



TORAH OHR • THE CHASSIDISHE PARSHA

פרשת שמות

Parshas Shemos



The 9 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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ואלה שמות בני ישראל הבאים מצרימה את יעקב...

“And these are the names of the children of Israel who
came to Egypt with Yaakov”



The two descents into Egypt, told in Vayigash and again in Shemos, are two stages in which G-d’s wisdom is clothed in creation: first in the hidden worlds of His “thought,” then in the revealed worlds of His “speech.” Exile is the time when this light is concealed, yet the toil of clarifying Torah law in exile draws down His great Name, and the longer the darkness, the greater the revelation of the Torah’s inner dimension that follows.

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

THE MAAMAR IN BRIEF

The maamar asks why the Torah tells twice of Yaakov’s family coming to Egypt, and why Vayigash counts Yaakov among “the children of Israel” while Shemos says they came “with Yaakov.” Doubled verbs point to two descents and two ascents, the second ascent being the final redemption. As the labor in mortar and bricks in Egypt led to the Giving of the revealed Torah, the labor of clarifying the law (libun hilchesa) in this exile leads to the revelation of the Torah’s inner dimension. A finite soul can receive G-d’s infinite delight only through the Torah, which comes from Chochmah; the Mishnah, the Baraisos and the halachos carry that wisdom in different measures, and through Torah and mitzvos Israel draws down His great Name. The two descents are then explained: Chochmah, called Yisrael, is drawn down as Yaakov, first into the hidden worlds (thought) and then into the revealed worlds (speech). In exile this light is hidden, so “our signs we have not seen,” though Providence never stops. Finally, Yisrael Sava and Yisrael Zuta explain why Yaakov is a “son” of Israel in Vayigash but a “brother” in Shemos.

OUTLINE

- 1 The question: two descents to Egypt** ¶1-3
The Torah repeats the descent to Egypt with small differences. Doubled verbs point to two descents and two ascents, the second ascent being the final redemption.

 - 2 The purpose of exile: from Sinai to the inner Torah** ¶4-7
As the servitude in Egypt led to the Giving of the Torah, the toil of Torah study in exile, which the Zohar reads into the labor of Egypt, leads to the revelation of the Torah's inner dimension.

 - 3 The soul's delight and the Torah** ¶8-11
The soul descends to reach the endless delights of Gan Eden. Gehinnom or exile purifies it, and only through the Torah, which comes from Chochmah, can a finite soul receive His great Name.

 - 4 Queens and concubines: Mishnah and Baraisa** ¶12-15
The Mishnah refines like a queen in constant union with the King, carrying supernal Chochmah through the self-nullified Tannaim; the Baraisos receive it only at times.

 - 5 The maidens, libun hilchesa and the Names** ¶16-20
The halachos of the Amoraim are vessels that libun hilchesa fills with Chochmah. Torah and mitzvos "perfect the mystery of His Name," and the souls of Israel draw down His great Name.

 - 6 "The names of the children of Israel"** ¶21
Jewish souls draw down the supernal Names through Torah and prayer; "who came to Egypt" means that in exile these Names are concealed.

 - 7 The first descent: from wisdom into thought** ¶22-24
Using the analogy of intellect, thought and speech, the first descent, in Vayigash, is Chochmah's radiance, Yaakov, entering the hidden worlds. Signs and wonders come from Chochmah, the Name Havayah.

 - 8 The second descent and the long darkness** ¶25-29
Moshe's wonders come from Chochmah. The second descent is into speech, the revealed worlds. Revelation requires prior concealment, and the future light, from the first Havayah, needs the longest darkness.

 - 9 Exile as sleep** ¶30-36
Exile is called sleep because the light is hidden from our eyes. In exile the light comes only through Yaakov, a veiled radiance, so G-d's wonders go unrecognized; in the Kaddish we pray that His great Name be revealed in the worlds.

 - 10 Yisrael Sava and Yisrael Zuta** ¶37-41
Thought receives from Yisrael Sava, so in Vayigash Yaakov is its son. Speech receives from Yisrael Zuta, Z'eir Anpin, to which Yaakov is a brother, so Shemos says "with Yaakov."
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KEY CONCEPTS

Libun hilchesa (clarifying the law) לבון הלכתא

The toil of resolving questions and disputes in Torah law, which the Zohar reads into the “bricks” of Egypt. It refines the halachos and draws supernal Chochmah into them, preparing the revelation of the Torah’s inner dimension.

His great Name שמו הגדול

The Supernal Keser, the Malchus of the Infinite, clothed in Chochmah; identified with the Name Havayah. The souls of Israel draw it down through Torah and mitzvos.

“Egypt” of holiness מצרים דקדושה

Mitzrayim read as meitzar, a narrow place: the contraction and concealment through which divine light must pass before it can expand into revelation.

Yisrael and Yaakov ישראל ויעקב

Yisrael, read as li rosh, “a head for Me,” is supernal Chochmah itself; Yaakov, read as yud akev, is its radiance drawn down into the worlds, the “heel” of the yud.

Hidden worlds and revealed worlds עלמין סתימין ועלמין דאתגליין

The higher worlds that correspond to G-d’s thought and the lower worlds created through the Ten Utterances, His speech: the settings of the two descents into Egypt.

Yisrael Sava and Yisrael Zuta ישראל סבא וישראל זוטא

Yisrael Sava is the Netzach, Hod and Yesod of Abba, the source of the letters of thought; Yisrael Zuta is Z’eir Anpin when the intellect shines in it, the source of speech.

Refinements (birurim) בירורים

Sorting good from bad. The Mishnah’s rulings of pure and impure, forbidden and permitted, allow food and everything a person uses to rise to holiness.

SECTION 1 • 11-3

The question: two descents to Egypt

1 ואלה שמות בני ישראל הבאים מצרימה את יעקב איש וביתו באו. הנה בפרשת ויגש נאמר גם כן ואלה שמות בני ישראל הבאים מצרימה יעקב ובניו.³

“And these are the names of the children of Israel who came to Egypt with Yaakov; each man and his household came.” Now in Parshas Vayigash it is also said, “And these are the names of the children of Israel who came to Egypt, Yaakov and his sons.”

The maamar opens with the first verse of the book of Shemos (Exodus), which names Yaakov’s family as they came to Egypt. Almost the same words already appear in Parshas Vayigash, in Bereishis (Genesis), where the Torah first lists the family who went down to Egypt.

וצ״ל למה הוכפל בתורה ענין בואם⁴ מצרימה. גם להבין השינויים⁵ מהתם להכא. דכאן נאמר הבאי [הבאים] מצרימה את יעקב.

We need to understand why the matter of their coming to Egypt is repeated in the Torah, and also to understand the differences between there and here. For here it says, “who came to Egypt with Yaakov.”

Two questions are raised: why the Torah tells twice of their coming to Egypt, and why the wording differs between the two places. The first difference is one word: here the verse says “with (es) Yaakov,” as if Yaakov were someone separate from the children of Israel who came with him.

2 ובויגש נאמר הבאי [הבאים] מצרימה יעקב⁶. ועוד צ״ל מ״ש בפרשת ויגש בני ישראל כוי יעקב ובניו שכולל יעקב ג״כ בכלל בני ישראל⁷ והרי יעקב הוא ישראל עצמו כמ״ש לא יעקב יאמר עוד שמך⁸ כ״א ישראל.

And in Vayigash it says, “who came to Egypt, Yaakov.” We further need to understand what is said in Parshas Vayigash, “the children of Israel,” etc., “Yaakov and his sons,” which includes Yaakov as well among “the children of Israel.” But Yaakov is Yisrael himself, as it is written, “Your name shall no longer be called Yaakov, but Yisrael.”

The second difference: Vayigash says “Yaakov and his sons,” so it counts Yaakov himself among “the children of Israel” (Bnei Yisrael, literally “the sons of Yisrael”). This is strange, since Yaakov was renamed “Yisrael”: Yaakov is Yisrael himself, not one of his sons. The Tzemach Tzedek’s Or HaTorah notes that this question was already asked in the Maggid Meisharim of Rabbi Yosef Karo, at the beginning of Shemos.

3 וא"כ איך נק' בני ישראל.⁹ והענין דהנה כתיב ירד ירדנו¹⁰ כו' ירידה אחר ירידה וכן ביצ"מ [ביציאת מצרים] וגאולה כתיב ואנכי אעלך גם עלה¹¹ כו' עלה נעלה¹² כו'.

If so, how can he be called “the children of Israel”? The explanation is this. It is written, “We came down, indeed came down,” etc.: a descent after a descent. And similarly, regarding the Exodus from Egypt and the redemption, it is written, “And I will bring you up, also bring [you] up,” etc., [and] “We shall go up, indeed go up,” etc.

The answer begins from doubled verbs in the Torah. Yosef's brothers say “we came down, indeed came down” (yarod yaradnu), which the maamar reads as two descents, one after the other. The going up out of Egypt is also told with doubled verbs: G-d promises Yaakov “I will bring you up, also bring [you] up,” and Calev says “we shall go up, indeed go up.”

היינו ב' עליות¹³ שהוא עילוי אחר עילוי ובאמת ביצ"מ [ביציאת מצרים] לא נתעלו רק פעם א' כמ"ש אעלה אתכם מעני מצרים¹⁴ כו' אל ארץ זבת חלב ודבש.

That is, two ascents, which is an elevation after an elevation. But in fact, at the Exodus from Egypt they were raised up only once, as it is written, “I will bring you up out of the affliction of Egypt,” etc., “to a land flowing with milk and honey.”

A doubled ascent means two stages of rising. Yet at the Exodus the people rose only once, as G-d told Moshe at the burning bush: “I will bring you up out of the affliction of Egypt ... to a land flowing with milk and honey.”

אך כי עלייה זו השנית היא רומזת על גאולה העתידה להיות בב"א [במהרה בימינו אמן] (וכן בשמות ג' פסוק י"ד אמר לו ענין הגאולה האחרונה כדפירש רש"י [רבי שלמה יצחקי] שם):¹⁵

Rather, this second ascent alludes to the redemption that is to come, speedily in our days, amen. (And likewise in Shemos, chapter 3, verse 14, He told him of the final redemption, as Rashi explains there.)

So the second ascent must point beyond the Exodus, to the final redemption. The Alter Rebbe adds that at the burning bush, too, G-d already spoke to Moshe of the final redemption: Rashi explains “I will be what I will be” as “I will be with them in this trouble as I will be with them in the subjugation of the other kingdoms.”

SECTION 2 • ¶4-7

The purpose of exile: from Sinai to the inner Torah

4 דהנה כתיב כימי צאתך¹⁶ מארץ מצרים אראנו נפלאות שמקיש הכתוב ענין גאולה אחרונה ליציאת מצרים.

For it is written, “As in the days of your going out of the land of Egypt, I will show him wonders”: the verse likens the final redemption to the Exodus from Egypt.

The prophet Micah’s promise of the final redemption, “As in the days of your going out of the land of Egypt, I will show him wonders,” likens the future redemption to the Exodus. The comparison implies that the two exiles share a pattern and a purpose.

והוא שכמו שכל עיקר תכלית המכוון בגלות מצרים והשעבוד רד"ו שנה הי' [היה] בכדי לזכור לקבלת התורה פנים בפנים דבר¹⁷ ה'.

That is: just as the whole essential purpose intended in the exile of Egypt and the servitude of two hundred and ten years was in order to merit receiving the Torah, [when] “face to face Havayah spoke.”

The purpose of the 210 years of servitude in Egypt was the Giving of the Torah at Sinai, where, as Moshe later recalls, “face to face Havayah spoke” with Israel. The sentence continues in the next paragraph with the parallel to the present exile.

5 וכמ"ש וזה לך האות¹⁸ כוי בהוציאך את העם ממצרים תעבדון את האלקים על ההר הזה.

As it is written, “And this shall be the sign for you,” etc.: “when you bring the people out of Egypt, you shall serve G-d upon this mountain.”

At the burning bush G-d told Moshe that the sign of his mission would be that after the Exodus the people would serve G-d at this very mountain, Sinai. The verse shows that the goal of leaving Egypt was the Torah given at Sinai.

כך כל אריכות הגלות הזה הוא כדי לזכות לגילוי פנימית התורה¹⁹ שיהי [שיהיה] לע"ל [לעתיד לבוא] כי במתן תורה היי [היה] קבלת התורה הנגלית אבל פנימית טעמי התורה יהי [יהיה] הגלוי שלהם לע"ל [לעתיד לבוא].

So too, the whole length of this exile is in order to merit the revelation of the inner dimension (pnimiyus) of the Torah, which will come in the Time to Come. For at the Giving of the Torah there was the receiving of the revealed Torah, but as for the inner dimension of the Torah's reasons, their revelation will be in the Time to Come.

The parallel: the long present exile also has a purpose, to merit the revelation of the Torah's inner dimension. At Sinai Israel received the revealed Torah, while the inner reasons of the Torah will be revealed only in the Time to Come.

6 וע"ז נאמר אראנו נפלאות. וכמ"ש עין בעין יראו.²⁰ וכך בענין השעבוד והגלות שנאמר בגלות מצרים וימררו את חייהם²¹ בעבדה קשה בחומר ובלבנים ובכל עבדה בשדה.

And of this it is said, "I will show him wonders," and as it is written, "Eye to eye they shall see." And so too regarding the servitude and the exile, of which it is said in the exile of Egypt, "And they embittered their lives with hard labor, with mortar and with bricks, and with all labor in the field."

Micah's "I will show him wonders" and Isaiah's "eye to eye they shall see" both describe the revelation of the Time to Come. The maamar now reads the verse describing the bitter labor in Egypt as a description of the present exile as well.

קאי גם על זמן האחרון וימררו את חייהם היא התורה כי היא חיינו. בעבדה קשה דא קושיא.^{22, 23} בחומר דא קל וחומר.

[This] refers also to the final era. "And they embittered their lives": this is the Torah, for it is our life. "With hard labor (be'avodah kashah)": this is the kushya (the difficulty). "With mortar (chomer)": this is the kal vachomer (the inference from minor to major).

Following the Zohar, the verse becomes a picture of Torah study in exile. The Torah is "our life"; "hard labor" (avodah kashah) is the kushya, a difficult question raised against a teaching; and "mortar" (chomer) is the kal vachomer, an inference from a lighter case to a weightier one.

7 ובכל עבדה בשדה דא ברייתא. ובלבנים דא לבון הלכתא.²⁴ שאין בידינו הלכה ברורה ודין ברור כי כל דיני התורה במחלוקת [במחלוקת] שנויה הללו מכשירין ומטהרין והללו פוסלין ומטמאין.

“And with all labor in the field”: this is the Baraisa. “And with bricks (u’vilvenim)”: this is libun hilchesa (the clarifying of the halachah). For we do not have in hand a clear halachah and a clear ruling, since all the laws of the Torah are taught in dispute: these declare fit and pure, and those declare unfit and impure.

The Zohar’s reading continues: “all labor in the field” is the Baraisa (literally “outside”), a teaching of the Tannaim left outside the Mishnah, as a field lies outside, and “bricks” (levenim) is libun hilchesa, the “whitening” or clarifying of the law, from lavan, white. This clarifying is needed because in exile the law is not clear: rulings are taught amid dispute, some Sages declaring a thing fit and pure and others unfit and impure. The Rebbe notes, as the Kehot edition records, that in the manuscript, as in the verse, the bricks come before the field, and that the order printed here seems displaced.

וא”כ כמו שע”י שעבוד מצרים בחומר ובלבנים זכו למתן תורה כך ג”כ ע”י לבון הלכתא שבזמננו זה. יזכו לגלוי פנימ”י [פנימיות / פנימית] התורה לע”ל [לעתיד לבוא] להיות אראנו נפלאות:²⁵

If so, just as through the servitude of Egypt in mortar and bricks they merited the Giving of the Torah, so too, through the libun hilchesa of this time of ours, they will merit the revelation of the inner dimension (pnimiyus) of the Torah in the Time to Come, so that there will be [the fulfillment of] “I will show him wonders.”

The parallel is now complete. The labor in mortar and bricks in Egypt earned the Giving of the Torah, and the labor of clarifying the law in our time will earn the revelation of the Torah’s inner dimension, the “wonders” of Micah’s prophecy.

SECTION 3 • 18-11

The soul’s delight and the Torah

8 והנה להבין²⁶ ענין לבון הלכתא (וגם ענין בכל עבודה בשדה) ואיך עי”ז יהי [יהיה] הגלוי לע”ל [לעתיד לבוא]. יש להקדים פ”י וענין מלך משובח ומפואר עדי עד שמו הגדול.

Now, to understand the matter of libun hilchesa (and also the matter of “with all labor in the field”), and how through this the revelation will come in the Time to Come, we must first explain the meaning and the concept of “King, praised and glorified forever and ever, [is] His great Name.”

To explain how clarifying the law in exile brings the future revelation, and what the Baraisa, “all labor in the field,” adds, the maamar first explains a phrase from the morning prayers: “King, praised and glorified forever and ever, [is] His great Name.”

כי הנה תכלית ירידת הנשמה לעוה"ז ירידה צורך עלייה היא כדי לחזות בנועם ה' בעוה"ב [בעולם הבא]
ובג"ע [ובגן עדן] העליון וג"ע [וגן עדן] התחתון

For the purpose of the soul's descent into this world, a descent for the sake of an ascent, is in order "to behold the pleasantness of Havayah" in the World to Come and in the Upper Gan Eden and the Lower Gan Eden.

The soul comes down into a body in this world in order to rise higher afterward. The goal of that descent is "to behold the pleasantness of Havayah" in the World to Come, in Gan Eden, the spiritual Garden of Eden, which has an upper and a lower level.

28. שהוא השגת הנשמות נהנין מזיו השכינה 27 שהוא תענוג נפלא עד אין קץ ותכלית בלי גבול.

That is the apprehension of the souls, who "take pleasure in the radiance of the Shechinah (Divine Presence)," which is a wondrous delight, without end or limit, without bound.

The bliss of Gan Eden is the souls' grasp of G-dliness, which the Talmud describes as taking pleasure in the radiance of the Shechinah. This delight has no end or limit.

9 והנה בספרים לא נזכר כ"א ג"ע [גן עדן] עליון ותחתון אבל באמת יש כמה בחי' ג"ע [גן עדן] ותענוגים עד אין קץ

Now, the books mention only the Upper and the Lower Gan Eden, but in truth there are many levels of Gan Eden and of delights, without end.

The books usually speak of only two levels of Gan Eden, upper and lower. The maamar teaches that in truth there are countless levels of Gan Eden and of spiritual delight, one above another without end. In Likkutei Torah, Bamidbar, the Alter Rebbe teaches the same: there are many kinds of Gan Eden, one above the other, though the books speak only of two.

וזוהו משובח ומפואר עדי עד. וכמארו"ל [וכמאמר רבותינו זכרונם לברכה] צדיקים אין להם מנוחה 29 בעוה"ב [בעולם הבא] שנאמר ילכו מחיל 30 אל חיל. 31

And this is [the meaning of] "praised and glorified forever and ever." And as our Sages, of blessed memory, said: "The righteous have no rest in the World to Come, as it is said, 'They go from strength to strength.'"

This is why the prayer says His Name is praised "forever and ever" (adei ad): the souls rise in praise and understanding without end. So the Talmud says that the righteous have no rest even in the World to Come, for they keep going "from strength to strength," from one level to the next.

ונועם ה' והתענוג ההוא הוא מבחי' גלוי משמו הגדול כו'. אשר כדאי כל יסורי גיהנם כדי לחזות בנועם^{32,33} ה' וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] מוטב דלידייני³⁴ כו'.

And “the pleasantness of Havayah,” that delight, comes from the level of a revelation of His great Name, etc., for which all the sufferings of Gehinnom are worthwhile, in order “to behold the pleasantness of Havayah.” And as our Sages, of blessed memory, said, “Better that he be judged,” etc.

This delight, “the pleasantness of Havayah,” comes from a revelation of His great Name. It is so great that all the sufferings of Gehinnom are worth enduring to reach it, as the Talmud says of the sage Elisha ben Avuya: better that he be judged, and then enter the World to Come.

10 והנה ארז"ל [אמרו רבותינו זכרונם לברכה] שאברהם בחר לו שעבוד גלות³⁵ תחת יסורי גיהנם. כי הנה ענין הגיהנם הוא כדי לצרף הנפש מחולאת הרע אשר בקרבה

Now, our Sages, of blessed memory, said that Avraham chose for himself the servitude of exile instead of the sufferings of Gehinnom. For the purpose of Gehinnom is to purify the soul of the sickness of the evil that is within it.

The Midrash relates that Avraham was shown that his descendants would face either Gehinnom or subjugation to the kingdoms, and he chose subjugation. The maamar explains the purpose of Gehinnom as purifying the soul from the evil within it, which clings to it like a sickness.

כמו מצרף לכסף³⁶ שהפסולת והסיגי' [והסיגים] נשרפים תוך הכור ונשאר הכסף נקי מכל סיג

It is like “the refining pot for silver”: the waste and the dross are burned up inside the furnace, and the silver remains clean of all dross.

Gehinnom works like the refiner's crucible: the fire burns away the dross and leaves pure silver.

כך כדי שתוכל הנפש לקבל אור ענג העליון להיות נהנים כו' צריכה להתברר תחלה באש של גיהנם להפריד הרע מן הטוב כי לא יגורך רע כתיב³⁷

So too, in order that the soul be able to receive the light of the supernal delight, to be “taking pleasure,” etc., it must first be refined in the fire of Gehinnom, to separate the evil from the good, for it is written, “Evil shall not dwell with You.”

In the same way, before the soul can receive the supernal delight of Gan Eden, its evil must be separated from its good in the fire of Gehinnom, for the Psalm says of G-d, “Evil shall not dwell with You”: nothing evil can stand in His presence.

והנה אברהם בחר לו שעבוד גלות שהוא ג"כ בחי' צירוף לנפש כמ"ש מכור הברזל ממצרים.^{38,39}
וגלות אדום נק' כור עוני⁴⁰ כו':

Now Avraham chose for himself the servitude of exile, which is also a kind of purification for the soul, as it is written, "from the iron furnace, from Egypt." And the exile of Edom is called "the furnace of affliction," etc.

Exile also purifies the soul, which is why Avraham could choose it in place of Gehinnom. The Torah calls Egypt "the iron furnace," and the present exile, the exile of Edom, is likewise called a furnace.

11 אך הנה⁴¹ הנשמה היא נברא⁴² ובעל גבול וא"א לנפש לקבל הארת תענוג העליון שהוא בלי גבול עדי עד.

However, the soul is a created being and finite, and it is impossible for the soul to receive the radiance of the supernal delight, which is without limit, forever and ever.

A difficulty: the soul is a created, finite being, while the supernal delight is infinite. A finite soul cannot receive an infinite revelation directly.

אלא ע"י התלבשו' אור התענוג בכלי ולבוש כמ"ש עוטה אור כשלמה⁴³ שהוא אור תורה⁴⁴ וכמ"ש ונהר יוצא מעדן⁴⁵ להשקות את הגן כי עדן הוא בחינת מקור התענוגים.

[It is possible] only through the clothing of the light of the delight in a vessel and a garment, as it is written, "Who wraps Himself in light as in a garment," which is the light of Torah; and as it is written, "And a river goes out of Eden to water the garden," for Eden is the level of the source of delights.

It can receive it only when the light is clothed in a "vessel and garment" that brings it down to the soul's measure. That garment is the Torah, the "light" in which G-d wraps Himself "as in a garment." So too Eden, the source of delight, sends a river to water the garden: the delight reaches the souls by way of a channel.

(וכמ"ש בפרדס בערכי הכינויים ערך עדן⁴⁶ בשם התיקוני זוהר עדן עילאה הוא בחינת כתר עליון ולכן נאמר על בחי' עדן עין לא ראתה⁴⁷ כו').

(And as is written in the Pardes, in Erchei HaKinuyim, in the entry "Eden," in the name of the Tikkunei Zohar: the Upper Eden is the level of the Supernal Keser (the Crown); and therefore it is said of the level of Eden, "No eye has seen," etc.)

In a parenthesis the Alter Rebbe cites the Pardes Rimonim of Rabbi Moshe Cordovero (the Ramak), whose section Erchei HaKinuyim explains the names used in Kabbalah. Under "Eden" it quotes the Tikkunei Zohar: the upper Eden is the Supernal Keser, the level above wisdom, which is why "No eye has seen" is said of Eden.

ונהר יצא מעדן זה להשקות את הגן היינו בחי' ג"ן סדרים דאורייתא כי אורייתא מחכמה נפקת^{48,49}
ואין התלבשות אור א"ס ב"ה אלא בחכמה כח מ"ה [מה] בחי' בטול ונחנו מה כו'

And “a river goes out of” this “Eden to water the garden (gan)”: that is, the level of the fifty-three (gan) portions of the Torah. For “the Torah comes forth from Chochmah (wisdom),” and the Infinite Light (Or Ein Sof), blessed be He, is clothed only in Chochmah, which is koach mah (“the power of ‘what’”), the level of self-nullification (bittul), [as in] “and what are we,” etc.

The garden (gan) is the Torah: the letters of gan (gimmel, nun) equal 53, the number of the portions of the Torah as counted here. The Torah comes from Chochmah, as the Zohar says, and only Chochmah can hold the Infinite Light, because Chochmah is self-nullification: it is read as koach mah, “the power of ‘what,’” as in Moshe’s words “and what are we.”

ולכן ע"י התורה תוכל הנשמה להשיג שמו הגדול (שהוא בחי' כתר עליון)⁵⁰ מלכות דא"ס שנקרא שמו הגדול שנמשך ומתלבש בחכמה כו') כי כל התורה היא שמותיו של הקב"ה⁵¹ כו':

Therefore, through the Torah the soul is able to apprehend His great Name (which is the level of the Supernal Keser, the Malchus (sovereignty) of the Infinite One (Ein Sof), which is called “His great Name,” which is drawn down and clothed in Chochmah, etc.), for the whole Torah is the Names of the Holy One, blessed be He, etc.

Because His great Name is clothed in Chochmah and the Torah comes from Chochmah, the soul can grasp His great Name through the Torah, for the whole Torah is made of G-d’s Names, as the Ramban writes in the introduction to his commentary on the Torah. His great Name is the Supernal Keser, the Malchus (sovereignty) of the Infinite One, the level of the Infinite that turns toward what is outside it, as a name does, and it is drawn into Chochmah. In Or HaTorah the Tzemach Tzedek adds that this clothing of His great Name in the Torah is what Likkutei Torah calls “the song of the Torah” (ranena d’oraisa).

SECTION 4 • ¶12-15

Queens and concubines: Mishnah and Baraisa

12 וז"ש [וזהו שכתוב] רז"ל [רבתינו זכרונם לברכה]⁵² ששים המה מלכות אלו ששים מסכתות⁵³ ושמונים פלגשים אלו הברייתות⁵⁴ ועלמות אין מספר אלו ההלכות.⁵⁵

And this is what our Sages, of blessed memory, said: “‘There are sixty queens’: these are the sixty tractates; ‘and eighty concubines’: these are the Baraisos; ‘and maidens without number’: these are the halachos.”

The maamar turns to the verse “There are sixty queens and eighty concubines, and maidens without number,” which the Sages read as three layers of the Oral Torah. The queens are the sixty tractates of the Mishnah, the concubines are the Baraisos (teachings of the Tannaim left outside the Mishnah), and the countless maidens are the halachos, which the maamar later identifies as the sayings of the Amoraim.

והנה דמיון ומשל המשניות למלכות וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] מתניתא מלכתא^{56, 57, 58} הוא ע"פ מארז"ל [מאמר רבותינו זכרונם לברכה] אשה מזרעת אדם⁵⁹ שממנו בשר כו' נמצא שעיקר הזרעת הולד הוא מטפת נוקבא.

Now, the comparison and analogy of the Mishnayos to queens, as our Sages, of blessed memory, said, "The Mishnah is a queen," is based on the saying of our Sages, of blessed memory: "The woman gives seed of the red, from which [comes] the flesh," etc. It follows that the main seeding of the child is from the female drop.

Why is the Mishnah compared to a queen? The answer draws on the Talmud's account of conception: the mother supplies the "red" seed from which the child's flesh is formed. So the main substance of the child comes from the mother.

וכמ"ש אשה כי תזריע וילדה⁶⁰ כו' וטפת דכר הוא רק כדי לברר טפת נוקבא שמהטוב ומובחר נוצר הולד

As it is written, "When a woman brings forth seed and gives birth," etc. And the male drop serves only to refine the female drop, so that the child is formed from the good and choice [part].

The Torah itself speaks of the woman as the one who brings forth seed. The father's seed serves to sift the mother's, so that the child is formed from its best and choicest part.

וכמ"ש ותורני חיל⁶¹ מלשון זורה את גורן⁶² בחי' בירורי' [בירורים / בירורין] (ובאמת זהו ענין בירור אחר בירור שהרי טפת נוקבא היא נמשכ' [נמשכת] ג"כ אחר הבירור

And as it is written, "And You have girded me (vatezareini) with strength," from the language of "he winnows (zoreh) the threshing floor": the level of refinements. (And in truth this is a matter of a refinement after a refinement, for the female drop too is drawn forth after a refinement.

The verse "You have girded me with strength" is read here from the root of winnowing, as grain is winnowed on the threshing floor to separate it from the chaff. A parenthesis begins to explain that this is really a double refinement, since the mother's seed is itself the product of an earlier refinement.

שהרי התהוות טפה זו הוא מהמאכלים שאוכלת ונתברר' [ונתבררים] עד שנהפכים לדם בכבד ועולה ללב ומשם למוח ואח"כ נמשך מהמוחין שלה הזרעת הטפה כמ"ש בע"ח [בעץ חיים] שלי"ט [שער ל"ט].

For this drop comes into being from the foods she eats, which are refined until they turn into blood in the liver; and [the blood] rises to the heart, and from there to the brain; and afterwards the seeding of the drop is drawn from her intellect (mochin), as is written in Etz Chaim, Sha'ar 39.

The mother's seed comes from her food, which is refined step by step: it becomes blood in the liver, rises to the heart and then to the brain, and only then is the seed drawn from her mind. The Alter Rebbe gives Etz Chaim, the Arizal's teachings recorded by Rabbi Chaim Vital, Sha'ar 39, as the source of this account.

נמצא המשכה זו היא ממה שכבר נתברר בתכלית עד שנכלל במוחין דנוקבא אז משם נמשכה טפת נוקבא רק שאעפ"כ [שאף על פי כן] כדי שיהיה מזה התהוות הולד אי אפשר עד שיתברר בירור שני ע"י טפת הדכר כנ"ל).

It follows that this drawing forth is from what has already been completely refined, to the point that it is included in the mochin of the female (Nukva), and then the female drop is drawn from there. Yet even so, for a child to come into being from it is impossible until it is refined with a second refinement through the male drop, as explained above.)

So the mother's seed is already thoroughly refined, having reached her mind. Still, a child can form only after a second refinement by the father's seed: a refinement after a refinement.

וכך הנה המשניות הם בחינת בירורים בחכמה אתברירו⁶³ טמא וטהור אסור ומותר. פי' מותר שאינו אסור וקשור בידי החיצונים ויוכל לעלות וליכלל בקדושה כי הדם הוא הנפש.⁶⁴

So too, the Mishnayos are the level of refinements: "through Chochmah (wisdom) they are refined," impure and pure, forbidden and permitted. "Permitted" (mutar) means that it is not bound (asur) and tied in the hands of the external forces, and it is able to rise and be included in holiness. For "the blood is the soul."

The Mishnah does the same work for the Torah: through Chochmah the permitted is sorted from the forbidden and the pure from the impure. The word for forbidden, asur, also means "bound": a forbidden thing is held fast by the external forces (the kelipos) and cannot rise to holiness, while a permitted thing is free to rise. The verse "the blood is the soul" introduces the example that follows.

והנה מכל מאכל אשר יאכל נהפך לדם כי תלת שליטין אינון⁶⁵ כבדא ולבא ומוחא⁶⁶ שנתברר הדם בירור אחר בירור ובכח האכילה הוא קורא ומתפלל בכל לבבו ובכל נפשו כו'.

Now, from every food that is eaten, [part] turns into blood, for "there are three rulers: the liver, the heart and the brain," in which the blood is refined, a refinement after a refinement. And with the strength of that eating a person reads and prays "with all his heart and with all his soul," etc.

Food becomes blood, which is refined in turn by the liver, the heart and the brain, the Zohar's "three rulers" of the body. With the strength from permitted food a person studies and prays with all his heart and soul, and so the food itself rises to holiness.

אבל מאכלות האסורות הגם שלומד ומתפלל בכח האכילה ההיא אינה עולה לה להיות בכל לבבך כו' והוא בירורי המאכלים.

But with forbidden foods, even though he studies and prays with the strength of that eating, it does not rise to G-d, to be “with all your heart,” etc. And this is the refinement of foods.

Forbidden food cannot rise, even when its energy is spent on study and prayer, because it remains “bound.” This sorting of foods is one example of the refinements that the Mishnah’s rulings carry out.

13 וכן בירורי לכושים ובתים בחינת מקיפים הנה הבירור הזה הוא ע”י כח”י חכמה כח”י משניות

And likewise the refinement of garments and houses, the level of encompassing things (makifim): this refinement is through the level of Chochmah (wisdom), the level of the Mishnayos.

Garments and houses are called makifim, things that surround a person rather than entering him as food does. Their refinement, too, comes through Chochmah as it is expressed in the Mishnah’s rulings.

אך להיות נמשך ח”ע [חכמה עילאה] חכמתו ית’ חכים ולא בחכמה ידיעא⁶⁷ להיות בחינת הבירורים הוא על ידי התנאים בעלי המשנה וכמו שכתוב והאיתנים מוסדי ארץ.⁶⁸

But for supernal Chochmah, His wisdom, may He be blessed, [of whom it is said,] “He is wise, but not with a knowable wisdom,” to be drawn down and become the level of the refinements [comes about] through the Tannaim, the masters of the Mishnah; as it is written, “and the mighty ones (eisanim), the foundations of the earth.”

Yet supernal Chochmah, G-d’s own wisdom, “wise, but not with a knowable wisdom,” is beyond any intellect. It reaches the world as these refinements through the Tannaim, the sages of the Mishnah, whom the prophet Micah calls “the mighty ones, the foundations of the earth.”

איתנים אותיות תנאים^{69,70} שהם המיסדים את הארץ⁷¹ בחינת תורה שבעל פה⁷² וכמו שכתוב משכיל לאיתן⁷³ שממשיכים מבחינת משכיל וכתוב משכיל על דבר⁷⁴ כו'

Eisanim has the letters of Tannaim: they are the ones who lay the foundations of the “earth,” the level of the Oral Torah. And as it is written, “A maskil of Eisan,” for they draw down from the level of maskil (the one who understands); and it is written, “He who understands (maskil) a matter,” etc.

Eisanim (mighty ones) and Tannaim are written with the same letters, so the verse alludes to the Tannaim as the founders of the “earth,” the Oral Torah; the Rebbe Maharash (Hemshech V’Hecherim 5631) explains that they are not its foundation but the founders of the whole building. Psalm 89 is headed “A maskil of Eisan”: the Tannaim draw from the level of maskil, the source of the intellect, which Proverbs also praises: “He who understands a matter will find good.”

ולכן נק' מלכתא שיחוד המלך⁷⁵ עמה הוא תמיד ויחוד זה הוא המשכת מ"ד [מיין דוכרין] דח"ע [דחכמה עילאה] לברר המ"ן [המיין נוקבין] דב"ן [דשם ב"ן]. והיינו ע"י התנאים חכמי המשנה.

Therefore [the Mishnah] is called "queen" (malkesa), for the King's union with her is constant. And this union is the drawing down of the mayin duchrin (masculine waters) of supernal Chochmah to refine the mayin nukvin (feminine waters) of Ban. And this is through the Tannaim, the sages of the Mishnah.

This is why the Mishnah is a queen whose union with the King is constant: through it the "masculine waters" of supernal Chochmah, the flow from the giver above, continually refine the "feminine waters" of Ban, what rises from the receiver below. In Kabbalah, Mah (45) and Ban (52) are two ways of spelling out the Name Havayah: Mah is the giving side that refines, and Ban the receiving side that is refined and raised.

כי תנאים אותיות איתנים שמקבלים מבחי חכמה (יסוד אבא נק' איתן ע' [עיינ] באגה"ק [באגרת הקודש] ע"פ וצדקה כנחל איתן)⁷⁶ ע"ד משה קבל תורה מסיני^{77, 78} כו' עד ונביאים מסרוה לאנשי כנה"ג [כנסת הגדולה] הרי קבלתם ממה שהיה בחי חכמה

For Tannaim has the letters of eisanim, since they receive from the level of Chochmah (the Yesod (foundation) of Abba is called eisan; see Iggeres HaKodesh, on "and righteousness like a mighty (eisan) stream"), in the manner of "Moshe received the Torah from Sinai," etc., until "and the Prophets transmitted it to the Men of the Great Assembly." Thus their tradition is from Moshe, who is the level of Chochmah.

