואתו היתה מהיכל ק"ק דבריהא אשר שם הוא סוד כח"ב דבריהא (לקו"ש ח"ו ע' 252). ומתוך שם כ"ק אדמו"ר ז"ע שבקו"א לתניא ד"ה להבין מ"ש בפע"ח (קנח, א) "ע"י מעבר חסד דיצירה ועשי הנק' ג"כ התלבשות". וכ"ה בשע"ק להרח"ו ח"ג ש"ו. וראה גם בלקו"ש ח"ט ע' 204 הערה 7. לקו"ת במדבר ב, ב.

26 עיקר נבואתו היתה מאצי רק דרך מעבר נמשך על ידי הבריה

Rabbi Chaim Vital describes the levels of prophecy: Moshe rose to Atzilus and saw from there, but only through a clothing in Beriah alone, and that only by way of passage, while the other prophets saw through full clothing in the lights of Beriah. The text cites it for the source of Moshe's prophecy.

שערי קדושה, חלק ג ו' Sha'arei Kedusha, Part 3

27 משא"כ בבי"ע אין הגילוי כלל בהכרים

It remarks that this line, that in Beriah, Yetzirah and Asiyah there is no revelation in the vessels, needs examination in light of what Torah Ohr says later, on page 86a.

KEHOT'S NOTE

ראה אוה"ת פ' יתרו ע' תשמח שצ"ע למ"ש לקמן פו, א. ראה המשך תעריב ח"ב ע' תתקנח.

28 ולא היה וגרמוהי חד בהון

The Tikkunei Zohar contrasts the ten Sefiros of Atzilus, where "He and His vessels are one in them," with the ten Sefiros of Beriah, where "they and their vessels are not one." This is the "as is known" of the text's parenthesis.

Tikkunei Zohar 3b:9-10 ג' ב:ט"ו

דעשר ספירות דאצילות מלכא בהון, איהו וגרמיה חד בהון, איהו וחייו חד בהון, מה דלאו הכי בעשר ספירות דבריהא, דלאו אינון וחייהון חד, לאו אינון וגרמיהון חד. ועלת על כלל הוא נהיר (נ"א נחית) בעשר ספירות דאצילות, ובעשר ספירות דבריהא, ונהיר בעשר כחות דמלאכיא, ובעשר גלגלי דרמיעא, ולא אשתני בכל אחר.

Tikkunei Zohar - Vocalized (Public Domain)

PARAGRAPH 11

29 שאין נביא רשאי לחדש דבר

From the words "These are the commandments" the Talmud derives that from then on a prophet may not introduce anything new. The Alter Rebbe raises it as an objection to the prophets' new drawing down and answers that nothing was added to the Torah itself.

Shabbat 104a:2 א"ב:י"ד שבת ק"ד

ותיסבירא?! והכתיב: "אלה המצוות" — שאין הנביא רשאי לחדש דבר מעתה! אלא מהי הוא, מידע לא הנה ידעין הי באמצע תיבה הי בסוף תיבה, ואתו צופים תקנינהו. ואכתי "אלה המצוות" — שאין הנביא רשאי לחדש דבר מעתה! אלא, שכתוב וחזרו ונסדום.

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

KEHOT'S NOTE

שבת קד, א.

30 רק המשכת התורה בלי תוס' וגרעון מאצילות לבריה

It supports the point that the prophets add nothing to the Torah.

עמוס 3:7 Amos 3:7

כי לא יעשה אדני הי דבר כי אם-גלה סודו אל-עבדיו הנביאים:

For the L-rd GOD will do nothing, But He revealeth His counsel unto His servants the prophets.

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KEHOT'S NOTE

ראה לקו"ש חכ"א ע' 46 הערה 18: "כמש"נ (עמוס ג, ז) גלה סודו אל עבדיו הנביאים". וראה תענית (ט, א) "מי איכא מידי דכתיבי בכתובי דלא רמידי באורייתא". וברש"י שם: שהחומש הוא יסוד נביאים וכתובים. ולהעיר מאבות (בתחלתה): תורה כ"י ומסרה לנביאים כ"י, עכ"ל ע"ש.

31 מספר לגודויו

Bildad says of G-d, "Is there any number to His troops?" The maamar's words echo it to describe the countless hosts of souls and angels of Beriah.

איוב כ"ה:3 Job 25:3

הנש מספר לגודויו ועלמי לא יקום אורוה:

Is there any number of His armies? And upon whom doth not His light arise?

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32 שהוא עצמו הוא הדעה

The Rambam teaches that G-d does not know with a knowledge outside Himself, as we do: He is Himself the knower, the known and the knowledge, all one. The maamar takes this as the model of the union of Atzilus, where G-d is Himself the attribute.

משנה תורה, Foundations of the Torah 2:10

הלכות יסודי התורה ב"י

... שאלמלי הנה הי בחיים ויודע בדעה חוץ ממנו היו שם אלהות הרבה הוא וחיו ודעתו, ואין הדבר כן אלא אחד מכל צד ומכל פנה ובכל דרך יחוד. נמצאת אתה אומר הוא היודע והוא הידוע והוא הדעה עצמה הכל אחד. ודבר זה אין כח בפה לאמרו ולא באון לשמעו ולא בלב האדם

להכירו על כריו. ולפיכך אומר חי פרעה וחי נפשו ואין אומר חי ה' אלא חי ה'. שאין הבורא וחייו שנים כמו חיי הגופים החיים או כחי המלאכים. לפיכך ...

The Holy One, blessed is He! recognizes His Own Truth and knows it as it really is; and He does not know with an intelligence which is apart from Himself, as we know, for, we and our intelligence are not one, but the Creator, may He be blessed! and His Intelligence and His Life are One from every lateral, angle and manner of Unity. Since but for this, He would live a life and understand with an intelligence apart from Himself, then there would be many gods, He, His life ...

Torat Emet 363 (Public Domain) • Mishnah Torah, Yod ha-hazakah, trans. by Simon Glazer, 1927 (Public Domain)

33

כך מתייחד בכלי דב"ע

It cites the Or HaTorah on Bo that this idea is not found in Etz Chaim, which implies that it is the Alter Rebbe's own new teaching, since the Tzemach Tzedek gives no other source for it.