The Tannaim are "mighty" because they receive from Chochmah: in Kabbalah the Yesod of Abba, the channel of Chochmah, is called eisan, as Iggeres HaKodesh (the Alter Rebbe's letters, the fourth part of Tanya) explains on "righteousness like a mighty stream." Their Torah came by an unbroken chain from Moshe at Sinai, as the first Mishnah of Avos records, and Moshe is the level of Chochmah.

ולכן עיקר פסקי הלכות שלהם לא היה ע"פ הכרעת שכלם רק ממה שקבלו איש מפי איש עד משה.

Therefore their halachic rulings, in the main, were not based on the decision of their own intellect, but on what they had received, one man from the mouth of another, back to Moshe.

So the Tannaim ruled mainly not from their own reasoning but from what they had received, teacher to student, back to Moshe.

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] (סוכה דף כח.) גבי ר' [רבי] אליעזר י"ב אמר להם שמעתי י"ח אמר להם לא שמעתי⁷⁹.

As our Sages, of blessed memory, said (Sukkah, folio 28a) about Rabbi Eliezer: on twelve [matters] he told them, "I have heard," [and on] eighteen he told them, "I have not heard."

The Talmud tells that Rabbi Eliezer was asked thirty questions: on twelve he said "I have heard," and on eighteen "I have not heard," for he never said anything he had not heard from his teacher.

וכן גבי עקביא בן מהללאל. אני שמעתי מפי המרובים⁸⁰ כו'. והיינו לפי שהיו בבחי' אין ובטול ממש.

And likewise about Akavya ben Mahalalel: "I heard from the many," etc. That is because they were in the state of "nothing" (ayin) and of actual self-nullification (bittul).

Likewise Akavya ben Mahalalel held to his rulings, telling his son, "I heard from the many." The Tannaim could pass on what they received faithfully because they were truly self-nullified, with no sense of self to color it.

ע"כ האירה בהם בחי' משה שהוא בחי' בטול אמיתי ונחנו מה⁸¹ (בחי' מ"ה [שם מ"ה] דמ"ד [דמיין דוכרין] המברר ב"ן [שם ב"ן] שהוא בירור אחר בירור) מן המים משיתהו.⁸²

Therefore the level of Moshe shone in them, which is the level of true self-nullification, "and what (mah) are we" (the level of Mah of the mayin duchrin, which refines Ban, which is a refinement after a refinement), "from the water I drew him."

Moshe's self-nullification is expressed in his words "and what are we." His quality, Mah, the self-nullification of Chochmah that refines Ban, shone in the Tannaim, and it is a second refinement upon the first. The verse that gives Moshe his name, "from the water I drew him," is cited because water stands for Chochmah, as the maamar says later.

משא"כ אליהו בגימטריא ב"ן [שם ב"ן] הבטול בחיצוניות. ולכן עלה גופו כו'. ולכן ההלכות שאמרו התנאים במשנה הם בחי' אלהות ממש שהוא מה שנמשך אחר בירור ב' דמ"ה [דשם מ"ה]⁸³ דחכמה עלאה.⁸⁴

This is not so with Eliyahu, [whose name] in gematria is Ban: the self-nullification in the outer dimension (chitzoniyus). Therefore his body ascended, etc. Therefore the halachos that the Tannaim stated in the Mishnah are the level of actual G-dliness, which is what is drawn forth after the second refinement, of Mah of supernal Chochmah.

The name Eliyahu adds up to 52, Ban, so his self-nullification was in the outer dimension, which is why his very body ascended to heaven. The Tannaim's rulings come after the second refinement by Mah of supernal Chochmah, so the halachos of the Mishnah are G-dliness itself.

14 וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] אלו ואלו דא"ח [דברי אלקים חיים]⁸⁵ הן ולכן מותבינן תיובתא מנייהו. וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] אין הגליות מתכנסות⁸⁶ אלא בזכות המשניות שנאמר גם כי יתנו כגוים⁸⁷ עתה אקבצם.

As our Sages, of blessed memory, said, "These and these are the words of the living G-d"; therefore we raise refutations from them. And this is what our Sages, of blessed memory, said: "The exiles are gathered in only in the merit of the Mishnayos, as it is said, 'Even when they recite (yisnu) among the nations, now I will gather them.'"

When the Sages disagree, "these and these are the words of the living G-d," so every Mishnah carries authority, and a later Sage's statement can be refuted from it. The Sages also taught that the exiles will be gathered only in the merit of the Mishnayos, reading yisnu in Hosea as "they will learn" (from tanna, to teach).

כי ענין קבוץ גליות הוא ענין בירור והבדלה כו'⁸⁸ הוא בזכות המשניות בחי' בירורים כנ"ל.

For the ingathering of the exiles is a matter of refinement and separation, etc., [and so] it is in the merit of the Mishnayos, the level of refinements, as explained above.

Gathering the exiles is a work of refinement and separation, sorting out what belongs to holiness. That is what the Mishnah's rulings do, so the ingathering comes in the Mishnah's merit.

גם אמרו אין ישראל נגאלין אלא בצדקה^{89,90} שהיא בחי' עלייה אחר ההבדלה.

They also said, "Israel will be redeemed only through tzedakah (charity)," which is the level of the ascent after the separation.

The Rambam rules that Israel will be redeemed only through tzedakah. Tzedakah is the ascent that follows the separation: after the refining comes the raising up.

הוא ע"י הצדקה כי צדקה תרומם⁹¹ כו' וימינו תחבקני דוקא וכמ"ש ואתם תלקטו לאחד אחד⁹² כו'. למיהוי אחד באחד⁹³ הוא ע"י הצדקה תרומם כו'.

It comes about through tzedakah, for "tzedakah exalts," etc., and "His right hand embraces me," specifically. And as it is written, "And you shall be gathered one by one," etc.: to be "one with the One" comes about through "tzedakah exalts," etc.

Tzedakah brings it about, for "tzedakah exalts" what has been refined, and G-d's "right hand," His kindness, embraces it. Isaiah's "you shall be gathered one by one" describes the final union, "one with the One" in the Zohar's words, and this too comes through tzedakah.

15 ופלגשים אלו ברייתות כמשל הפלגש^{94, 95} שיחוד המלך עמה רק באקראי ובהצנע כו'. וכך הנה המשכת ח"ע [חכמה עילאה] בברייתות הוא לפרקים.

“And concubines”: these are the Baraisos, as in the analogy of the concubine, with whom the King’s union is only occasional and in privacy, etc. So too, the drawing down of supernal Chochmah (wisdom) into the Baraisos is at intervals.

The “eighty concubines” are the Baraisos. A king’s union with a concubine is occasional and private, unlike his constant union with the queen; so supernal Chochmah reaches the Baraisos only at times.

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] כל מתניתא דלא מתניא בי ר' [רבני] חייא ור' [ורבני] אושעיא לאו מתניתא (שאינן ודאים וברורים וע"ד שנשתכחו שלשת אלפים הלכות⁹⁶ בימי אכלו של משה).

As our Sages, of blessed memory, said: “Any Baraisa that was not taught in the house of Rabbi Chiya and Rabbi Oshaya is not a Baraisa.” (For they are not certain and clear; and it is like the three thousand halachos that were forgotten in the days of mourning for Moshe.

The Talmud (Chullin 141a-b) says that a Baraisa not taught in the academy of Rabbi Chiya and Rabbi Oshaya is not reliable, and no refutation is raised from it. In a long parenthesis the Alter Rebbe explains why: such teachings lack certainty, much as three thousand halachos were forgotten in the mourning period after Moshe’s passing.

וכך ענין מתניתא דלא מיתניי [מיתניא] בי ר"ח [רבני חייא] ור"א [ורבני אושעיא] אינן ודאים כ"כ [כל כך] כי לא נמשך בהם טפת מ"ד [מ"ד דוכרין] מבחי' עדן העליון. והיינו לפי שהם מבריאיה ולא מאצילות כי באצ"י מאיר ח"ע [חכמה עילאה] שהוא בחי' בירור השני בחכמה אתברירו.

So too, the Baraisos not taught in the house of Rabbi Chiya and Rabbi Oshaya are not so certain, because the drop of mayin duchrin from the level of the Upper Eden was not drawn into them. That is because they are from the World of Beriah (Creation) and not from the World of Atzilus (Emanation); for in Atzilus supernal Chochmah shines, which is the level of the second refinement, “through Chochmah they are refined.”

Those Baraisos are uncertain because the “masculine waters” from the Upper Eden, supernal Chochmah, were not drawn into them. They stem from the World of Beriah rather than Atzilus, and only in Atzilus does supernal Chochmah shine with its second refinement.

אבל במתניתא דלא מיתנו בי ר"ח [רבי חייא] ור"א [ורבי אושעיא] לא נמשך מבחי' האצ"י מכירור האמתי ע"כ אינן ודאים כ"כ [כל כך] רק מתניתא דר"ח [דרבי חייא] ור"א [ורבי אושעיא] הם נמשכים ע"פ הכירור הב' דח"ע [דחכמה עילאה] שהוא בחי' יחוד עליון דמ"ד [דמייך דוכרין] ומ"ן [ומייך נוקבין] ואעפ"כ [ואף על פי כן] נק' רק פילגשי' [פילגשים] כמו הפלגש שהיחוד עמה באקראי ובהסתר כו').

But into the Baraisos not taught in the house of Rabbi Chiya and Rabbi Oshaya nothing was drawn from the level of Atzilus, from the true refinement; therefore they are not so certain. Only the Baraisos of Rabbi Chiya and Rabbi Oshaya are drawn by the second refinement of supernal Chochmah, which is the level of the higher union of the mayin duchrin and the mayin nukvin. Even so, they are called only "concubines," like the concubine, with whom the union is occasional and in concealment, etc.)

The Baraisos of Rabbi Chiya and Rabbi Oshaya do receive the second refinement of supernal Chochmah, the higher union of masculine and feminine waters. Even so they remain "concubines," since that union with them is occasional and hidden.

משא"כ מתניתין מותבינן מינה תיובתא ואין להשיב. ולמעלה היא ענין מארז"ל [מאמר רבותינו זכרונם לברכה] מיכאל עומד ומקריב נשמות⁹⁷ הצדיקים⁹⁸ ע"ג [על גבי] המזבח

This is not so with our Mishnah: we raise a refutation from it, and there is no answer. And above, this is the matter of what our Sages, of blessed memory, said: "Michael stands and offers the souls of the righteous upon the altar."

Our Mishnah is different: a ruling can be refuted from it, and the refutation cannot be answered. Above, the occasional union of the concubine corresponds to the teaching that the angel Michael offers the souls of the righteous on the heavenly altar.

שהוא בחי' כירור בנשמות הראויים ליכלל באו"ס [באור אין סוף] שהוא לפרקים כו' (וכמ"ש במ"א בפי' הזהר פ' חיי שרה ע"פ והנה רבקה⁹⁹ יוצאת כו').

That is the level of a refinement of the souls that are fit to be included in the Infinite Light (Or Ein Sof), which is at intervals, etc. (And as is explained elsewhere, in the explanation of the Zohar on Parshas Chayei Sarah, on "And behold, Rivkah was coming out," etc.)

Michael's offering is a refinement of souls worthy of being absorbed into the Infinite Light, and it takes place only at certain times, like the concubine's union. The Alter Rebbe refers to an explanation, given elsewhere, of a passage of the Zohar on Chayei Sarah, on the verse "And behold, Rivkah was coming out."

SECTION 5 • ¶16-20

The maidens, libun hilchesa and the Names

16 ועלמות אין מספר¹⁰⁰ אלו¹⁰¹ ההלכות שהן מימרות האמוראים דלא מותבין מנייהו תיובתא כלל. וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] גברא אגברא קא רמית. ¹⁰² שנקי עלמות לשון בתולות. עד לא קבילת דכר¹⁰³ אקרי כו'.

“And maidens without number”: these are the halachos, which are the sayings of the Amoraim, from which we do not raise refutations at all, as our Sages, of blessed memory, said, “Are you setting one man against another man?” They are called alamos, a term for virgins (besulos): “Before she has received a male, she is called,” etc.

The “maidens without number” are the halachos, the sayings of the Amoraim, the later Sages of the Talmud. Unlike a Mishnah, one Amora’s statement cannot refute another’s, as the Talmud objects, “Are you setting one man against another?” They are called “maidens” (alamos, besulos), and the Zohar says that a woman is called a maiden until she receives a male.

שאין השראת ח"ע [חכמה עילאה] דאצי בתוכו כי תלמוד בבריה¹⁰⁴ ונקי בורא חשך¹⁰⁵ שאין מאיר שם ח"ע [חכמה עילאה] בגילוי כו' רק שהן בחי כלי מכוון להשראת ח"ע [חכמה עילאה]

For the supernal Chochmah (wisdom) of the World of Atzilus (Emanation) does not rest within it, since Talmud is in the World of Beriah (Creation), which is called “creates darkness,” for supernal Chochmah does not shine there openly, etc., but they are only the level of a vessel prepared for supernal Chochmah to rest in.

So too the sayings of the Amoraim have not yet received the supernal Chochmah of Atzilus: the Talmud belongs to the World of Beriah, called “creates darkness,” where supernal Chochmah does not shine openly. Still, they are vessels ready to receive it.

כדכתיב בתולות אחריה רעותיה¹⁰⁶ מובאות לך תוכלנה בשמחות וגיל תבואנה בהיכל מלך.

As it is written, “Virgins after her, her companions, are brought to You; they are led with joy and gladness; they enter the King’s palace.”

The Psalm describes the maidens who follow the bride and are brought with joy into the King’s palace; so the halachos will be brought to the King, filled with supernal Chochmah.

וזהו ענין לבון הלכתא¹⁰⁷ שצריך ללבן ההלכות ולהמשיך בתוכן ח"ע [חכמה עילאה] חכים ולא בחכ' [בחכמה] ידיעא כו' חכמתו ית' כו'

And this is the matter of libun hilchesa: one must clarify the halachos and draw into them supernal Chochmah, "wise, but not with a knowable wisdom," etc., His wisdom, may He be blessed, etc.

This is libun hilchesa: clarifying the halachos so that supernal Chochmah, G-d's own wisdom, which no mind can grasp, is drawn into them.

(שבה מלובש בחי' עדן העליון ובחי' שמו הגדול כו' כנ"ל. ולבון הלכתא הוא ע"י קושיות ופירוקים כענין שמצינו ברשב"י [ברבי שמעון בר יוחאי] בפ' ב"מ [במה מדליקין] שע"י ממשיך עומק החכמה וזהו בחי' לבון שממשיך מבחי' לבון העליון שהוא בחי' כתר וחכמה

(In it are clothed the level of the Upper Eden and the level of His great Name, etc., as explained above. And libun hilchesa is through questions and resolutions, as we find with Rabbi Shimon bar Yochai in the chapter Bameh Madlikin, that through this he draws down the depth of Chochmah. And this is the level of libun (whitening), for it draws from the level of the supernal whiteness, which is the level of Keser (the Crown) and Chochmah.

In that Chochmah the Upper Eden and His great Name are clothed, as explained earlier. The clarifying is done through questions and resolutions, as the Talmud tells of Rabbi Shimon bar Yochai in the chapter Bameh Madlikin (Shabbos 33b): after the cave, whenever Rabbi Pinchas ben Yair raised a question, he answered it with twenty-four resolutions, and so drew down the depth of wisdom. Libun means "whitening," and it draws from the supernal "whiteness," Keser and Chochmah.

וזהו ענין עצי הלבנון וכנודע מענין בגדי לבן דכה"ג [דכהן גדול] ביוה"כ [ביום הכפורים] וכל ענין העבודה גם עכשו בלבון הלכתא זהו לברר בירורים הנ"ל. ואז לע"ל [לעתיד לבוא] כתיב בתולות אחריה רעותיה מובאות לך:)

And this is the meaning of "the trees of Levanon," and as is known concerning the white garments of the High Priest on Yom Kippur. And the whole matter of the service now too, in libun hilchesa, is to refine the refinements mentioned above. And then, in the Time to Come, it is written, "Virgins after her, her companions, are brought to You."

The same "whiteness" (lavan) is in the name Levanon and in the white garments the High Priest wore on Yom Kippur. The labor of clarifying the law in exile is the work of refinement described above, and in the Time to Come the "maidens" will be brought to the King, filled with supernal Chochmah.

ובזה יובן מ"ש בזוהר דכל התורה ומצות הוא לאתקנא רזא דשמיה¹⁰⁸ כי הנה יש ז' שמות שאין נמחקין¹⁰⁹ והיינו שם אל בחסד¹¹⁰ כו'

With this will be understood what is said in the Zohar, that the whole Torah and the mitzvos are "to perfect the mystery of His Name." For there are seven Names that may not be erased, namely the Name Kel in Chesed (kindness), etc.

This explains the Zohar's teaching that all of Torah and mitzvos are "to perfect the mystery of His Name." G-d's seven Names that may not be erased each belong to one of His attributes: the Name Kel to Chesed, and so on. In Torah Ohr, Yisro, the Alter Rebbe explains this Zohar the same way: through each mitzvah a particular Name is drawn into its attribute.

כי כדי שיהיה המשכת אור א"ס ב"ה דלאו מכל אינון מדות איהו כלל^{111, 112} במדת החסד כדי להיות עולם חסד יבנה¹¹³ הוא רק מבחי' שם והארה בעלמא מא"ס ב"ה והוא כחי' שם אל.¹¹⁴

For in order for there to be a drawing down of the Infinite Light (Or Ein Sof), blessed be He, who "is not of any of these attributes at all," into the attribute of Chesed, so that "the world is built with kindness," it is only from the level of a name and a mere radiance from the Infinite One (Ein Sof), blessed be He; and this is the level of the Name Kel.

G-d Himself is "not of any of these attributes at all," in the words of the Tikkunei Zohar. For His light to be drawn into Chesed, so that the world is built with kindness, it comes only through a "name," a mere radiance of the Infinite, and that radiance is the Name Kel.

וכידוע שאין ערוך השם של האדם¹¹⁵ עד"מ לגבי עצמותו וכלא חשיבי. וכן שם אלקים בגבורה.¹¹⁶

As is known, a person's name, for example, bears no comparison to his essence and is considered as nothing. And likewise the Name Elokim in Gevurah (restraint).

A person's name exists only for others to call him by; it adds nothing to who he is and is as nothing beside his essence. So too each of G-d's Names, such as Elokim, which is drawn into Gevurah (restraint), is only a radiance, nothing compared with His essence.

ולכן כדי להמשיכו ית' להתלבש במדותיו להיות עולם חסד יבנה¹⁷ הוא ע"י התומ"צ [התורה ומצות] ע"י מצוה זו נמשך שם זה במדה זו כו' אך עיקר הפי' לאתקנא רזא דשמיה היינו להמשיך מבחי' שמו הגדול שהוא בחי' א"ס.

Therefore, to draw Him, may He be blessed, to be clothed in His attributes (middos), so that "the world is built with kindness," is through Torah and mitzvos: through this mitzvah this Name is drawn into this attribute, etc. But the main meaning of "to perfect the mystery of His Name" is to draw down from the level of His great Name, which is the level of the Infinite One (Ein Sof).

That is why the Names must be drawn into the attributes through Torah and mitzvos, each mitzvah drawing a particular Name into a particular attribute. But the deeper meaning of "perfecting the mystery of His Name" is to draw from His great Name, the level of the Infinite itself.

18 וכוונדע שיש יחוד שם הוי"ה ואדני שהוא המשכה מבחי' שם הוי"ה סוכ"ע בשם אדני בחי' ממכ"ע [ממלא כל עלמין].

As is known, there is the union of the Name Havayah and [the Name] Ado-nai, which is a drawing down from the level of the Name Havayah, the light that encompasses all worlds (sovev kol almin), into the Name Ado-nai, the level of the light that fills all worlds (memalei kol almin).

The Kabbalah speaks of the union of the Name Havayah with the Name Ado-nai. Havayah, the light that encompasses all worlds, is drawn into Ado-nai, the light that fills all worlds and gives each its life.

וע"י התומ"צ [התורה ומצות] הוא המשכה מבחי' שמו הגדול כנ"ל בענין משובח ומפואר עדי עד שמו הגדול.

And through Torah and mitzvos there is a drawing down from the level of His great Name, as explained above regarding "praised and glorified forever and ever [is] His great Name."

Through Torah and mitzvos the drawing down comes from His great Name, the source spoken of in "praised and glorified forever and ever is His great Name."

19 ועי"ז לאתקנא רזא דשמיה שיהי' [שיהיה] נמשך גלוי בחי' זו בשאר כל השמו' [השמות]

And through this [comes about] "to perfect the mystery of His Name": that the revelation of this level be drawn into all the other Names.

So "perfecting the mystery of His Name" means drawing the revelation of the great Name into all the other Names.

וז"ש [וזהו שכתוב] ר"פ וארא אל אברהם¹¹⁸ כו' ושמי הו"י לא נודעתי להם לפי שלא ניתנה התורה להם כי גלוי שם הו"י שהיא בחי' שמו הגדול הוא ע"י מתן תורה וכמ"ש במ"א.

And this is what is said at the beginning of Parshas Va'eira, "And I appeared to Avraham," etc., "but by My Name Havayah I was not known to them": because the Torah had not been given to them. For the revelation of the Name Havayah, which is the level of His great Name, is through the Giving of the Torah, as is explained elsewhere.

The maamar applies this to G-d's words to Moshe at the beginning of Parshas Va'eira: He appeared to Avraham, Yitzchak and Yaakov as Kel Shakai, but His Name Havayah, here identified with His great Name, was not made known to them, because they did not yet have the Torah. Its revelation came only with the Giving of the Torah at Sinai.

20 וזהו ענין וקרבתנו מלכנו לשמך הגדול כי להיות המשכה זו מבחי' שמו הגדול הוא דוקא ע"י נשמות ישראל.

And this is the meaning of "And You have brought us near, our King, to Your great Name": for this drawing down from the level of His great Name comes about specifically through the souls of Israel.

The blessing before the morning Shema says, "You have brought us near, our King, to Your great Name." Drawing down His great Name comes about specifically through the souls of Israel.

וז"ש [וזהו שכתוב] כי לא יטוש¹¹⁹ ה' את עמו בעבור שמו הגדול וכתוב ביהושע ומה תעשה לשמך הגדול¹²⁰ כי תלת קשרין מתקשרין דא בדא¹²¹ ישראל מתקשרין באורייתא ואורייתא בקוב"ה [בקודשא בריך הוא].

And this is what is written, "For Havayah will not forsake His people, for the sake of His great Name"; and it is written regarding Yehoshua, "And what will You do for Your great Name?" For "three knots are bound to one another: Israel is bound to the Torah, and the Torah to the Holy One, blessed be He."

Two verses tie G-d's great Name to His people: Shmuel's assurance that Havayah will not forsake His people for His great Name's sake, and Yehoshua's plea after the defeat at Ai, "What will You do for Your great Name?" The Zohar explains the bond: Israel is bound to the Torah and the Torah to G-d.

וארז"ל [ואמרו רבותינו זכרונם לברכה] דהע"ה [דוד המלך עליו השלום] היה מחבר תורה שלמעלה¹²² בהקב"ה דהיינו להיות הקב"ה יושב ונשפל בתורה שהוא התחברות והמשכת בחי' שמו הגדול בחכמה כו':

And our Sages, of blessed memory, said that King David, peace be upon him, would join the Torah above with the Holy One, blessed be He: that is, that the Holy One, blessed be He, should sit and be lowered into the Torah, which is the joining and the drawing down of the level of His great Name into Chochmah (wisdom), etc.

The Zohar also says that King David joined the Torah above with the Holy One, blessed be He, so that G-d, as it were, "sits and is lowered" into the Torah. This is the drawing of His great Name into Chochmah, the source of the Torah.

SECTION 6 • 121

"The names of the children of Israel"

21 וזהו פי' ואלה שמות בני ישראל¹²³ וגוי שמות ממש ע"ד מ"ש ויעש דוד שם.

And this is the meaning of "And these are the names of the children of Israel," etc.: actual names, in the sense of what is written, "And David made a name."

The maamar returns to its opening verse. The "names" of the children of Israel are real Names, like the "name" David made, which the Zohar reads as making a holy Name.

ופי' בזה"ק [בזוהר הקדוש]¹²⁴ דעביד שמא קדישא שהמשיך בחי' גלוי שם הוי"ה למטה להמשיך אור א"ס מבחי' חכמה עילאה יו"ד של שם.

And the holy Zohar explains that he made a holy Name: he drew down the revelation of the Name Havayah below, to draw the Infinite Light (Or Ein Sof) from the level of supernal Chochmah (wisdom), the yud of the Name.

David drew the revelation of the Name Havayah into the world below. The yud of the Name stands for supernal Chochmah, through which the Infinite Light is drawn.

והי של שם בחי הדבור ורוח פיו ית' כו' לעולם העשיי [העשיה] כמ"ש באגה"ק [באגרת הקודש]¹²⁵ וכך הוא פ"י שמות בניי [בני ישראל] שבניי [שבני ישראל] ממשיכים ועושים בחי גלוי שמות עליונים למטה.

And the heh of the Name is the level of speech and “the breath of His mouth,” may He be blessed, etc., [drawn] to the World of Asiyah (Action), as is written in Iggeres HaKodesh. And this is the meaning of “the names of the children of Israel”: the children of Israel draw down and make the revelation of the supernal Names below.

The heh of the Name is the level of speech, “the breath of His mouth,” reaching down to the World of Asiyah, as Iggeres HaKodesh explains; there the Alter Rebbe adds that this “making” of the Name comes about through tzedakah and kindness below. So “the names of the children of Israel” means that Jewish souls draw down and reveal the supernal Names in the world.

וכמש"ל [וכמה שכתוב לעיל] בפ"י לאתקנא רזא דשמיא כו' ובפ"י משובח ומפואר עדי עד שמו הגדול

As explained above, in the explanation of “to perfect the mystery of His Name,” etc., and in the explanation of “praised and glorified forever and ever [is] His great Name.”

This joins the two earlier explanations: Torah and mitzvos “perfect the mystery of His Name” and draw down “His great Name.”

(ובפרטות יעקב וי"ב בניו השבטים ששרשן ממש באצ"י בע"ס [בעשר ספירות] שהן הן השמות עליונים וכוונדע ג"כ בפע"ח [בפרי עץ חיים] איך יחוד קוב"ה [קודשא בריך הוא] ושכינתו נקי יחוד יעקב ורחל או ישראל ורחל והיינו יחוד הוי"ה באדני.

(And in particular Yaakov and his twelve sons, the tribes, whose root is actually in the World of Atzilus (Emanation), in the ten Sefiros, which are themselves the supernal Names. As is also known from Pri Etz Chaim, the union of the Holy One, blessed be He, and His Shechinah (Divine Presence) is called the union of Yaakov and Rachel, or of Yisrael and Rachel, which is the union of Havayah with Ado-nai.

In a long parenthesis the Alter Rebbe adds that Yaakov and the twelve tribes in particular are rooted in Atzilus, in the ten Sefiros, which are the supernal Names. In the Arizal's teaching (Pri Etz Chaim), the union of the Holy One, blessed be He, with His Shechinah is called the union of Yaakov, or Yisrael, with Rachel: Havayah united with Ado-nai.

כי שרש נשמת יעקב נמשך מבחי' שם הוי"ה ושרש נשמת רחל נמשך מבחי' שם אדני ולכן כנס"י [כנסת ישראל] נמשלה לרחל כמ"ש כרחל לפני גוזזי¹²⁶ כו'

For the root of Yaakov's soul is drawn from the level of the Name Havayah, and the root of Rachel's soul is drawn from the level of the Name Ado-nai. Therefore the Congregation of Israel (Knesses Yisrael) is likened to Rachel, as it is written, "like a ewe (rachel) before her shearers," etc.

Yaakov's soul comes from Havayah and Rachel's from Ado-nai. That is why the Congregation of Israel, the collective soul of the Jewish people, is compared to Rachel, whose name means "ewe," as in "like a ewe before her shearers."

וכן י"ב שבט"י הם כנגד י"ב צירופי הוי"ה שבכל חדש מאיר צירוף אחד מי"ב צירופי¹²⁷ הוי"ה באדני כו' כמ"ש במ"א. וז"ש [וזהו שכתוב] בשבטים הראובני השמעוני¹²⁸ כו' שיש שם י"ה בכל א' מהשבטים כו'.¹²⁹

And likewise the twelve tribes correspond to the twelve permutations of Havayah, for in each month one of the twelve permutations of Havayah shines in Ado-nai, etc., as is explained elsewhere. And this is why it says of the tribes, "the Reuveni, the Shimoni," etc., for the Name Yah is in each one of the tribes, etc.

The four letters of Havayah can be arranged in twelve orders, and each month a different arrangement shines into Ado-nai; the twelve tribes correspond to them. The Torah's family names, such as haReuveni and haShimoni, begin with heh and end with yud, so the Name Yah is set on each tribe.

ופי' ואלה שמות היינו כי המשכת השמות הוא ע"י התורה כנ"ל בענין ס' מלכות כו' ושיתא סדרי משנה וכל א' כלול מוי זהו בגימט' [בגימטריא] אלה כמ"ש במ"א ע"פ אלה פקודי המשכן^{130, 131}

And the meaning of "And these (ve'eileh) are the names" is that the drawing down of the Names is through the Torah, as explained above concerning "sixty queens," etc. And the six orders of the Mishnah, each one comprising six, [thirty-six in all]: this is the numerical value of eileh, as is explained elsewhere on "These are the accounts of the Mishkan."

The word ve'eileh ("and these") also hints at how the Names are drawn: through the Torah, as with the "sixty queens," the tractates of the Mishnah. The Mishnah has six orders, each comprising six, thirty-six in all, and eileh (alef, lamed, heh) adds up to 36; the Alter Rebbe explains this elsewhere, on "These are the accounts of the Mishkan."

והוא בחי' המשכה אך מקודם צ"ל העלאה והיינו ע"י שם מ"ב וזהו ואלה גימט' [גימטריא] מ"ב ועמ"ש במ"א פי' תולדות ¹³² ע"פ ויקרא להן שמות כשמת ¹³³ שהא' בוי"ו והב' בלא וי"ו ע"ש).

And it is the level of drawing down. But before that there must be an elevation, which is through the Name of Forty-Two; and this is [why it says] ve'eileh, whose numerical value is forty-two. And see what is explained elsewhere, in Parshas Toldos, on "And he called them names like the names," where the first is with a vav and the second without a vav; see there.)

Eileh stands for the drawing down. But a drawing down must be preceded by an elevation, which comes through the Forty-Two-Letter Name, and ve'eileh, with its vav (6), equals 42. The Alter Rebbe also refers to his explanation in Toldos of the two spellings of "names," one with a vav and one without.

אך פי' וענין ואלה שמות כו' הבאי' [הבאים] מצרימה קאי על זמן הגלות כי יש בחי' מצרים דקדושה למעלה כמ"ש בלק"ת [בלקוטי תורה] (להאריז"ל) ¹³⁴ בענין הגרון שנק' מצרים לשון מצר כו'

But the meaning and concept of "And these are the names," etc., "who came to Egypt" refers to the time of exile. For there is a level of "Egypt" of holiness above, as is written in the Likkutei Torah of the Arizal regarding the throat, which is called Mitzrayim (Egypt), from the word meitzar (a narrow place), etc.

Now the maamar explains why these Names are said to "come to Egypt": the verse speaks of the exile. Even above, in holiness, there is a level called "Egypt": the Arizal's Likkutei Torah, on Vayeshev, calls the throat Mitzrayim, from meitzar, a narrow place.

¹³⁵ והיינו כי מצרים לשון מצר בחי' העלם והסתר וידוע דבזמן הגלות כתיב אותותינו לא ראינו.

That is, Mitzrayim is from the word meitzar, the level of concealment and hiddenness. And it is known that of the time of exile it is written, "Our signs (ososeinu) we have not seen."

Mitzrayim thus stands for concealment, which is why the Psalmist says of the exile, "Our signs we have not seen."

ופי' שהאותיות ושמות עליונים שאנו ממשיכים ע"י התורה ותפלה לא ראינו שאינן בבחי' גלוי אצלנו.

The meaning is that the letters (osiyos) and the supernal Names that we draw down through Torah and prayer "we have not seen," for they are not in a state of revelation for us.

"Our signs" (ososeinu) is read as the letters (osiyos) of Torah and prayer and the supernal Names we draw down through them. In exile we do not see them: their effect is not revealed to us.

והיינו לפי שהן מתעלמים בבחי' מצרים בחי' מקום צר המעלים ומסתיר כו' משא"כ א"י [ארץ ישראל] נקי
 ארץ טובה ורחבה¹³⁶ שהיא בחי' גלוי כו':

That is because they are hidden in the level of Mitzrayim, the level of a narrow place that conceals and hides, etc. This is not so with the Land of Israel, which is called “a good and spacious land,” which is the level of revelation, etc.

They are hidden because they pass through “Egypt,” a narrow place that conceals. The Land of Israel, by contrast, is “a good and spacious land,” the level of revelation.

SECTION 7 • ¶22-24

The first descent: from wisdom into thought

22 וביאור הענין¹³⁷ הוא דהנה שמו הגדול הוא שם הוי' וידוע דיו"ד הוא בחי' צמצום וה' התפשטות אורך
 ורוחב כו'.

The explanation of the matter is as follows. His great Name is the Name Havayah, and it is known that the yud is the level of tzimtzum (contraction), and the heh is expansion in length and breadth, etc.

The maamar now explains the two descents in depth. His great Name is Havayah, and its letters describe how G-dliness is drawn down: the yud, a mere point, is contraction, and the heh, with its length and breadth, is expansion. Likkutei Torah, Shelach, points to this passage as the place where Havayah is explained as His great Name, and adds from Torah Ohr, Beshalach, that there are two Names Havayah, His great Name perhaps being the higher one.

לפי שכך היא דרך המשכה מא"ס ב"ה בעולמות שצ"ל תחלה צמצום ואח"כ התפשטות כו'. (וכך הוא
 בענין הירידה והמשכת האור מתחלה בבחי' מצרים דקדושה ואח"כ בחי' ארץ טובה ורחבה¹³⁸ בחי'
 התפשטות וגלוי)

For this is the way of drawing down from the Infinite One (Ein Sof), blessed be He, into the worlds: first there must be tzimtzum, and afterwards expansion, etc. (And so it is with the descent and the drawing down of the light: first in the level of “Egypt” of holiness, and afterwards the level of “a good and spacious land,” the level of expansion and revelation.)

Every drawing down from the Infinite into the worlds follows this order: first contraction, then expansion. The descent of the light follows the same order, first into the “Egypt” of holiness, a narrow place, and afterwards into “a good and spacious land,” expansion and revelation.

והנה כתיב ירד ירדנו¹³⁹ (מצרימה) כו' ירידה אחר ירידה וכן ביצ"מ [ביציאת מצרים] וגאולה כתיב ואנכי אעלה גם עלה¹⁴⁰ כו' עלה נעלה¹⁴¹ כו' עילוי אחר עילוי.

Now it is written, "We came down, indeed came down (to Egypt)," etc.: a descent after a descent. And likewise regarding the Exodus from Egypt and the redemption it is written, "And I will bring you up, also bring [you] up," etc., [and] "We shall go up, indeed go up," etc.: an elevation after an elevation.

The maamar recalls the doubled verbs it began with: two descents into Egypt and two ascents out of it.

ולבאר כל זה בענין מצרים דקדושה וירידת בני"י [בני ישראל] ויעקב לשם יש להקדים משל¹⁴² א'י

To explain all this, concerning "Egypt" of holiness and the descent of the children of Israel and Yaakov there, we must first present an analogy.

To explain the "Egypt" of holiness and the descent of Yaakov and his sons there, the Alter Rebbe first offers an analogy from the human soul.

והוא כי הנה אותיות המחשבה והדבור שניהם ממקור א' נובעים הוא אור השכל כי המדות חסד דין ורחמים נמשכים מן השכל והמחשבה נמשכת מן המדות

It is this: the letters of thought and of speech both flow from one source, the light of the intellect. For the emotive attributes (middos), kindness, judgment and compassion, are drawn from the intellect, and thought is drawn from the attributes

In a person, both the letters of thought and the letters of speech come from the intellect. Normally the intellect gives rise to the emotions, such as kindness, judgment and compassion, and these in turn give rise to thought.