KEHOT'S NOTE

בד"ה באתי לגני תש"מ סעי' מציינ מאוה"ת בא ע' שכה שבע"ה לא מצינו זה, שמוזה משמע שזהו חידושו של כ"ק אדמו"ר הזקן, כדמוכח ממה שבי"ק אדמו"ר הצ"צ אינו מציינ מקור אחר לזה. וכ"כ בד"ה יהי בעצם היום הזה תשמ"ג.

34

וכהדין קמצא דלבושי מני' ובי'

The Rabbis compare Adam to the angel Gavriel, "clothed in linen" (Daniel 10:5), "like this locust whose garment is of itself and in itself." The maamar uses the image for a garment that is one with its wearer, like the body with the soul.

Bereshit Rabbah 21:5 ה"א: רבה כ"א:

... שמע ישראל ה' אלקינו ה' אחד. רבנן אמרי: כגבריאלי, שנאמר (דניאל י'): והנה איש אחד לבוש הבדים, כהדין קמצא, דלבושיה מיניה וביה. ריש לקיש אמר: כינוה. מה זה בורח משליחותו של מקום, שנאמר (יונה ב'): ויקם יונה לברוח תרשישה מלפני ה', אף זה בורח מלקיים צווי המקום. מה זה לא לן בכבודו, אף זה לא לן כבודו עמו. רבי ברכיה בשם רבי חנינא אמר: כאליהו. מה זה לא טעם מות, אף זה לא היה ראוי לטעום טעם מות. היא דעתיה דרבי ברכיה בשם רבי חנין דאמר: כל זמן שהיה ...

Rabbi Papus expounded: "Behold, the man has become as one of us" - like one of the ministering angels. Rabbi Akiva said to him: Enough, Papus. He said to him: How then do you explain: "Behold, the man has become as one of us"? He said to him: That the Holy One blessed be He gave him two paths, the path of life and the path of death, and he selected for himself another path. is interpreted as "from him." He chose "one" path, by himself. Rabbi Yehuda bar Simon ...

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KEHOT'S NOTE

ב"ר כא, ה.

35

כחשכה כאורה

David says that no darkness can hide anything from G-d: before Him "darkness is as light." Here it describes the light that encompasses all worlds, for which high and low are the same.

Psalms 139:12 ב"י: תהילים קל"ט:

גם־חֹשֶׁךְ לֹא־יִחְשֶׁה מִמֶּךָ וְלַיְלָה כִּי־וְאִיר כְּחֹשֶׁכָה כְּאוֹרָה:

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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36

ותתפלל על ה' . . הוי"ה צבאות

Chanah, childless and "bitter of soul," "prayed upon (al) Havayah and wept" at Shiloh. Plainly al here means "to"; the maamar reads it as "above": to bring down Tzevaos she drew from above the Name Havayah (context: Steinsaltz Tanakh).

I Samuel 1:10 א' שמואל א':

וְהָיָה מֵרַת נֶפֶשׁ וְתַתְּפִלַּל עַל־ה' וּבְכָה תִּבְכֶּה:

and she was in bitterness of soul—and prayed unto the L-RD, and wept sore.

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KEHOT'S NOTE

שמואל-א א, י. יא.

37

ותאמר הוי"ה צבאות

Chanah's vow: "And she said, Havayah Tzevaos, if You will indeed look upon the affliction of Your maidservant...", asking for a son whom she would give to Havayah all his life. According to the Talmud, this was the first time anyone called G-d Tzevaos.

I Samuel 1:11 א' שמואל א':

וַתִּדַּר נָדָר וַתֹּאמֶר ה' צְבָאוֹת אֱסִירָאָה תִּרְאָה בְּעֵינֵי אִמָּתְךָ וּזְכַרְתִּנִּי וְלֹא־תִשְׁכַּח אֶת־אִמָּתְךָ וְנִתְּתָה לְאִמָּתְךָ זָרַע אֲנָשִׁים וְנִתְּתִיו לָהּ כָּל־יְמֵי חַיֶּיהָ וּמוֹרָה לֹא־יִעָלֶה עַל־רֹאשׁוֹ:

And she vowed a vow, and said: 'O L-RD of hosts, if Thou wilt indeed look on the affliction of Thy handmaid, and remember me, and not forget Thy handmaid, but wilt give unto Thy handmaid a man-child, then I will give him unto the L-RD all the days of his life, and there shall no razor come upon his head.'

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

38

להמשיך בחי' צבאות

The parallel passage there adds: "And this is the Name Tzevaos that Chanah said, which is the Name in Beriah, Yetzirah and Asiyah."

KEHOT'S NOTE

בהמשך זאת חנוכת המזבח תר"מ סעי' ד נוסף: וזה שם צבאות שא' חנה שהוא השם שבב"ע, ע"ש.

39

ע"פ לא תהי' משכלה ועקרה

The maamar "There shall be none who miscarries or is barren" explains "And Chanah prayed upon Havayah." Havayah means bringing everything into being in all the

למען תהי' תורת ה' בפֿיך כי ביד חזקה...

“So that the Torah of Havayah may be in your mouth”



Out of love for the Jewish people, G-d went beyond His own nature: at the Exodus He held back His mercy to judge Egypt, and in the Torah He contracted His infinite will and wisdom into physical matters. Having the Torah “in your mouth,” day and night, is the answer to that love: making our will like His, beyond our own nature.

THE MAAMAR IN BRIEF

Why does the verse tie the Torah in one’s mouth to the Exodus, and how can one study Torah “day and night” when many laws are not in practice? The Alter Rebbe distinguishes two loves for G-d, a steady love like water and a surging love like fire, born of two kinds of awareness. Knowing that G-d loves us as a father loves his son awakens the steady love. The second awareness is that G-d set aside the heavens to dwell in the lowest realm, contracting His infinite intellect into the Torah, which speaks of physical things. This love beyond nature comes from His will, so the reasons for the mitzvos stay hidden until Moshiach. Taking this to heart, a person sets aside his own will for G-d’s, and his intellect follows; studying Torah day and night means never ceasing to look to G-d’s will. At the Exodus the “strong hand” was G-d’s right hand, mercy, held in check out of love for Israel. Therefore the Torah is in our mouths: we make our will like His. Since His will is simple, He contracts it to what the world can receive, as Moshe’s words to the people show.

OUTLINE

1 The questions

¶1

Why the verse links the Torah to the Exodus; why Scripture records both G-d’s word to Moshe and Moshe’s word to the people; and how the mitzvah to study Torah day and night applies to laws that are not in practice.

2 Two loves, two kinds of awareness

¶2-3

A love like water is steady and a love like fire surges, running and returning. Knowing that G-d loves us as a father loves his son awakens the steady love, as water reflects a face.

3 G-d's love beyond nature

¶4-6

G-d desired a dwelling below and contracted His infinite intellect into the Torah, out of a love beyond nature that comes from His will, which is why the reasons for the mitzvos are hidden. He can be grasped only through His descent into the wisdom on earth.

4 Making our will His

¶7-8

Taking this to heart, a person sets aside his own will for G-d's, and the intellect follows, as with the judge who found himself arguing for the litigant. Studying Torah day and night means never ceasing to look to G-d's will, and doing as He does.

5 The strong hand and the Torah in the mouth

¶9-10

The strong hand was G-d's right hand, mercy, held in check out of love for Israel so that He could judge Egypt. Therefore the Torah is to be in our mouths, making our will like His; and His word is contracted to what each recipient can bear, as in Moshe's words to the people.

KEY CONCEPTS

Love likened to water אהבה שנמשלה למים

A steady love for G-d that never grows or lessens. It comes from knowing that G-d loves us as a father loves his son, a love that never changes.

Love likened to fire אהבה שנמשלה לאש

A surging love for G-d, always in motion, running and re-turning (ratzo vashov).

A dwelling place among the lower realms דירה בתחתונים

G-d's desire to be at home in the lowest, physical realm. In this maamar it is the Torah: His infinite intellect contracted into physical matters.

Not in the way of nature שלא כדרך הטבע

Acting beyond one's natural mode: G-d's descent into limits out of love, His holding back His mercy at the Exodus, and the person who separates himself from body and nature to cleave to Him.

Will and intellect רצון ושכל

The will leads and the intellect follows. In G-d, His wisdom accords with His will; in a person, once the will is given to G-d, the mind comes along.

Tzimtzum (contraction) צמצום

G-d's contracting Himself to what the world can bear. It is why Scripture sometimes records G-d's word to Moshe and sometimes Moshe's word to the people, according to their capacity.

The strong hand יד חזקה

The right hand, mercy, held in check so that G-d could carry out judgment on Egypt and bring Israel out.

SECTION 1 • 11

The questions

1 למען תהיי [תהיה]¹ תורת² ה' בפִּיךָ כִּי בִיד חֲזָקָה הוצאךָ ה' ממצרים. ולכאורה הוא תמוה וכי מה ענין התורה ליציאת מצרים [ליציאת מצרים] להזכירם.

“So that the Torah of Havayah may be in your mouth, for with a strong hand Havayah brought you out of Egypt.” At first glance this is puzzling: what does the Torah have to do with the Exodus from Egypt, that they should be mentioned [together]?

The maamar opens with a verse from the Torah’s passage about remembering the Exodus by a sign on the hand and between the eyes, the first of the passages in tefillin. The verse gives the Exodus as the reason for having the Torah in one’s mouth, and the Alter Rebbe asks what the one has to do with the other.

ולהבין ענין התורה דהנה כתיב וידבר הוי' אל משה לאמר קדש לי כל בכור³ ובאמירת משה כתיב ויאמר משה אל העם⁴ זכור את היום הזה אשר יצאתם ממצרים כו' וכמוהו רבים במקרא.

And to understand the matter of the Torah: now, it is written, “And Havayah spoke to Moshe, saying: Sanctify to Me every firstborn,” and of Moshe’s saying it is written, “And Moshe said to the people: Remember this day, on which you went out of Egypt,” etc.; and there are many like it in Scripture.

Before answering, the Alter Rebbe points to a pattern in Scripture. G-d’s words to Moshe are “Sanctify to Me every firstborn,” but what Moshe then says to the people begins differently: “Remember this day, on which you went out of Egypt.” Such pairs, G-d’s saying to Moshe and Moshe’s saying to the people, are frequent, and the last paragraph of the maamar explains them.

ולהבין זאת ביאור מצות והגית בו יומם ולילה⁵ ואף שיש כמה דינים שאינן נוהגין בזה הזמן והנהוגים אינם שוה לכל נפש:

And to understand this, [one needs] the explanation of the mitzvah “And you shall meditate on it day and night,” even though there are several laws that are not in practice in our time, and those that are in practice do not apply alike to every soul.

A further question belongs to the same inquiry: the mitzvah to study Torah “day and night,” from G-d’s charge to Yehoshua. Many of the Torah’s laws are not in practice in our time, and those that are do not apply to every person alike, so what does it mean to be immersed in all of it day and night?

SECTION 2 • ¶2-3

Two loves, two kinds of awareness

2 אמנם הנה יש ב' מיני אהבות. יש אהבה שנמשלה למים כדכתיב מים רבים לא יוכלו לכבות את האהבה שהולך תמיד בלי שינוי ותוספות ומגרעת כלל כתמול שלשום כמאז כן עתה.

Now indeed, there are two kinds of love. There is a love that is likened to water, as it is written, “Many waters cannot quench the love,” which flows on constantly, without any change, increase or decrease at all, as yesterday and the day before; as it was then, so it is now.

To answer, the Alter Rebbe first distinguishes two kinds of love for G-d. The first is like water: calm and steady, never growing or shrinking, the same today as yesterday. He brings the verse “Many waters cannot quench the love” for this love likened to water.

ויש אהבה שנמשלה לאש כדכתיב רשפיה רשפי אש^{7, 6} כו'. והוא שמתנענע תמיד ברצוא ושוב.⁸ וכי אהבות הללו נמשכו מב' דעות שבאדם.

And there is a love that is likened to fire, as it is written, “Its flashes are flashes of fire,” etc. That is, it is constantly in motion, running and returning (ratzo vashov). And these two loves are drawn from two kinds of awareness that are in a person.

The second love is like fire, whose flashes leap up and fall back: it is always in motion, “running and returning” (ratzo vashov), surging toward G-d and returning. Each love grows from a different awareness a person can have of G-d, and the next paragraphs describe the two.