(היינו ע"פ רוב שהרי אין שום מחשבה אא"כ [אלא אם כן] יש תאוה לדבר זה אך לפעמים המחשבה מקבלת מהשכל עצמו וממדות שבשכל אף שלא נתפשט עדיין המדה בלב

(that is, for the most part, since there is no thought at all unless there is a desire for that thing. But sometimes thought receives from the intellect itself and from the attributes within the intellect, even though the attribute has not yet spread into the heart.

A parenthesis qualifies this: usually a person thinks about something only because he desires it, but sometimes thought draws directly on the intellect and on emotions that exist in the mind before they reach the heart.

וכנודע מענין ההפרש בין קפידא לכעס שהכעס הוא מדה בלב משא"כ הקפידא היא רק במוח ועכ"ז [ועם כל זה] המחשבה מלא ממנה וכן עד"ז בשארי מדות שבשכל יוכל להיות המחשבה מקבלת מהן עצמן שלא ע"י המדות שכלב ותדע דאפי' [דאפילו] הדבור מקבל לפעמי' [לפעמים] מהשכל שלא ע"י המדות.

As is known from the difference between displeasure (kepeida) and anger: anger is an attribute in the heart, whereas displeasure is only in the mind, and even so the thought is full of it. And similarly with the other attributes within the intellect: thought can receive from them directly, not by way of the attributes in the heart. And know that even speech sometimes receives from the intellect not by way of the attributes.

The example is the difference between displeasure (kepeida) and anger: anger is an emotion felt in the heart, while displeasure stays in the mind, yet it fills a person's thoughts. So thought can draw on the emotions within the mind without passing through the heart, and even speech sometimes draws directly on the intellect.

וזהו ענין ר"ח [ראש חודש] כנז' [כנזכר] ע"פ והיה מדי חדש¹⁴³ כו' ע"ש. וכ"ש [וכל שכן] בענין המחשבה רק לפעמים מקבלת המחשבה ג"כ מהמדות וע' במאמר הזהר דפ' פנחס ע"פ אנכי אשמח¹⁴⁴ כו' ע"ש. גם לפי הנמשל דלקמן בענין ירידת יעקב למצרים דפ' ויגש יובן כן)

And this is the matter of Rosh Chodesh, as mentioned [in the discourse] on "And it shall be, from one new moon to another," etc.; see there. All the more so with thought. But at times thought also receives from the attributes; and see the passage of the Zohar in Parshas Pinchas on "I will rejoice," etc.; see there. This will also be understood from the application below, concerning Yaakov's descent to Egypt in Parshas Vayigash.)

For these distinctions the Alter Rebbe refers to what is said about Rosh Chodesh on the verse "from one new moon to another," and to a passage of the Zohar in Parshas Pinchas on "I will rejoice in Havayah." He adds that the application to Yaakov's descent in Vayigash, given below, will show the same thing.

ומשתלשל' [ומשתלשלת] ויורד' מטה מטה להיות אותיות הדבור ועכ"ז [ועם כל זה] עודם קשורי' [קשורים] ומיוחדים באור השכל המאיר ומתלבש בהם שהרי מחשבתו של אדם היא לפ"ע [לפי ערך] שכלו וכן מדבורו של אדם נודע חכמתו.

And [thought] evolves and descends lower and lower to become the letters of speech. Yet even so, they are still bound and united with the light of the intellect, which shines and is clothed in them; for a person's thought accords with his intellect, and likewise from a person's speech his wisdom is known.

Thought descends further to become the letters of speech. Even so, both remain bound to the intellect that shines in them: a person thinks according to his understanding, and his wisdom can be recognized from his speech.

וע"ד דוגמת משל זה יובן למעלה הגם שאין לו דמות הגוף כו' עכ"ז [עם כל זה] הרי דברה תורה כלשון בני"א [בני אדם].

And in the manner of this analogy it will be understood [how it is] above: although He has no bodily form, etc., nevertheless "the Torah speaks in the language of people."

G-d has no body, but the Torah speaks in human terms, so the same pattern can be applied, with care, to Him.

דהנה כתיב מה רבו מעשיך¹⁴⁵ ה' כולם בחכמה עשית הרי שהתהוות העולמות הוא ע"י בחי' חכמה.¹⁴⁶

For it is written, "How manifold are Your works, O Havayah; You have made them all with wisdom." Thus the coming into being of the worlds is through the level of Chochmah (wisdom).

The Psalm says that G-d made all His works with wisdom: the worlds come into being through Chochmah.

23 והרי כתיב בדבר ה' שמים נעשו¹⁴⁷ שהתהוותם הוא ע"י בחי' דבור.

Yet it is written, "By the word of Havayah the heavens were made," [meaning] that they came into being through the level of speech.

Yet another verse says the heavens were made "by the word of Havayah," that is, through speech.

אלא היינו שנשתלשל' [שנשתלשלה] חכמתו ית' חכים ולא בחכמה ידיעא^{148, 149} בדבר ה' הן עשרה מאמרות יהי אור¹⁵⁰ יהי רקיע¹⁵¹ תדשא הארץ¹⁵² בחי' עלמין דאתגליין.

Rather, the meaning is that His wisdom, may He be blessed, "wise, but not with a knowable wisdom," evolved down into the word of G-d, which are the Ten Utterances, "Let there be light," "Let there be a firmament," "Let the earth sprout forth": the level of the revealed worlds (almin d'isgalyan).

The answer is that G-d's wisdom, "wise, but not with a knowable wisdom," in the words of the Tikkunei Zohar, descends and clothes itself in His speech, the Ten Utterances of creation, such as "Let there be light." These create the "revealed worlds" (almin d'isgalyan), the lower worlds whose existence is apparent.

וכן בבחינת עלמין סתימין דלא אתגליין שהוא בחי' מחשבתו ית' כביכול יש ג"כ בחי' אותיות ומאמרות
יהי אור כו' כנודע למעיניי [למעיינים] בס' הזהר בענין ההיכלות שיש למעלה ג"כ בעלמין סתימין בחי'
שמים וארץ וכוכבים ומזלות מלאכים ונשמות

And likewise in the level of the hidden worlds (almin stimin) that are not revealed, which is the level of His thought, may He be blessed, so to speak, there are also letters and utterances, "Let there be light," etc., as is known to those who study the Zohar regarding the Heichalos (Chambers): above, in the hidden worlds too, there are the levels of heavens and earth, stars and constellations, angels and souls.

The higher "hidden worlds" (almin stimin), which correspond to G-d's thought, so to speak, also have letters and utterances: the counterpart of thought in the analogy. The Zohar's account of the Heichalos (Chambers) describes them as having their own heavens and earth, stars, angels and souls.

ומן העולם ועד העולם מאיר ומתלבש בהן חכמתו ית' חכים ולא בחכמה ידיעה

And "from world to world" His wisdom, may He be blessed, "wise, but not with a knowable wisdom," shines and is clothed in them.

In every world, from the highest to the lowest, G-d's wisdom shines and is clothed.

(והארה והמשכה הנמשכת מבחי' חכמה זהו בחי' יעקב והתלבשותו במחשבה ודבור שהן בחי' אותיות
המגבילים זהו ענין ב' בחי' הירידות למצרים דקדושה ירידה אחר ירידה ממחשבה לדבור כמשי"ת [כמו
שיתבאר]).

(And the radiance and drawing down that comes from the level of Chochmah (wisdom) is the level of Yaakov; and its being clothed in thought and speech, which are the level of letters that set limits, is the matter of the two descents into "Egypt" of holiness, a descent after a descent, from thought to speech, as will be explained.)

The parenthesis applies the analogy: the radiance drawn from Chochmah is called Yaakov, and its clothing first in thought and then in speech, letters that set limits on it, are the two descents into the "Egypt" of holiness.

והנה עצם ח"ע [חכמה עילאה] קודם התלבשותה בבחי' עלמין דהיינו קודם התלבשותה גם בעלמין סתימין
נקי ישראל לי ראש¹⁵³ כו'

Now, the essence of supernal Chochmah before it is clothed in the level of worlds, that is, before it is clothed even in the hidden worlds, is called "Yisrael, li rosh (a head for Me)," etc.

Chochmah itself, before it clothes itself even in the hidden worlds, is called Yisrael, because the letters of Yisrael can be read li rosh, "a head for Me." It is the "head," the highest level.

(וכמו שבהראש מלובש הנשמה כמ"ש בתניא פנ"ג [פרק נ"ג]¹⁵⁴ כך בחי הארה משמו הגדול מלובש בבחי ישראל לי ראש היא בחי ח"ע [חכמה עילאה]. כמאמר וקרבנתנו מלכנו¹⁵⁵ לשמך הגדול וכמ"ל [וכמה שכתוב לעיל]).

(Just as the soul is clothed in the head, as is written in Tanya, chapter 53, so the radiance from His great Name is clothed in the level of "Yisrael, li rosh," which is the level of supernal Chochmah; as in the saying, "And You have brought us near, our King, to Your great Name," and as explained above.)

As the soul is clothed in the head, as Tanya, chapter 53, explains, so the radiance of His great Name rests in Chochmah, the level called "Yisrael, a head for Me." The blessing before the morning Shema, "And You have brought us near, our King, to Your great Name," is cited in support, as explained above.

והמשכת ח"ע [חכמה עילאה] להתלבש תוך עלמין נקי יעקב יו"ד עקב¹⁵⁶ שנמשך הארה מבחי ח"ע [חכמה עילאה] הנקרא יו"ד להתלבש בבחי עלמין שהן רק בחי עקביי לגבי ח"ע [חכמה עילאה] עצמה.

And the drawing down of supernal Chochmah to be clothed within worlds is called Yaakov, yud akev ("yud, heel"): a radiance is drawn from the level of supernal Chochmah, which is called yud, to be clothed in the level of worlds, which are only the level of heels in relation to supernal Chochmah itself.

The radiance of Chochmah that descends into the worlds is called Yaakov, read as yud akev, "yud" and "heel." The yud stands for Chochmah, and the worlds are only its "heels," the lowest extension of its light.

וכמ"ש והארץ הדום רגלי¹⁵⁷ שבחי ארץ שהיא בחי מלי נקי הדום רגלי והוא בחי אותיות הדבור.

As it is written, "And the earth is My footstool": the level of "earth," which is the level of Malchus (sovereignty), is called "My footstool," and it is the level of the letters of speech.

Similarly G-d calls the earth His "footstool": "earth" is Malchus, the level of the letters of speech, the lowest point of the divine light.

ועד"ז ג"כ באותיות המחשבה כו' (ועמ"ש במ"א ע"פ הזוהר פי קדושים¹⁵⁸ ועבדי אשר בחרתי¹⁵⁹ דא יעקב כו' מענין זה).

And similarly with the letters of thought, etc. (And see what is explained elsewhere on this matter, on the Zohar in Parshas Kedoshim, "And My servant whom I have chosen": this is Yaakov," etc.

The same applies to the letters of thought. The Alter Rebbe refers to an explanation, given elsewhere, of a passage of the Zohar in Kedoshim that reads "My servant whom I have chosen" as Yaakov.

וז"ש [וזהו שכתוב] מידי אביר יעקב¹⁶⁰ משם רועה אבן ישראל שבחי אבן הוא אותיות כנודע בס"י [בספר יצירה]¹⁶¹ שתי אבנים בונות¹⁶² כו' והם מקבלים מבחי יעקב) וזהו שנק' יעקב בריח התיכון¹⁶³ המבריה מן הקצה אל הקצה.¹⁶⁴

And this is what is written, "From the hands of the Mighty One of Yaakov, from there [came] the shepherd, the stone of Israel": the level of "stone" is letters, as is known from Sefer Yetzirah, "Two stones build," etc., and they receive from the level of Yaakov.) And this is why Yaakov is called "the middle bar, which bolts from end to end."

The "stone of Israel" in Yaakov's blessing is read as letters, for Sefer Yetzirah calls letters "stones": two stones build two houses, as two letters build two words. The letters receive from Yaakov, and so Yaakov is called "the middle bar" of the Mishkan, which ran from end to end, linking the highest to the lowest.

וזהו ענין ירידה הא' שבפ' ויגש ואלה שמות בני ישראל הבאים מצרימה יעקב ובניו¹⁶⁵ שהיא ירידה בבחי מצר וגבול להתלבש בבחי עלמין סתימין.¹⁶⁶

And this is the first descent, in Parshas Vayigash, "And these are the names of the children of Israel who came to Egypt, Yaakov and his sons": a descent into the level of constriction and limitation, to be clothed in the level of the hidden worlds.

The first descent, the one in Vayigash, is the descent of Chochmah's radiance into the limits of the hidden worlds, the counterpart of thought.

ולכן נאמר כאן בני [בני ישראל] יעקב שבחי יעקב בשם בני [בני ישראל] יכונה שהרי הוא מקבל מבחי ח"ע [חכמה עילאה] שהוא בחי ישראל (הנז' [הנזכר] שם בפ' ויגש) לי ראש כנ"ל:

Therefore it says here, "the children of Israel ... Yaakov": the level of Yaakov is called by the name "the children of Israel," since it receives from the level of supernal Chochmah, which is the level of "Yisrael (mentioned there in Parshas Vayigash), li rosh," as explained above.

That is why Vayigash counts Yaakov among "the children of Israel": at this level Yaakov receives from Chochmah, called Yisrael, and so he is its "son." This answers the question raised at the start of the maamar.

24 והנה בגלות נאמר אותותינו לא ראינו.¹⁶⁷ דהנה ענין אותות ומופתים הוא שינוי הטבע כמו ולקחת ממימי היאור¹⁶⁸ כו' והיו לדם ביבשת

Now, of the exile it is said, "Our signs we have not seen." For signs and wonders are a change in nature, as in "And you shall take of the water of the River," etc., "and they shall become blood on the dry land."

The maamar now explains "our signs we have not seen." Signs and wonders are changes in nature, like the sign G-d gave Moshe: water taken from the Nile would turn to blood on dry land.

והוא ע"י הארת ח"ע [חכמה עילאה] בחי' שם הוי"ה (כנ"ל שבחי' שם הגדול מאיר בח"ע [בחכמה עילאה]).

And this is through the radiance of supernal Chochmah (wisdom), the level of the Name Havayah (as explained above, that the level of the great Name shines in supernal Chochmah).

Such a change comes from the radiance of supernal Chochmah, the level of the Name Havayah, in which His great Name shines.

וז"ש [וזהו שכתוב] פרעה לא ידעתי את ¹⁶⁹ הוי" כ"א בחי' שם אלקים בחינת הצמצום בדבר ה' שא"א לשנות סדרי בראשית.

And this is what Pharaoh said, "I do not know Havayah": [he knew] only the level of the Name Elokim, the level of the tzimtzum (contraction) in the word of G-d, in which it is impossible to change the order of creation.

Pharaoh said, "I do not know Havayah": he knew only Elokim, the Name of contraction that governs nature through the Ten Utterances, and at that level the order of creation cannot change.

אבל ע"י הארת ח"ע [חכמה עילאה] משתנים הצירופים כי התהוות המים הוא ממאמי יקוו המים ¹⁷⁰ שנמשך בדבר ה' מע"מ [מעשרה מאמרות]. אבל הארת החכמה יכול לשנות הצירוף ממים לדם.

But through the radiance of supernal Chochmah the combinations [of letters] change. For the coming into being of water is from the utterance "Let the waters be gathered," which is drawn forth in the word of G-d, from the Ten Utterances; but the radiance of Chochmah can change the combination from water to blood.

Every creature exists through a combination of letters in one of the Ten Utterances; water, for instance, comes from "Let the waters be gathered." Chochmah, the source of the utterances, can rearrange those letters and turn water into blood.

SECTION 8 • ¶25-29

The second descent and the long darkness

25 וכנראה בחוש שהשכל מנהיג ומשנה הדבור כרצונו. וזהו ג"כ ענין המטה שהיה מעץ החיים שנהפך לנחש ומנחש למטה

As is seen plainly, the intellect directs and changes speech as it wishes. And this is also the meaning of the staff, which was from the Tree of Life, which turned into a serpent, and from a serpent [back] into a staff.

Experience shows that the intellect directs speech and changes it as it wishes. Moshe's staff, which the text describes as coming from the Tree of Life, illustrates such change: it turned into a serpent and back into a staff.

שהוא ענין השינוי מהעלם לגלוי ומגלוי להעלם וכן מ"ש השב ירך אל חיקך¹⁷¹ כ"י ויוציאה מחיקו והנה שבה כבשרו כ"י.

That is the change from concealment to revelation and from revelation to concealment. And likewise what is written, "Put your hand back into your bosom," etc., "and he took it out of his bosom, and behold, it had returned like his flesh," etc.

Each change is a passage from concealment to revelation or back again, like Moshe's hand, which became leprous in his bosom and was then restored. Such changes come from a level above the thing that changes, as the intellect is above speech.

ולכן היו כל המופתים ע"י משה שהוא כ"י הארת החכמה כמ"ש כי מן המים משיתהו¹⁷² כ"י ח"י [חכמה עילאה].

Therefore all the wonders were through Moshe, who is the level of the radiance of Chochmah (wisdom), as it is written, "For from the water I drew him," the level of supernal Chochmah.

That is why all the wonders came through Moshe: he is the radiance of Chochmah, alluded to in "from the water I drew him," for water stands for supernal Chochmah.

וז"ש [וזהו שכתוב] אותותינו לא ראינו אותותינו דייקא כי ישראל עלו במחשבה.^{173, 174} לפי שבגלות הוא כ"י הסתר והעלם עד שנראה העולם ליש ודבר בפ"ע [בפני עצמו]. וכמ"ש אתה אל מסתתר:¹⁷⁵

And this is what is written, "Our signs we have not seen": "our signs," specifically, for Israel arose in [G-d's] thought. For in exile there is the level of hiddenness and concealment, to the point that the world appears to be an existence (yesh), a thing in its own right. As it is written, "You are a G-d who hides Himself."

In exile we do not see "our signs," the wonders that belong to Israel, whose souls "arose in G-d's thought" before creation. Exile is concealment, so the world seems to exist on its own, as Isaiah says, "You are a G-d who hides Himself." In Torah Ohr, Megillas Esther, the Alter Rebbe explains the saying: G-d created the world with a single thought, and Israel came first in that thought, so the souls stand higher than the world.

26 וב"י ירידה ה' הוא מ"ש כאן ואלה שמות בני [בני ישראל] הבאים מצרימה את יעקב¹⁷⁶ שב"י ישראל לי ראש יורד בב"י מצר וצמצום עם כ"י יעקב

And the second descent is what is said here, "And these are the names of the children of Israel who came to Egypt with Yaakov": the level of "Yisrael, li rosh" descends into the level of constriction and contraction together with the level of Yaakov.

The second descent is the one in Shemos: here Yisrael itself, Chochmah, descends into constriction together with Yaakov. That is why this verse speaks of the children of Israel coming "with Yaakov."

והוא ענין הירידה בבחי' עלמין דאתגליין ודבר ה' שהוא צמצום וירידה ב' ומבשרי אחזה¹⁷⁷ שהקול היוצא מהבל הלב הוא קול פשוט ומתצמצם להיות נחלק בה' מוצאות הפה אחה"ע מהגרון כו'

This is the descent into the level of the revealed worlds and the word of G-d, which is a second contraction and descent. And "from my flesh I shall see": the voice that comes out of the breath of the heart is a simple voice, and it is contracted so as to be divided among the five places of articulation of the mouth, alef, ches, heh, ayin from the throat, etc.

This descent is into the revealed worlds and the word of G-d, a second contraction. Human experience shows it ("from my flesh I shall see"): the voice that comes from the breath of the heart is one simple sound, which is contracted and divided among the five places of articulation in the mouth, beginning with the throat letters alef, ches, heh, ayin.

וזהו ענין משה שהי' [שהיה] כבד פה וכבד לשון¹⁷⁸ כי משה הוא בחי' הארת עצם החכמה א"א לבא לידי גילוי בדבור כ"א ע"י בחי' צמצום.

And this is the matter of Moshe being "heavy of mouth and heavy of tongue": for Moshe is the level of the radiance of the essence of Chochmah, [which] cannot come to revelation in speech except through a tzimtzum (contraction).

This is why Moshe was "heavy of mouth and heavy of tongue." He was the radiance of the essence of Chochmah, which can come out in speech only through contraction.

27 וכמ"ש ואתה תהיה לו לאלקים די"קא. ועכ"ז [ועם כל זה] עודנה קשורה ומיוחדת במקורו ושרשו בחי' ישראל לי ראש שמאיר ומתגלה גם בעולם הדבור כמ"ש לא יעקב יאמר עוד שמך¹⁷⁹ כי אם ישראל.¹⁸⁰

As it is written, "And you shall be to him as Elokim," specifically. Yet even so, it is still bound and united with its source and root, the level of "Yisrael, li rosh," which shines and is revealed in the world of speech as well, as it is written, "Your name shall no longer be called Yaakov, but Yisrael."

G-d told Moshe that Aharon would be his mouth and Moshe would be "as Elokim" to him: Elokim is the Name of contraction, and Moshe's Chochmah reached speech through Aharon. Even so, speech remains bound to its root, Yisrael, which shines even in the world of speech, as in "no longer Yaakov, but Yisrael."

(היינו בחינת חכמה המתלבשת במדות ומשם נמשך בדבור ולכן לא נק' יעקב בחי' בן לישראל זה) כמ"ש ואתם תלקטו לאחד אחד¹⁸¹ למהוי אחד באחד.¹⁸²

(That is, the level of Chochmah (wisdom) that is clothed in the attributes (middos) and from there is drawn into speech; and therefore Yaakov is not called a son of this Yisrael.) As it is written, "And you shall be gathered one by one," to be "one with the One."

This Yisrael is Chochmah clothed in the emotions and from there in speech, so Yaakov is not its "son." The two become one, as in Isaiah's "gathered one by one," "one with the One."

איש וביתו¹⁸³ באו¹⁸⁴ ראובן ושמעון בחי' ראייה ושמיעה¹⁸⁵ שנמשך גם בעלמין דאתגליין מבחי' ישראל וכמ"ש ותקרא את שמו ראובן¹⁸⁶ כי ראה כו'.

“Each man and his household came”: Reuven and Shimon, the level of sight and hearing, which is drawn from the level of Yisrael into the revealed worlds too, as it is written, “And she called his name Reuven, for [Havayah] has seen (ra'ah),” etc.

“Each man and his household” are Reuven and Shimon, named for sight (Reuven, “He has seen”) and hearing (Shimon, “He has heard”). These powers come from Yisrael and reach even into the revealed worlds. At the opening of Vayechi in Torah Ohr the Alter Rebbe explains them at length: sight, from close by, brings love, and hearing, from afar, brings awe.

28 ותקרא את שמו שמעון¹⁸⁷ כי שמע הוי'. לוי עתה הפעם ילוה אישי אלי¹⁸⁸ בחי' התקשרות ויחוד

“And she called his name Shimon, for Havayah has heard (shama).” Levi: “Now this time my husband will be joined (yillaveh) to me,” the level of bonding and union.

Shimon's name comes from “Havayah has heard,” and Levi's from “my husband will be joined to me,” which stands for bonding and union.

כי ראייה ושמיעה היא בחי' השגחה פרטית על כל דרכי בני¹⁸⁹ אדם] ובוהן כליות ולב¹⁸⁹ לפניך נגלו כל תעלומות לב

For sight and hearing are the level of individual Providence over all the ways of people, and “He tests the kidneys and the heart”; “before You all the hidden things of the heart are revealed.”

G-d's “sight” and “hearing” are His individual Providence over every person's ways: He searches the heart, and all its hidden things are open before Him.

שלא כדעת הכופרים¹⁹⁰ בהשגחה פרטית ויאמרו לא יראה¹⁹¹ יה ולא יבין אלקי יעקב מאחר שנמשך בסדר ההשתלשלות בדבר ה' ועלמין דאתגליין. אלא שעודנ' [שעודנה] קשורו' [קשורות] במקורן ושרשן

[This is] not like the view of those who deny individual Providence, “and they said, ‘Yah will not see, nor will the G-d of Yaakov understand,’” since it is drawn down through the order of the chain of descending worlds (hishtalshelus), in the word of G-d and the revealed worlds; rather, they are still bound to their source and root.

This rejects those who deny individual Providence, whom the Psalm quotes: “Yah will not see.” They reason that since G-d's light comes down through the chain of worlds and the word of G-d, He cannot be concerned with each person's details; but in truth the lower levels remain bound to their root.

(וזהו פי' ואלה שמות כו' שגם במצרים נמשך בחי' השמות עליונים איש וביתו דכר ונוקבא יחוד מ"ה [שם מ"ה] וב"ן [ושם ב"ן] רק שאותותינו לא ראינו אך העלם זה הוא סבת הגלוי העצום אח"כ וכמ"ש בסמוך):

(And this is the meaning of “And these are the names,” etc.: even in Egypt the level of the supernal Names is drawn down, “each man and his household,” male and female, the union of Mah and Ban; only that “our signs we have not seen.” But this concealment is the cause of the immense revelation afterwards, as will be explained shortly.)

Even in Egypt the supernal Names are drawn down as “each man and his household,” male and female: the union of Mah and Ban, the Name Havayah spelled out in two ways (numerical values 45 and 52), the giving and the receiving aspects. We simply do not see it, and this very concealment brings about the great revelation that follows.

29 והנה להיות¹⁹² בחי' הגלוי א"א להיות אלא ע"י בחי' העלם תחלה בחינת יו"ד צמצום ואח"כ ה' התפשטות אורך ורוחב כברייתו של עולם¹⁹³ ברישא חשוכא והדר נהורא

Now, revelation can come about only through concealment first: the level of the yud, contraction, and afterwards the heh, expansion in length and breadth; as in the creation of the world, “first darkness and then light.”

Revelation can come only after concealment, as the Name Havayah shows: the yud, a point of contraction, comes before the heh, expansion. The Talmud learns the same order from creation: “first darkness and then light.”

והוא ענין הגלות שבמצרים שהי' [שהיה] צ"ל גילוי מתן תורה הנגלות לנו ולבנינו¹⁹⁴ פכ"פ [פנים בפנים] דבר¹⁹⁵ ה' היה די בגלות רד"ו שנה

And this is the matter of the exile in Egypt: for there to be the revelation of the Giving of the Torah, “the revealed things [are] for us and for our children,” “face to face Havayah spoke,” the exile of two hundred and ten years was enough.

For the revelation at Sinai, the revealed part of the Torah, the 210 years in Egypt were enough.

ולע"ל [ולעתיד לבוא] שיתגלה פנימית התורה כי עין בעין יראו¹⁹⁶ כו' ונגלה כבוד¹⁹⁷ ה' כו' צריך כל אריכות החשך הזה ברישא חשוכא

But for the Time to Come, when the inner dimension (pnimiyus) of the Torah will be revealed, for "eye to eye they shall see," etc., and "the glory of Havayah shall be revealed," etc., the whole length of this darkness is needed: "first darkness."

But the revelation of the Torah's inner dimension in the Time to Come, when "eye to eye they shall see" and "the glory of Havayah shall be revealed," is so great that the whole long darkness of this exile must come before it.

וכמ"ש וישכם אברהם בבקר¹⁹⁸ שלהיות גלוי בחינת אברהם הוא בבקר אחר חשכת הלילה דוקא (כי הנה מ"ת [מתן תורה] היה גלוי שם הוי"ה וכמ"ש ושמי הוי"ה לא נודעתי להם^{199, 200} רק במ"ת [במתן תורה] נאמר אנכי²⁰¹ הוי"ה כו')

As it is written, "And Avraham rose early in the morning": the revelation of the level of Avraham comes in the morning, specifically after the darkness of the night. (For the Giving of the Torah was the revelation of the Name Havayah, as it is written, "But by My Name Havayah I was not known to them"; only at the Giving of the Torah is it said, "I am Havayah," etc.

Avraham's quality, Chesed (kindness), appears "in the morning," after the darkness of night. The parenthesis explains: at Sinai the Name Havayah was revealed ("I am Havayah"), a revelation the Patriarchs did not have.

אך לע"ל [לעתיד לבוא] כתיב והיה הוי" לי לאלקים²⁰² שיהיה גלוי ממקום עליון יותר עד דשם הוי" יהיה חשוב רק כאלקים כמ"ש במ"א וזהו עיקר ענין גלוי שמו הגדול וכנודע דב"ג מדה"ר [מדות הרחמים] נאמר הוי"ה הוי"ה ופסיק טעמא כו'.

But of the Time to Come it is written, "And Havayah will be Elokim to me": there will be a revelation from a still higher place, to the point that the Name Havayah will be considered only like Elokim, as is explained elsewhere. And this is the essence of the revelation of His great Name. As is known, in the Thirteen Attributes of Mercy it says "Havayah, Havayah," with a pause between them, etc.

In the Time to Come the revelation will come from a still higher place, so that Havayah will seem like Elokim beside it, as the verse says, "Havayah will be Elokim to me." In the Thirteen Attributes of Mercy, "Havayah, Havayah" are separated by a pause: there are two levels of Havayah.

כי שם הוי"ה הראשון הוא מה שלמעלה מהשתלשלות ומשם יהיה הגילוי כו' ע"כ מתעכב זמן רב והחשך גדול יותר כי יהיה אח"כ אור גדול יותר

For the first Name Havayah is what is above the chain of descending worlds (hishtalshelus), and the revelation will come from there, etc. Therefore it is delayed a long time and the darkness is greater, for afterwards there will be a greater light.

The first Havayah is above the chain of worlds, and the future revelation will come from there. That is why the exile is so long and its darkness so great: the coming light is greater still.

וזהו בית יעקב לכו ונלכה ²⁰³ באור הוי"ה פי' באור המאיר בשם הוי"ה כמ"ש באד"ר [באדרא רבא] (דק"ל)

And this is [the meaning of] "House of Yaakov, come and let us walk in the light of Havayah," meaning in the light that shines in the Name Havayah, as is written in the Idra Rabba (folio 130).)

Isaiah's "House of Yaakov, come and let us walk in the light of Havayah" speaks of the light that shines in the Name Havayah, as the Idra Rabba of the Zohar explains.

וזהו ענין שמע ישראל הוי"ה ²⁰⁴ כו' ישראל דייקא. בשכמל"ו [ברוך שם כבוד מלכותו לעולם ועד] יעקב אמרו ²⁰⁵ והוא ענין יחודא עילאה ויחודא תתאה למהוי אחד באחד כו': ²⁰⁶

And this is the meaning of "Hear, O Israel, Havayah," etc.: "Israel," specifically. "Blessed be the Name of the glory of His kingdom forever and ever": Yaakov said it. And this is the matter of the higher unity (yichuda ila'ah) and the lower unity (yichuda tata'ah), to be "one with the One," etc.

So too the Shema says, "Hear, O Israel, Havayah": it addresses "Israel," the higher level, while "Blessed be the Name of the glory of His kingdom" was said by Yaakov, as the Talmud relates. These are the higher unity, in which the world is nothing before G-d, and the lower unity, in which G-d is present within the world; together they make "one with the One."

SECTION 9 • 130-36

Exile as sleep

30 וביאור הענין ²⁰⁷ דלכאורה אינו מוכן דאם ירידת יעקב למצרים הוא ענין המשכת הארת ח"ע [חכמה

עילאה] בעלמין סתימין ועלמין דאתגליין כנ"ל. אי"כ תמוה איך נק' זה בשם גלות מצרים

The explanation of the matter: at first glance it is not understood, for if Yaakov's descent to Egypt is the drawing down of the radiance of supernal Chochmah (wisdom) into the hidden worlds and the revealed worlds, as explained above, then it is puzzling how this can be called the exile of Egypt.

A question arises. If Yaakov's descent into Egypt is simply the drawing of Chochmah into the hidden and revealed worlds, as explained, why should it be called "the exile of Egypt"?

והלא כך צ"ל סדר השתלשלותי [השתלשלות] והתהוות העולמות כמ"ש כלם בחכמה עשית²⁰⁸ והיינו ע"י עשרה מאמרות כנ"ל.

Is this not how the order of the chain of descending worlds (hishtalshelus) and the coming into being of the worlds must be, as it is written, "You have made them all with wisdom," that is, through the Ten Utterances, as explained above?

It is simply the order by which the worlds come into being, "You have made them all with wisdom," through the Ten Utterances.

31 ואם כך הוא סדר הבריאה מה ענין זה לגלות ושעבוד. אך הענין כמ"ש במ"א ע"פ אני ישנה^{209, 210} שהגלות נמשל לשינה כי ענין השינה היא שסותם עיניו ואינו רואה כלום.

And if this is the order of creation, what does it have to do with exile and servitude? But the matter is as explained elsewhere on "I am asleep": the exile is likened to sleep, for sleep means that one closes his eyes and sees nothing.

If this is only the order of creation, what does it have to do with exile and servitude? The answer draws on the verse "I am asleep, but my heart is awake": exile is likened to sleep, in which a person shuts his eyes and sees nothing. The Alter Rebbe explains the verse at length in Likkutei Torah, Shir HaShirim, where he too reads "our signs" as our letters, which bring the Infinite Light from concealment into revelation.

כך בגלות כתי' [כתיב] אותותנו לא ראינו²¹¹ פ"י אותותנו הוא בחי' אותיות התורה והתפלה שהם בחי' המשכות מסוכ"ע בממכ"ע [בממלא כל עלמין]

So too of the exile it is written, "Our signs (ososeinu) we have not seen." The meaning: "our signs" are the level of the letters (osiyos) of Torah and prayer, which are the level of drawings down from the light that encompasses all worlds (sovev kol almin) into the light that fills all worlds (memalei kol almin).

So too in exile "our signs we have not seen": "our signs" (ososeinu) are the letters (osiyos) of Torah and prayer, which draw G-dliness from the light that encompasses the worlds into the light that fills them.

אכן בגלות אין התגלות אור א"ס לעינינו רק האותיות הם מסותרים נעלמים אבל ולכי ער כי למעלה יש כל התגלות האורות.

But in exile there is no revelation of the Infinite Light (Or Ein Sof) to our eyes; the letters are hidden and concealed. Yet "my heart is awake," for above there is the full revelation of the lights.

In exile the Infinite Light is not revealed to our eyes and the letters' effect is hidden, yet "my heart is awake": above, all the lights are fully revealed.

משא"כ בזמן בהמ"ק [בית המקדש] הי' [היה] התגלות שכינה למטה ממש והי' [והיה] יורד אש שלמעלה לאכול הקרבן כו'. אבל בגלות העלמין מסתירים.

This was not so in the time of the Holy Temple, when there was a revelation of the Shechinah (Divine Presence) actually below, and fire from above would descend to consume the offering, etc. But in exile the worlds (ha'almin) conceal.

In the time of the Temple the Shechinah was openly revealed below, and fire came down from heaven to consume the offerings. In exile the worlds (almin) conceal; the word recalls he'elem, concealment.

32 וזהו הבאים מצרימה שמלובשים השמות בהעלמין בבחי' הסתר והעלם כו' ולכן נק' שינה שהגלוי אינו לעינינו. רק למעלה ולבי ער²¹²

And this is [the meaning of] "who came to Egypt": the Names are clothed in the worlds, in a state of hiddenness and concealment, etc. Therefore it is called sleep, for the revelation is not before our eyes but only above: "and my heart is awake."

This is the meaning of "who came to Egypt": the Names are clothed in the concealing worlds. Exile is called sleep because the revelation is not before our eyes, only above, where "my heart is awake."

ולכן בגלות ג"כ נראה עולם כמנהגו נוהג.²¹³ אך באמת הוא עושה נפלאות גדולות לבדו²¹⁴ שהוא לבדו מכיר בהן הגם שאין נראה לעינינו:

Therefore in exile, too, it appears that "the world follows its natural course." But in truth He "does great wonders alone": He alone recognizes them, even though they are not visible to our eyes.

So in exile the world seems to run its natural course, yet G-d "does great wonders alone": He alone knows them, though we do not see them.

33 ועי"ל [ועוד יש לומר] דודאי אילו הי' [היה] הגלוי בהעלמין מבחי' ח"ע [חכמה עילאה] לא היו העלמין מסתירין ומעלימין כ"כ [כל כך] לעינינו.

It can also be explained further. Certainly, if the revelation in the worlds were from the level of supernal Chochmah (wisdom), the worlds would not hide and conceal so much from our eyes.

A further explanation of why exile conceals: if the revelation within the worlds came from supernal Chochmah itself, the worlds would not hide it so thoroughly.

והראיה לזה בהתנוצצו' [בהתנוצצות] הגאולה ע"י מרבע"ה [משה רבינו עליו השלום] שהוא מבחי' הארת ח"ע [חכמה עילאה] מיד נעשו אותות ומופתים לעין כל בשינוי הטבע כו' ומשום שהדבור בטל לגבי ח"ע [חכמה עילאה] מקורו וע"ד מאמר מי שאמר לשמן וידלוק²¹⁵ כו'.

The proof of this: when the redemption began to sparkle through Moshe our Teacher, peace be upon him, who is from the level of the radiance of supernal Chochmah, at once signs and wonders were done before the eyes of all, with changes in nature, etc. That is because speech is nullified before supernal Chochmah, its source; in the manner of the saying, "He who said to the oil that it should burn," etc.

The proof is the beginning of the redemption through Moshe, the radiance of Chochmah: at once there were open signs and wonders that changed nature. Speech, through which nature exists, is nullified before Chochmah, its source, as in the Talmud's words, "He who told the oil to burn will tell the vinegar to burn."

אך היינו בגילוי הארת ח"ע [חכמה עילאה] ממש שזהו הנק' בחי' ישראל

But that is with the revelation of the radiance of supernal Chochmah itself, which is what is called the level of Yisrael.

That happens when Chochmah itself, called Yisrael, is revealed.

משא"כ בגלות אז אין הגלוי בהעלמין מבחי' הח"ע [החכמה עילאה] ממש שהוא מבחי' הנק' ישראל לי ראש. רק שנמשך בקיעת איזה הארה דרך מסך ולבוש ובחי' זו נק' יעקב ומבחי' זו מאיר בהעלמין להחיותם מאין ליש

This is not so in exile: then the revelation in the worlds is not from the level of supernal Chochmah itself, which is from the level called "Yisrael, li rosh," but rather some radiance breaks through and is drawn down by way of a screen and a garment. This level is called Yaakov, and from this level [light] shines in the worlds to give them life, from nothing to something.

In exile the revelation in the worlds does not come from Chochmah itself, "Yisrael, li rosh": only a faint radiance breaks through a screen and a garment, and this level is called Yaakov. From it comes the life-force that brings the worlds into being from nothing.

ולכן העלמין הן מסתירין ומעלימין על הארה זו ולא נודעה כי באה אל קרבנה²¹⁶ ועל כן אותותנו לא ראינו לא ראינו דייקא שבאמת גם עכשיו הכל בהשגחה פרטי כמו בזמן ההוא.

Therefore the worlds hide and conceal this radiance, and “it was not known that it had come into their midst.” And so “our signs we have not seen”: “we have not seen,” specifically, for in truth now too everything is by individual Providence, as in that time.

So the worlds hide this radiance, and, in words borrowed from Pharaoh’s dream, “it was not known that it had come into them.” That is why the verse says “we have not seen” the signs: even now everything is governed by individual Providence, as it was then, but we do not see it.

34 והכל כמו אותות ומופתים ההם רק שלא ראינו שאין ניכר שום שינוי. והוא ע”ד לעושה נפלאות גדולות לבדו²¹⁷ שאין בעל הנס מכיר בניסו²¹⁸ מפני שהעלמין מעלימין וזהו בחי הגלות ממש.

And everything is like those signs and wonders, only that “we have not seen,” for no change is noticeable. And this is in the manner of “To Him who alone does great wonders”: the one for whom the miracle is done does not recognize his miracle, because the worlds (almin) conceal (ma’alimin). And this is the very essence of exile.

Everything that happens now is like those signs and wonders, but no change is visible. As the Talmud says, the one for whom a miracle is done does not recognize his miracle, because the worlds (almin) conceal (ma’alimin) it; this is the essence of exile.

והסיבה לזה הוא מפני שאין הגלוי בהעלמין רק מבחי בני ישראל ובחי יעקב ולא בחי ישראל שהוא ח”ע [חכמה עילאה] ממש.

The reason for this is that the revelation in the worlds is only from the level of “the children of Israel” and the level of Yaakov, and not from the level of Yisrael, which is supernal Chochmah (wisdom) itself.

The reason is that the revelation in the worlds comes only from “the children of Israel” and from Yaakov, the lower levels, and not from Yisrael, Chochmah itself.

35 והדוגמא לזה כמו עד”מ באיזו השכלה הנה מי שמשיג עומק המושכל לאמתתו יוכל להלבישה בכמה מיני אותיות [אותיות] אם באותיות [באותיות] אלו או בדבורי אחרים כפי שצריך לו כך יוכל לשנות הצירופי.

An illustration of this, by way of analogy, is any intellectual concept: one who grasps the depth of the idea in its truth can clothe it in many kinds of letters, whether in these letters or in other words, as he needs; thus he can change the combinations.

An analogy: a person who understands an idea to its depth can express it in many ways, in these words or in others, as he needs. He can change the “combinations” of letters because he stands above them.

משא"כ מי שאינו משיג לעומקה ממש אע"פ [אף על פי] שמשיג ענינה לא יוכל לשנות הצירופים כלל רק גידה בצירופי [בצירופים] שקיבל.

This is not so with one who does not grasp its actual depth: even though he grasps its subject, he cannot change the combinations at all, but can only tell it in the combinations he received.

One who grasps only the subject, without its depth, cannot change the wording; he can repeat it only in the words he received.

36 וכמו עד"מ היודע לשון המשנה אלו כשירות בבהמה²¹⁹ כו' לא יוכל לומר בצירופי [בצירופים] אחרים רק יחזיר הלשון כמו שהוא ממש בלי תוס' [תוספת] ומגרעת

As, by way of analogy, one who knows the wording of the Mishnah, "These are kosher in an animal," etc., cannot say it in other combinations; he can only repeat the wording exactly as it is, without addition or omission.

So one who knows only the wording of a Mishnah, such as "These are kosher in an animal," can only repeat it word for word, with nothing added or missing.

אבל מי שידוע פנימי [פנימיות / פנימית] ותוך המכוון יוכל לומר דיני המשנה בלשונות ודבורים אחרים כו'

But one who knows the inner meaning and the core of what is intended can state the laws of the Mishnah in other expressions and words, etc.

One who understands its inner meaning can state its laws in other words.

וזוהו שאנו אומרים יהא שמיה²²⁰ רבא מברך לעלם ולעלמי עלמא. פי' שהבקשה שיהי' [שיהיה] הגלוי בהעלמין מבחי' שמו הגדול²²¹ ממש ועי"ז לא יסתירו העלמין כלל. ועמ"ש בפ' חקת ע"פ על כן יאמרו המושלים^{222, 223} כו' ונחשב חשבונו של עולם:²²⁴

And this is what we say, "May His great Name be blessed forever and to all eternity (le'alam u'le'almei almay)." Meaning: the request is that the revelation in the worlds be from the level of His great Name itself, and through this the worlds will not conceal at all. And see what is explained in Parshas Chukas on "Therefore those who rule (hamoshlim) say," etc., [and] "let us calculate the account of the world."

This is the meaning of the Kaddish, "May His great Name be blessed forever and to all eternity": alam and almay also mean "world," so we ask that the revelation in all the worlds come from His great Name itself, and then the worlds will not conceal at all; in Likkutei Torah, Shelach, the Alter Rebbe explains le'alam as Atzilus and le'almei almay as the lower worlds of Beriah, Yetzirah and Asiyah. The reference to Chukas is to Likkutei Torah's maamar on "Therefore those who rule say," which, following the Talmud, reads them as those who rule over their inclination, and "the account of the world (olam)" as the reckoning of concealment (he'elem).

SECTION 10 • ¶ 37-41

Yisrael Sava and Yisrael Zuta

37 ושרש הדברים הוא כי הנה יש ישראל סבא וישראל זוטא. פ"י כי ישראל לי ראש הוא בחי' חכמה

The root of the matter is that there is Yisrael Sava (the elder Yisrael) and Yisrael Zuta (the lesser Yisrael). Meaning: "Yisrael, li rosh" is the level of Chochmah (wisdom).

The root of all this: there are two levels called Yisrael, Yisrael Sava (the elder) and Yisrael Zuta (the lesser). "Yisrael, a head for Me" is Chochmah.

אך עצמיות ח"ע [חכמה עילאה] חכים ולא בחכמה²²⁵ ידיעא א"א להשיג כי הוא כמו שהוא ית' לבדו הוא גם אילו לא ברא העולמות. רק בחי' נה"י [נצח הוד יסוד] דאבא מאירים להיות מקור לעולמות ונעשים מוחין לז"א.

But the very essence of supernal Chochmah, "wise, but not with a knowable wisdom," cannot be grasped, for it is as He, may He be blessed, is by Himself, even had He not created the worlds. Only the level of Netzach (victory), Hod (splendor) and Yesod (foundation) of Abba shines to be a source for the worlds and becomes the intellect (mochin) of Z'eir Anpin (the emotive attributes).

The essence of supernal Chochmah cannot be grasped at all; it is as G-d is in Himself, whether or not worlds exist. Only its lower faculties, Netzach, Hod and Yesod of Abba, shine as the source of the worlds and become the intellect (mochin) of Z'eir Anpin, the emotive attributes.

38 וענין נה"י [נצח הוד יסוד] הוא עד"מ כליות יועצות²²⁶ איך להשפיע. עי' [עייין] באגה"ק [באגרת הקודש] ד"ה להבין משל ומליצה.²²⁷ ובחי' נה"י [נצח הוד יסוד] דאבא נקי ישראל סבא.²²⁸

And Netzach, Hod and Yesod are, by way of analogy, "kidneys that counsel" how to bestow; see Iggeres HaKodesh, the section beginning "To understand a parable and a figure." And the level of Netzach, Hod and Yesod of Abba is called Yisrael Sava.

Netzach, Hod and Yesod are like the kidneys, which the Talmud says "counsel": they decide how the intellect is to be given over to others. Iggeres HaKodesh explains this, and the Netzach, Hod and Yesod of Abba are called Yisrael Sava.

ופי בני ישראל הבאים מצרימה היינו המשכות מבחי חכמה הנ"ל שנקי יש"ס [ישראל סבא] באותיות המחשבה ולכן יעקב שהוא מבחי אחוריים דאבא המתלבש בתבונה נקי בן לישראל זה שהוא יש"ס

[ישראל סבא] נה"י [נצח הוד יסוד] דאבא.²²⁹

And the meaning of "the children of Israel who came to Egypt" is the drawings down from the level of Chochmah (wisdom) mentioned above, which is called Yisrael Sava, into the letters of thought. Therefore Yaakov, who is from the level of the back (achorayim) of Abba, which is clothed in Tevunah, is called a son of this Yisrael, which is Yisrael Sava, Netzach, Hod and Yesod of Abba.

"The children of Israel who came to Egypt" are the light drawn from this Chochmah, Yisrael Sava, into the letters of thought. Yaakov, the "back" (outer aspect) of Abba clothed in Tevunah, the lower part of Binah, receives from Yisrael Sava and so is called its son.

39 וז"ש [וזהו שכתוב] בפי ויגש ואלה שמות בני"י [בני ישראל] כוי יעקב ובניו²³⁰ שיעקב עצמו בכלל בני ישראל

יכונה משום דהתם מיירי בענין ההמשכה מבחי יש"ס [ישראל סבא] הנמשך באותיות המחשבה

And this is what is said in Parshas Vayigash, "And these are the names of the children of Israel," etc., "Yaakov and his sons": Yaakov himself is named as included among "the children of Israel," because there it speaks of the drawing down from the level of Yisrael Sava, which is drawn into the letters of thought.

This explains Vayigash: "Yaakov and his sons" are counted among "the children of Israel" because that verse speaks of the drawing from Yisrael Sava into the letters of thought.

וע"כ לגבי בחי יש"ס [ישראל סבא] נקרא יעקב בני ישראל כוי והיא הירידה הראשונה דמצרימה היינו בבחי אותיות המחשבה שנקי ג"כ מצרימה שהם בחי אותיות וכלים המגבילים האור כוי והירידה הב' הוא באותיות הדבור.

Therefore, relative to the level of Yisrael Sava, Yaakov is called "the children of Israel," etc. And this is the first descent "to Egypt," namely into the level of the letters of thought, which are also called "to Egypt," since they are the level of letters and vessels that limit the light, etc. And the second descent is into the letters of speech.

Relative to Yisrael Sava, Yaakov is one of its "children." This is the first descent into "Egypt," into the letters of thought, which also limit the light; the second descent is into the letters of speech.

40 והוא מ"ש בפי שמות פעם ב' ואלה שמות בני"י [בני ישראל] הבאים מצרימה והדבור מקבל מבחי"י ישראל זוטא.

And this is what is said in Parshas Shemos a second time, "And these are the names of the children of Israel who came to Egypt"; and speech receives from the level of Yisrael Zuta.

The verse in Shemos repeats "And these are the names" for the second descent, into speech, which receives from Yisrael Zuta.

כי הנה ישראל זוטא היינו בחי"י ז"א

For Yisrael Zuta is the level of Z'eir Anpin (the emotive attributes).

Yisrael Zuta, "the lesser Yisrael," is Z'eir Anpin.

כי הגם שז"א היינו ו"ק [וי קצוות] דאצי" חג"ת [חסד גבורה תפארת] נה"י [נצח הוד יסוד]. אך כשהמוחין דאוי"א [דאבא ואימא] נתלבשו בו נקי ישראל לי ראש כי יש הפרש גדול בין כשהמוחין מאירים במדות או כשהם רק מדות לבד.

For although Z'eir Anpin is the six extremities (vav ketzavos) of the World of Atzilus (Emanation): Chesed (kindness), Gevurah (restraint), Tiferes (beauty), Netzach (victory), Hod (splendor) and Yesod (foundation), yet when the intellect (mochin) of Abba and Imma is clothed in it, it is called "Yisrael, li rosh." For there is a great difference between when the mochin shine in the attributes (middos) and when they are attributes alone.

Z'eir Anpin is the six emotive Sefiros of Atzilus, from Chesed to Yesod; yet when the intellect of Abba and Imma (Chochmah and Binah) is clothed in it, it too is called Yisrael, "a head for Me." Emotions guided by the intellect are very different from emotions alone.

עד"מ למטה התינוק נוח לכעוס משא"כ מי שמדותיו בהשכל קשה לכעוס. ולכך אומרים אב הרחמן שבחי"י חכמה מקור הרחמים

By way of analogy, below: a child is easily angered, whereas one whose attributes are within the intellect is slow to anger. Therefore we say "Merciful Father" (Av HaRachaman), for the level of Chochmah (wisdom) is the source of compassion

A child, whose emotions are not yet guided by understanding, is quick to anger, while a person whose emotions are governed by the intellect is slow to anger. So we call G-d "Merciful Father" (Av HaRachaman): "Father" is Chochmah, and Chochmah is the source of compassion.

(ועמש"ל [ועיין מה שכתוב לעיל] ע"פ השמים כסאי^{231, 232} בפירוש צדקה תרומי [תרומם]²³³ כו' וזהו מי כעמך ישראל גוי אחד²³⁴ כו') ולכן כשהמוחין מאירי בו"א נק' ישראל

(and see what is explained above on "The heavens are My throne," in the explanation of "tzedakah exalts," etc.; and this is [the meaning of] "Who is like Your people Israel, one nation," etc.). Therefore when the mochin shine in Z'eir Anpin it is called Yisrael.

The Alter Rebbe refers to the first maamar of Torah Ohr, on "The heavens are My throne," where "tzedakah exalts a nation (goy)" is explained as raising the emotive attributes to Chochmah, and adds the verse "Who is like Your people Israel, one nation." When the intellect shines in Z'eir Anpin, it is called Yisrael.

אך מ"מ ישראל זוטא כי הוא רק המשכ' מוחין במדוי' [במדות]. משא"כ ישראל סבא זהו נה"י [נצח הוד יסוד] דאבא עצמו עד"מ השכל עצמו.

But nevertheless it is Yisrael Zuta, for it is only a drawing of the mochin into the attributes. Yisrael Sava, by contrast, is Netzach, Hod and Yesod of Abba itself, by way of analogy the intellect itself.

Still, it is only Yisrael Zuta, the intellect drawn into the emotions, while Yisrael Sava is the Netzach, Hod and Yesod of Abba itself, like the intellect itself in a person.

והנה מבחי' ישראל זוטא שהוא ז"א נמשך בבחי' אותיות הדבור כמשל הדבור שמקבל מהבל הלב שבו משכן המדות.

Now, from the level of Yisrael Zuta, which is Z'eir Anpin, [light] is drawn into the level of the letters of speech, as in the analogy of speech, which receives from the breath of the heart, where the attributes dwell.

Speech draws from Yisrael Zuta, Z'eir Anpin, just as human speech is formed from the breath of the heart, where the emotions dwell.

41 וזהו ענין ואלה שמות בניי [בני ישראל] הנאמר בפ' שמות דקאי על ירידה הבי' שהיא המשכת ז"א באותיות הדבור

And this is the meaning of "And these are the names of the children of Israel" said in Parshas Shemos, which refers to the second descent, the drawing of Z'eir Anpin (the emotive attributes) into the letters of speech.

The verse in Shemos refers to the second descent, the drawing of Z'eir Anpin into the letters of speech.

וע"כ בחי' יעקב לא נק' בני ישראל כי יעקב שהוא בחי' אחוריים דאבא אינו בן לישראל זוטא אלא אח עד"מ.

Therefore the level of Yaakov is not called "the children of Israel," for Yaakov, who is the level of the back of Abba, is not a son of Yisrael Zuta but, by way of analogy, a brother.

That is why Yaakov is not called one of "the children of Israel" there: Yaakov, the "back" of Abba, is not a child of Yisrael Zuta; in the analogy he is rather its brother.

וז"ש [וזהו שכתוב] בני"י [בני ישראל] הבאים מצרימה את יעקב²³⁵ שהדבור מקבל מבחי' בני ישראל זוטא וגם מבחי' יעקב כו':

And this is what is said, "the children of Israel who came to Egypt with Yaakov": speech receives from the level of the children of Yisrael Zuta, and also from the level of Yaakov, etc.

So Shemos says "the children of Israel who came to Egypt with Yaakov": speech receives both from Yisrael Zuta and from Yaakov. This resolves the question with which the maamar opened.

IN ONE'S AVODAH

The toil of Torah study in exile, its questions, its reasoning and the struggle to clarify the halachah, is the "labor in mortar and bricks" that will bring the revelation of the Torah's inner dimension. Through Torah and mitzvos a person draws His great Name into the world, and through tzedakah raises what has been refined. Even when G-d's hand is hidden and "our signs we have not seen," everything is governed by individual Providence.

QUESTIONS FOR DISCUSSION

1. Why does the maamar see the hard questions and disputes of Torah study as the counterpart of the labor in Egypt, and what does that labor accomplish?
2. How can a finite soul receive the infinite delight of His great Name, and what part does the Torah play?
3. What is the difference between the first descent, in Vayigash, and the second, in Shemos, and how does it explain whether Yaakov is a "son" of Israel?
4. Why must revelation be preceded by concealment, and why is the present exile so much longer than the exile in Egypt?
5. If individual Providence is as real now as at the Exodus, why do we not see it, and what do we ask for when we say "May His great Name be blessed"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ואלה שמות

Another transcript (hanachah) of this maamar is printed there.

KEHOT'S NOTE

הנחה אחרת במאמרי אדה"צ פרשיות ע' ריש (רק ענין אחד). ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. הגהות וכו' באוה"ת שמות ע' ז. כרך ז ע' ב'תעא. ב'תעא. ב'תעא. קיצור כרך ח ע' ב'תתכג. ב'תתל. ביאור על המאמר באוה"ת שמות ע' קח ואילך. לכללות מאמר זה ראה סה"מ תרכ"ז (הוצאת תש"ס) ע' פד ואילך. סה"מ תרנ"ח ע' עו. ד"ה ואברהם זקן תרצ"ב. ד"ה ואלה שמות תש"כ. ד"ה ואלה שמות תשמ"ו. פלח הרמון שמות ע' א.

2 ואלה שמות

The opening verse of Shemos: "And these are the names of the children of Israel who came to Egypt with Yaakov; each man and his household came." The whole maamar explains it.

שמות א':1 Exodus

וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרָיִם אֶת יַעֲקֹב אִישׁ וּבֵיתוֹ בָּאוּ:

NOW THESE are the names of the sons of Israel, who came into Egypt with Jacob; every man came with his household:

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KEHOT'S NOTE

שמות א, א.

3 ואלה שמות . . יעקב ובניו

The parallel verse in Vayigash, which introduces the list of Yaakov's family going down to Egypt. The maamar contrasts its "Yaakov and his sons" with the "with Yaakov" of Shemos.

בראשית מ"ו:8 Genesis

וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרָיִם יַעֲקֹב וּבָנָיו בְּכָר יַעֲקֹב רְאוּבֵן:

And these are the names of the children of Israel, who came into Egypt, Jacob and his sons: Reuben, Jacob's first-born.

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KEHOT'S NOTE

בראשית מו, ח. באוה"ת שמות כרך ז ע' ב'תעא מביא קושיא זו בשם המגיד לב"י ר"פ שמות. וראה לקו"ש ח"ו ע' 4 הערה 16.

4 ענין בואם

In this manuscript the words read "the order of their coming" (seder bo'am) instead of "the matter of their coming."

KEHOT'S NOTE

בבוכ 1052: סדר בואם.

5 וצ"ל למה הוכפל . . וגם להבין השינויים

That maamar infers from the question itself that although the verse here repeats in general what was said in Vayigash, the two differ in their details, since halachah

learns several matters from a single word, and here there are several changes.

KEHOT'S NOTE

בד"ה זה תשל"ג (הנחה בלתי מוגה) מדייק דמזה גופא מוכן דאע"פ שבכללות הוכפל כאן אותו הענין שכבר נאמר בפ' ויגש . . שהרי שבגלוי הו"ע אחד עם הנאמר שם, עכ"ז בפרשיות ה"ה חלוקים בענינם, שהרי מתיבה אחת לומדים כמה ענינים בהלכה וכאן ישנם כמה שינויים מהנאמר בפרשת ויגש.

PARAGRAPH 2

6 The verse in Vayigash: "the children of Israel who came to Egypt, Yaakov and his sons." It seems to count Yaakov among the children of Israel.

בראשית מ"ו:8 Genesis

וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרָיִם יַעֲקֹב וּבָנָיו בְּכָר יַעֲקֹב רְאוּבֵן:

And these are the names of the children of Israel, who came into Egypt, Jacob and his sons: Reuben, Jacob's first-born.

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7 שכולל יעקב ג"כ בכלל בני ישראל

There this question, why Yaakov is counted among "the children of Israel," is brought in the name of the Maggid Meisharim of the Beis Yosef, at the beginning of Shemos.

KEHOT'S NOTE

ראה באוה"ת כרך ז ע' ב'תעא בשם המגיד להב"י ר"פ שמות. וראה לקו"ש ח"ו ע' 4 הערה 16.

8 לא יעקב יאמר עוד שמך

After Yaakov wrestled with the angel he was told, "Your name shall no longer be called Yaakov, but Yisrael." The maamar uses it to show that Yaakov and Yisrael are the same person.

בראשית ל"ב:29 Genesis

וַיֹּאמֶר לֹא יַעֲקֹב יֹאמַר עוֹד שְׁמְךָ כִּי אִם יִשְׂרָאֵל כִּי שָׁרִיתָ עִם־אֱלֹהִים וְעִם־אֲנָשִׁים וְתוֹכַל:

And he said: 'Thy name shall be called no more Jacob, but Israel; for thou hast striven with G-d and with men, and hast prevailed.'

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KEHOT'S NOTE

בראשית לב, כט.

PARAGRAPH 3

9 איך נק' בני ישראל

The Zohar on this verse asks: since it says "the children of Israel," what is "with Yaakov"? The maamar takes up the same difficulty.

זוהר II, 2ב, ב, זח"ב

KEHOT'S NOTE

ראה זח"ב ב, ב. כיון דכתיב בני ישראל מהו את יעקב ע"ש. באוה"ת פי שמות ע' ז מציין "וברבות ר"פ תולדות ישבו קושיא זו דיצחק ג"כ נקרא ישראל, ולכן נקרא יעקב בני"י עכ"ל. ראה באוה"ת שמות כרך ח ע' ביתלג ב בענין הקושיא דכאן. ומפרש בפי' יגש נקי בני ישראל בחייו, ובפי' שמות שהי' אחר שנסתלק נקי ישראל ע"ש.

10

ירד ירדנו

Yosef's brothers tell his steward, "we came down at first to buy food," with a doubled verb. The maamar reads the doubling as two descents.

Genesis 43:20: כ"ג:20

ויאמרו בי אדני ירד ירדנו בתחלה לשכר־אכל:

and said: 'Oh my lord, we came indeed down at the first time to buy food.

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KEHOT'S NOTE

בראשית מג, כ.

11

ואנכי אעלה גם עלה

G-d speaks to Yaakov in a night vision at Be'er Sheva, before he goes down: "I will go down with you to Egypt, and I will also surely bring you up." The plain sense is a promise of return from Egypt; the maamar hears two ascents in the doubled verb.

Genesis 46:4: ד"ו:46

אנכי ארד עמה מצרימה ואנכי אעלה גם־עלה ויוסף ישיט ידו על־עֵינֶיךָ:

I will go down with thee into Egypt; and I will also surely bring thee up again; and Joseph shall put his hand upon thine eyes.'

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KEHOT'S NOTE

בראשית מו, ד.

12

עלה נעלה

Calev tells the people, "We shall surely go up and take possession of it." Here too the verb is doubled.

Numbers 13:30: ל"ג:30

וַיֹּסֶף כָּלֵב אֶת־הָעָם אֱלִי־מֹשֶׁה וַיֹּאמֶר עֲלֵה נַעֲלֵה וַיִּרְשְׁנוּ אֹתָהּ כִּי־יָכוֹל נוֹכַח לָהּ:

And Caleb stilled the people toward Moses, and said: 'We should go up at once, and possess it; for we are well able to overcome it.'

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KEHOT'S NOTE

במדבר יג, ל.

13

היינו ב' עליות

The Or HaTorah on Beshalach refers back to this passage on the two ascents.

KEHOT'S NOTE

באוה"ת בשלח ע' שנח מציין לכאן. ראה לקו"ש חט"ז ע' 126. ובד"ה הבאים ישרש תשל"ח.

אעלה אתכם מעני מצרים

G-d's promise at the burning bush to bring Israel up from Egypt to a land flowing with milk and honey. It speaks of only one ascent, so the second must be the future redemption.

Exodus 3:17: י"ז:3

ואמר אֶעֱלֶה אֶתְכֶם מִעֲנֵי מִצְרַיִם אֶל־אֶרֶץ הַכְּנַעֲנִי וְהַחִתִּי וְהָאֱמֹרִי וְהַכְּנַזִּי וְהַחִיטִי וְהַיְבוּסִי אֶל־אֶרֶץ זָבַת חֶלֶב וְדָבָשׁ:

And I have said: I will bring you up out of the affliction of Egypt unto the land of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite, unto a land flowing with milk and honey.

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KEHOT'S NOTE

שמות ג, יז.

15

"I will be what I will be." The Alter Rebbe cites it as a place where G-d told Moshe of the final redemption.

Exodus 3:14: י"ד:3

וַיֹּאמֶר אֱלֹקִים אֶל־מֹשֶׁה אֲהִיָּה אֲשֶׁר אֲהִיָּה וַיֹּאמֶר כֹּה תֹאמַר לְבְנֵי יִשְׂרָאֵל אֲהִיָּה שְׁלַחְנִי אֲלֵיכֶם:

And G-d said unto Moses: 'I AM THAT I AM'; and He said: 'Thus shalt thou say unto the children of Israel: I AM hath sent me unto you.'

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PARAGRAPH 4

16

כימי צאתך מאמ"צ אראנו נפלאות

G-d answers the prophet's plea to shepherd His people: "As in the days of your going out of the land of Egypt, I will show him wonders." The maamar learns from the comparison that the present exile has a purpose like that of Egypt.

Micah 7:15: ט"ו:7

כִּי־יָמִי צֵאתְךָ מִמִּצְרַיִם אֲרָאנוּ נִפְלְאוֹת:

'As in the days of thy coming forth out of the land of Egypt Will I show unto him marvellous things.'

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KEHOT'S NOTE

מיכה ז, טו.

17

פנים בפנים דבר ה'

Moshe recalls the revelation at Sinai: "Face to face Havayah spoke with you at the mountain, out of the fire." The maamar uses it to describe the Giving of the Torah as the goal of the Egyptian exile.

Deuteronomy 5:4: ד"ה:5

פָּנִים בְּפָנִים דִּבֶּר ה' עִמָּכֶם בְּהָר מְתוֹךְ הָאֵשׁ:

The L-RD spoke with you face to face in the mount out of the midst of the fire—

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KEHOT'S NOTE

דברים ה, ד.

PARAGRAPH 5

18

וזה לך האות

G-d's sign to Moshe at the burning bush: after the Exodus they will serve G-d on this mountain. The maamar reads it as proof that the purpose of the Egyptian exile was the Giving of the Torah.

שמות ג': י"ב Exodus 3:12

וַיֹּאמֶר כִּי־אֶהְיֶה עִמָּךְ וְזֶה־יֶלֶךְ הָאוֹת כִּי אֶנֶכִּי שְׁלַחְתִּיךָ בְּהוֹצִיאֲךָ אֶת־יֵהָעַם מִמִּצְרַיִם תַּעֲבֹדוּן אֶת־הָאֱלֹהִים עַל הָהָר הַזֶּה:

And He said: 'Certainly I will be with thee; and this shall be the token unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve G-d upon this mountain.'

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KEHOT'S NOTE

שמות ג, יב.

19

כל אריכות הגלות הזה הוא כדי לזכות לגילוי פנימית התורה

A maamar with the same opening words, which the note cites for the idea that the whole length of this exile is for the sake of the revelation of the Torah's inner dimension.

KEHOT'S NOTE

ראה ד"ה ואלה שמות תש"כ.

PARAGRAPH 6

20

עין בעין יראו

The prophet describes the watchmen of Jerusalem, who will see with their own eyes Havayah's return to Zion: "eye to eye they shall see." The maamar reads it as the open revelation of the Time to Come. (context: Steinsaltz Tanakh)

ישעיהו נ"ב: ח' Isaiah 52:8

קוֹל צִפִּיָּה נִשְׁאָו קוֹל יִחְזְדוּ יִרְגְּנוּ כִּי עֵין בְּעֵין יֵרְאוּ בָּשׁוּב הִי צִיּוֹן:

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

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KEHOT'S NOTE

ישעיה נב, ח.

21

וימררו את חייהם

The Torah's description of the hard labor in Egypt. The maamar, following the Zohar, applies each phrase to the labor of Torah study in the present exile.

שמות א': י"ד Exodus 1:14

וַיִּמְרְרוּ אֶת־חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה בְּחֶמֶר וּבִלְבָּנִים וּבְכָל־עֲבֹדָה בַּשָּׂדֶה אֶת כָּל־עֲבֹדָתָם אֲשֶׁר־עָבְדוּ בָהֶם בְּפֶגֶר:

And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them serve with rigour.

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KEHOT'S NOTE

שמות א, יד.

22

בעבודה קשה דא קושיא

There the Zohar is quoted in this order: "with hard labor" is the kushya, "with mortar" the kal vachomer, "and with bricks" libun hilchesa, "and with all labor in the field" the Baraisa.

Zohar III, 153a זח"ג קנג, א

KEHOT'S NOTE

זח"ג קנג, א. ובכ"מ. באוה"ת פ' שמות ע' ח הגירסא "בעבודה קשה דא קושיא, בחומר דא ק"ו ובלבנים דא ליבון הלכתא ובכל עבודה בשדה דא ברייתא", וכ"ה בסה"מ תרכ"ז (הוצאת תש"ס) ע' פח. ומציין על זה כ"ק אדמו"ר זי"ע שם כ"ה לנכון בכתי"י, ולכאורה כן צריך לתקן בתו"א, ששם באו התיבות ובלבנים דא ליבון הלכתא שלא במקומם "עכ"ל. וכ"ה בלקו"ש חט"ו ע' 408 הערה 29.

23

בעבדה קשה דא קושיא

The Zohar reads the phrases of this verse as the stages of Torah study: "with hard labor" is the kushya, "with mortar" is the kal vachomer. The Alter Rebbe builds this part of the maamar on it.

ספר זוהר, בהעלותך י"ד: ע"ז-14:77-15:87 Zohar, Beha'alotcha

PARAGRAPH 7

24

לבון הלכתא

It explains that libun hilchesa matches both aspects of bricks, impurity and stony hardness: clarifying the law removes and weakens the kelipos that conceal the halachos, and it also brings out new insights.

KEHOT'S NOTE

ראה לקו"ש ח"ו ע' 25 הערה 88 השייכות ד"לבון הלכתא" לבי הענינים דלבנים (א). סטרא דמסאבותא, ב. קשים וחזקים כאבנים] הוא — לפי שגם בלבון הלכתא ישנם שני הענינים שבעשיית לבנים: (א) בירור וליבון ההלכות הוא ע"י הסרת והתשת כח הקליפות המעלימים ומכסים על ההלכות (ראה אגה"ק סימן כו — קמד, ב ואילך), (ב) ע"י לבון ההלכות, מתחדשים גם ענינים חדשים (ראה אגה"ק שם. ד"ה אשריכם ישראל, וד"ה לך לך תרסי'"). עכ"ל שם. בלקו"ת וואת הברכה צו, ב. שה"ש לו, ג. מציין לכאן.

25

The end of the verse on the labor in Egypt, "and with all labor in the field." The Zohar applies it to the study of the Baraisa.

שמות א': י"ד Exodus 1:14

וַיִּמְרְרוּ אֶת־חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה בְּחֶמֶר וּבִלְבָּנִים וּבְכָל־עֲבֹדָה בַּשָּׂדֶה אֶת כָּל־עֲבֹדָתָם אֲשֶׁר־עָבְדוּ בָהֶם בְּפֶגֶר:

And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them serve with rigour.

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PARAGRAPH 8

26

והנה להבין

In the margin the Tzemach Tzedek wrote a heading for

this section: "2.

KEHOT'S NOTE

בבז' 1052 נוסף בגיליון בגוכת"ק הצ"צ: "ב. ענין עדי עד שמו הגדול". בסה"מ תרכ"ו (הוצאת תש"ס) ע' פה יש ביאור בענין עדי עד.

27

נהנין מזיו השכינה

The Talmud says that in the World to Come there is no eating or drinking, but the righteous sit with crowns on their heads and take pleasure in the radiance of the Shechinah. The maamar uses these words for the souls' delight.

ברכות י"א א"י: 17a:12 Berakhot

מרגל א בפומיה דרב: לא כעולם הזה העולם הבא. העולם הבא אין בו לא אכילה ולא שתיה ולא פריה ורביה ולא משא ומתן ולא קנאה ולא שנואה ולא תחרות, אלא צדיקים יושבין ועטרוניהם בראשיהם ונהנים מזיו השכינה, שנאמר: "ויחזו את האלקים ויאכלו וישתו".

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. II).

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

28

David asks to dwell in the house of Havayah all his days, "to behold the pleasantness of Havayah." The maamar reads it as the delight of the soul in Gan Eden.

תהילים כ"ד: 27:4 Psalms

אחת שאלתי מאת ה' אותה אבקש שבתיה בביתיה כלימי חיי לחיות בנעם ה' ולבקש בהיכלו:

One thing have I asked of the L-RD, that will I seek after: That I may dwell in the house of the L-RD all the days of my life, To behold the graciousness of the L-RD, and to visit early in His temple.

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PARAGRAPH 9

29

צדיקים אין להם מנוחה

The passage in Bamidbar teaches that there are many kinds of Gan Eden, one above the other without end, and that the books spoke only of two.

KEHOT'S NOTE

סוף ברכות. הגירסא שם: ת"ח. וכן הוא בלקו"ת במדבר יח, א. בהעלותך לג, ד. וראה לקמן צח, ב בשם לקוטי הש"ס הארז"ל.

30

"They go from strength to strength; each appears before G-d in Zion." The Talmud reads it as the endless rise of the righteous.

תהילים פ"ד: 84:8 Psalms

ילכו מחיל אל־חיל יראה אל־אלקים בציון:

They go from strength to strength, every one of them appeareth before G-d in Zion.

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...ואלה שמות בני ישראל הבאים מצרימה את יעקב

31

אין להם מנוחה בעוה"ב שנאמר ילכו מחיל אל חיל

The last passage of tractate Berachos: Torah scholars have no rest in this world or the next, for "they go from strength to strength." The maamar cites it to show that the delights of Gan Eden have no end.

ברכות ס"ד א"י: 64a:12-13 Berakhot

אמר רבי חייה בר אשי אמר רב: תלמידי חכמים אין להם מנוחה לא בעולם הזה ולא בעולם הבא, שנאמר: "ילכו מחיל אל חיל יראה אל־אלקים בציון". אמר רבי אלעזר אמר רבי חנינא: תלמידי חכמים מרבים שלום בעולם, שנאמר: "וכל בניה למודי ה' ורב שלום בניה".