3 והנה כתיב בנים אתם להי⁹ אלהיכם שהוא ית' אוהב אותנו כאב את בנו וממילי [וממילא] נמשך לדעת אותו כמים הפנים¹⁰ כו'

Now, it is written, “You are children to Havayah your G-d”: that He, blessed be He, loves us as a father [loves] his son. And as a matter of course, [love] follows from knowing this, “as water [reflects] the face,” etc.

The first awareness: the verse calls the Jewish people G-d's children, so He loves them as a father loves his son. Knowing this, a person loves Him in return as a matter of course, just as water reflects back the face of the one who looks into it.

והוא כמים דייקא שהולך בתמידות שוה בלי שום שינוי. שכן אהבת האב שעל בנו לא ישתנה לעולם.

And it is specifically “as water,” which flows on constantly and evenly, without any change at all; for a father's love for his son will never change.

The Alter Rebbe stresses the proverb's word “as water”: the love it awakens is the love likened to water of paragraph 2, steady and unchanging. It answers G-d's love as a father, and a father's love for his son never changes, so the love it awakens does not change either.

SECTION 3 • ¶4-6

G-d's love beyond nature

4 ויש דעה אחרת שמכיר בוראו שהניח כל צבא השמים ושמי השמים העליונים ורצה להיות לו דירה בתחתונים¹¹

And there is another awareness: that one recognizes one's Creator, Who set aside all the host of heaven and the supernal heavens of heavens, and desired to have a dwelling place among the lower realms;

The second awareness looks at what G-d chose: He set aside the hosts of heaven and the highest heavens and desired "a dwelling place among the lower realms," the lowest, physical world. Recognizing this is a different kind of knowledge from knowing that He loves us as a father.

דהיינו שיהיי [שיהיה] שכלו הא"ס ליצמצם בגבולים גשמיים וזאת התורה אשר שם הוא מדבר בדברים גשמיים.

that is, that His infinite intellect should be contracted into physical limits. And this is the Torah, where He speaks of physical matters.

That dwelling comes about through the Torah: G-d's infinite intellect contracted into physical limits, so that the Torah speaks of physical matters such as fields, animals and money.

5 והכל כשביל אהבתו אותנו שלא כדרך הטבע כי אהבה מקלקלת את השורה¹² והכל מרצונו ית' שכרצונו ית' חכמתו שבשביל שהוא רם ונשא וגבוה מאד יכול להתלבש ביותר גבולי ומצומצם

And all this is because of His love for us, not in the way of nature, for "love upsets the [proper] order"; and all is from His will, blessed be He, for as His will is, blessed be He, [so is] His wisdom: because He is high and exalted and very lofty, He is able to be clothed in what is most limited and contracted.

Such a descent is not in the way of nature, and it comes from G-d's love for us; as a saying of the Sages puts it, "love upsets the proper order." It stems from His will, and His wisdom follows His will: because He is exalted beyond all limits, He is not confined to the heights and can be clothed even in what is most limited.

וזהו טעמי מצות שהוא רצונו ית' לא נתגלה כי בלתי אפשר להשיגם עד ביאת משיחנו.

And this is [why] the reasons for the mitzvos, which are His will, blessed be He, have not been revealed: for it is impossible to grasp them until the coming of our Moshiach.

Because the mitzvos are G-d's will, which comes before His wisdom, their reasons have not been revealed. The mind cannot grasp them until Moshiach comes.

6 וזהו נודע בשערים בעלה וגוי מה שיכולי להשיג את הקב"ה הוא בשבתו עם זקני ארץ.¹³

And this is [the meaning of] “Her husband is known in the gates,” etc.: the fact that one can grasp the Holy One, blessed be He, is “in His sitting with the elders of the earth.”

The verse from the “Woman of Valor” says, “Her husband is known in the gates, when he sits with the elders of the earth”: plainly, the capable wife’s husband is respected at the city gates, where the elders sit. The Alter Rebbe reads “her husband” as the Holy One, blessed be He: that we can grasp Him at all depends on His “sitting” with the elders of the earth.

פיי בשביל שבתו הוא הורדתו והשתלשלותו עם זקני ארץ. פיי החכמה שבארץ דזקן היינו זה שקנה חכמה.¹⁴

That is: because of His sitting, which is His being brought down and His progression through the chain of descending worlds (hishtalshelus), with the elders of the earth. That is: the wisdom that is on earth, for an “elder” (zaken) is one who has acquired (zeh shekanah) wisdom.

The Alter Rebbe reads beshivto, “in His sitting,” as bishvil shivto, “because of His sitting,” and His sitting is His descent, step by step, down the chain of worlds into the wisdom found on earth, which in the light of paragraph 4 is the Torah. The word zaken, “elder,” is read as zeh shekanah, “one who has acquired” wisdom, so the “elders of the earth” are the wisdom that has come down to earth.

SECTION 4 • ¶7-8

Making our will His

7 וזאת ישים האדם אל לבו ויתעורר בו אהבה גדולה מאד שלא לחשוב שום רצון בעניניו רק יבטל רצונו מפני רצון שמים¹⁵

And a person should lay this to heart, and let a very great love be aroused in him, so that he does not think of any will at all in his own affairs, but only nullifies his will before the will of Heaven,

Contemplating how the Infinite One lowered Himself out of love into the limits of the Torah should awaken a very great love in a person. This love goes so far that he no longer entertains any will of his own in his personal affairs, but sets his own will aside before G-d’s.

שלא יהיה לו רק רצון א' לעבודת הבורא וכרצונו יעשה השכל ג"כ שהשכל נמשך אחר הרצון.

so that he has only one will: for the service of the Creator. And the intellect, too, will act according to his will, for the intellect follows the will.

His only will is then to serve the Creator. Once the will is set, the intellect follows it and finds reasons for what the will wants, as the next paragraph illustrates.

8 וכמו שמצינו בגמ' [בגמרא] גבי שוחד דאמר אי בעי טעין הכי והיינו משום שרצונו נוטה לזה דגם השכל השלים אתו¹⁶

And as we find in the Gemara concerning a bribe, that [the sage] said, "If he wants, he can argue this way": that is because his will leaned that way, so that the intellect, too, came to terms with it.