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

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32

לחזות בנועם ה'

According to the note, it explains how one comes to this level of "beholding the pleasantness of Havayah."

KEHOT'S NOTE

ראה באוה"ת שמות כרך ז ע' ב' תעה איך לבוא לבחי' זו.

33

לחזות בנועם ה'

"To behold the pleasantness of Havayah," David's request. The maamar says this delight is worth all the sufferings of Gehinnom.

תהילים כ"ד: 27:4 Psalms

אחת שאלתי מאת ה' אותה אבקש שבתיה בביתיה כלימי חיי לחיות בנעם ה' ולבקש בהיכלו:

One thing have I asked of the L-RD, that will I seek after: That I may dwell in the house of the L-RD all the days of my life, To behold the graciousness of the L-RD, and to visit early in His temple.

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34

מוטב דלידיני

Rabbi Meir said of his teacher Elisha ben Avuya (Acher) that it is better he be judged and then enter the World to Come. The maamar learns from it that the delight of the World to Come is worth the judgment of Gehinnom.

חגיגה ט"ו ב: 15b:3 Chagigah

כי נח נפשיה דאחר, אמרי: לא מידן לדידיניה, ולא לעלמא דאתי ליתי. לא מידן לדידיניה — משום דעסק באורייתא, ולא לעלמא דאתי ליתי — משום דחטא. אמר רבי מאיר: מוטב דלידידיניה וליתי לעלמא דאתי. מתי אמות, ואעלה עשן מקברו. כי נח נפשיה דרבי מאיר סליק קוטרך מקבריה דאחר.

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KEHOT'S NOTE

חגיגה טו, ב. ראה לעיל ח, ד. בכרך 1052 בגיליון בגוכתי"ק הצ"צ נוסף: "ג. ענין שעבוד מלכות תחת גיהנם".

PARAGRAPH 10

35 שאברהם בחר לו שעבוד גלות

The Or HaTorah on Chukas refers back to this passage on Avraham's choice of exile over Gehinnom.

KEHOT'S NOTE

ב"ר פי מד. באוה"ת חוקת ע' תשצד מציין לכאן.

36 The proverb: "The refining pot is for silver and the furnace for gold," and a person is tested by the praise he receives. The maamar uses the image of refining metal for the purification of the soul.

Proverbs 27:21 משלי כ"ז:כ"א

מִצָּרָף לְכֶסֶף וְכֹר לְזָהָב וְאִישׁ לְפִי מִחֲלָלוֹ:

The refining pot is for silver, and the furnace for gold, And a man is tried by his praise.

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37 לא יגורך רע כתיב

David's morning prayer: "For You are not a G-d who desires wickedness; evil shall not dwell with You." The maamar cites it to show why the soul must be purified before it can receive G-d's light.

Psalms 5:5 תהילים ה':ה'

כִּי לֹא אֱלֹהִים חֲפֵץ רָעָה לֹא יִגְרֶךְ רָע:

For Thou art not a G-d that hath pleasure in wickedness; Evil shall not sojourn with Thee.

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KEHOT'S NOTE

תהלים ה, ה.

38 מכור הברזל ממצרים

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

KEHOT'S NOTE

ואתחנן ד, כ.

39 מכור הברזל ממצרים

Moshe reminds the people: "Havayah took you and brought you out of the iron furnace, out of Egypt." The maamar reads the furnace as the purifying role of the exile.

Deuteronomy 4:20 דברים ד':כ'

וְאַתֶּם לָקַח ה' וַיּוֹצֵא אֶתְכֶם מִכּוּר הַבְּרֹזֶל מִמִּצְרַיִם לֵהְיוֹת לוֹ לְעַם נִחְלָה כִּיּוֹם הַזֶּה:

But you hath the L-RD taken and brought forth out of the iron furnace, out of Egypt, to be unto Him a people of inheritance, as ye are this day.

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40 כור עוני

G-d tells Israel through Isaiah: "Behold, I have refined you, but not as silver; I have chosen you in the furnace of affliction": the suffering of exile refines them rather than

...ואלה שמות בני ישראל הבאים מצרימה את יעקב

destroying them. The Alter Rebbe applies "the furnace of affliction" to the exile of Edom. (context: Steinsaltz Tanakh)

ישעיהו מ"ח:י"ד: Isaiah 48:10

הִנֵּה צִרְפְּתִיךָ וְלֹא בְכֶסֶף בְּחִרְתִּיךָ כְּכֹר עֲנִי:

Behold, I have refined thee, but not as silver; I have tried thee in the furnace of affliction.

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PARAGRAPH 11

41 אך הנה

In the margin the Tzemach Tzedek wrote a heading for this section: "4.

KEHOT'S NOTE

בכרך 1052 בגיליון בגוכתי"ק הצ"צ: "ד. א"א לנשמה להנות מזיו כ"א ע"י עסק התורה".

42 שו"ה אך — נברא

After "the soul is a created being," the Tzemach Tzedek added in his handwriting "from nothing to something" (me'ayin l'yesh).

KEHOT'S NOTE

שם בגוכתי"ק: "מאין ליש".

43 עוטה אור כשלמה

The psalmist praises the Creator, "Who wraps Himself in light as in a garment"; the words may also mean that He wraps the world in light. The maamar reads the light as the Torah, the garment through which G-d's delight reaches the soul. (context: Steinsaltz Tanakh)

Psalms 104:2 תהילים ק"ד:ב'

עֹטֶה יְאוֹר כְּשֵׁלֶמָה נוֹטֶה שָׁמַיִם כְּפָרִיעָה:

Who coverest Thyself with light as with a garment, who stretchest out the heavens like a curtain;

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KEHOT'S NOTE

תהלים קד, ב.

44 וא"א לנפש לקבל הארת תענוג העליון . . שהוא אור תורה

There the Tzemach Tzedek notes on this passage that the clothing of the radiance of His great Name in the Torah is what Likkutei Torah calls the "song of the Torah" (ranena d'oraisa), and points to further discussions of the Torah as the garment of light.

KEHOT'S NOTE

באוה"ת במדבר כרך ה ע' איתרעט מציין ע"י: "וכן נת' בלקו"ת ד"ה שיר השירים פ"ב שהתלבשות הארת שמו הגדול בהתורה זהו ענין רננה דאורייתא, ועיין עוד מענין זה להתורה נקי עוטה אור כשלמה שהיא הממוצע בסידור בתחלתו בד"ה ועשו להם ציצית, ובהביאור שם בסופו גבי ושוורש ענין התורה בפנימיות וחיצוניות כו', ועיין עוד מזה בלקו"ת סד"ה ביום השמע"צ כנישין תהא לכו"ן ע"ש.

45 ונהר יוצא מעדן

"And a river goes out of Eden to water the garden." Eden is the source of delight, and the river is the Torah that carries

it to the garden of souls.

Genesis 2:10 כ"י: בראשית

וְנָהָר יֵצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת-הָגֶן וּמִשָּׁם יִפְרָד וְהָיָה לְאַרְבָּעָה רָאשִׁים:

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

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KEHOT'S NOTE

בראשית ב, י.

46

וכמ"ש בפרדס . . ערך עדן

The same citation from the Pardes, on Eden as the Supernal Keser, is also brought there.

KEHOT'S NOTE

מובא גם באוה"ת פ' תבוא ע' תתשה.

47

עין לא ראתה

In the Talmud, Rabbi Shmuel bar Nachmani explains "No eye has seen, O G-d, besides You" as Eden, which no creature's eye has ever seen. The Pardes and the Tikkunei Zohar identify this Eden with Keser.

Isaiah 64:3 ס"ד: ג' ישעיהו

וּמַעֲוֹלָם לֹא-שָׁמְעוּ עֵין לֹא-רָאָתָה אֱלֹקִים וּזְלַתָּה יַעֲשֶׂה לְמַחְכֵּה-לוֹ:

And whereof from of old men have not heard, nor perceived by the ear, neither hath the eye seen a G-d beside Thee, who worketh for him that waiteth for Him.

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Berakhot 34b:18-19 ט"ז ב: י"ח-י"ט

אָמַר רַבִּי חִיָּיא בְּרַ אָבָא אָמַר רַבִּי יוֹחָנָן: כָּל הַנְּבִיאִים כּוֹלֵן לֹא נִתְנַבְּאוּ אֵלָּא לְמַשִּׁיא בְּתוּ לְתַלְמִיד חֶכֶם, וְלַעֲוָשָׁה פְּרָקְמִטָּא לְתַלְמִיד חֶכֶם, וְלַמְּהַנֶּה תַלְמִיד חֶכֶם מִנְכֶּסִּיו. אָבָל תַּלְמִידֵי חֲכָמִים עֲצָמוּ — "עֵין לֹא רָאָתָה אֱלֹקִים וּזְלַתָּה יַעֲשֶׂה לְמַחְכֵּה לוֹ". וְאָמַר רַבִּי חִיָּיא בְּרַ אָבָא אָמַר רַבִּי יוֹחָנָן: כָּל הַנְּבִיאִים כּוֹלֵן לֹא נִתְנַבְּאוּ אֵלָּא לִימּוֹת הַמְּשִׁיחַ, אָבָל לַעֲוֹלָם הַבָּא, "עֵין לֹא רָאָתָה אֱלֹקִים וּזְלַתָּה יַעֲשֶׂה לְמַחְכֵּה לוֹ".

R. Hiyya b. Abba said in the name of R. Johanan : Every prophet prophesied only to marry his daughter to a disciple of the wise, and for him who transacts the affairs of a disciple of the wise and allows him to enjoy his possessions ; but as for the disciples of the wise themselves, "No eye hath seen what G-d, and nobody but Thee, will work for him that waiteth for Him" (Is. Ixiv. 3). R. Hiyya b. Abba also said in the name of R. Johanan : ...

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KEHOT'S NOTE

ישע"י סד, א. ראה ברכות לד, ב. נתבאר באוה"ת נ"ך כרך א ע' דש.

48

אורייתא מחכמה נפקת

The Zohar teaches that the Torah comes forth from Chochmah above. The maamar uses it to explain why the Infinite Light, clothed only in Chochmah, reaches the soul through the Torah.

Zohar II, 121a א"ב קבא, 121a

KEHOT'S NOTE

זח"ב קבא, א. וראה שם פה, א.

49

אורייתא מחכמה נפקת

A second passage of the Zohar that the Kehot note gives for the Torah's origin in Chochmah.

Zohar, Yitro 21:378-22:389 ט"ז כ"ב: שפ"ט

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

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

50

שמו הגדול (שהוא בחי' כתר עליון)

That passage places "the great Name" in Keser, the Malchus of Adam Kadmon, above the World of Atzilus, while the "name" of Havayah, its revelation, is in Malchus.

KEHOT'S NOTE

ע' לעיל מג, ג.

51

כל התורה היא שמותיו של הקב"ה

The Ramban writes there that the whole Torah consists of the Names of the Holy One, blessed be He, the source of this statement.

KEHOT'S NOTE

ראה רמב"ן על התורה בהקדמה. יונת אלם פכ"ט. בלקיית שה"ש ג, א מציין לכאן.

PARAGRAPH 12

52

וז"ש רז"ל

In the margin the Tzemach Tzedek wrote a heading for this section: "The matter of Mishnayos, Baraisos and sayings [of the Amoraim], and the matter of libun hilchesa will be understood."

KEHOT'S NOTE

בבוכ 1052 בגיליון בגוכי"ק הצ"צ: "ענין משניות וברייתות ומימרות ויוכן ענין ליבון הלכת'". נתבאר בסה"מ תרכ"ז ע' פט.

53

ששים המה מלכות אלו ששים מסכתות

The lover in the Song tells his beloved that beside "sixty queens and eighty concubines, and maidens without number," she alone is his perfect dove. The Sages read the three groups as the Mishnah, the Baraisos and the halachos, and the maamar builds the next paragraphs on it.

Song of Songs 6:8 ו' השירים

שְׁשִׁים הֵמָּה מְלָכוֹת וְשִׁמְנִים פִּילְגָשִׁים וְעַלְמוֹת אֵין מְסָפָר:

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

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KEHOT'S NOTE

שה"ש ו, ח. שהש"ר שם.

54

ושמונים פלגשים אלו הבריייתות

It notes that the Midrash Rabbah reads the eighty concubines as the eighty sections of Toras Kohanim, which is a

kind of Baraisa.

KEHOT'S NOTE

ברכות שם אלו פ' פרשיות שבת"כ וזהו כעין ברייתא — אוה"ת שמות ע"י.

55 ועלמות אין מספר אלו ההלכות

It notes that this reading of the "maidens" as the halachos appears in the Raya Mehemna on Parshas Pinchas (Zohar III, 216) and is implied in the Midrash on Shir HaShirim.

KEHOT'S NOTE

כ"כ ברע"מ פ' פנחס דרי"ו וכ"מ בשה"ש שם — אוה"ת שמות שם.

56 מתניתא מלכתא

The Rebbe notes there that Beitzah 28b reads "masnisin malkesa," our Mishnah is a queen, and that this should seemingly be the reading here, since in the Babylonian Talmud masnisa is a name for a Baraisa as opposed to our Mishnah (see also Taanis 21a).

Taanit 21a:5:ח"ה:א

אמרו לו: אי אתיב מר וגריס, לא הוה מלך מר. אול תלא נפשיה באסקריא דספינתא, אמר: אי איכא דשאל לי במתניתא דרבי חייא ורבי אושעיא ולא פשיטנא לקה ממתניתין, נפילנא מאסקריא דספינתא וטבענא.

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KEHOT'S NOTE

כ"ה בכתובות (סא, ב) ובכ"מ. אבל בביצה כח, ב: מתניתין מלכתא ולכאורה כן צריך להגי' כאן, בתורה אור ובלקוית שה"ש ע"פ זה. וכן הוא לנכון בתורת חיים ד"ה ואלה שמות (ע' 26). כי בתלמוד בבלי מתניתא הוא כינוי לברייא בניגוד למתניתין, משנה שלנו, הנאמר על משנה (ביצה שם). ועיי"כ תענית כא, א) — מהערת כ"ק אדמו"ר זי"ע באוה"ת פ' שמות ע"י.

57 מתניתא מלכתא

In the Talmud "masnisa malkesa" is a memory aid: teachings on the Mishnah and the Baraisa are said in the name of Rav Malkiya (echoed in malkesa). The phrase is quoted here, as in Chassidus generally, as "the Mishnah is a queen."

Ketubot 61b:7-8:ח"ז:ב

רב פפא אמר: מתניתין ומתניתא — רב מלכיא. שמעתתא — רב מלכיא. וסימנא: מתניתא מלכתא. מאי בינייהו? איכא בינייהו שפחות. רבן שמעון בן גמליאל אומר וכו'. היינו תנא קמא! איכא בינייהו דמישקלא בגורייא קיטגייא ונדרשיר.

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58 מתניתא מלכתא

The parallel passage gives the same memory aid as "masnisin malkesa," with masnisin, "our Mishnah": the reading the Rebbe suggests for this passage.

Beitzah 28b:14-15:ט"ו:ב

רב פפא אמר: מתניתין ומתניתא — רב מלכיא. שמעתתא — רב מלכיא. וסימנא: מתניתין מלכתא. מאי בינייהו? איכא בינייהו שפחות. מתני' לא יאמר אדם לשבח: שקול לי בדינר פשר, אכל שוחט ומחלק ביניהם.

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59

אשה מזרעת אדם

The Talmud says that the father supplies the white seed and the mother the red, from which the skin and flesh are formed. The maamar learns from it that the child's main substance comes from the mother.

Niddah 31a:9:ט"א:א

תנו רבנן: שלשה שותפין יש באדם — הקדוש ברוך הוא, ואביו, ואמו. אביו מזריע הלזון, שממנו עצמות, וגידים, וצפרניים, ומוח שבראשו, ולזון שבעיו. אמו מזרעת אדם, שממנו עור, וקשר, ושערות, ושחור שבעין. והקדוש ברוך הוא נותן בו רוח, ונשמה, וקלסתר פנים, וראיית העין, ושמיעת האוזן, ודבור פה, והלוח רגלים, ובינה, והשכל.

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KEHOT'S NOTE

נדה לא, א.

60

אשה כי תזריע וילדה

G-d's law, given through Moshe, for a woman after child-birth begins, "When a woman conceives (tazria, literally 'brings forth seed') and gives birth." The maamar takes the word literally: the woman is the one who seeds.

Leviticus 12:2:ב"ב:י

דבר אל-בני ישראל לאמר אשה כי תזריע וילדה זכר וטמאה שבעת ימים כימי נדת דותה טמאה:

Speak unto the children of Israel, saying: If a woman be delivered, and bear a man-child, then she shall be unclean seven days; as in the days of the impurity of her sickness shall she be unclean.

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KEHOT'S NOTE

ויקרא יב, ב.

61

ותזריני חיל

In his song of thanks for his victories, David says, "You have girded me with strength for battle." The plain sense of vatezareini is "You girded me"; the maamar reads it from the root of winnowing, the sifting of good from waste.

II Samuel 22:40:מ"ב:ב

ותזריני חיל למלחמה תקריע קמי תחתני:

For Thou hast girded me with strength unto the battle; Thou hast subdued under me those that rose up against me.

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KEHOT'S NOTE

שמואל-ב כב, מ.

62

מלשון זורה את גורן

Boaz "winnows the threshing floor of barley tonight." The maamar cites it to show that the root means sifting.

Ruth 3:2:ב"ב:ג

ועתה הלא בעז מדעתנו אשר היית את-נערותינו הנה-הוא זרה את-גורן השערים הלילה:

And now is there not Boaz our kinsman, with whose maidens thou wast? Behold, he winnoweth barley to-night in the threshing-floor.

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רות ג, ב.

63

בחכמה אתביריו

There the Alter Rebbe explains that the whole exile is the time of refinements, of separating evil from good, through Chochmah, for "through Chochmah they are refined," and that for this reason Chochmah also contains judgment.

KEHOT'S NOTE

נסמן לעיל ה, ד.

64

כי הדם הוא הנפש

"For the blood is the soul." The maamar uses it to explain why the refinement of food, which becomes blood, affects the soul's service.

Deuteronomy 12:23

רק חֹזֵק לִבְלֹתִי אֶכֶל הַדָּם כִּי הַדָּם הוּא הַנֶּפֶשׁ וְלֹא־תֹאכַל הַנֶּפֶשׁ עִם־הַבָּשָׂר:

Only be steadfast in not eating the blood; for the blood is the life; and thou shalt not eat the life with the flesh.

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65

תלת שליטין אינון

The Zohar names the liver, the heart and the brain as the three rulers of the body. The maamar describes them as three stages in refining the blood.

Zohar II, 153a

Zohar I, 138a

KEHOT'S NOTE

זח"ב כג, א. וראה ג"כ זח"א קלח, א. זהר חדש רות (פ), א. ראה ג"כ לעיל טו, ג. לקו"ת שה"ש לג, ד.

66

תלת שליטין אינון כבדא ולבא ומוחא

A further Zohar passage on the three rulers of the body, given in the Kehot note.

Zohar, Toldot 6:57-7:60

PARAGRAPH 13

67

חכים ולא בחכמה ידיעא

In Eliyahu's prayer (Patach Eliyahu) G-d is addressed: "You are wise, but not with a knowable wisdom." The maamar uses the phrase for supernal Chochmah, which is beyond any intellect.

Tikkunei Zohar 17b:3-4

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

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...ואלה שמות בני ישראל הבאים מצרימה את יעקב

68

והאיתנים מוסדי ארץ

The prophet calls on the mountains and "the mighty (eisanim) foundations of the earth" to hear Havayah's dispute with His people. In the plain sense the eisanim are the enduring rocks of the earth; the maamar reads the word as the Tannaim, who founded the Oral Torah.

Micah 6:2

שָׁמְעוּ הָרִים אֶת־רִיבִי הִי וְהָאֵתָנִים מוֹסְדֵי אֶרֶץ כִּי רִיב לְהִי עִם־עַמּוֹ וְעִם־יִשְׂרָאֵל יִתְנוּכָה:

Hear, O ye mountains, the L-RD'S controversy, And ye enduring rocks, the foundations of the earth; For the L-RD hath a controversy with His people, And He will plead with Israel.

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KEHOT'S NOTE

מיכה ו, ב.

69

איתנים אותיות תנאים

The Zohar notes that eisanim has the letters of Tannaim. The maamar uses it to identify the "mighty ones" of the verse with the sages of the Mishnah.

Zohar II, 110b

KEHOT'S NOTE

זח"ב קי, ב. תיקוני זהר ת"י כא (מג, סע"ב). ראה גם לקו"ת שה"ש ב, א.

70

איתנים אותיות תנאים

Tikkunei Zohar, tikkun 21, makes the same play on eisanim and Tannaim.

Tikkunei Zohar 43b:19-20

דבגלותא אתמר בעמודא דאמצעייתא מרחוק י"י נראה לי. צדיק קרוב לה. ובגינה אתמר טוב שכן קרוב מאח רחוק. ובגין דא שמעו הרים אליו אבהן. את ריב י"י דא שכינתא דאיהי ריב עם אבהן בגין דמרחקין לה מבעלה דאינון אתקריאו אמוראים. והאיתני מוסדי ארץ אליו אינון תנאים. ואלין תנאיים איתנייהם בהפוך

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71

שהם המיסדים את הארץ

It explains that "foundations of the earth" (mosdei aretz) here does not mean the foundation a building stands on, but that the Tannaim are the founders of the whole building of the Oral Torah.

KEHOT'S NOTE

בהמשך והחרים תרלי"א ע"י שטז: "ופי וענין מוסדי לכאורה הוא מלשון יסוד, כמו שעל היסוד עומד הבנין שהעיקר תלוי בו. כן י"ל ענין פ"י מוסדי ארץ שהם יסוד הארץ דתושבע"פ. אין הפ"י מוסדי מלשון יסוד כ"א מענין שהם המייסדים כל הבנין".

72

בחינת תורה שבעל פה

the passage shares nothing with the note

KEHOT'S NOTE

ראה לעיל בתו"א בתחילתו שתושבע"פ נקרא ארץ.

73

משכיל לאיתן

The heading of Psalm 89, "A maskil of Eisan the Ezrachite." The maamar reads maskil as the source of in-

tellec from which the Tannaim draw.

Psalms 89:1 א"ט: אהלים

משכיל לאיתן האזרחי:

Maschil of Ethan the Ezrahite.

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KEHOT'S NOTE

תהלים פט, א. ראה לקו"ת ויקרא נב, ד בפי' משכיל.

74

משכיל על דבר

"He who understands a matter will find good." A further verse on the level of maskil.

Proverbs 16:20 ט"ז: כ"ו

משכיל על-דבר ימצא טוב ובוטח בה אשירו:

He that giveth heed unto the word shall find good; And whoso trusteth in the L-RD, happy is he.

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KEHOT'S NOTE

משלי טז, כ.

75

ולכן נקי מלכתא שיחוד המלך

It explains that the Mishnah is called a queen because, like the union of king and queen, it is the union of masculine and feminine waters, the drawing of Mah into Ban; the sayings of the Amoraim are "maidens" who have not yet received the light of Mah.

KEHOT'S NOTE

באוה"ת ואתחנן כרך ו ע' ב'ריח "שלכן המשנה נקי מלכתא ששים המה מלכות ששים מסכתות כמו יחוד המלך עם המלכה שמיוחדים ממש כו' יחוד מ"ד ומ"ן והיינו המשכות מ"ה בב"ן משא"כ עלמות הם מימרות שנק' עלמות שלא קיבלו עדיין אור שם מ"ה.

76

וצדקה כנחל איתן

G-d, through Amos, sets aside the people's songs and offerings and asks instead: "Let justice well up like water, and righteousness like a mighty (eisan) stream," a stream that never runs dry. The Alter Rebbe cites Iggeres HaKodesh on this verse for eisan as the Yesod of Abba. (context: Steinsaltz Tanakh)

Amos 5:24 ד"כ: עמוס

ויגל כמים משפט וצדקה כנחל איתן:

But let justice well up as waters, And righteousness as a mighty stream.

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77

משה קבל תורה מסיני

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

KEHOT'S NOTE

אבות א, א.

78

משה קבל תורה מסיני

"Moshe received the Torah from Sinai and transmitted it to Yehoshua ... and the Prophets transmitted it to the Men of

...ואלה שמות בני ישראל הבאים מצרימה את יעקב

the Great Assembly." The maamar cites the chain of tradition to show that the Tannaim received from Moshe.

משנה אבות א:1 א:1

משה קבל תורה מסיני, ומסרה ליהושע, ויהושע לזקנים, וזקנים לנביאים, ונביאים מסרה לאנשי כנסת הגדולה. הם אמרו שלשה דברים, הו מתונים בדיו, והעמידו תלמידים הרבה, ועשו סג לתורה:

Moses received the Torah at Sinai and transmitted it to Joshua, Joshua to the elders, and the elders to the prophets, and the prophets to the Men of the Great Assembly. They said three things: Be patient in [the administration of] justice, raise many disciples and make a fence round the Torah.

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79

Rabbi Eliezer answered twelve of thirty questions with "I have heard" and eighteen with "I have not heard," for he said nothing he had not heard from his teacher. The maamar brings it as an example of the Tannaim ruling only from tradition.

Sukkah 28a:2 ב"ח א:2

תנו רבנן: מעשה ברבי אליעזר ששבת בגליל העליון, ושאלוהו שלשים הלכות בהלכות סוכה, שתיים עשרה אמר להם: שמעתי, שמונה עשרה אמר להם: לא שמעתי. רבי יוסי ברבי יהודה אמר, חילוף הדברים: שמונה עשרה אמר להם: שמעתי, שתיים עשרה אמר להם: לא שמעתי.

Our Rabbis taught: It once happened to Rabbi Eliezer, that he rested in the upper Galilee, and they asked him about thirty laws of the laws of Sukkah. For twelve, he said to them "I know (lit. I have heard)," and for eighteen, he said to them "I do not know." Rabbi Yose the son of Rabbi Yehudah says, "The matters are switched; for eighteen, he said to them "I know," and for twelve, he said to them "I do not know."

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80

אני שמעתי מפי המרובים

Avavya ben Mahalalel tells his son that he would not retract his rulings, for "I heard from the many, and they heard from the many." Another example of faithfulness to received tradition.

Mishnah Eduyot 5:7 ה"ז: עדיות

בשעת מיתתו אמר לבנו, בני, חזר בה בארבעה דברים שהייתי אומר. אמר לו, ולמה לא חזרת בה. אמר לו, אני שמעתי מפי המרבים, והם שמעו מפי המרבים. אני צמדת בשמועתי, והם צמדו בשמועתי. אבל אתה שמעתי מפי היחיד, ומפי המרבין. מוטב להניח דברי היחיד, ולקחת דברי המרבים. אמר לו, אבא, פקד עלי לחבריה. אמר לו, איני מפקיד. אמר לו, שמה עילה מצאת בי. אמר לו, לאו. מעשיה יקרבוה ומעשיה ירחקוה:

At the time of his death he said to his son, "Retract the four opinions which I used to declare." He (the said to him, "Why did not you retract them?" He said to him, "I heard them from the mouth of the many, and they heard [the contrary] from the mouth of the many. I stood fast by the tradition which I heard, and they stood fast by the tradition which

they heard. But you have heard [my tradition] from the mouth of a single individual and [their tradition] ...

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81

ונחננו מה

Moshe and Aharon say, “and what are we, that you complain against us?” The maamar reads it as Moshe’s self-nullification, the quality of Mah.

שמות ט"ז:7 Exodus 16:7

ובקר וראיתם את־כבוד ה' בשמעו את־תלגתיכם על־ה' ונחננו מה כי תלינו עלינו:

and in the morning, then ye shall see the glory of the L-RD; for that He hath heard your murmurings against the L-RD; and what are we, that ye murmur against us?”

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KEHOT'S NOTE

שמות טז, ז.

82

מן המים משיתהו

Pharaoh’s daughter names him Moshe, “for I drew him out of the water.” The maamar links Moshe to water, a symbol of Chochmah.

שמות כ"ב:10 Exodus 2:10

ויגדל הילד ותבאהו לבת־פרעה ויהי־לה לבן ותקרא שמו משה ותאמר כי מן־המים משיתהו:

And the child grew, and she brought him unto Pharaoh’s daughter, and he became her son. And she called his name Moses, and said: ‘Because I drew him out of the water.’

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KEHOT'S NOTE

שמות כ, י.

83

כי תנאים . . בירור ב' דמ"ה דח"ע

It refers to this passage and explains that the Tannaim are the foundations of the earth, the Oral Torah, because they are eisanim, “hard” in the plain sense: the self-nullification of Mah of the Chochmah that is above intellect.

KEHOT'S NOTE

בד"ה מצה זו תר"מ סעי' ד מציין ע"ז וז"ל: “ולכן הם הם המוסדי ארץ בחי' תושבע"פ מפני שהם איתנים איתן כמשמעו קשה בחי' ביטול דמ"ה דחכמה שלמעלה מן השכל כמ"ש במ"א, ולכן הם המוסדי ארץ כו", עכ"ל ע"ש.

84

אליהו בגימט' ב"ן

The source for the gematria of Eliyahu as 52, Ban.

KEHOT'S NOTE

מארי"א א, קמא.

PARAGRAPH 14

85

אלו ואלו דא"ח

A heavenly voice declared of the disputes of Beis Shammai and Beis Hillel, “These and these are the words of the liv-

...ואלה שמות בני ישראל הבאים מצרימה את יעקב

ing G-d.” The maamar cites it to show that every teaching of the Mishnah is divine.

עירובין י"ג בבבא Eruvin 13b

KEHOT'S NOTE

עירובין יג, ב. וש"נ.

86

אין הגליות מתכנסות

The Talmud reads Hosea’s “Even when they yisnu among the nations” in Aramaic as “if they all learn [Mishnah], I will gather them now.” The maamar ties the ingathering to the Mishnah’s refinements.

בבא בתרא ח' א:10 Bava Batra 8a:10

רבי לטעמיה, דאמר רבי: אין פורענות בא לעולם אלא בשביל צמי הארץ. כהוא דמי קליא דשדו אשכריא, אתו לקמיה דרבי ואמרו לקה: “ליתבו רבנו בהדי”. אמר להו: “לא”. אמרו לקה: “ערוקינו”. (אמר להו:) “ערוקו”. ערקו פלגיהון, דליה פלגא.

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ויקרא רבה ז' Vayikra Rabbah 7

KEHOT'S NOTE

ב"ב ח, א. ויק"ר ז. ראה לקו"ת בחוקותי מה, ד. אוה"ת נ"ך כרך א ע' תלה. וראה בארוכה בתשובות וביאורים לכ"ק אדמו"ר זי"ע בקובץ ליובאוויטש שנה ראשונה חוברת ד, ביאור ע"פ נגלה.

87

גם כי יתנו בגוים

Hosea rebukes Ephraim for buying the favor of foreign powers: “Even as they hire (yisnu) among the nations, now I will gather them,” for judgment. The Sages read yisnu as “they learn” (from tanna), a promise that the study of Mishnah will bring the ingathering of the exiles. (context: Steinsaltz Tanakh)

Hosea 8:10 הושע ח:10

גם כִּי־יִתְּנוּ בְּגוֹיִם עֵתָּה אֶקְבָּצֵם וְיַחֲלוּ מֵעַט מִמָּשָׂא מַלְךְ שָׂרִים:

Yea, though they hire among the nations, now will I gather them up; and they begin to be minished by reason of the burden of king and princes.

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KEHOT'S NOTE

הושע ח, י.

88

בירור — והבדלה כו'

In this manuscript the words “refinement and separation” are followed by “between Israel and the nations.”

KEHOT'S NOTE

בבוכ 1052 נוסף: “בין ישראל לעמים”.

89

אין ישראל נגאלין אלא בצדקה

The note points there for a discussion of this ruling.

KEHOT'S NOTE

רמב"ם ה' מ"ע רפ"י — הועתק בטויו"ד ר"ס רמז. וראה לקו"ש חט"ז ע' 594 בהערה.

90

אין ישראל נגאלין אלא בצדקה

The Rambam rules that Israel will be redeemed only through tzedakah, citing “Zion shall be redeemed with jus-

זח"ב קלה, א.

tice, and her returnees with tzedakah." The maamar explains tzedakah as the ascent after the separation.

Mishneh Torah, Gifts to the Poor 10:1 מתנות תורה, הלכות מתנות עניים י"א:

חֲבִין אֲנוּ לְהַזְהִיר בְּמִצְוֹת צְדָקָה יוֹתֵר מִכָּל מִצְוֹת עֲשֵׂה. שֶׁהַצְדָקָה סִימָן לְצִדִּיק זָרַע אֲבָרָהֶם אֲבִינוּ שֶׁנֶּאֱמַר (בראשית יח יט) "כִּי יִדְעֲתִיו לְמַעַן אֲשֶׁר יִצְוָה אֶת בְּנָיו" (בראשית יח יט) "לַעֲשׂוֹת צְדָקָה". וְאִין כָּסֵא יִשְׂרָאֵל מִתְכַּוֵּן וְדַת הָאֱמֶת עוֹמֶדֶת אֵלָּא בְּצְדָקָה שֶׁנֶּאֱמַר (ישעיה נד יד) "בְּצְדָקָה תִּכְוֶנֶנִי". וְאִין יִשְׂרָאֵל נִגְאָלִין אֵלָּא בְּצְדָקָה שֶׁנֶּאֱמַר (ישעיה א כז) "צִיּוֹן בְּמִשְׁפָּט תִּפְדֶּה וְשִׁכְיָהּ בְּצְדָקָה":

We must be especially careful to observe the mitzvah of tzedakah, more so than any other positive mitzvah, for tzedakah is a sign of the righteous [tzadik] lineage of Abraham, our father, as it is said, (Genesis 18:19) For I have singled him out, that he may instruct his children and his posterity [to keep the way of the L-RD] by doing what is just [tzedakah]. The throne of Israel is established and the religion of truth stands only on tzedakah, as it is said, (Isaiah 54:14) You shall be ...

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91

צדקה תרומם

"Tzedakah exalts a nation." The maamar reads "exalts" as the raising up that follows the refinement.

משלי י"ד:ל"ד Proverbs 14:34

צְדָקָה תְּרוֹמֵם גּוֹי וְחַסְדֵּי לְאֻמִּים חֲטָאת:

Righteousness exalteth a nation; But sin is a reproach to any people.

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KEHOT'S NOTE

משלי יד, לד. נסמן לעיל א, ב.

92

ואתם תלוקטו לאחד אחד

Isaiah foresees that on that day G-d will gather His scattered people like olives beaten from the tree: "and you shall be gathered one by one, O children of Israel." The maamar reads it as the final gathering and union. (context: Steinsaltz Tanakh)

ישעיה כ"ז:י"ב Isaiah 27:12

וְהָיָה בַּיּוֹם הַהוּא יִחְבֹּט ה' מִשְׁבֶּלֶת הַנָּהָר עַד-נַחַל מִצְרַיִם וְאַתֶּם תִּלְקָטוּ לְאֶחָד אֶחָד בְּנֵי יִשְׂרָאֵל:

And it shall come to pass in that day, That the L-RD will beat off [His fruit] From the flood of the River unto the Brook of Egypt, And ye shall be gathered one by one, O ye children of Israel.

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KEHOT'S NOTE

ישע"י כז, יב.

93

למיהוי אחד באחד

The Zohar speaks of the union "to be one with the One." The maamar says this union comes through tzedakah.

זח"ב קלה, 135a Zohar II, 135a

KEHOT'S NOTE

PARAGRAPH 15

94

כמשל הפלגש

It points to Vayikra Rabbah, chapter 1, as the source of the parable of the concubine.

KEHOT'S NOTE

באוה"ת פ' שמות ע' יח מציין לויקרא רבא פ"א.

95

כמשל הפלגש

The Midrash, to which the Or HaTorah points here, gives the parable of a king who goes to his wife openly and to his concubine in secret. The maamar uses the image for the occasional drawing of Chochmah into the Baraisos.

Vayikra Rabbah 1:13 ויקרא רבה א' י"ג

96

שנשתכחו שלשת אלפים הלכות

The Talmud records that three thousand halachos were forgotten in the days of mourning for Moshe. The maamar compares it to the uncertainty of Baraisos taught outside the academy of Rabbi Chiya and Rabbi Oshaya.

Temurah 16a:3-4 ט"ז א:ג-ד

גופא, אָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: שְׁלֹשֶׁת אֲלָפִים הָלָכוֹת נִשְׁתַּכְּחוּ בַּיָּמִים אֲבָלוּ שֶׁל מֹשֶׁה. אָמְרוּ לוֹ לִיהוֹשֻׁעַ: שְׂאֵל! אָמַר לָהֶם: "לֹא בְּשָׂמִים הִיא". אָמְרוּ לוֹ לְשְׁמוּאֵל: שְׂאֵל! אָמַר לָהֶם: "אֵלֶּה הַמִּצְוֹת" — שְׂאִין הַנִּבְיָא רִשְׁאִי לְחַדֵּשׁ דְּבָר מַעֲתָה. אָמַר רַבִּי יִצְחָק נִפְחָא: אִף חֲטָאת שְׁמִיתוּ בְּעֻלְיָה נִשְׁתַּכְּחָה בַּיָּמִים אֲבָלוּ שֶׁל מֹשֶׁה.

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

KEHOT'S NOTE

תמורה טז, א.

97

מיכאל עומד ומקריב נשמות

It explains that these are souls that cannot rise by themselves, only with the help of Michael, the angel of kindness and love.

Menachot 110a:9-11 ט"א-ט"ז

(דברי הימים ב ב, ג) לעולם זאת על ישראל אמר רב גידל אמר רב זה מזבח בנוי ומיכאל שר הגדול עומד ומקריב עליו קרבן ורבי יוחנן אמר אלו תלמידי חכמים העוסקין בהלכות עבודה מעלה עליהם הכתוב כאילו נבנה מקדש בימיהם אמר ריש לקיש מאי דכתיב (ויקרא ז, לו) זאת התורה לעולה למנחה ולחטאת ולאשם כל העוסק בתורה כאילו הקריב עולה מנחה חטאת ואשם

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KEHOT'S NOTE

תוס' מנחות ק', א. ובביאה"ז להצ"צ כרך א ע' רצז "שהוא בחי' נשמות שאין יכולים לעלות מעצמם רק ע"י סיוע של מיכאל שהוא מלאך של חסד ואהבה", ע"ש. ובאוה"ת פ' שמות ע' יט: "שיש נשמות גבוהות שהם נשמות כלליי אשר בעלותם בבחי' מ"ן ונכללים ביסוד דנוק" ע"ש.

98

מיכאל עומד ומקריב נשמות הצדיקים

Tosafos cite the tradition that the angel Michael offers the souls of the righteous on the heavenly altar. The maamar

reads it as an occasional refinement of souls.

Tosafot on Menachot 110a ק"י מנחות על

99 Kehot's note points to Genesis 24:45 for these words.

Genesis 24:45 מ"ה כ"ד:24

אני טרם אכלה לדבר אלי לבי והנה רבקה יצאת וכדה על שכם ותד
הענינה ותשאב ואמר אליה השקיני נא:

And before I had done speaking to my heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the fountain, and drew. And I said unto her: Let me drink, I pray thee.

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PARAGRAPH 16

100 Kehot's note points to Song of Songs 6:8 for these words.

Song of Songs 6:8 שיר השירים ו' ח"ד

ששים המה מלכות ושמונים פילגשים ועלמות אין מספר:

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

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101 ועלמות אין מספר אלו הלכות

The Raya Mehemna reads the "maidens without number" of the Song of Songs as the halachos. The maamar explains why they are called maidens.

Zohar III, 216a זח"ג רטז, א

Tikkunei Zohar, Tikkun 28 תקוני תיקון כח

KEHOT'S NOTE

זח"ג רטז, א. ת"ז ת"י כח. לעיל מט, ב.

102 גברא אנברא קא רמית

The Talmud's objection when one Amora's statement is raised against another's: "Are you setting one man against another?" The maamar uses it to show that the sayings of the Amoraim carry no power to refute.

Eruvin 82a:1-2 עירובין פ"ב א' ב' 82א

גברא אנברא קא רמית! מר סבר פליגי, ומר סבר לא פליגי. גופא, אמר רבי יהושע בן לוי: כל מקום שאמר רבי יהודה "אימתי" ו"במה" במשנתנו — אינו אלא לפרש דברי חכמים. ורבי יוחנן אמר: "אימתי" לפרש, ו"במה" לחלוק.

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

KEHOT'S NOTE

עירובין פב, א. ושי"ג.

103 עד לא קבילת דכר

The Zohar says that before a woman receives a male she is called a maiden. The maamar applies it to the halachos, which have not yet received supernal Chochmah.

Zohar II, 38b זח"ב לח, ב

KEHOT'S NOTE

זח"ב לח, ב.

...ואלה שמות בני ישראל הבאים מצרימה את יעקב

104 תלמוד בבריאה

Following Pri Etz Chaim, it places Scripture in Asiyah, Mishnah in Yetzirah and Talmud in Beriah, and explains that all are rooted in Atzilus and only descend and are clothed in the lower worlds.

KEHOT'S NOTE

נסמן לעיל יז, א.

105 בורא חשך

G-d declares through Isaiah that He alone "forms light and creates darkness." The maamar reads "creates" (borei) as the World of Beriah, where supernal Chochmah is hidden.

Isaiah 45:7 ישעיהו מ"ה ז'

יוצר אור ובורא חשך עשה שלום ובורא רע אני ה' עשה כל-אלה:

I form the light, and create darkness; I make peace, and create evil; I am the L-RD, that doeth all these things.

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106 בתולות אחרי רעותי

The royal wedding psalm describes the princess led to the king, her maiden companions following: "Virgins after her, her companions, are brought to You." The maamar reads it as the halachos being brought to the King, filled with Chochmah, in the Time to Come.

Psalms 45:15 תהילים מ"ה ט"ו

לרקמות תובל למלך בתולות אחריה רעותיה מוכאות לה:

She shall be led unto the king on richly woven stuff; The virgins her companions in her train being brought unto thee.

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KEHOT'S NOTE

תהלים מה, טו.

107 ענין ליבון הלכתא

Both places refer back to this passage on libun hilchesa.

KEHOT'S NOTE

בלקו"ת ברכה צו, ב. שה"ש לו, ג. מציין לכאן.

108 מ"ש בזהר . . לאתקנא רזא דשמיא

There the Zohar's teaching is explained in the same way: through each mitzvah a particular Name is drawn down, and the seven Names that may not be erased are only the spreading of life-force that brings His attributes into being, a "name" that exists only for others to call Him by.

Song of Songs 3:1 שיר השירים ג' א'

על-משכבי בלילות בקשתי את שאהבה נפשי בקשתי ולא מצאתיו:

By night on my bed I sought him whom my soul loveth; I sought him, but I found him not.

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KEHOT'S NOTE

ראה לקמן סו, ד. בלקו"ת מצורע כה, א. שה"ש ג, א. מציין לכמה מקומות בענין השם. בסה"מ תרל"ד ע"ק: ושם מקשה ענין אומרו רזא דשמי והל"ל אתקנא שמיא ע"ש. קטע מכאן בסה"מ תרל"ג כרך ב ע' שנד.

PARAGRAPH 20

119

כי לא יטוש ה' את עמו

Shmuel assures the people, after they asked for a king: "For Havayah will not forsake His people, for the sake of His great Name." The maamar reads it as the link between G-d's great Name and Israel.

שמואל א י"ב:כ"ב: I Samuel 12:22

כי לא יטוש ה' את עמו בעבור שמו הגדול כי הואיל ה' לעשות אתכם לו לעם:

For the L-RD will not forsake His people for His great name's sake; because it hath pleased the L-RD to make you a people unto Himself.

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KEHOT'S NOTE

שמואל א יב, כב.

120

ומה תעשה לשמך הגדול

Yehoshua's plea after the defeat at Ai: if Israel is destroyed, "what will You do for Your great Name?" The great Name depends, as it were, on Israel.

יהושע ז:ט"ז: Joshua 7:9

וישמעו הכנעני וכל יושבי הארץ ונסבו עלינו והקריתו את שמנו מן הארץ ומה תעשה לשמך הגדול:

For when the Canaanites and all the inhabitants of the land hear of it, they will compass us round, and cut off our name from the earth; and what wilt Thou do for Thy great name?"

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KEHOT'S NOTE

יהושע ז, ט.

121

תלת קשרין מתקשרין דא בדא

The Zohar teaches that Israel, the Torah and the Holy One, blessed be He, are bound to one another. The maamar uses it to explain why the great Name is drawn down through Israel.

זח"ג עג, אא 73a: Zohar III, 73a

KEHOT'S NOTE

ראה זח"ג עג, א. ראה הערת כ"ק אדמו"ר זי"ע בסה"מ תשי"ח ע' 113.

122

דח"ה"ה היי מחבר תורה שלמעלה

The Zohar describes King David as joining the Torah above with the Holy One, blessed be He. The maamar reads it as drawing His great Name into Chochmah.

זח"ג רכב, בב 222b: Zohar III, 222b

KEHOT'S NOTE

זח"ג רכב, ב.

PARAGRAPH 21

123

ואלה שמות בני ישראל

The opening verse of Shemos, which the maamar now reads as the supernal Names drawn down by the souls of

Israel.

שמות א':א' Exodus 1:1

ואלה שמות בני ישראל הבאים מצרימה את יעקב איש וביתו באו:

NOW THESE are the names of the sons of Israel, who came into Egypt with Jacob; every man came with his household:

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124

ויעש דוד שם ופי' בזה"ק

After his victory over Aram, "David made a name": in the plain sense, he won renown, or set up a monument. The Zohar reads it as David making a holy Name, and the maamar applies it to the "names" of the children of Israel. (context: Steinsaltz Tanakh)

שמואל ב ח':י"ג: II Samuel 8:13

ויעש דוד שם בשבו מהכותו את ארם בגיא מלח שמונה עשר אלף:

And David got him a name when he returned from smiting the Arameans in the Valley of Salt, even eighteen thousand men.

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זח"ג קיג, בב 113: Zohar III, 113b

KEHOT'S NOTE

שמואל ב ח, יג. זח"ג קיג, ב.

125

כמ"ש באגדה"ק

Iggeres HaKodesh 5 dwells on the Zohar's word "makes" (de'avid): through tzedakah and kindness below, a person arouses the supernal kindness to draw the Infinite Light from supernal Chochmah, the yud of the Name, to its heh, speech and "the breath of His mouth," and so to bestow on the World of Asiyah.

KEHOT'S NOTE

סי"ה.

126

כרחל לפני גוויזי

Isaiah describes the servant of G-d, who bears his suffering in silence, "like a ewe (rachel) before her shearers." The maamar uses the word rachel to link the Congregation of Israel with Rachel.

ישעיהו נ"ג:ז: Isaiah 53:7

נגש והוא נענה ולא יפתח פיו כשה לשבח יוכל וכרחל לפני גוויזי נאלמה ולא יפתח פיו:

He was oppressed, though he humbled himself And opened not his mouth; As a lamb that is led to the slaughter, And as a sheep that before her shearers is dumb; Yea, he opened not his mouth.

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KEHOT'S NOTE

ישע"י נג, ז.

127

שבכל חדש מאיר צירוף אחד מיי"ב צירופי ה'

A classic work of Kabbalah, given by the note for the permutation of Havayah that shines in each month.

KEHOT'S NOTE

ראה פרדס שער יג פ"ג. סידור האריו"ל כוונת ר"ח. משנת חסידים סדר מועד מסכת ניסן ואילך (בכוונת כל חודש) — לקוי"ש לט"ו באב תשמ"ז

הערה 65.

128

הראובני השמעוני

"These are the families of the Reuveni." The tribal family names begin with heh and end with yud, the Name Yah, as Rashi explains on this passage.

Numbers 26:7: "וְיָהּ"

אלה משפחות הראובני ויהיו פקדיהם שלשה וארבעים אלף ושבע מאות ושלשים:

These are the families of the Reubenites; and they that were numbered of them were forty and three thousand and seven hundred and thirty.

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KEHOT'S NOTE

במדבר כו, ז.

129

י"ב שבטים הם כנגד י"ב צירופי הוי"ה . . כמ"ש במ"א

According to the Rebbe's note, the twelve tribes as the twelve permutations of Havayah are explained at length in the maamar "Machar Chodesh" and its explanations, and in the other places listed.

KEHOT'S NOTE

ראה בארוכה באור התורה בראשית ד"ה מחר חודש וביאוריו (הערת כ"ק אדמו"ר זי"ע באוה"ת שמות ע' כט). וראה גם ב'פ' בא ע' רנד. רנה ובכ"מ. וראה קהלת יעקב ערך י"ב חדשים וי"ב שבטים. בטור או"ח סו"ס תי"ז (הובא באוה"ת בראשית כז, ב): וי"ב ראשי חדשי השנה שגם הם נקראים מועדים כנגד י"ב שבטים. וראה אוה"ת בראשית שם ע"א. מטות ע' ארפא (לקו"ש לפ' בשלח חכ"ו ע' 90. ולט"ו באב תשמ"ז הערה 64).

130

ע"פ אלה פקודי המשכן

Likkutei Torah's maamar on this verse (Pekudei) explains that each of the six attributes comprises all six, thirty-six in all, the numerical value of eileh, and that the six orders of the Mishnah, each comprising all six, carry this drawing down through the study of Torah.

KEHOT'S NOTE

לקו"ת פקודי ז, ג.

131

אלה פקודי המשכן

"These are the accounts of the Mishkan." The Alter Rebbe refers to his explanation of eileh on this verse.

שמות ל"ח:21א

אלה פקודי המשכן משכן העדת אשר פקד עלי פי משה עבדת הלויים ביד איתמר בן־אהרן הכהן:

These are the accounts of the tabernacle, even the tabernacle of the testimony, as they were rendered according to the commandment of Moses, through the service of the Levites, by the hand of Ithamar, the son of Aaron the priest.

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132

ועמ"ש במ"א פי תולדות

There the Alter Rebbe explains why Yitzchak called the wells "names (shemos) like the names (shemos)" his father had called them, the first written in full with a vav and the second without: Avraham's wells were stopped up by the Philistines, so the external forces drew from them,

while through Yitzchak's digging their flow was never cut off again, and the six attributes, the vav, flow through them.

KEHOT'S NOTE

לעיל יז, ג.

133

ויקרא להן שמות כשמת

Yitzchak called the wells "names like the names" his father had called them; the first word is written with a vav and the second without. The Alter Rebbe refers to his explanation of the difference.

בראשית כ"ו:18

וישב יצחק ויחפר את־בְּאֵרֵת הַמַּיִם אֲשֶׁר חָפְרוּ בְּיַמֵּי אַבְרָהָם אָבִיו וַיִּסְתְּמוּם פְּלִשְׁתִּים אַחֲרֵי מוֹת אַבְרָהָם וַיִּקְרָא לָהֶן שְׁמוֹת כַּשֶּׁמֶת אֲשֶׁר־קָרָא לָהֶן אָבִיו:

And Isaac digged again the wells of water, which they had digged in the days of Abraham his father; for the Philistines had stopped them after the death of Abraham; and he called their names after the names by which his father had called them.

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134

כמ"ש בלק"ת

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

KEHOT'S NOTE

להאריז"ל פי וישב ד"ה כו עתה נבאר.

135

אותותינו לא ראינו

Asaf laments the burning of the Sanctuary: "Our signs we have not seen; there is no longer any prophet." The maamar reads "signs" (ososeinu) as the letters (osiyos) and Names hidden in exile.

תהילים ע"ד:9

אותותינו לא־ראינו אִין־עוֹד נִבְיָא וְלֹא־אֶתְנוּ יָדַע עַד־מָה:

We see not our signs; There is no more any prophet; Neither is there among us any that knoweth how long.

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KEHOT'S NOTE

תהלים עד, ט.

136

ארץ טובה ורחבה

G-d promises to bring Israel to "a good and spacious land." The maamar reads "spacious" as revelation, the opposite of the narrowness of Egypt.

שמות ג':8

וְאֵרָד לְהַצִּילוֹ מִיַּד מִצְרַיִם וּלְהַעֲלֹתוֹ מִן־הָאֶרֶץ הַהִוא אֶל־אֶרֶץ טוֹבָה וּרְחֹבָה אֶל־אֶרֶץ זֶבֶת חֶלֶב וְדָבָשׁ אֶל־מְקוֹם הַכְּנַעֲנִי וְהַחֲתִי וְהָאֱמֹרִי וְהַפְּרִזִּי וְהַחִוִּי וְהַיְבוֹסִי:

and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite.

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PARAGRAPH 22

137

וביאור הענין

the passage shares nothing with the note

KEHOT'S NOTE

בבוכ 1052 בגיליון בגוכתי"ק הצ"צ: "ענין ב' ירידות דמצרים". באוה"ת ע' קג ביאור ארוך. וסיומו בכרך ז ע' ביתפג. בלקו"ת שלח נ, ב בענין שמו הגדול: ושם [כאן] נתבאר דשם הוי' שמו הגדול. וי"ל עוד בענין שמו הגדול ע"פ מ"ש בפי' בשלח [לקמן] ע"פ וירא ישראל את ה' הגדולה. בסה"מ תרכ"ט (הוצאה חדשה) ע' רצז: וע' מענין שמו הגדול בלקו"ת בד"ה אני כו' אשר הוצאתיך. . ובד"ה צו את בני מענין שמו גימ' רצון. ובד"ה ואלה שמות בתו"א.

138

ארץ טובה ורחבה

G-d promises to bring Israel to "a good and spacious land." The maamar reads it as the expansion and revelation that follow the contraction of Egypt.

Exodus 3:8: שמות ג' ח

וְאֵרָא לְהַצִּילוֹ מִיַּד מִצְרַיִם וְלְהַעֲלֹתוֹ מִן־הָאֶרֶץ הַהִיא אֶל־אֶרֶץ טוֹבָה וְרַחֲבָה אֶל־אֶרֶץ זָבַת חֵלֶב וְדָבָשׁ אֶל־מְקוֹם הַכְּנַעֲנִי וְהַחִתִּי וְהָאֱמֹרִי וְהַכְּנַעֲנִי וְהַחִתִּי וְהַיִּבְּוֹסִי:

and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite.

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139

ירד ירדנו

"We came down at first to buy food," said with a doubled verb. The maamar reads it as two descents.

Genesis 43:20: בראשית מ"ג:כ

וַיֹּאמְרוּ בִּי אֲדֹנָי יְרֵד יִרְדְּנוּ בְּתַחֲלָה לְשָׂכֹר־אֶכֶל:

and said: 'Oh my lord, we came indeed down at the first time to buy food.

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140

ואנכי אעלה גם עלה

G-d's promise to bring Yaakov up from Egypt, with a doubled verb that hints at two ascents.

Genesis 46:4: בראשית מ"ו:ד

אֲנֹכִי אֶרְדָּה עִמָּךְ מִצְרָיִם וְאֲנֹכִי אֶעֱלֶה גַם־עִלָּה וְיוֹסֵף יָשִׁית יָדוֹ עַל־עֵינֶיךָ:

I will go down with thee into Egypt; and I will also surely bring thee up again; and Joseph shall put his hand upon thine eyes.'

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141

עלה נעלה

Caleb's "We shall surely go up," another doubled verb of ascent.

Numbers 13:30: במדבר י"ג:ל

וַיִּהְיֶה כָּלֵב אֶת־הָעָם אֶל־מֹשֶׁה וַיֹּאמֶר עֲלֶה נַעֲלֶה וְנִרְשְׁנוּ אֶת־הָאָרֶץ כִּי־יָכוֹל נוֹכַל לָהּ:

And Caleb stilled the people toward Moses, and said: 'We should go up at once, and possess it; for we are well able to overcome it.'

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142

יש להקדים משל א'

The note points to this maamar for the analogy that follows.

KEHOT'S NOTE

ראה ד"ה הבאים ישרש תשלי"ה.

143

והיה מדי חדש

Isaiah foretells that "from one new moon to another" all flesh will come to bow before G-d. The Alter Rebbe refers to what is said about Rosh Chodesh on this verse.

Isaiah 66:23: ישעיהו ס"ו:כ"ג

וְהָיָה מִדִּי־חֹדֶשׁ בְּחֹדְשׁוֹ וּמִדִּי־שָׁבָת בְּשַׁבְּתוֹ יָבוֹא כָּל־בָּשָׂר לְהִשְׁתַּחֲוֹת לִפְנֵי אֲמֵר ה'

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, Saith the L-RD.

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144

אנכי אשמח

"I will rejoice in Havayah," says the psalmist at the close of his praise of creation. The Alter Rebbe refers to a passage of the Zohar in Parshas Pinchas on this verse.

Psalms 104:34: תהילים ק"ד:ל"ד

יַעֲרֹב עָלָיו שִׁיחִי אֲנֹכִי אֲשַׂמַּח בְּה'

Let my musing be sweet unto Him; as for me, I will rejoice in the L-RD.

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145

מה רבו מעשיך

The psalmist marvels at creation: "How manifold are Your works, O Havayah; You have made them all with wisdom." The maamar learns from it that the worlds come into being through Chochmah.

Psalms 104:24: תהילים ק"ד:כ"ד

מַה־רַּבּוּ מַעֲשֵׂיךָ ה' כָּל־מַחְמָה עֲשִׂיתָ מְלָאָה הָאָרֶץ חַיִּינָהּ:

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

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KEHOT'S NOTE

תהלים קד, כד.

156

יעקב יו"ד עקב

At the opening of Vayetzei, Yaakov is explained as yud akev: the drawing down of supernal Chochmah, the yud, far below, even into the "heels." The Kehot note there gives the sources of this reading.

KEHOT'S NOTE

נסמן לעיל כא, א. ועוד.

157

והארץ הדום רגלי

G-d says through Isaiah: "The heavens are My throne and the earth is My footstool": no house can contain Him. The maamar reads "earth" as Malchus, the letters of speech.

ישעיהו ס"ו:1א: Isaiah 66:1

כה אמר ה' השמים כסאי והארץ ה' רגלי א"יזה בית אשר תבנו לי וא"יזה מקום מנוחת:

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

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KEHOT'S NOTE

ישע"י סו, א.

158

ע"פ הוהר פי קדושים

The explanation of the Zohar on Kedoshim to which the Alter Rebbe refers, on "My servant whom I have chosen," Yaakov.

KEHOT'S NOTE

ביאורו לאד"ה"א קלט, א. הנחה אחרת בס"ה"מ תקס"ה ע' תרט. וראה אוה"ת פי שמות ע' לט.

159

ועבדי אשר בחרתי

G-d tells Israel through Isaiah, "You are My witnesses ... and My servant whom I have chosen." The Zohar in Kedoshim reads "My servant whom I have chosen" as Yaakov.

ישעיהו מ"ג:10: Isaiah 43:10

אתם עדי נאמ"ה' ועבדי אשר בחרתי למען תדעו ותאמינו לי ותבינו כי אני הוא לפני לא ינוצר אל ואחרי לא יהיה:

Ye are My witnesses, saith the L-RD, and My servant whom I have chosen; that ye may know and believe Me, and understand That I am He; before Me there was no G-d formed, neither shall any be after Me.

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160

מידי אביר יעקב

From Yaakov's blessing of Yosef: "from the hands of the Mighty One of Yaakov, from there the shepherd, the stone of Israel." The maamar reads "stone" as the letters that receive from Yaakov.

בראשית מ"ט:24: Genesis 49:24

ותשב באיתן קשתו ויפזו זרעו ימיו אביר יעקב משם רעה אבן ישראל:

But his bow abode firm, And the arms of his hands were made supple, By the hands of the Mighty One of Jacob, From thence, from the Shepherd, the Stone of Israel,

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KEHOT'S NOTE

בראשית מט, כד. וראה באוה"ת נ"ך כרך א ע' סא שמציין לכאן.

161

כנודע בס"י

In Vayetzei (21a, 22a) the stones Yaakov took "from the stones of the place" are explained as letters, citing Sefer Yetzirah's "two stones build two houses": as stones build a house, letters build words in which the intellect dwells.

KEHOT'S NOTE

פ"ד מט"ז ע"פ נוסח האר"ז"ל. ראה גם לעיל כא, א. כב, א. כט, א. ועוד.

162

שתי אבנים בונות

Sefer Yetzirah calls letters "stones" and the words they form "houses": "two stones build two houses" (4:16 in the Arizal's version, which the Kehot note cites). The maamar uses it to explain "the stone of Israel."

ספר יצירה ד':12: Sefer Yetzirah 4:12

שבע כפולות כיצד צרפן. שתי אבנים בונות שני בתים. שלש בונות ששה בתים. ארבע בונות ארבעה ועשרים בתים. חמש בונות מאה ועשרים בתים. שש בונות שבע מאות ועשרים בתים. שבע בונות חמשת אלפים וארבעים בתים. מכאן ואילך צא וחשוב מה שאין הפה יכול לדבר ואין האוזן יכולה לשמוע. ואלו הן שבעה כוכבים בעולם חמה נוגה כוכב לבנה שבתאי צדק מאדים. ואלו הן ז' ימים בשנה שבעה ימי בראשית. ושבעה שערים בנפש שתי עינים שתי אזנים ושני נקבי האף והפה. ובהן נחקקו שבעה רקיעים ושבע ארצות ושבע שעות. לפיכך חבב שביעי ...

Sefer Yetzirah, Warsaw 1884 (Public Domain)

163

יעקב בריח התיכון

The Zohar calls Yaakov "the middle bar." The maamar explains it as the light of Chochmah that reaches from the highest level to the lowest.

זח"ג קפו, א186a: Zohar III, 186a

זח"ב קעה, ב175b: Zohar II, 175b

KEHOT'S NOTE

זח"ג קפו, א. ראה זח"ב קעה, ב.

164

בריש התיכון המבריש מן הקצה אל הקצה

The middle bar of the Mishkan's boards, which ran "from end to end." The Zohar applies it to Yaakov.

שמות כ"ו:28: Exodus 26:28

והבריש התיכון בתוך הקרשים מבריש מן הקצה אל הקצה:

and the middle bar in the midst of the boards, which shall pass through from end to end.

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165

ואלה שמות בני ישראל הבאים מצרימה ויבניו

The verse in Vayigash, which the maamar now reads as the first descent, into the hidden worlds.

בראשית מ"ו:8: Genesis 46:8

ואלה שמות בני ישראל הבאים מצרימה יעקב ובניו בכר יעקב ראובן:

And these are the names of the children of Israel, who came into Egypt, Jacob and his sons: Reuben, Jacob's first-born.

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166

בבחי' עלמין סתימין דלא אתגליין

It explains that the Ten Utterances are called “utterances” only relative to the creatures: as a person’s attributes act only when clothed in letters of thought and speech, so G-d’s attributes act in creation through combinations of letters.

Tanya, Sha'ar HaYichud 11:5 והאמונה שער היחוד
”א:ה”

והם שני מיני עולמות: עלמין סתימין דלא אתגליין, הם המתהווים וחיים וקיימים מכחות והמשכות נעלמות, כמו אותיות הפחשכה שבנשמת האדם על דרך משל; ו”עלמין דאתגליין”, נבראו וחיים מהתגלות שנתגלו כחות והמשכות הנעלמות, הנקראות בשם “אותיות הפחשכה”, וכשהן בבחינת התגלות להחיות עלמין דאתגליין, נקראות בשם “מאמרות” ו”דבר ה” ו”רוח פיו”, כמו אותיות הדבור באדם על דרך משל, שהן מגלות לשומעים ...

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KEHOT'S NOTE

ראה תניא ח”ב פ”א.

PARAGRAPH 24

167

אותותינו לא ראינו

“Our signs we have not seen.” The maamar explains it as the absence of open miracles in exile.

Psalms 74:9 ט”ז:ה

אותותינו לא־ראינו אִין־עוד נְבִיא וְלֹא־אָמְנוּ יָדַע עַד־מָה:

We see not our signs; There is no more any prophet; Neither is there among us any that knoweth how long.

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168

ולקחת ממימי היאור

The sign given to Moshe: water from the Nile poured on dry land would become blood. The maamar gives it as an example of a change in nature.

Exodus 4:9 ט”ז:ד

וְהָיָה אִם־לֹא יֵאֱמִינוּ גַם לְשֵׁנִי הָאֵתוֹת הָאֵלֶּה וְלֹא יִשְׁמְעוּן לְקֹלְךָ וְלִקְחַת מִמֵּימֵי הַיָּאֹר וְשָׁפַכְתָּ הִיבָשָׁה וְהָיוּ הַמַּיִם אֲשֶׁר תִּקַּח מִן־הַיָּאֹר וְהָיוּ לְדָם בִּיבָשָׁה:

And it shall come to pass, if they will not believe even these two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour it upon the dry land; and the water which thou takest out of the river shall become blood upon the dry land.’

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KEHOT'S NOTE

שמות ד, ט.

169

לא ידעתי את הוי

Pharaoh’s answer to Moshe, “I do not know Havayah.” The maamar reads it as knowing only the Name Elokim, the

...ואלה שמות בני ישראל הבאים מצרימה את יעקב

level of nature.

Exodus 5:2 ב”ב:ה

וַיֹּאמֶר פַּרְעֹה מִי הִוא אֲשֶׁר אֲשַׁמְעַ בְּקוֹלוֹ לְשַׁלַּח אֶת־יִשְׂרָאֵל לֹא יָדַעְתִּי אֶת־הִוא וְגַם אֶת־יִשְׂרָאֵל לֹא אֲשַׁלַּח:

And Pharaoh said: ‘Who is the L-RD, that I should hearken unto His voice to let Israel go? I know not the L-RD, and moreover I will not let Israel go.’

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KEHOT'S NOTE

שמות ה, ב.

170

יקוו המים

“Let the waters be gathered,” the utterance from which water comes into being. The maamar explains that Chochmah can change its letters.

בראשית א:9 ט”ז:ה

וַיֹּאמֶר אֱלֹקִים יִקְוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מְקוֹם אֶחָד וְתֵרָאָה הַיַּבֵּשָׁה וַיְהִי־כֵן:

And G-d said: ‘Let the waters under the heaven be gathered together unto one place, and let the dry land appear.’ And it was so.

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PARAGRAPH 25

171

השב ידך אל חיקך

The second sign at the burning bush: Moshe’s hand became leprous in his bosom and was restored when he put it back. The maamar reads it as change between concealment and revelation.

Exodus 4:7 ז”ז:ד

וַיֹּאמֶר הֲשֵׁב יָדְךָ אֶל־חִיקְךָ וְיִשָּׁב יָדוֹ אֶל־חִיקוֹ וַיּוֹצֵאָה מִחִיקוֹ וְהָנֶה־שָׁבָה כְּבָשָׂרוֹ:

And He said: ‘Put thy hand back into thy bosom.—And he put his hand back into his bosom; and when he took it out of his bosom, behold, it was turned again as his other flesh.—

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KEHOT'S NOTE

שמות ד, ז.

172

כי מן המים משיתהו

Moshe’s name, “for I drew him out of the water.” The maamar links water to supernal Chochmah.

Exodus 2:10 ב”י:ב

וַיִּגְדַּל הַיֶּלֶד וְתִבְאָהוּ לְבֵת־פַּרְעֹה וַיְהִי־לָהּ לְבֹן וְתִקְרָא שְׁמוֹ מֹשֶׁה וְתֹאמַר כִּי מִן־הַמַּיִם מִשִּׁיתָהוּ:

And the child grew, and she brought him unto Pharaoh’s daughter, and he became her son. And she called his name Moses, and said: ‘Because I drew him out of the water.’

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173

ישראל עלו במחשבה

Tikkunei Zohar, at the end of Tikkun 6, also says that “Is-

rael arose in thought," as the Kehot note gives it.

Tikkunei Zohar, Tikkun 6 • 23b:3-4 תקו"ז תיקון ו

א"ל אבא. אם כן ת"ח דאיהו מסטרא דמחשבה דאתמ' ביה ישראל עלה במחשבה ליבראות האי אוריתא איהי בן לתלמיד חכם. אם כן אתתא דיליה אמאי צריכא יבום. דהא לא שוו אפרשותא מארי מתניתין לת"ח משאר בני נשא. א"ל ברי (איהי) ודאי צריכה יבום לאלין נשמתין דאזלין ערטילאין משית יומי בראשית.

Constantinople, 1740 (CC-BY-NC)

KEHOT'S NOTE

ב"ר בתחלתו. ת"ז ת"י ו בסופו. ראה לקמן צה, ד. לקו"ת צו טז, ג. בחוקותי מז, א. ראה יח, א. כד, ד. נצבים מה, ג. מז, ג. יוכ"פ סח, א. דרך חיים קד, ד.

174

ישראל עלו במחשבה

The Midrash counts Israel among the things that preceded the creation of the world: "Israel arose in thought." The maamar explains why the signs are called "ours."

Bereshit Rabbah 1:4 ד"ד:א' רבא

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

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

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175

אתה א-ל מסתתר

"Indeed, You are a G-d who hides Himself." The maamar uses it to describe the concealment of exile.

Isaiah 45:15 ט"ו:י' ישעיהו

אכן אתה אל מסתתר אלקי ישראל מושיע:

Verily Thou art a G-d that hidest Thyself, O G-d of Israel, the Saviour.

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KEHOT'S NOTE

ישע"י מה, טו.

PARAGRAPH 26

176

הבאים מצרימה את יעקב

The opening verse of Shemos, which the maamar now reads as the second descent, into speech and the revealed worlds.

Exodus 1:1 א' שמות

ואלה שמות בני ישראל הבאים מצרימה את יעקב איש וביתו כאו:

NOW THESE are the names of the sons of Israel, who came into Egypt with Jacob; every man came with his household:

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177

ומבשרי אחזה

Job, in his suffering, declares that "from my flesh I shall see G-d": in the plain sense, he will yet see G-d with his own eyes. In Chassidus the words mean that from the workings of a person's own body and soul one can understand the divine, and the maamar uses the human voice in this way.

Job 19:26 ו"ט:כ' איוב

ואחר עורי נקפוזאת ומבשרי אחזה אלוה:

And when after my skin this is destroyed, Then without my flesh shall I see G-d;

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178

כבד פה וכבד לשון

Moshe tells G-d that he is "heavy of mouth and heavy of tongue." The maamar explains it as the difficulty of bringing Chochmah itself into speech.

Exodus 4:10 ד' שמות

ויאמר משה אליה ב' אדני לא איש דברים אנכי גם מתמול גם משלשם גם מאז דברה אל-עבדך ב' כבד-פה וכבד לשון אנכי:

And Moses said unto the L-RD: 'Oh L-rd, I am not a man of words, neither heretofore, nor since Thou hast spoken unto Thy servant; for I am slow of speech, and of a slow tongue.'

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PARAGRAPH 27

179

לא יעקב יאמר עוד שמך

"Your name shall no longer be called Yaakov, but Yisrael." Here the maamar reads it as Yisrael shining even in the world of speech.

Genesis 32:29 כ"ט:ב' בראשית

ויאמר לא יעקב יאמר עוד שמך ב' אם-ישראל כ"י-שרית עם-אלקים ועם-אנשים ותוכל:

And he said: 'Thy name shall be called no more Jacob, but Israel; for thou hast striven with G-d and with men, and hast prevailed.'

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KEHOT'S NOTE

בראשית לב, כט.

180 ואתה תהי לו לאלקים

G-d tells Moshe that Aharon will speak for him, "and you shall be to him as Elokim": in the plain sense, a master who tells him what to say. The maamar reads Elokim as the contraction through which Chochmah reaches speech.

שמות ד':ט"ז Exodus 4:16

וְדַבֵּר-הוּא לָךְ אֱלֹהִים הוּא יְהִי-לָךְ לִפְנֵי וְאַתָּה תְהִי-לּוֹ לְאֱלֹקִים:

And he shall be thy spokesman unto the people; and it shall come to pass, that he shall be to thee a mouth, and thou shalt be to him in G-d's stead.

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KEHOT'S NOTE

שמות ד, טז.

181 ואתם תלקטו לאחד אחד

Isaiah foresees G-d gathering His scattered people one by one, like olives beaten from the tree: "and you shall be gathered one by one." The maamar reads it as the union of the levels, "one with the One." (context: Steinsaltz Tanakh)

ישעיהו כ"ז:י"ב Isaiah 27:12

וְהָיָה בַּיּוֹם הַהוּא יִחַבֵּט ה' מִשְׁבַּלֵּת הַנָּהָר עַד-נַחַל מִצְרַיִם וְאַתֶּם תִּלְקָטוּ לְאֶחָד אֶחָד בְּנֵי יִשְׂרָאֵל:

And it shall come to pass in that day, That the L-RD will beat off [His fruit] From the flood of the River unto the Brook of Egypt, And ye shall be gathered one by one, O ye children of Israel.

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

KEHOT'S NOTE

ישע"י כז, יב.

182 למהוי אחד באחד

The Zohar's phrase for the union "to be one with the One."

ספר זוהר, תרומה י"ג:קנ"ג-י"ד:קס"ד Zohar, Terumah 13:153-14:164
The Holy One, blessed be He, who is One above, does not take His seat upon the Throne of Glory, until She has entered within the mystery of the One in accordance with His very essence of Oneness, to be the One in One. This, as we have said, is the significance of the words: "The L-rd is One, and His Name is One."