The Gemara tells of Rabbi Yishmael son of Rabbi Yosei, whose sharecropper brought him his usual basket of fruit a day early because he had a case to be judged. The sage refused it, though it was his by right, and disqualified himself from the case; yet as he paced back and forth while it was heard, he caught himself thinking, "If he wants, he can argue this way": his will had leaned toward the man, and his intellect followed it.

וכמו שהשי"ת [שהשם יתברך] רוצה להיות לו דירה בתחתונים שלא כדרך הטבע להיות א"ס בלי גבול מוגבל ומצומצם כמו כן יעשה האדם רצונו להפרד מן הגוף והטבע לדבקה בו יתב' [יתברך] ושלא כדרך הטבע.

And just as G-d, blessed be He, desires to have a dwelling place among the lower realms, not in the way of nature, that the Infinite One (Ein Sof), Who is without limit, should be limited and contracted, so too a person should make it his will to separate himself from the body and from nature, to cleave to Him, blessed be He, and not in the way of nature.

The Alter Rebbe now draws the parallel. G-d's desire for a dwelling among the lower realms is not in the way of nature, for it means that the Infinite One, Who has no limit, becomes limited and contracted. In the same way, a person should will something beyond his nature: to separate from the body and from nature and cleave to G-d.

ולכן נאמר והגית בו יומם ולילה.¹⁷ לא ישבות יומם מלראוי [מלראות] לרצונו ית'.

Therefore it is said, "And you shall meditate on it day and night": he should not cease by day from looking to His will, blessed be He.

This is how "you shall meditate on it day and night" is explained: Torah study means never ceasing to look to G-d's will, which the Torah expresses even in laws that are not in practice.

וזהו כבודו של מקום באהבתו אותנו מתלבש ומגביל ומצמצם וממנו יראה האדם וכן יעשה וחי כו':

And this is the glory of the Omnipresent: in His love for us He clothes Himself, and limits and contracts [Himself]; and from Him a person should see, and do likewise, and live, etc.

G-d's "glory" is that out of love for us He clothes, limits and contracts Himself. A person should see this and do likewise, going beyond his own nature for G-d, and so live; the words echo Gideon's "Watch me and do likewise" (Judges 7:17) and the Torah's words about the mitzvot, "which a person shall do and live by them."

SECTION 5 • ¶9-10

The strong hand and the Torah in the mouth

9 וזהו למען תהיה תורת¹⁸ ה' בפיו כי ביד חזקה הוצאך כו'. פי' דכ"מ [דכל מקום] שנאמר יד אינו אלא
 ימין¹⁹ (מנחות דף י) שהוא רחמים

And this is [the meaning of] “So that the Torah of Havayah may be in your mouth, for with a strong hand He brought you out,” etc. That is: wherever “hand” is said, it is none other than the right (Menachos 10), which is mercy.

The Alter Rebbe returns to the opening verse. The Gemara (Menachos 10a) teaches that “hand” always means the right hand, and the right, he adds, is mercy; so the “strong hand” that took Israel out of Egypt was the hand of mercy.

ונאמר ועברתי בארץ מצרים.²⁰ פי' שהעביר על מדותיו שעשה דינים במצרים אע"פ [אף על פי] שמדותיו לרחם ולהטיב לברואיו והכל מחמת אהבתו לישראל כמשל האב בעבור אהבתו שרוצה לעשות חסד עם
 בנו כובש חסדו וכועס על אחרים המצערים את בנו.²¹

And it is said, “And I will pass through the land of Egypt.” That is: He passed over His attributes, in that He executed judgments in Egypt, even though His attributes are to have mercy on His creatures and to do them good. And all this was because of His love for Israel, as in the analogy of a father who, because of his love, since he wants to do kindness to his son, suppresses his kindness and is angry with others who cause his son pain.

He sets beside it G-d's words before the plague of the firstborn, “And I will pass through the land of Egypt,” and reads “I will pass” (ve'avarti) as G-d “passing over” His own attributes: His nature is to have mercy on His creatures and do them good, yet He carried out judgments in Egypt. He did so out of love for Israel, as a loving father holds back his natural kindness and is angry with those who are hurting his son.

10 וזהו ביד חזקה שהוא הימין היתה כבושה בכדי להוציאם ממצרים והיה שינוי שלא ע"פ הטבע לכן תהיה תורת²² ה' בפיו לעשות רצונך כרצונו²³ וכיון שהכל הוא מרצונו הפשוט הוצרך לצמצם בכדי שיוכל העולם לקבלו.

And this is [the meaning of] “with a strong hand”: [the hand,] which is the right, was suppressed in order to bring them out of Egypt, and there was a change that was not according to nature. Therefore “the Torah of Havayah shall be in your mouth”: to make your will like His will. And since everything is from His simple will, He had to contract [Himself] so that the world would be able to receive it.

The “strong hand” is the right hand, kindness, held in check so that Israel could be brought out of Egypt: G-d acted against His own nature. That is why the Torah is to be “in your mouth”: in return, a person makes his will like G-d’s. And since everything comes from G-d’s simple, undivided will, which no world could hold as it is, He had to contract Himself so that the world could receive it.

ולכן נאמר פעם ויאמר הוי' אל משה ופעם לא נאמר אמירת הוי' אל משה אלא אמירת משה אל העם

And therefore it says at one time, “And Havayah said to Moshe,” and at another time it does not state Havayah’s saying to Moshe, but Moshe’s saying to the people:

This contraction explains the pattern noted in paragraph 1. Sometimes Scripture records what G-d said to Moshe, and sometimes only what Moshe said to the people.

כפי כח ויכולת העם שיוכלו לקבל כך צמצם את עצמו והכל גלוי וידוע לפניו באיזה אופן יוכל לצמצם בכדי שיוכל העולם לסובלו:

according to the strength and capacity of the people, what they would be able to receive, so did He contract Himself. And everything is revealed and known before Him: in what manner He could contract [Himself] so that the world would be able to bear it.

Moshe’s words to the people are G-d’s word contracted to the measure the people could receive. G-d knows exactly how far to contract Himself so that the world can bear His word.

IN ONE'S AVODAH

Take to heart how G-d, out of love, set aside His exaltedness to be clothed in the limits of the Torah, and held back His mercy to bring us out of Egypt. Let this awaken a very great love that sets aside your own will before G-d's, so that your only will is to serve the Creator and your intellect follows it. Then study Torah day and night, never ceasing to look to His will: as He goes beyond His nature for us, go beyond yours for Him.