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

183 שו"ה איש וביתו

Before "each man and his household" this manuscript adds "And this is what is written."

KEHOT'S NOTE

בבז' 1052 נוסף: "וזה"ש איש וביתו".

184 איש וביתו באו

"Each man and his household came." The maamar reads the following names, Reuven and Shimon, as sight and hearing.

שמות א':י"א Exodus 1:1

וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרָיִם אֶת יַעֲקֹב אִישׁ וּבֵיתוֹ בָּאוּ:

NOW THESE are the names of the sons of Israel, who came into Egypt with Jacob; every man came with his household:

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185 ראובן ושמעון בחי' ראייה ושמיעה

At the opening of Vayechi, Reuven and Shimon are explained at length as sight and hearing: sight is from close by and brings love, hearing is from afar and brings awe, like the first two paragraphs of the Shema.

KEHOT'S NOTE

ראה לעיל ר"פ ויחי בארוכה.

186 ותקרא את שמו ראובן

Leah named her firstborn Reuven, "for Havayah has seen (ra'ah) my affliction." The maamar reads Reuven as sight.

בראשית כ"ט:ל"ב Genesis 29:32

וַתֵּהָרַם לֵאָה וַתֵּלֶד בֵּן וַתִּקְרָא שְׁמוֹ רְאוּבֵן כִּי אָמְרָה כִּי-רָאָה ה' בְּעֲנִי כִי עָתָה יִצְחָקֵנִי אִישִׁי:

And Leah conceived, and bore a son, and she called his name Reuben; for she said: 'Because the L-RD hath looked upon my affliction; for now my husband will love me.'

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KEHOT'S NOTE

בראשית כט, לב.

PARAGRAPH 28

187 ותקרא את שמו שמעון

Leah named her second son Shimon, "for Havayah has heard (shama)." The maamar reads Shimon as hearing.

בראשית כ"ט:ל"ג Genesis 29:33

וַתֵּהָרַם עוֹד וַתֵּלֶד בֵּן וַתִּאְמָר כִּי-שָׁמַע ה' כִּי-שָׁנוּאַה אֹנֹכִי וַיִּתֵּן-לִי גִם-אֶת-זֶה וַתִּקְרָא שְׁמוֹ שִׁמְעוֹן:

And she conceived again, and bore a son; and said: 'Because the L-RD hath heard that I am hated, He hath therefore given me this son also.' And she called his name Simeon.

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KEHOT'S NOTE

בראשית כט, לג.

188 עתה הפעם ילוח אישי אלי

Leah named her third son Levi, saying, "Now this time my husband will be joined (yillaveh) to me." The maamar reads it as bonding and union.

בראשית כ"ט:ל"ד Genesis 29:34

וַתֵּהָרַם עוֹד וַתֵּלֶד בֵּן וַתִּאְמָר עָתָה הִפַּעַם יִלְוֶה אִישִׁי אֵלַי כִּי-יִלְדֹתִי לוֹ שְׁלֹשָׁה בָנִים עַל-כֵּן קָרָא-שְׁמוֹ לֵוִי:

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

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KEHOT'S NOTE

בראשית כט, לד.

שבת עז, ב.

189

ובוחן כליות ולב

Jeremiah turns to G-d: "Havayah of hosts, who judges righteously, who tests the kidneys and the heart." The maamar cites it for G-d's knowledge of every person's inner life, His individual Providence.

ירמיהו י"א:כ"ז: Jeremiah 11:20

וְהוֹי צְבָאוֹת שֹׁפֵט צֶדֶק בְּחֹן כְּלִיּוֹת וְלֵב אֶרְאֶה נִקְמָתָהּ מֵהֶם כִּי אֵלֶיךָ גִּלְתִּי אֶת־רִיבִי:

But, O L-RD of hosts, that judgest righteously, That triest the reins and the heart, Let me see Thy vengeance on them; For unto Thee have I revealed my cause.

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190

שו"ה שלא — כדעת הכופרים

This manuscript reads "not like the view of the nations who deny [individual Providence]."

KEHOT'S NOTE

בבוכ 1052 נוסף: "שלא כדעת האומי הכופרי".

191

ויאמרו לא יראה י-ה

The Psalm quotes the wicked who say that G-d does not see. The maamar applies it to those who deny individual Providence.

Psalms 94:7 וי"ד: Psalms 94:7

וַיֹּאמְרוּ לֹא יֵרְאֶה יְהוָה וְלֹא יִבִּין אֱלֹהֵי יַעֲקֹב:

And they say: 'The L-RD will not see, Neither will the G-d of Jacob give heed.'

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KEHOT'S NOTE

תהלים צד, ו.

PARAGRAPH 29

192

והנה להיות

In the margin the Tzemach Tzedek wrote a heading for this section: "There must be concealment so that afterwards there will be revelation."

KEHOT'S NOTE

בבוכ 1052 בגליון בגוכתי"ק הצ"צ: "העלם צ"ל כדי שאח"כ יהי גילוי".

193

כברירתו של עולם

The Talmud explains why goats walk before sheep: "as in the creation of the world, first darkness and then light." The maamar learns from it that revelation must follow concealment.

Shabbat 77b:8 ע"ז ב: Shabbat 77b:8

... אָמַר לָקַח. אָמַר לָקַח: מַאי טַעְמָא עֵינִי מַסְגֵּן בְּרִישָׁא וְהָדָר אִימְרִי? אָמַר לָקַח בְּכִרְיִיתוֹ שֶׁל עוֹלָם, דְּבִרְיִישָׁא חֲשׂוֹכָא וְהָדָר נְהוּרָא. מַאי טַעְמָא הֵי מַכְסִּיז וְהֵי מַגְלִיז? הֵי דְּמַכְסִּינָן מִינְיָהּ — מַכְסִּיז, וְהֵי דְּלֹא מַכְסִּינָן מִינְיָהּ — מַגְלִיז. מַאי טַעְמָא גְּמָלָא זוּטֵר גְּנוּבְתִּיָּה? מִשּׁוּם דְּאָכַל כִּיסִּי. מַאי טַעְמָא תוֹרָא אֲרִיכָא גְּנוּבְתִּיָּה? מִשּׁוּם דְּדִירִי בְּאִגְמִי, וּבְקֵצִי לְכַרְכּוּשִׁי בְּקִי.

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

KEHOT'S NOTE

194

הנגלות לנו ולבנינו

Moshe says that the hidden things belong to Havayah our G-d, "and the revealed things are for us and for our children" forever, to do all the words of this Torah. The maamar applies it to the revealed Torah given at Sinai.

דברים כ"ט:כ"ח: Deuteronomy 29:28

הַסֵּתֶרֶת לַיהוָה אֱלֹהֵינוּ וְהַנִּגְלָת לָנוּ וּלְבָנֵינוּ עַד־עוֹלָם לַעֲשׂוֹת אֶת־כָּל־דְּבָרֵי הַתּוֹרָה הַזֹּאת:

The secret things belong unto the L-RD our G-d; but the things that are revealed belong unto us and to our children for ever, that we may do all the words of this law.

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195

פנ"פ דבר ה'

Moshe recalls Sinai: "Face to face Havayah spoke with you." The revealed Torah was given after the 210 years in Egypt.

דברים ה':ד' Deuteronomy 5:4

KEHOT'S NOTE

דברים ה, ד.

196

עין בעין יראו

The prophet foretells that Jerusalem's watchmen will see Havayah's return to Zion "eye to eye," the revelation of the Time to Come.

ישעיהו נ"ב:ח' Isaiah 52:8

קוֹל צִפִּיךָ נִשְׁאָו קוֹל יַחְדּוֹ יִרְנְנוּ כִּי עֵין בְּעֵין יֵרְאוּ בְּשׁוּב ה' צִיּוֹן:

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

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197

ונגלה כבוד ה'

The prophet's comfort: "And the glory of Havayah shall be revealed, and all flesh shall see together." Another verse of the future revelation.

ישעיהו מ':ה' Isaiah 40:5

וְנִגְלָה כְבוֹד ה' וְרָאוּ כָּל־בָּשָׂר יַחְדּוֹ כִּי פִי ה' דִּבֶּר:

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

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198

וישכם אברהם בבוקר

"And Avraham rose early in the morning." The maamar reads it as the revelation of Avraham's quality after the darkness of night.

בראשית כ"ב:ג' Genesis 22:3

וַיִּשְׁכֶּם אַבְרָהָם בַּבֹּקֶר וַיַּחְבֵּשׁ אֶת־חֲמֹרוֹ וַיִּקַּח אֶת־שְׁנֵי נַעֲרָיו אֹתוֹ וְאֵת יִצְחָק בְּנוֹ וַיַּבְשֶׁעַ עֲצֵי עֹלָה וַיֵּלֶךְ אֶל־הַמָּקוֹם אֲשֶׁר־אָמַר־לוֹ הָאֱלֹהִים:

And Abraham rose early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his

son; and he cleaved the wood for the burnt-offering, and rose up, and went unto the place of which G-d had told him.

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KEHOT'S NOTE

בראשית כב, ג.

199 ושמ׳ הו״ה לא נודעתי להם

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

KEHOT'S NOTE

וארא ו, ג.

200 ושמ׳ הו״ה לא נודעתי להם

"But by My Name Havayah I was not known to them." The Patriarchs lacked the revelation of Havayah that came at Sinai.

שמות ו:3 Exodus

וַאֲרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בָּאֵל שְׁדֵי וְשְׁמִי ה' לֹא נִדְעָתִי לָהֶם:

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

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201 אנכי ה'

The first of the Ten Commandments, "I am Havayah your G-d." The maamar reads it as the revelation of the Name Havayah at Sinai.

שמות כ:2 Exodus

אֲנֹכִי ה' אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים:

I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

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KEHOT'S NOTE

שמות כ, ב.

202 והי' ה' לי לאלקים

Yaakov's vow on his way to Charan: if G-d protects him and brings him home, "then Havayah will be my G-d." The maamar reads it as "Havayah will be Elokim to me": in the Time to Come, beside the higher revelation, Havayah will seem like Elokim.

בראשית כ"ח:21 Genesis

וְשָׁבְתִי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה ה' לִי לֵאלֹהִים:

so that I come back to my father's house in peace, then shall the L-RD be my G-d,

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KEHOT'S NOTE

בראשית כח, כא.

203 בית יעקב לכו ונלכה

The prophet calls, "House of Yaakov, come and let us walk in the light of Havayah." The maamar reads it as the light that shines in the Name Havayah.

ישעיהו ב:5 Isaiah

בֵּית יַעֲקֹב לְכוּ וְנִלְכֶּה בְּאוֹר ה'

...ואלה שמות בני ישראל הבאים מצרימה את יעקב

O house of Jacob, come ye, and let us walk In the light of the L-RD.

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KEHOT'S NOTE

ישע"י ב, ה.

204 שמע ישראל הו״ה

Moshe's declaration of faith: "Hear, O Israel, Havayah is our G-d, Havayah is One." The maamar notes that it addresses "Israel" and reads it as the higher unity.

דברים ו:4 Deuteronomy

שְׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד:

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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205 בשכמל"ו יעקב אמרו

The Talmud relates that when Yaakov's sons declared "Hear, O Israel," Yaakov answered, "Blessed be the Name of the glory of His kingdom forever and ever." The maamar reads it as the lower unity.

פסחים נ"ו א Pesachim

KEHOT'S NOTE

פסחים נו, א.

206 ה' ה'

As Havayah passes before Moshe, He proclaims the Thirteen Attributes of Mercy, opening with the Name Havayah twice, divided by a pause. The maamar explains the first as above the chain of worlds.

שמות ל"ד:6 Exodus

וַיַּעֲבֹר ה' עַל־פָּנָיו וַיִּקְרָא ה' ה' אֵל רַחוּם וְחַנּוּן אֶרֶךְ אַפַּיִם וְרַב־חַסֵּד וְאֱמֶת:

And the L-RD passed by before him, and proclaimed: 'The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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KEHOT'S NOTE

שמות לד, ו.

PARAGRAPH 30

207 וביאר הענין

The text from here to the end of the maamar is not in this manuscript.

KEHOT'S NOTE

מכאן עד סיום המאמר ליתא בבוקר 1052.

208 כולם בחכמה עשית

"You have made them all with wisdom." The maamar cites it as the ordinary order of creation, which is why calling it exile needs explaining.

תהילים ק"ד:24 Psalms

מִה־רַבּוֹ מַעֲשֵׂיךָ ה' כָּל־ם בְּחִכְמָה עָשִׂיתָ מְלָאָה הָאָרֶץ חַיִּיגָה:

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

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KEHOT'S NOTE

תהלים קד, כד.

PARAGRAPH 31

209

ע"פ אני ישנה

The maamar "I am asleep, but my heart is awake" in Likkutei Torah on Shir HaShirim: exile is likened to sleep, in which one's sight is closed; "our signs" are read as our letters, the letters of Torah and prayer; and "my heart" is G-d, who is awake above.

KEHOT'S NOTE

לקו"ת שה"ש. ובספר המאמרים תקס"ח ע"פ זה.

210

אני ישנה

The beloved of the Song says, "I am asleep, but my heart is awake": half asleep, she hears her lover knocking. The maamar reads it as exile: hidden below, awake and revealed above.

שיר השירים ה:ב'2: Song of Songs

אני ישנה ולבי ער קול דודי דופק פתחילי אחתי רעיתי יונתי תמתי
שראשי נמלא-טל קנצותי רסיסי לילה:

I sleep, but my heart waketh; Hark! my beloved knocketh:
'Open to me, my sister, my love, my dove, my undefiled; For
my head is filled with dew, My locks with the drops of the
night.'

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211

אותותנו לא ראינו

"Our signs we have not seen." The maamar reads the signs as the letters of Torah and prayer, whose effect is hidden in exile.

Psalms 74:9 ט"ז: Psalms

אותותינו לא ראינו אין עוד נביא ולא אמתנו ידע עדימה:

We see not our signs; There is no more any prophet; Neither
is there among us any that knoweth how long.

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PARAGRAPH 32

212

ולבי ער

"But my heart is awake": above, the revelation continues even in exile.

שיר השירים ה:ב'2: Song of Songs

אני ישנה ולבי ער קול דודי דופק פתחילי אחתי רעיתי יונתי תמתי
שראשי נמלא-טל קנצותי רסיסי לילה:

I sleep, but my heart waketh; Hark! my beloved knocketh:
'Open to me, my sister, my love, my dove, my undefiled; For
my head is filled with dew, My locks with the drops of the
night.'

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...ואלה שמות בני ישראל הבאים מצרימה את יעקב

213

עולם כמנהגו נוהג

The Talmud's principle that "the world follows its natural course." The maamar says that in exile this is only how things appear.

עבודה זרה נ"ד ב'י"ד-ט"ו14-15: Avodah Zarah

... אילו לדבר שאין העולם צורך לו היו עובדין, הרי הוא מבטלה. הרי
הן עובדין לחמה וללכנה ולכוכבים ולמזלות, יאבד עולם מפני
השוטים? אלא עולם כמנהגו נוהג, ושוטים שקלקלו עתידיו ליתן את
הדין. דבר אחר: הרי שגול סאה של חטים [והלל] וורצה בקרקע — דין
הוא שלא תצמח, אלא עולם כמנהגו נוהג והולך, ושוטים שקלקלו
עתידיו ליתן את הדין.

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KEHOT'S NOTE

ע"ז נד, ב.

214

עושה נפלאות גדולות לבדו

The Great Hallel gives thanks "to Him who alone does great wonders, for His kindness is forever." The maamar reads "alone" as wonders that only G-d recognizes.

Psalms 136:4 ד'ל"ו: Psalms

לעשה נפלאות גדולות לבדו כי לעולם חסדו:

To Him who alone doeth great wonders, For His mercy en-
dureth for ever.

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PARAGRAPH 33

215

מי שאמר לשמן וידלוק

Rabbi Chanina ben Dosa, told that his daughter had lit the Shabbos lamp with vinegar, said, "He who told the oil to burn will tell the vinegar to burn," and it burned. The maamar uses it to show that nature is nullified before its source.

Taanit 25a:5-6 ה'א:ה'25: Taanit

... כלי של חומץ נתחלף לי בכלי של שמן והדלקתי ממנו אור לשבת.
אמר לה: בתי, מאי אכפת לך? מי שאמר לשמן וידלוק, הוא יאמר
לחומץ וידלוק. תנא: הנה דולק והולך כל היום כולו, עד שהביאו ממנו
אור להבדלה. רבי חנינא בן דוסא הווי לקה הנך עיי, אמרו לקה: קא
מפסדו. אמר: אי קא מפסדו — ניכלינהו דובי, ואי לא — כל חדא וחדא
תייתי לאורתא דובא בקרנייהו. לאורתא אייתי כל חדא וחדא דובא
בקרנייהו.

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KEHOT'S NOTE

תענית כה, א.

216

ולא נודעה כי באה אל קרבנה

From Pharaoh's dream: the lean cows swallowed the fat ones, "and it was not known that they had come into their midst." The maamar borrows the words for the radiance hidden within the worlds.

בראשית מ"א:כ"1: Genesis

ותבאנה אליקרבה ולא נודע כיבאו אליקרבה ומראיהו רע כאשר
בתחלה ואיקץ:

And when they had eaten them up, it could not be known that they had eaten them; but they were still ill-favoured as at the beginning. So I awoke.

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PARAGRAPH 34

217 לעושה נפלאות גדולות לבדו

The Great Hallel gives thanks “to Him who alone does great wonders.” The maamar reads “alone” as wonders that only G-d recognizes, as the Talmud says that the one for whom a miracle is done does not recognize it.

Psalms 136:4 ד: תהילים קל"ו

לְעוֹשֶׂה נִפְלְאוֹת גְּדוֹלוֹת לְבַדּוֹ כִּי לְעוֹלָם חֶסֶד:

To Him who alone doeth great wonders, For His mercy endureth for ever.

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KEHOT'S NOTE

תהלים קלו, ד.

218 שאין בעל הנס מכיר בניסו

The Talmud teaches that the one for whom a miracle is done does not recognize his miracle. The maamar applies it to the hidden Providence of exile.

Niddah 31a:17-18 ח"א: י"ז-י"ח

והיינו דאמר רבי אלעזר: מאי דכתיב "עושה נפלאות (גדולות) לבדו וברוך שם כבודו לעולם?" אפילו בעל הנס אינו מכיר בנסו. דריש רבי חנינא בר פפא: מאי דכתיב "ארחי ורבעי זרית וכל דרכי הספנתה?" מלמד שלא נוצר אדם מן כל הטפה, אלא מן הברור שבה. תנא דבי רבי ישמעאל: משל לאדם שזורה בבית הגרנות, נוטל את האוכל ומניח את הפסולת.

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Zohar III, 200b ר, זח"ג

KEHOT'S NOTE

נדה לא, א. זח"ג ר, ב.

PARAGRAPH 36

219 אלו כשירות בבהמה

The Mishnah that lists the injuries with which an animal remains kosher. The maamar uses it as an example of a text one may know only by its wording.

Mishnah Chullin 3:2 ג: משנה חולין ג:ב

ואלו כשירות בבהמה. נקבה הנגזרת או שנסדקה. עד כמה תחסר. רבן שמעון בן גמליאל אומר, עד כאסר האיטלקי. נפחתה הגלגלת ולא נקב קרום של מוח, נקב הלב ולא לבית חלול, נשברה השדרה ולא נפסק החוט שלה, נטלה הכבד ונשתיר הימנה כזית, המסס ובית הפוסות שנקבו זה לתוך זה, נטל הטחול, נטלו הכליות, נטל לחי התחתון, נטל האם שלה, וחרותה בידי שמים. הגלוגה, רבי מאיר מכשיר, וחקמים פוסקין:

The following cases are Cashér: when the trachea is perforated or split. Of what size may the deficient part be? According to Rabbon Simeon ben Gamaliel, "As large as an

...ואלה שמות בני ישראל הבאים מצרימה את יעקב

[Italian] asser." When the bones of the skull are wounded, but the interior skin of the brain is uninjured; when there is a perforation in the heart, but not quite through to within the ventricles; when the vertebræ of the spine are broken, but the spinal chord was not severed; when the liver is deficient, but a small piece thereof ...

Torat Emet 357 (Public Domain) • Eighteen Treatises from the Mishna (Public Domain)

220 וזהו שאנו אומרים יהא שמייה

There "May His great Name be blessed" is the request that His great Name, which is above the chain of worlds and is not clothed in them, be drawn from concealment into revelation "le'alam," in Atzilus, and "u'le'almei almaya," in the lower worlds of Beriah, Yetzirah and Asiyah.

KEHOT'S NOTE

ראה לקו"ת שלח מה, ג ואילך. אוה"ת נ"ך כרך א ע' ז. וראה לעיל מב, ד.

221 שמו הגדול

Likkutei Torah on Shelach explains His great Name as the level above the chain of worlds, higher even than the light that encompasses them, and at 50b refers back to this maamar for the Name Havayah as His great Name.

KEHOT'S NOTE

נתבאר בלקו"ת שלח מה, ג. נ. ב. שבת שובה סז, ב ואילך.

222 כפי חקת ע"פ על כן יאמרו המושלים

The maamar on "Therefore those who rule say, 'Come to Cheshbon,'" which opens with the Talmud's reading (those who rule over their inclination; "come, let us calculate the account of the world") and with the power of answering "Amen, yehei shmei rabba." It explains olam ("world") as he'elem (concealment): those who rule over their inclination reckon that the soul's descent into the concealing world is for the sake of a higher ascent.

KEHOT'S NOTE

לקו"ת סד, ד.

223 על כן יאמרו המושלים

In the account of the conquest of Cheshbon, the city of Sichon, the Torah quotes the poets: "Therefore those who speak in parables (hamoshlim) say, 'Come to Cheshbon.'" The Talmud, and Likkutei Torah after it, read hamoshlim as "those who rule" over their inclination, as the translation here gives it. (context: Steinsaltz Tanakh)

Numbers 21:27 כ"א: במדבר

על־כן יאמרו המושלים באו חֲשַׁבּוֹן תִּבְנֶה וְתִכּוֹנֶן עִיר סִיחֹן:

Wherefore they that speak in parables say: Come ye to Heshbon! Let the city of Sihon be built and established!

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224

ונחשב חשבוננו של עולם

The Talmud reads “those who speak in parables” as those who rule over their inclination, who say, “Come, let us calculate the account of the world.”

Bava Batra 78b:13-14 ד"ג-י"ג-י"ד-י"ה

”המשלים” – אלו המושלים ביצורם. “בואו השבון” – בואו ונחשב חשבוננו של עולם; הפסד מצוה כנגד שוכרה, ושכר עבירה כנגד הפסדה. “תבנה ותכונן” – אם אתה עושה כן, תבנה בעולם הזה ותכונן לעולם הבא. “עיר סיחון” – אם משים אדם עצמו כעיר זה, שמהלך אחר סיחה נאה – מה כתיב אחריו? “כי אש יצאה מחשבון וגו’” – תצא אש מחשבון, ותאכל את שאינן מחשבון.

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PARAGRAPH 37

225

אך עצמיות ח"ע חכים ולא כחכמה

It compares the Kuzari, that G-d is called “wise of heart” because He is the essence of wisdom and wisdom is not an attribute for Him, and the Rambam, “He is the Knower and He is the Knowledge.”

KEHOT'S NOTE

באזה"ת ענינים עי רסד כי “וזהו ג"כ דעת הכוזרי מ"ב ססעי" ב' באמרו ונקי אותו חכם לכב מפני שהוא עצם החכמה ואין החכמה מדה לו עכ"ל וזהו כמ"ש הרמב"ם הוא היודע והוא הדיעה.”

PARAGRAPH 38

226

כליות יועצות

The Talmud lists the functions of the organs: “the kidneys counsel.” The maamar uses it for Netzach, Hod and Yesod, which decide how the intellect is given.

Berakhot 61a:28-29 ט"ח-כ"ח-כ"ט

תנו רבנן: שתי כליות יש בו באדם, אחת יועצתו לטובה ואחת יועצתו לרעה. ומסתברא דטובה לימינו ורעה לשמאלו, דכתיב: “לב חכם לימינו ולב כסיל לשמאלו”. תנו רבנן: כליות יועצות, לב מכין, לשון מחתך, פה גומר, ונשט מכנים ומוציא כל מיני מאכל, קנה מוציא קול,

Our Rabbis have taught : There are two reins in man, one prompting him to good, the other to evil. It is probable that the good is on the right side and the bad on the left ; for it is written, "A wise man's understanding is at his right hand; but a fool's understanding at his left" (Eccles. x. 2). Our Rabbis have taught : The reins prompt [the thought], the heart exercises intelligence, the tongue pronounces, the mouth completes [the words]. The gullet lets in and brings out ...

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KEHOT'S NOTE

ראה ברכות סא, א. ראה גם אוה"ת בראשית יז, ב ואילך.

227

ע' באגה"ק ד"ה להבין משל ומליצה

The section beginning “To understand a parable and a figure,” which the text cites for Netzach, Hod and Yesod as

the kidneys that counsel how to bestow.

KEHOT'S NOTE

סי' טו. וראה בליקוט פירושם — חסידים שם.

228

נה"י דאבא נקי ישראל סבא

In Shir HaShirim (26d) the Sefiros of Chochmah from Keser to Tiferes are called Abba, and its Netzach and Hod are called Yisrael Sava, the last level of Chochmah and the root from which the souls are drawn.

KEHOT'S NOTE

ראה ע"ח שער המוחין שער כ פי"ב. ראה לקו"ת שה"ש כו, ד ואילך. בלקו"ת במדבר ט, מציין לכאן דישאל וטא היינו המשכת ח"ע שנמשך ומתפשט בהמדות. לקו"ת שלה נ, ב: “ושם [תו"א כאן] נתבאר דשם הוי"ה הוא שמו הגדול” באוה"ת בשלה עי' תכו מציין לכאן שישאל סבא הוא אחוריים דאבא נה"י דאבא. ע"ש.

229

יש"ס נה"י דאבא

Etz Chaim, Sha'ar HaMochin (Gate 20), chapter 12, where Yisrael Sava and Tevunah are called Netzach, Hod and Yesod. The Kehot note gives it for Yisrael Sava as the Netzach, Hod and Yesod of Abba.

עץ חיים כ"י:יב: Sefer Etz Chaim 20:12

... ואז נקרא חג"ת כנוצר שם ושעם הדבר כי או"א שרשם הם חג"ת נה"י לבד כי חב"ד דאו"א לקחם עתיק והבן זה נמצא כי כל יש"ס ותבונה נקרא נה"י וכל או"א נקרא חג"ת. והנה עתה לוקח ז"א כלים שלהם ולכן לקח גם בחי' חיה דז"א, והוא כי דע כלל א' כי אי"א להיות בז"א רק ג' כלים לבד נגד נר"ן. אך כנגד חיה ויחידה לא יש כלים כי נשארים מגולין בסוד מקיף ולכן לעולם לא יש רק ג' כלים בז"א אלא שבתוך הלבושים וכלים הראשונים מתלבשים אלו זה תוך זה. ...

Sefer Etz Chaim (Public Domain)

PARAGRAPH 39

230

יעקב ובניו

The verse in Vayigash, which the maamar now explains as the descent into thought, where Yaakov is a son of Yisrael Sava.

בראשית מ"ו:ח' Genesis 46:8

ואלה שמות בני ישראל הבאים מצרימה יעקב ובניו יעקב ראובן:

And these are the names of the children of Israel, who came into Egypt, Jacob and his sons: Reuben, Jacob's first-born.

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PARAGRAPH 40

231

ע"פ השמים כסאי

The first maamar of Torah Ohr.

KEHOT'S NOTE

לעיל א, א.

232

השמים כסאי

“The heavens are My throne.” The opening verse of the

first maamar of Torah Ohr, to which the Alter Rebbe refers.

ישעיהו ס"ו:א' Isaiah 66:1

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסְאִי וְהָאָרֶץ הֶדֶם רִגְלִי אֵיזָה בֵּית אֲשֶׁר תִּבְנוּ לִי
וְאֵיזָה מְקוֹם מְנוּחָתִי:

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

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233

צדקה תרומי

“Righteousness (tzedakah) exalts a nation.” The first maamar of Torah Ohr reads goy (nation), gimel-vav-yud, as the three kinds of emotive attributes raised to the yud of Chochmah.

משלי י"ד:ל"ד Proverbs 14:34

צִדְקָה תְּרוֹמֵם גּוֹי וְחַטָּא לְאֻמִּים חֲטָאת:

Righteousness exalteth a nation; But sin is a reproach to any people.

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234

מי כעמך ישראל גוי אחד

In his prayer after the prophet Nasan's promise, David says, “Who is like Your people Israel, one nation in the land.” The Alter Rebbe cites it with his explanation of Yisrael as the intellect shining in the emotions.

דברי הימים א י"ז:כ"א I Chronicles 17:21

וּמִי כַעֲמֶךָ יִשְׂרָאֵל גּוֹי אֶחָד בְּאֶרֶץ אֲשֶׁר הָלַךְ הָאֱלֹקִים לְפָדוֹת לוֹ עַם
לְשׁוֹם לָךְ שֵׁם גְּדֻלוֹת וְנִרְאֻת לְגִרְשׁ מִפְּנֵי עַמֶּךָ אֲשֶׁר־פָּדִיתָ מִמִּצְרַיִם
גוֹיִם:

And who is like Thy people Israel, a nation one in the earth, whom G-d went to redeem unto Himself for a people, to make Thee a name by great and tremendous things, in driving out nations from before Thy people, whom Thou didst redeem out of Egypt.

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KEHOT'S NOTE

דה"א יז, כא.

PARAGRAPH 41

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הבאים מצרימה את יעקב

The opening verse of Shemos, now explained: speech receives from Yisrael Zuta and, beside it, from Yaakov.

שמות א' 1:1 Exodus

וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרָיִמָּה אֶת יַעֲקֹב אִישׁ וּבֵיתוֹ בָּאוּ:

NOW THESE are the names of the sons of Israel, who came into Egypt with Jacob; every man came with his household:

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קול דודי הנה זה בא מדלג על ההרים...

“The voice of my Beloved! Behold, He comes, leaping”



Exile is G-d's “descent” into a narrow strait: His light is no longer seen, and love for Him must be awakened through the narrow throat of prayer, the hard labor of Torah study and the refining of one's nature. This toil is the descent that brings the great ascent of the days of Mashiach, when G-dliness will be seen openly and forever.

THE MAAMAR IN BRIEF

The Song of Songs pictures the Beloved “leaping over the mountains,” and the Alter Rebbe reads it as G-d hastening the redemption from Egypt. He first explains exile, a descent for the sake of an ascent. Every exile is “Egypt,” Mitzrayim, read as meitzar yam, “the strait of the sea”: G-dliness is not seen, and while a broad mind awakens love of G-d by contemplation alone, a smaller mind must cry out in prayer, through the narrow throat. This is the bitterness of “they embittered the lives of our fathers.” Following the Zohar, the slavery's hard labor, mortar, bricks and field become the labors of exile. Hard labor is prayer, hard as an iron sword, with compassion for the Shechinah exiled within one's own mind. Israel is G-d's “perfect one,” His completion, for in the lower world only Israel unites with Him. The bricks, the “clarification (libun) of halachah,” are Torah studied with joy and self-nullification, revealing the Oral Torah's hidden light and drawing joy from above. The field is the Baraisa. Finally the opening verse returns: an arousal from below draws down G-d's kindness at a leap. Beside Torah and prayer stands the world's third pillar, acts of kindness, which is the refining of one's character: changing one's nature and answering softly.

OUTLINE

1 Exile and redemption

¶1-3

The opening verse speaks of G-d hastening the Exodus. Exile is a descent for the sake of an ascent; every exile is “Egypt,” and the Zohar reads its hard labor, mortar, bricks and field as spiritual labors.

2 The narrow strait

¶14-8

The “fathers,” love, awe and compassion, live from contemplating G-d’s greatness. One whose mind is too small must awaken love by crying out in prayer, through the throat: this is Mitzrayim, meitzar yam, and Yaakov’s journey to Charan. G-d’s “going down” with Israel means that in exile His light is revealed only through faith and the voice, not through sight.

3 Prayer, the hard labor

¶19-13

Against distracting thoughts, one arouses compassion for the Shechinah in exile within one’s mind, and bitterness removes the “soiled garments.” Yaakov’s compassion redeems Avraham’s love. Prayer must be as hard as an iron sword to break the kelipos; in Temple times contemplation alone sufficed.

4 Israel, G-d’s completion

¶14-19

The Zohar reads “sixty queens” as the parts of the Oral Torah, and “My perfect one” is Israel, without whom G-d is, as it were, incomplete: only in Israel does the lower world unite with Him, like limbs attached to a body. Joy below awakens joy above.

5 The clarification of halachah

¶20-23

The Oral Torah looks “black,” dealing with physical matters, yet is rooted in G-d’s wisdom. Studying it with joy and self-nullification “whitens” it and draws the shining of G-d’s Face, which will be revealed forever in the days of Mashiach.

6 Labor in the field

¶24-25

The Baraisa stands “outside” the Mishnah. Only a sage like Ilfa could find every Baraisa within the Mishnah, so we labor in the field, like sowing wheat outside the city, for the sake of the great ascent.

7 Leaping over the mountains; refining character

¶26-28

The opening verse returns: an arousal from below draws down the Chesed of Atzilus at a leap, even for those moved only by others’ prayers. Acts of kindness, the world’s third pillar, are the refining of the emotive attributes: “tanning” them, changing one’s nature (bewarech), and answering softly (peh rach).

KEY CONCEPTS

Mitzrayim, the narrow strait מצרים / מצר ים

Egypt read as meitzar yam, “the strait of the sea”: Chochmah, wide as a sea, narrowed into the throat. It is the mode of exile, when love of G-d is awakened not by open contemplation but through the voice of prayer.

The throat (garon) גרון

The narrow passage between mind and heart through which the voice passes. Charan, where Yaakov went, has the same numerical value as garon (counting one for the word itself); in exile G-dliness is revealed only through the voice.

Hard labor (avodah kashah) עבודה קשה

Prayer, “the service of the heart,” which must be hard like a sword of iron to break through the kelipos and the cravings.

The clarification of halachah (libun hilchesa) לבון הלכתא

Libun, literally “whitening”: studying the Oral Torah, which looks “black,” with true joy in G-d and self-nullification to His will, which brings out its root in the supernal Chochmah.

My perfect one (tamasi) תמתי

Read as “My completion”: Israel completes G-d’s “stature,” as it were, by uniting the lower world with His unity.

Arousal from below אתערותא דלתתא

A person's own initiative, such as joy in G-d or heartfelt prayer, which draws down an arousal from above: G-d's kindness and joy.

With rigor (bewarech) בפרך

Read both as toil that requires changing one's nature and as be-peh rach, "with a soft mouth," the soft answer that calms anger.

SECTION 1 • 11-3

Exile and redemption

1 קול דודי¹ הנה זה בא² מדלג על ההרים מקפץ על הגבעות. שדילג קץ הישועה מת"ל לרד"ו שנה.

"The voice of my Beloved! Behold, He comes, leaping over the mountains, skipping over the hills": [this means] that He leapt over the end-time of the deliverance, from 430 years to 210 (redu).

The maamar opens with a verse from the Song of Songs in which the Beloved, read as G-d, comes "leaping" and "skipping" toward His people. The Alter Rebbe applies it to the Exodus: G-d skipped over the full term of the exile, bringing the deliverance after 210 years instead of 430. The 210 is written רד"ו, which spells redu, "go down," the word with which Yaakov sent his sons to Egypt; Rashi (on Genesis 42:2) hears in it the 210 years of the servitude there, fitting a maamar about exile as a descent.

ולהבין ענין הגאולה ברוחניות כענין שכתוב הושיעה לו ימינו.³ וכתוב צדיק ונושע.^{4,5} וצריך להבין תחלה ענין הגלות וירידה צורך עלייה כמ"ש אנכי ארד עמך מצרימה⁶ ואנכי אעלה גם עלה.

And to understand the redemption in its spiritual sense, as in what is written, "His right hand has saved for Him," and it is written, "righteous and saved," we must first understand the matter of the exile, and [how] the descent is for the sake of an ascent, as it is written, "I will go down with you to Egypt, and I will also surely bring you up."

Two verses speak of salvation: "His right hand has saved for Him" (Psalms 98:1) and "righteous and saved," said of the king who comes to Zion (Zechariah 9:9). Both speak of salvation received, "for Him," and a king who is nosha, "saved," not "saving"; the Midrash (Shemos Rabbah 30:24) learns from this word that G-d, who is with Israel in their distress, as it were redeems Himself. To grasp redemption in this spiritual sense one must first understand exile, and why a descent is for the sake of an ascent, as G-d promised Yaakov when he went down to Egypt: "I will go down with you... and I will also surely bring you up."