QUESTIONS FOR DISCUSSION

1. How does the awareness that G-d loves us as a father differ from the awareness that He desired a dwelling below, and why does each awaken a different kind of love?
2. Why does G-d's being exalted make it possible for Him to be clothed in what is most limited?
3. What does the Gemara's story of the judge who found himself arguing for the litigant teach about the relation between will and intellect, and how does the maamar apply it to serving G-d?
4. How does reading the "strong hand" as the right hand held in check answer the question of why the verse ties the Torah to the Exodus?
5. What does it mean to study Torah day and night by "looking to G-d's will," even in laws that are not in practice?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 למען תהיי

The note refers the reader to the Rebbe's own source notes on this maamar, printed earlier in the Kehot edition.

KEHOT'S NOTE

ראה לעיל בציונים לכ"ק אדמו"ר זי"ע.

2 למען תהיי תורת ה' בפיו

Moshe tells the people that the Exodus is to be "a sign on your hand and a remembrance between your eyes, so that the Torah of Havayah may be in your mouth, for with a strong hand Havayah brought you out of Egypt." This is the verse the maamar sets out to explain; its answer comes in paragraphs 9 and 10.

שמות י"ג:ט"ז Exodus 13:9

וְהָיָה לָךְ לְאוֹת עַל־יָדְךָ וּלְזִכְרוֹן בֵּין עֵינֶיךָ לְמַעַן תִּהְיֶה תּוֹרַת ה' בְּפִיךָ כִּי בְּיָד חֲזָקָה הוֹצֵאתָ אֶת־מִצְרָיִם:

And it shall be for a sign unto thee upon thy hand, and for a memorial between thine eyes, that the law of the L-RD may be in thy mouth; for with a strong hand hath the L-RD brought thee out of Egypt.

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KEHOT'S NOTE

שמות יג, ט.

3 וידבר . . קדש לי כל בכור

G-d tells Moshe to sanctify every firstborn of Israel, of man and of beast. The Alter Rebbe sets these words of G-d to Moshe beside what Moshe then says to the people.

שמות י"ג:ב' Exodus 13:2

קִדְשִׁי לִי כָל־בְּכוֹר פֶּטֶר כָּל־רֶחֶם בְּבִנֵי יִשְׂרָאֵל בְּאָדָם וּבְבִהֵמָה לִי הוּא:

'Sanctify unto Me all the first-born, whatsoever opens the womb among the children of Israel, both of man and of beast, it is Mine.'

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KEHOT'S NOTE

שמות יג, ב.

4 ויאמר משה אל העם

Moshe tells the people to remember the day they went out of Egypt, from the house of bondage. The maamar explains in its last paragraph why Scripture records Moshe's saying to the people as well as G-d's saying to Moshe.

שמות י"ג:ג' Exodus 13:3

וַיֹּאמֶר מֹשֶׁה אֶל־הָעָם זָכוֹר אֶת־הַיּוֹם הַזֶּה אֲשֶׁר יָצָאתָם מִמִּצְרַיִם מִבֵּית עַבְדִּים כִּי בְחֹזֶק יָד הוֹצִיאָה אֶתְכֶם מִזֶּה וְלֹא יֵאָכֵל חֶמֶץ:

And Moses said unto the people: 'Remember this day, in which ye came out from Egypt, out of the house of bondage; for by strength of hand the L-RD brought you out from this place; there shall no leavened bread be eaten.'

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KEHOT'S NOTE

שמות יג, ג.

5 והגית בו יומם ולילה

G-d charges Yehoshua: "This book of the Torah shall not depart from your mouth, and you shall meditate on it day and night." The maamar asks how this applies to laws not in practice, and returns to the verse in paragraph 8.

יהושע א':ח Joshua 1:8

לֹא־יָמוּשׁ סֵפֶר הַתּוֹרָה הַזֶּה מִפִּיךָ וְהָגִיתָ בוֹ יוֹמָם וָלַיְלָה לְמַעַן תִּשְׁמָר לְעֲשׂוֹת כְּכָל־הַכְּתוּב בוֹ כִּי־אֶזְעָז תִּצְלִיחַ אֶת־דְּרָכְךָ וְאֶזְעָז תִּשְׁכִּיל:

This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy ways prosperous, and then thou shalt have good success.

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KEHOT'S NOTE

יהושע א, ח. וראה באוה"ת נ"ך כרך ב ע' תשלז בפ"י והגית.

PARAGRAPH 2

6 מים רבים . . רשפי רשפי אש

The Song's beloved declares that "many waters cannot quench the love, nor can rivers drown it": plainly, no flood can put out love's fire. The Alter Rebbe brings the verse for the love that is likened to water.

שיר השירים ח':ז Song of Songs 8:7

מִיָּם רַבִּים לֹא יוּכְלוּ לִכְבּוֹת אֶת־הָאֵהָבָה וְנָהָרוֹת לֹא יִשְׁטַפּוּהָ אִם־יָתֵן אִישׁ אֶת־כָּל־הוֹן בֵּיתוֹ בְּאֵהָבָה בּוֹז יִבּוֹז לוֹ:

Many waters cannot quench love, Neither can the floods drown it; If a man would give all the substance of his house for love, He would utterly be contemned.

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KEHOT'S NOTE

שה"ש ח, ז. ח.

7 רשפיה רשפי אש

The beloved asks to be set as a seal on her lover's heart, "for love is strong as death... its flashes are flashes of fire." The Alter Rebbe brings it for the love that is likened to fire. Kehot's note gives the place as "ז, ח, ז. ח.", but these words are in 8:6.

שיר השירים ח':ו Song of Songs 8:6

שִׁמְנִי כַחוֹתָם עַל־לִבִּי כַחוֹתָם עַל־זְרוֹעִי כִּי־עֲזָה כַּמּוֹת אֵהָבָה קִשָּׁה כַּשָּׂאוֹל קִנְאָה רִשְׁפִּיהָ רִשְׁפִּי אֵשׁ שְׁלֵה־כֶּתֶתָהּ:

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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8 רצוא ושוב

In Ezekiel's vision of the chariot, the chayos (holy creatures) "ran and returned like the appearance of lightning." The Alter Rebbe uses the phrase for the fiery love that constantly surges and returns.

Ezekiel 1:14: "וירא עין" יחזקאל

והחיות רצוא ושוב כמראה הבהק:

And the living creatures ran and returned as the appearance of a flash of lightning.

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PARAGRAPH 3

9 בנים אתם לה' אלקיכם

Moshe tells Israel, "You are children to Havayah your G-d," and so they must not gash themselves or tear out their hair for the dead. The Alter Rebbe draws from the verse the first awareness: G-d loves us as a father loves his son.

Deuteronomy 14:1: "והייתם" דברים

בנים אתם לה' אלקיכם לא תתגדדו ולא תשימו קרחה בין עיניכם למת:

Ye are the children of the L-RD your G-d: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.

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KEHOT'S NOTE

דברים יד, א.

10 כמים הפנים

"As in water face answers to face, so is the heart of man to man": love awakens a matching love. Here, knowing that G-d loves us like a father awakens our love for Him.

Proverbs 27:19: "משלי" כ"ז

כמים הפנים לפנים כן לבי האדם לאדם:

As in water face answereth to face, So the heart of man to man.

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PARAGRAPH 4

11 להיות לו דירה בתחתונים

The Midrash teaches that when He created the world, the Holy One, blessed be He, desired to have a dwelling place among the lower realms, as He has among the higher ones. The Alter Rebbe identifies this dwelling with the Torah, G-d's infinite intellect contracted into physical matters.

Midrash Tanchuma, Nasso 16:1: "והיה" נשא

... באתי לגני אחותי כלל (שה"ש ה, א). אמר רבי שמואל בר נחמן, בשעה שבא הקדוש ברוך הוא את העולם, נתאווה שיהא לו דירה בתחתונים כמו שיש בעליונים. ברא את האדם וצוה אותו ואמר לו:

מכל עץ הגן אכל תאכל, ומעץ הדעת טוב ורע לא תאכל ממנו (בראשית ב, טז-יז). ועבר על צויו. אמר לקה הקדוש ברוך הוא, כך הייתי מתאווה שיהא לי דירה בתחתונים כמו שיש לי בעליונים, ודבר אחד צויתי אותך ולא שמרת אותו. מיד סלק הקדוש ...

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

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

PARAGRAPH 5

12 אהבה מקלקלת את השורה

Rabbi Shimon bar Yochai says that "love upsets the proper order": Avraham had servants, yet in his love he rose early and saddled his donkey himself. The Alter Rebbe applies it to G-d, Whose love for us leads Him beyond the order of nature into limits.

Bereshit Rabbah 55:8: "והיה" רבה

וישכם אברהם בבוקר ויחבוש את חמורו - אמר ר' שמעון בן יוחאי: אהבה מקלקלת את השורה ושנאה מקלקלת את השורה. אהבה מקלקלת את השורה, דכתיב: וישכם אברהם בבוקר וגו', ולא היה לו כמה עבדים! אלא, אהבה מקלקלת את השורה. ושנאה מקלקלת את השורה, שנא (במדבר כב): ויקם בלעם בבוקר ויחבוש את אתונו, ולא היה לו כמה עבדים! אלא, שנאה מקלקלת את השורה. אהבה מקלקלת את השורה, שנאמר (בראשית מו): ויאסור יוסף מרכבתו ויעל לקראת ישראל אביו, וכי לא היה ליוסף כמה עבדים! אלא, אהבה מקלקלת את השורה. שנאה מקלקלת את ...

"Abraham awoke early in the morning and saddled his donkey; he took his two young men with him, and Isaac his son; he chopped wood for the burnt offering, arose, and went to the place that G-d told him" (Genesis 22:3). "Abraham awoke early in the morning and saddled his donkey" - Rabbi Shimon ben Yochai said: Love upsets one's usual practice and hatred upsets one's usual practice. Love upsets one's usual practice, as it is written: "Abraham awoke early in the morning [and saddled his donkey]..." Did he not ...

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PARAGRAPH 6

13 נודע בשערים בעלה . . בשבתו עם זקני ארץ

In the "Woman of Valor": "Her husband is known in the gates, when he sits with the elders of the earth," respected among the elders at the city gates. The Alter Rebbe reads

the husband as the Holy One, blessed be He, known through His descent into the wisdom on earth.

משלי ל"א:כ"ג Proverbs 31:23

נוֹדַע בְּשַׁעְרֵים בַּעֲלָהּ בְּשִׁבְתּוֹ עַם-זְקֵנֵי-אֶרֶץ:

Her husband is known in the gates, When he sitteth among the elders of the land.

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KEHOT'S NOTE

משלי לא, כג.

14

דוקן היינו זה שקנה חכמה

Rabbi Yosei HaGelili teaches that an "elder" (zaken) is only one who has acquired (kanah) wisdom. The maamar's wording, zeh shekanah, "this one who acquired," shows the play on the letters of zaken, and it reads "the elders of the earth" as the wisdom on earth.

קידושין 32b:8"ח Kiddushin 32b:8

תנו רבנן: "מפני שיבה תקום" – כול אפילו מפני זקן אשמאי? תלמוד לומר: "זקן", ואין זקן אלא חכם, שנאמר: "אספה לי שבועים איש מקניו ישראל". רבי יוסי הגלילי אומר: אין זקן אלא מי שקנה חכמה, שנאמר: "ה' קנני ראשית דרכי".

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PARAGRAPH 7

15

יבטל רצונו מפני רצון שמים

The Mishnah teaches, "Nullify your will before His will." The Alter Rebbe echoes it for the person who sets aside his own will before the will of Heaven.

משנה אבות ב':ד' Pirkei Avot 2:4

הוא ה'יה אומר, עשה רצונו כרצונה, כדי שיעשה רצונה כרצונו. בטל רצונה מפני רצונו, כדי שיבטל רצון אחרים מפני רצונה. הלל אומר, אל תפרש מן הצבור, ואל תאמין בעצמך עד יום מותך, ואל תדין את חברה עד שתגיע למקומו, ואל תאמר דבר שאי אפשר לשמוע, שסופו להשמע. ואל תאמר לכשאפנה אשנה, שפא לא תפנה:

He used to say: do His will as though it were your will, so that He will do your will as though it were His. Set aside your will in the face of His will, so that he may set aside the will of others for the sake of your will. Hillel said: do not separate yourself from the community, Do not trust in yourself until the day of your death, Do not judge your fellow man until you have reached his place. Do not say something that cannot be ...

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PARAGRAPH 8

16

שמצינו בגמרא גבי שוחד

Rabbi Yishmael son of Rabbi Yosei refused the fruit his sharecropper brought him early because of a case, and disqualified himself from judging it; yet as it was heard he caught himself thinking, "If he wants, he can argue this way," and exclaimed how much more those who take

bribes are affected. The Alter Rebbe brings it to show that the intellect follows where the will leans.

כתובות ק"ה ב:א-ב:2-1 Ketubot 105b:1-2

אפילו צדיק גמור ולוקח שוחד – אינו נפטר מן העולם בלא טירוף דעת. כי אתא רב דימי אמר: דרש רב נחמן בר כהן, מאי דכתיב "מלה במשפט יעמיד ארץ ואיש תרומות יהרסנה" – אם דומה דין למלה, שאינו צריך לכלום – "יעמיד ארץ". ואם דומה לכהן שמחזיר על הגרנות – "יהרסנה".

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KEHOT'S NOTE

כתובות קה, ב.

17

והגית בו יומם ולילה

The verse commands Torah study "day and night." The Alter Rebbe explains it as never ceasing to look to G-d's will.

יהושע א':ח:8 Joshua 1:8

לא ימוש ספר התורה הזה מפיה וְהָגִיתָ בוּ יוֹמָם וְלַיְלָה לְמַעַן תִּשְׁמֹר לְעֲשׂוֹת כְּכָל-הַכְּתוּב בוּ כִּי-אֶזְרְצֶנִּי אֶת-דְּרָכֶיךָ וְאֶזְרְצֶנִּי:

This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night, that thou mayest observe to do according to all that is written therein; for then thou shalt make thy ways prosperous, and then thou shalt have good success.

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PARAGRAPH 9

18

למען תהיה תורת ה' בפיו כי ביד חזקה הוצאך

The maamar's opening verse. Here the Alter Rebbe begins to answer why it ties the Torah to the Exodus.

שמות י"ג:ט:9 Exodus 13:9

וְהָיָה לָךְ לְאוֹת עַל-יָדְךָ וּלְזִכְרוֹן בֵּין עֵינֶיךָ לְמַעַן תִּהְיֶה תוֹרַת ה' בְּפִיךָ כִּי כִּד חֲזָקָה הוֹצֵאתָ ה' מִמִּצְרַיִם:

And it shall be for a sign unto thee upon thy hand, and for a memorial between thine eyes, that the law of the L-RD may be in thy mouth; for with a strong hand hath the L-RD brought thee out of Egypt.

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19

Rabbi Shimon teaches that wherever the Torah says "hand," it means only the right hand. The Alter Rebbe cites it in parentheses to show that the "strong hand" of the Exodus is the right, the side of mercy.

מנחות י"א:ח"ח Menachot 10a:18

ומי בעי רבי שמעון תרתי והתניא ר"ש אומר כל מקום שנאמר יד אינה אלא ימין אצבע אינה אלא ימין אצבע לא בעיא כהונה כהו"נ בעי אצבע

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20

ועברתי בארץ מצרים

G-d tells Moshe and Aharon in Egypt, "And I will pass through the land of Egypt on this night, and I will strike every firstborn," and "against all the gods of Egypt I will

execute judgments.” Plainly, He will pass through the land; the Alter Rebbe reads “I will pass” as G-d passing over His attributes of mercy to carry out judgment, out of love for Israel.

שמות י"ב:י"ב: Exodus 12:12

וְעָבַרְתִּי בָאָרֶץ־מִצְרַיִם בַּלַּיְלָה הַזֶּה וְהָפִיתִי כָל־בְּכוֹר בָּאָרֶץ מִצְרַיִם מָאָד
וְעַד־בְּהֵמָה וּבְכָל־אֱלֹקֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים אֲנִי ה'

For I will go through the land of Egypt in that night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments: I am the L-RD.

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KEHOT'S NOTE

שמות יב, יב.

21

ועברתי . . המצרים את בנו

The note records that this passage, from “And I will pass through” to “who cause his son pain,” is quoted in Yahel Or, the Tzemach Tzedek's commentary on Tehillim.

KEHOT'S NOTE

מובא ביהל אור עי תקיד.

PARAGRAPH 10

22

תהיה תורת ה' בפיהך

The opening verse again. The Torah in one's mouth is the response to the Exodus: making one's own will like G-d's.

שמות י"ג:ט"ז: Exodus 13:9

וְהָיָה לָךְ לְאוֹת עַל־יָדְךָ וּלְזִכְרוֹן בֵּין עֵינֶיךָ לְמַעַן תִּהְיֶה תּוֹרַת ה' בְּפִיךָ כִּי
כִּד תִּזְקֶה הוֹצֵאָה ה' מִמִּצְרַיִם:

And it shall be for a sign unto thee upon thy hand, and for a memorial between thine eyes, that the law of the L-RD may be in thy mouth; for with a strong hand hath the L-RD brought thee out of Egypt.

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23

לעשות רצונך כרצונו

The Mishnah says, “Make His will like your will, so that He will make your will like His will.” The Alter Rebbe uses its words for a person's making his own will like G-d's, in answer to G-d's going beyond His nature at the Exodus.

משנה אבות ב':ד' Pirkei Avot 2:4

הוא ה'ה אומר, עשה רצונך כרצונה, כדי שיעשה רצונה כרצונך. בטל
רצונה מפני רצונה, כדי שיבטל רצון אחרים מפני רצונה. הלל אומר,
אל תפרש מן הצבור, ואל תאמין בעצמך עד יום מותך, ואל תדין את
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He used to say: do His will as though it were your will, so that He will do your will as though it were His. Set aside your will in the face of His will, so that he may set aside the will of others for the sake of your will. Hillel said: do not separate yourself from the community, Do not trust in yourself until the day of your death, Do not judge your fellow man until

you have reached his place. Do not say something that cannot be ...

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THE CHASSIDISHE PARSHA

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This edition contains the Hebrew text, the English translation, our explanations, and the notes.

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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