2 וכתוב וזה לך האות⁷ כי אנכי שלחתיך בהוציאך את העם ממצרים תעבדון את האלקים על ההר הזה דהיינו על הר סיני בשעת מ"ת [מתן תורה] שהי' גילוי אלהותו ית' פנים אל פנים.

And it is written, "And this shall be the sign for you that I have sent you: when you bring the people out of Egypt, you will serve G-d upon this mountain," that is, upon Mount Sinai, at the time of the Giving of the Torah, when there was a revelation of His G-dliness, may He be blessed, face to face.

At the burning bush G-d tells Moshe that the sign of his mission is that, after the Exodus, the people will serve G-d at this mountain. The Alter Rebbe identifies this with the Giving of the Torah at Sinai, when G-dliness was revealed "face to face," openly.

ולהבין זה צריך להבין פ"י הפסוק אנכי ארד עמך מצרימה⁸ שלכאורה אינו מובן⁹

To understand this, we must understand the meaning of the verse "I will go down with you to Egypt," which at first glance is not understood.

To explain how the Exodus leads to Sinai, the maamar first raises a difficulty in G-d's words to Yaakov, "I will go down with you to Egypt," which at first glance cannot be understood.

שלשון זה לא שייך כ"א בלשון בני"א [בני אדם] שמתחלה לא היה במקום ההוא ועכשיו יורד לשם משא"כ אצלו ית' הלא כתיב את השמים ואת הארץ אני מלא¹⁰ וגו'.

For this expression applies only in the language of human beings: one who at first was not in that place and now goes down there. But this is not so with Him, may He be blessed; is it not written, "I fill the heavens and the earth," etc.?

"Going down" describes someone moving to a place where he was not before. G-d fills heaven and earth and is already everywhere, so in what sense can He "go down" to Egypt?

אך הענין דהנה ארז"ל [אמרו רבותינו זכרונם לברכה] מזכירין יצי"מ [יציאת מצרים] בלילות פ"י בכל הגליות ושעבוד הדומות ללילות שכל בחי' הגלות הוא בחי' גלות מצרים.¹¹

But the explanation is this. Our Sages, of blessed memory, said, "We mention the Exodus from Egypt in the nights." This means: in all the exiles and subjugations, which are likened to nights; for every aspect of exile is the aspect of the exile of Egypt.

The Mishnah rules that the Exodus is mentioned in the nights, in the evening Shema. The Alter Rebbe reads the plural "nights" as all the exiles and subjugations, which are dark like night, and teaches that every exile is, at root, the exile of Egypt.

3 וכן ענין הגאולה כתיב כימי צאתך מאמ"צ [מארץ מצרים]¹² אראנו נפלאות

And so too with the redemption: it is written, "As in the days of your going out of the land of Egypt, I will show him wonders."

The prophet Micah promises that the final redemption will be like the Exodus, with wonders: every redemption is modeled on the going out of Egypt.

וכמו שהיה גלות מצרים בעבודה קשה בחומר ובלבנים וגו'. כך בכל בחי' גלות אף שאין דוגמתן ממש בגשמיות מ"מ יש בחי' עבודה קשה בחומר ובלבנים ברוחניות.

And just as the exile of Egypt was "with hard labor, with mortar and with bricks," etc., so in every aspect of exile, even though there is nothing actually like them in the physical sense, there is nevertheless an aspect of "hard labor, with mortar and with bricks" in the spiritual sense.

In the same way, the slavery of Egypt, "hard labor with mortar and with bricks," is the model for every exile: later exiles do not involve literal brick-making, but each has its spiritual counterpart of hard labor with mortar and bricks.

וכמ"ש בר"מ [ברעיא מהימנא]¹³ בחומר דא קל וחומר. ובלבנים דא לבון הלכתא. ובכל עבודה בשדה דא ברייתא:^{14,15}

As it is stated in the Ra'aya Mehemna: "'With mortar (chomer)': this is kal vachomer. 'And with bricks (leveinim)': this is the clarification (libun) of halachah. 'And with all labor in the field': this is the Baraisa."

The Ra'aya Mehemna ("the Faithful Shepherd"), a section of the Zohar, reads the verse as the labor of Torah study. Chomer (mortar) hints at kal vachomer, reasoning from a lighter case to a weightier one; leveinim (bricks, related to lavan, "white") hints at libun, "whitening" or clarifying the halachah; and labor "in the field" is the Baraisa, teachings that stand outside the Mishnah.

SECTION 2 • 14-8

The narrow strait

4 ולהבין זה הנה דרשו בהגדה שמררו חיי אבותינו במצרים. פ"י כי האבות הן המדות אהוי"ר [אהבה ויראה] ורחמנות וחיותם הם המוחין שהן החו"ב [החכמה ובינה] בגדלות ה'

To understand this: they expounded in the Haggadah, "that they embittered the lives of our fathers in Egypt." This means that the fathers are the emotive attributes (middos): love, awe and compassion. And their life-force (chayus) is the intellect (mochin), namely Chochmah (wisdom) and Binah (understanding) concerning the greatness of G-d,

The Haggadah explains the bitter herbs: the Egyptians embittered the lives of our fathers. The Alter Rebbe reads "our fathers" as the emotive attributes of love, awe and compassion (the attributes of Avraham, Yitzchak and Yaakov), and their "life" as the intellect, Chochmah and Binah focused on G-d's greatness, since emotions are born of understanding and live from it.

לדעת כי אין עוד מלבדו¹⁶ בשמים ממעל¹⁷ ועל הארץ מתחת למעלה עד אין קץ ולמטה [עד] אין תכלית ולדי סטריין. שבהשכלה והבנה זו נולדה ונתעוררה מדת האהבה בקרב כל אי ואחד.

to know that there is nothing else besides Him, in the heavens above and on the earth below, upward to no end and downward [to] no limit, and to the four sides. For through this comprehension and understanding the attribute of love is born and aroused within each and every one.

The contemplation is to know that nothing exists besides G-d, above, below and on every side, without limit. Such understanding gives birth to the love of G-d in every person.

5 וכן היראה כי כל ניצוץ מישראל יש בו בחי' אהבה ויראה והן הן עצמות הנשמה כמ"ש במ"א.

And so too awe. For every spark of Israel has within it the aspect of love and awe, and these are the very essence of the soul, as is explained elsewhere.

Awe, too, is born of this contemplation. Yet love and awe are also the very essence of every Jewish soul, called here a "spark," so the contemplation awakens something already there.

וכן כנס"י [כנסת ישראל] חבור כל הנשמות נק' בת נדיב בתו של אברהם אבינו¹⁸ שנק' נדיב מפני שהוא איש חסד המתנדב חסד לכל העולמות עליונים ותחתונים ונק' אבינו וירושתנו ממנו.

Likewise the Congregation of Israel (Knesses Yisrael), the joining together of all the souls, is called "daughter of the noble one (nativ)," the daughter of Avraham our father. He is called nativ because he is a man of kindness, who freely offers (misnadev) kindness to all the worlds, upper and lower; and he is called "our father," and our inheritance is from him.

The Congregation of Israel, all Jewish souls together, is called "daughter of the noble one," which the Talmud reads as the daughter of Avraham. Avraham is "noble" (nativ) because he freely gives (misnadev) kindness to all the worlds, and his love is the inheritance of his children.

רק מפני שהבחירה ביד אדם ויכולי [ויכולת] בידו להפוך האהבה מאהבת ה' אל ההפוך לגמרי ע"כ צריך הוא לעורר את האהבה לה'.

Only, because choice is in a person's hand, and it is in his power to turn the love from love of G-d to the complete opposite, he must therefore arouse the love for G-d.

Because people have free choice, this inherited love can be turned toward its complete opposite. Therefore it must be deliberately awakened toward G-d.

6 וע"ז מיוסד כל ענין שיר השירים אם תעירו ואם תעוררו¹⁹ כו'. והתעוררות האהבה היא ע"י קול דודי דופק²⁰ וגוי.

And on this the whole matter of the Song of Songs is founded: "If you awaken and if you arouse," etc. And the arousal of love comes through "The voice of my Beloved knocks," etc.

The Song of Songs speaks again and again of awakening love, and the Alter Rebbe sees this as the foundation of the whole book. Love is awakened through a "voice," as in "The voice of my Beloved knocks"; the role of the voice is explained below.

וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] אנשי יריחו²¹ היו כורכין את שמע ולא היו מפסיקין בין אחד לואהבת

This is [the meaning of] what our Sages, of blessed memory, said: the people of Jericho would "bundle" the Shema, and would not pause between "One" and "And you shall love."

The Talmud records that the people of Jericho "bundled" the Shema, reciting "Havayah is One" and continuing straight into "And you shall love" without a pause.

כי מן התבוננות באחד אמת כי אין עוד מלבדו²² ממילא נמשך התעוררות אהבה לה' בלי הפסק

For from contemplating the true One, that there is nothing else besides Him, an arousal of love for G-d follows of itself, without a break.

The Alter Rebbe finds in this that love follows directly from contemplating G-d's Oneness: once a person grasps that nothing exists besides G-d, love for Him arises of itself and without a break.

וע"כ מסיימין בק"ש [בקריאת שמע] אמת ויציב יציב הוא תרגומו של אמת אלא שאומרים גם בלשון תרגום לומר שהוא אחד אמת בין בגשמיות בין ברוחניות כי אין עוד מלבדו כתיב.

And therefore, in the Shema, we conclude with "True and firm (emes veyatziv)": yatziv is the Aramaic translation of emes, only we say it also in the language of the Targum, to say that He is truly One both in the physical and in the spiritual, for it is written, "There is nothing else besides Him."

The blessing after the morning Shema begins "True and firm," and yatziv (firm) is simply the Aramaic for emes (true). Saying "true" a second time in Aramaic, the language of translation, extends the declaration: G-d is truly One not only in the spiritual realms but also in the physical world, as the verse says, "There is nothing else besides Him."

אך כ"ז [כל זה] הוא בהיות החו"ב [החכמה ובינה] בגדולת ה' בהתכוננות גדול במוחו ומחשבתו ועי"כ [ועל ידי כך] יכול הוא לעורר מדותיו אוי"ר [אהבה ויראה] בהתגלות לבו ע"י עומק המחשבה בלבד.

But all this is when there is Chochmah (wisdom) and Binah (understanding) concerning the greatness of G-d, with great contemplation in his mind and thought; and through this he can arouse his emotive attributes (middos), love and awe, openly in his heart, through depth of thought alone.

This path, love awakened by contemplation alone, works for one whose understanding of G-d's greatness is broad and deep enough that thought by itself moves the heart to love and awe.

אבל מי שמוחו קטן מהכיל התגלות אלהותו במחשבתו לעורר את האהבה הנה זאת עצתו אמונה לצעוק אל ה' בתפלה

But one whose mind is too small to contain a revelation of His G-dliness in his thought, so as to arouse the love: this is his faithful counsel, to cry out to G-d in prayer,

A person whose mind cannot hold such a revelation has another, reliable counsel: to cry out to G-d in prayer.

וכמ"ש צעק לבם²³ כי הקול מעורר הכונה והתגלות לעורר את האהבה בהתגלות לבו ונק' בחי' זו בחי' מצרים מצר ים החכמה שירדה ונתלבשה במצר הגרון.²⁴

as it is written, "Their heart cried out." For the voice arouses concentration (kavanah) and revelation, to arouse the love openly in his heart. And this level is called the level of Mitzrayim (Egypt): meitzar yam, the strait of the sea of Chochmah, which has descended and become clothed in the strait of the throat.

The voice raised in prayer stirs concentration and brings the love out into the heart, as in "Their heart cried out." This mode is called Mitzrayim (Egypt), read as meitzar yam, "the strait of the sea": Chochmah, wide as a sea, squeezed into the throat, the narrow passage through which the voice comes.

7 וזהו ענין ויצא יעקב מבאר שבע²⁵ וילך חרנה. כי בחי' גרון וחרון הכל אחד²⁶ כידוע לי"ח [ליודעי חן].

And this is the meaning of "And Yaakov went out from Be'er Sheva and went toward Charan." For the aspect of garon (the throat) and Charon are all one, as is known to those who know the hidden wisdom.

Yaakov's journey from Be'er Sheva to Charan illustrates this descent. The text spells the name Charon, a word that also means "wrath" (Rashi, on Genesis 11:32, hears G-d's wrath in Charan), and calls it one with garon, "the throat": the Kehot note explains that Charan (חרן), counting one for the word itself, equals garon (גרין) in gematria, 259. In Torah Ohr, Va'eira (58c), the Alter Rebbe explains that the throat is the narrowest place, where intellect has left its own nature and is not yet emotion, and that the judgments of Charan are drawn from this "smallness."

וזהו ענין המרירות שמררו חיי אבותינו במצרים שחיות המדות ירדו ונתלכשו במצר הגרון. ועיי' נעשו מרים כי אלו היו בבחי' באר שבע היו מתוקים ויותר טובים.

And this is the meaning of the bitterness, that "they embittered the lives of our fathers in Egypt": the life-force of the emotive attributes descended and became clothed in the strait of the throat. And through this they became bitter; for had they been at the level of Be'er Sheva, they would have been sweet, and better.

The "bitterness" of our fathers' lives is this descent: the life-force of the emotions came down into the narrow strait of the throat and became bitter. Had they stayed at the level of Be'er Sheva, the starting point of Yaakov's journey, they would have been sweet.

8 וזהו אנכי ארד עמך²⁷ וכו'. פי' אנכי מי שאנכי²⁸ בחי' סוכ"ע בחי' אחד אמת ארד עמך שהוא בחי' ירידה כביכול מחמת שאין גלוי אלהותו ית' מתגלה כ"כ [כל כך] כ"א בבחי' מצרים

And this is [the meaning of] "I (Anochi) will go down with you," etc. That is: Anochi, He Who is Anochi, the level of the light that encompasses all worlds (sovev kol almin), the level of the true One, "will go down with you." This is a descent, as it were, because the revelation of His G-dliness, may He be blessed, is not so revealed, except at the level of Mitzrayim.

"Anochi" (I) is read as G-d's very Self, "He Who is Anochi," the light that encompasses all worlds and is truly One. Such a level does not move from place to place; its "going down" means that in exile it is not openly revealed, except in the narrow way of "Egypt." Torah Ohr, Bereishis (1a), uses the same words for the One who commands "these words," whose encompassing light gathers into the depths of a person's heart.

והיינו עיי' שהוא עמך כמ"ש גלו לאדום שכינה עמהם^{29,30} ולא נשאר כ"א בחי' האמונה הנטועה בלב כל ישראל שהם מאמינים בני מאמינים³¹ אפי' [אפילו] בגלות כמ"ש ויאמן העם³²

And this is through His being "with you," as it is said, "They were exiled to Edom; the Shechinah is with them." And there remains only the level of the faith that is planted in the heart of all Israel, for they are believers, the children of believers, even in exile, as it is written, "And the people believed."

This is the meaning of "with you": the Shechinah goes into exile with Israel, as the Sages say, "They were exiled to Edom (the present exile); the Shechinah is with them." What remains open in exile is the faith planted in every Jewish heart, for Jews are "believers, the children of believers," as the Torah says of them in Egypt, "And the people believed."

אבל אינו דומה שמיעה לראיה³³ שהיא בחי' גלוי אלהותו כמו שהיה בשעת מתן תורה בבחי' ראייה ממש

But hearing is not comparable to seeing, which is the level of the revelation of His G-dliness, as it was at the time of the Giving of the Torah, at the level of actual sight.

Faith is like hearing, and hearing does not compare to seeing: at the Giving of the Torah, G-dliness was revealed at the level of actual sight. The Kehot note points to the Mekhilta on Exodus 19:9, where Israel at Sinai say, "We want to see our King, for hearing is not like seeing."

ובזמן הגלות אין בחי' ראייה ממש בהתגלות זו אלא בבחי' מצרים שהוא ע"י הקול בחי' גרון הנ"ל:³⁴

And in the time of exile there is no level of actual sight in this revelation, but only the level of Mitzrayim, which is through the voice, the level of the throat mentioned above.

In exile there is no such "seeing"; the revelation comes only in the manner of "Egypt," through the voice, which passes through the throat.

SECTION 3 • ¶9-13

Prayer, the hard labor

9 והנה גם לזה יש רבות מחשבות³⁵ הטורדות ומבלבלות התפלה. והן המה עונותיו המבדילין. ועצה היעוצה לזה הוא לעורר רחמים רבים

Now, even in this there are many thoughts that disturb and confuse the prayer, and these are his iniquities, which separate [him]. The counsel prescribed for this is to arouse great compassion.

Even prayer with an outcry is beset by distracting thoughts, "many thoughts" in the words of Proverbs (19:21), where they stand against G-d's counsel. These thoughts are the person's own iniquities, which "separate" him from G-d (Isaiah 59:2), and the counsel against them is to arouse great compassion.

ולא על עצמו כי אדרבה בזה הוא מעורר עליו את הדין שדנין אותו אם הוא ראוי להתפלל לפני ה' ולעבוד אותו

And not on himself; for on the contrary, by this he arouses judgment upon himself, so that he is judged whether he is worthy to pray before G-d and to serve Him.

But not compassion on himself: pleading for oneself invites scrutiny, raising the question whether this person is worthy to pray before G-d and serve Him.

אלא שישב אל ה' וירחמהו ברחמים רבים על גלות השכינה שהיא ניצוץ אלהותו המתלבש במחשבתו.³⁶

Rather, [it is] that he “return to Havayah and have compassion on Him,” with great compassion over the exile of the Shechinah, which is the spark of His G-dliness that is clothed in his thought.

Instead he should “return to Havayah and have compassion on Him”: compassion over the exile of the Shechinah, which is the spark of G-dliness clothed in his own thought. Tanya, chapter 45, reads the verse the same way.

10 והמ"ז הם נקראו לכושים צואים. וע"ז יתמרמר מאד במר נפשו וע"ז יסורו הבגדים הצואים מעליו³⁷ ונגלה כבוד³⁸ ה' כמ"ש זרח בחשך אור לישרים.³⁹ וכתוב וכבוד ה' עליך זרח.⁴⁰ לעורר את האהבה.

And the foreign thoughts are called “soiled garments.” Over this he should be very embittered, in the bitterness of his soul; and through this the soiled garments will be removed from him, and “the glory of Havayah will be revealed,” as it is written, “A light shines in the darkness for the upright,” and it is written, “And the glory of Havayah has shone upon you,” to arouse the love.

Foreign thoughts during prayer are “soiled garments” covering the soul, like the soiled garments removed from Yehoshua the High Priest in Zechariah’s vision. Bitterness over them removes them, and then “the glory of Havayah will be revealed” and shine, as in “A light shines in the darkness for the upright,” awakening love.

11 וזה שכתוב כה אמר⁴¹ ה' ליעקב אשר פדה את אברהם כי ע"י מדת יעקב בחי' רחמנות⁴² הוא מעורר את האהבה בחי' אברהם. וז"ש [וזהו שכתוב] וימררו את חייהם.⁴³

And this is what is written, “Thus says Havayah to Yaakov, who redeemed Avraham”: for through the attribute of Yaakov, the level of compassion, one arouses the love, the level of Avraham. And this is [the meaning of] what is written, “And they embittered their lives.”

Isaiah speaks of “Yaakov, who redeemed Avraham.” The Alter Rebbe reads the names as attributes: Yaakov is compassion and Avraham is love, so arousing compassion redeems and awakens the love of G-d, as Tanya (at the end of chapters 32 and 45) also teaches with this verse. This also explains the verse of the slavery, “And they embittered their lives.”

פי' וביאור הכתוב כי הנה הכתוב אומר איך שע"י גלות מצרים צריך הוא לשית עצות בנפשו לצעוק אל ה' בתפלה ולהתמרמר במר נפשו על חייו

The meaning and explanation of the verse: the verse is saying how, through the exile of Egypt, a person must take counsel in his soul to cry out to G-d in prayer, and to be embittered, in the bitterness of his soul, over his life,

The verse about the slavery is read as an instruction for exile: a person must find a way within himself to cry out to G-d in prayer and to feel bitter over “his life.”

דהיינו על חיות אלהות שכתוכו שהוא העיקרית של האדם. משא"כ חיי עוה"ז אינם נקראים חיים כלל.

that is, over the G-dly life-force within him, which is the essential life-force of a person; whereas the life of this world is not called life at all.

That "life" is the G-dly life-force within him, his true life; the life of this world does not deserve the name. Bitterness over this inner life arouses compassion, and through it, love.

12 וזהו בעבודה קשה. כי עבודה שכלב זו תפלה⁴⁴ לצעוק אל ה' בכח"י צעק לכם⁴⁵ בשכיל גילוי אלהותו ית'

And this is [the meaning of] "with hard labor (avodah)." For "the service (avodah) of the heart: this is prayer," to cry out to G-d in the manner of "their heart cried out," for the sake of the revelation of His G-dliness, may He be blessed,

The Talmud calls prayer "the service of the heart," so the "hard labor" (avodah) of the verse is the labor of prayer: crying out to G-d from the heart so that His G-dliness be revealed.

כמ"ש רוממות אל בגרונם שהוא התגלותו ית' ע"י בחי' הגרון הנ"ל. ועי"ז וחרב פיפיות בידם⁴⁶ להכרית כל הקליפות ותאוות שיש לאדם.

as it is written, "The exaltations of G-d are in their throat": this is His revelation, may He be blessed, through the level of the throat mentioned above. And through this, "and a double-edged sword in their hand," to cut off all the kelipos and cravings that a person has.

The Psalm speaks of "the exaltations of G-d in their throat" and "a double-edged sword in their hand." Praise that passes through the throat, the channel described above, reveals G-dliness and becomes a sword that cuts away the kelipos and the cravings.

13 והנה כמו למשל חרב שהיא של ברזל קשה יכולה לעמוד אפי' [אפילו] בפני דבר קשה כאבנים ולא תפגום בהכאתו בהם. משא"כ אם היה הברזל רך. כך התפלה צריכה להיות קשה.

Now, by way of analogy: a sword of hard iron can hold firm even against something hard, like stones, and will not be dented when it strikes them; which is not so if the iron were soft. So too, prayer must be hard.

A sword of hard iron does not dent when it strikes stone, while soft iron would. So too prayer must be "hard": strong and unyielding.

ולכן נקי עבודה קשה דהיינו לקרוא לה' לעמוד נגד כל מונע מבית ומבחוץ ולשבר כל הקליפות ותאוות החזקות להיות לבו נשבר בקרבו. ואפילו אם הוא כלב האבן ימוס.

Therefore it is called “hard labor”: that is, to call out to G-d, to stand against every obstacle, from within and from without, and to break all the strong kelipos and cravings, so that his heart be broken within him. And even if it is like a heart of stone, it will melt.

This is why the verse says “hard labor”: prayer must withstand every obstacle, inner and outer, and break the strong kelipos and cravings until the heart is broken, so that even a heart of stone melts.

והנה כ”ז [כל זה] הטורח הוא בשביל הגלות משא”כ כשהיה בית המקדש קיים שלא היו צריכין לתפלה

Now all this toil is because of the exile; whereas when the Holy Temple stood, they did not need prayer,

All this toil belongs to the exile. When the Holy Temple stood, the Alter Rebbe says, they did not need prayer to awaken the love, for the reason the next words give.

כי אז היה התגלות אלהותו במוחו ומחשבתו של אדם בהתרחבות (להאיר) [להעיר] את האהבה מקרב איש ולב עמוק⁴⁷ בעומק המחשבה בלבד:

for then there was a revelation of His G-dliness in a person’s mind and thought, expansively, to (illuminate) [awaken] the love from “the inner self of a man and a deep heart,” through depth of thought alone.

Then G-dliness was revealed in a person’s mind, and depth of thought alone could awaken love from the depths of the heart. The printed Hebrew has “to illuminate” (להאיר) in parentheses and the correction “to awaken” (להעיר) in square brackets; the two words sound alike, and the correction matches the maamar’s language of arousing the love. The translation keeps both, marked as in the Hebrew.

SECTION 4 • ¶14-19

Israel, G-d's completion

14 וכן בענין התורה בזמן הגלות הוא בחומר ולבנים וגוי. וכמ"ש בר"מ [ברעיא מהימנא]. והענין הוא דכתיב ששים המה מלכות⁴⁸ ושמונים פלגשים ועלמות אין מספר אחת היא יונתי תמתי.⁴⁹ ופ"י בזוהר ששים המה מלכות אלו ששים מסכתות.

And so too regarding the Torah: in the time of exile it is "with mortar and bricks," etc., as stated in the Ra'aya Mehemna. The explanation is: it is written, "There are sixty queens and eighty concubines, and maidens without number; one is My dove, My perfect one." And it is explained in the Zohar: "There are sixty queens": these are the sixty tractates;

Torah study in exile also has its "mortar and bricks," as the Ra'aya Mehemna taught. The Zohar reads the verse in the Song of Songs about sixty queens, eighty concubines and countless maidens as the parts of the Oral Torah, beginning with the sixty tractates.

15 ושמונים פלגשים אלו ברייתות. ועלמות אין מספר אלו ההלכות. אחת היא יונתי תמתי⁵⁰ וגוי. "and eighty concubines": these are the Baraisos; "and maidens without number": these are the halachos. "One is My dove, My perfect one," etc.

The eighty concubines are the Baraisos, teachings outside the Mishnah, and the countless maidens are the individual halachos. Above them all stands "One is My dove, My perfect one."

ופ"י תמתי שלימתי שאין שלימות אצלו כביכול זולת כנס"י [כנסת ישראל] כמ"ש והארץ הדום רגלי.⁵¹ וכתיב בנים אתם להוי" אלקיכם⁵² וברא כרעא דאבוה⁵³ הוא.

And "My perfect one (tamasi)" is explained as "My completion": for He has no completeness, as it were, without the Congregation of Israel, as it is written, "And the earth is My footstool." And it is written, "You are children of Havayah your G-d," and "a son is his father's leg."

"My perfect one" (tamasi) is read as "My completion": G-d's "stature," as it were, is complete only through the Congregation of Israel. Israel is His "footstool" and His children, and in the Aramaic saying "a son is his father's leg," the part that completes the body. In Torah Ohr, Bereishis (1b), the Alter Rebbe explains why Israel is called the "leg": the legs carry the head where it wishes to go, so in this respect the leg rises above the head.

16 והיינו מפני גילוי יחודו ית' בעולמות עליונים הוא בכל צבא מעלה כמ"ש וצבא השמים לך משתחווים⁵⁴ שבטלים אליו במציאות בפועל ממש.

This is because the revelation of His unity, may He be blessed, in the higher worlds is in all the host on high, as it is written, "And the host of the heavens bow to You": for they are nullified to Him in [their] existence, in actual fact.

In the higher worlds G-d's unity is openly revealed: the hosts of heaven bow before Him and are truly nullified to Him in their very existence.

אך בעולמות התחתונים הנה עכו"ם [עובדי כוכבים ומזלות] המורדים ופושעים בו רק מי כעמך ישראל⁵⁵ גוי אחד בארץ ליחד לבכם לאחד ולבטל רצונם מפני רצונו.

But in the lower worlds there are the worshipers of stars and constellations, who rebel and transgress against Him. Only "Who is like Your people Israel, one nation on earth," to unite their hearts to the One and to nullify their will before His will.

In the lower world, the text says, the idolaters rebel against G-d, while Israel, "one nation on earth," unites its heart with the One and sets its will aside before His. That is why G-d's "completion" in the lower world depends on Israel.

17 והוא כמו למשל אברי האדם שבטלים אליו ואפילו הרגלים שהוא לבר מן גופא ואפי' [ואפילו] צפורני רגלו והיינו כל זמן שדבוקים בו.

This is like the analogy of a person's limbs, which are nullified to him, even the legs, which are "outside the body," and even his toenails; that is, as long as they are attached to him.

A person's limbs follow his will without resistance, even the legs, which are "outside the body," and even the toenails, as long as they are attached to him.

אבל כשנפרד אחד מאבריו. וכן צפורן הפורש מן האדם שוב אינו נחשב מכלל האדם מפני שאינו בטל אליו.

But when one of his limbs is separated, and likewise a nail that separates from a person, it is no longer counted as part of the person, because it is not nullified to him.

Once a limb or a nail is cut off, it is no longer part of the person, because it no longer yields to him.

18 וכך בנפש האדם כתיב לתאוה יבקש נפרד⁵⁶ שנפרד מיחודו ית' והוא כמו אבר הפורש מן האדם

So too regarding the human soul, it is written, “One who seeks desire is separated”: that he has separated from His unity, may He be blessed; and he is like a limb that separates from a person,

Proverbs calls one who seeks his own desire “separated.” A person who follows his cravings has cut himself off from G-d’s unity, like a limb severed from a body.

והרי זה כאלו נקטע אחד מאבריו או נקצץ צפורן אחד מן הקומה שלימה של יוצר בראשית כביכול.

and it is as if one of His limbs were severed, or one nail clipped, from the complete stature of the Maker of creation, as it were.

It is as if, so to speak, a limb were severed or a nail clipped from the complete “stature” of the Creator, which Israel is meant to complete.

אבל הבא לדבקה בו באמת הוא בטל לגמרי אליו ואין לו רצונות אחרים כלל כמו שכתוב מי לי בשמים ועמך לא חפצתי בארץ כו'. צור לבבי וחלקי⁵⁷ וגו'.⁵⁸ ועושה הקומה שלימה כביכול ולכן נק' תמתי.

But one who comes to cleave to Him in truth is utterly nullified to Him and has no other desires at all, as it is written, “Whom have I in heaven? And with You I desire nothing on earth,” etc., “The Rock of my heart and my portion,” etc. And he makes the stature complete, as it were; and therefore [Israel] is called “My perfect one.”

One who cleaves to G-d in truth wants nothing besides Him: “Whom have I in heaven? And with You I desire nothing on earth.” Such a person completes the divine “stature,” and so Israel is called tamasi, “My perfect one,” that is, “My completion.”

19 והנה באתדל"ת [באתערותא דלתתא] אתדל"ע [אתערותא דלעילא] כמ"ש אני לדודי ועלי תשוקתו⁵⁹ כי כמו

שמעורר התשוקה בחדות ה' לעשות נחת רוח ליוצרו בשמחה כמ"ש ישמח ישראל בעשיו⁶⁰ כך חדות ה' היא מעוזו וישמח ה' במעשיו.^{61,62}

Now, through an arousal from below [comes] an arousal from above, as it is written, “I am my Beloved’s, and His longing is for me.” For just as one arouses the longing, with the joy of G-d, to give gratification to his Maker with joy, as it is written, “Let Israel rejoice in its Maker,” so “the joy of Havayah is His strength,” and “Havayah rejoices in His works.”

An arousal from below brings an arousal from above, as in “I am my Beloved’s, and His longing is for me.” When a person rejoices in G-d and serves Him with joy, as in “Let Israel rejoice in its Maker,” G-d’s own joy is aroused: “the joy of Havayah is His strength,” and “Havayah rejoices in His works.” The same words, “the joy of G-d,” first mean a person’s joy in G-d and then, as the maamar reads Nehemiah, G-d’s own joy.

SECTION 5 • ¶20-23

The clarification of halachah

20 וזהו ובלבנים דא לבון הלכתא כי הנה כתיב שחורה אני ונאווה⁶³

And this is [the meaning of] “‘And with bricks’: this is the clarification of halachah.” For it is written, “I am black, yet comely.”

The Zohar’s second phrase, “bricks” as the clarification of halachah, is explained through a verse of the Song of Songs: “I am black, yet comely.”

פ"י כי התורה שבע"פ [שבעל פה] היא נראית לעין כל בבחי' שחורה שאין נראה בה שום אור כלל לפי שמדברת בעניני עולם הגשמי בעניני זרעים ובדבר שבממון בין איש לרעהו.

This means that the Oral Torah appears to every eye as “black,” in that no light at all is seen in it, since it speaks of matters of the physical world: matters of seeds, and monetary matters between a man and his fellow.

The verse is applied to the Oral Torah: on the surface it looks “black,” with no spiritual light visible in it, since it deals with physical things such as the laws of seeds and money matters between people.

אבל באמת ונאווה שכל הדברים שבה יסודתם בהררי קדש⁶⁴ מחכמה עלאה שכך עלה ברצונו וחכמתו ית' חכים ולא בחכמה ידיעא⁶⁵ כו'.

But in truth [it is] “comely,” for all the matters in it have their foundation “in the holy mountains,” from the supernal Chochmah (wisdom); for so it arose in His will and wisdom, may He be blessed: “He is wise, but not with a knowable wisdom,” etc.

In truth it is “comely,” for every law is rooted in the supernal Chochmah, G-d’s own wisdom and will, which is beyond our grasp: He is “wise, but not with a knowable wisdom.”

21 וזהו לבון הלכתא שההלכות הנראות כשחורות צריך ללבנם בלובן העליון ע"י חדות ה' היא השמחה אמתית בה' אחד ולהבטל ברצונו ולא יבקש רצון אחר זולת רצונו ית' המלוכש בתורתו.

And this is “the clarification (libun) of halachah”: the halachos, which appear black, must be whitened with the supernal whiteness through the joy of G-d, which is the true joy in G-d, the One; and [one must] be nullified in His will, and not seek any other will besides His will, may He be blessed, which is clothed in His Torah.

“Whitening” the halachah means bringing out its hidden light: studying the laws with true joy in G-d, setting aside one’s own will and seeking only His will, which is clothed in the Torah.

וזהו קומי לך רעיתי יפתי⁶⁶ ולכי לך. פיי לך לעצמך כי ישראל עלו במחשבה^{67,68} תחלה וע"כ קומי לך להתכלל באחד.

And this is [the meaning of] “Rise up (kumi lach), My beloved, My fair one, and go forth (lechi lach)”: lach means “to yourself.” For Israel arose first in thought, and therefore “rise up to yourself,” to be included in the One.

In the Song of Songs the Beloved calls, “Rise up... and go forth,” and the Alter Rebbe reads lach as “to yourself.” Since Israel “arose in thought” before creation, as the Midrash says, going “to yourself” means returning to that root and being included in the One.

22 והנה עד"ז מתעורר למעלה בחינת לובן העליון בהתגלות בבחי' הארת פנים. דהיינו התעוררות השמחה וחדות ה' צהבו פניו.

Now, in the same way, there is aroused above the level of the supernal whiteness, revealed as the level of the shining of the Face; that is, the arousal of joy, and the joy of G-d: “His face beamed.”

The same happens above: the “supernal whiteness” is revealed as the shining of G-d’s Face, His joy, like a face that beams with pleasure.

כמ"ש יאר פניו אתנו סלה⁶⁹ שהארת פניו היא אתנו ועל ידינו כפי מה שאנו מעוררים בחי' התגלות אלהותו כמ"ש כמים הפנים לפנים⁷⁰ כו'.

As it is written, “May He make His face shine with us, Selah”: the shining of His face is “with us” and through us, according to the measure in which we arouse the revelation of His G-dliness, as it is written, “As water [reflects] face to face,” etc.

The Psalm asks that G-d’s face shine “with us”: its shining comes through us, in the measure that we awaken His revelation, just as water reflects a face back to the one who looks into it.

23 והנה תכלית ושלמות הגילוי הזה יהיה לעתיד לבא לימות המשיח שאז עין בעין יראו⁷¹ כבשעת מ"ת [מתן תורה] ויותר מזה

Now the ultimate purpose and completion of this revelation will be in the Time to Come, in the days of Mashiach, when “they will see eye to eye,” as at the time of the Giving of the Torah, and even more than that.

The full revelation will come in the days of Mashiach, when “they will see eye to eye,” as at Sinai, and even more.

שאלו בשעת מ"ת [מתן תורה] לא היה רק לפי שעה משא"כ לימות המשיח יהיה גילוי אלהותו לעד ולעולמי עולמים בלי הפסק. וזהו סלה שהוא לשון נצח.⁷²

For at the time of the Giving of the Torah it was only for the moment, whereas in the days of Mashiach the revelation of His G-dliness will be forever and to all eternity, without interruption. And this is [the meaning of] "Selah," which denotes eternity.

At Sinai the revelation lasted only for the moment, while in the days of Mashiach it will be permanent. The Talmud teaches that "Selah" denotes eternity, so "may He make His face shine with us, Selah" refers to this lasting revelation.

והנה בזמן הגלות צריך עמל ויגיעה רבה לקבוע בלבו השמחה אמתית בה' שהוא לבון הלכתא משא"כ לימות המשיח אז וראו כל בשר יחדו:⁷³

Now in the time of exile, great toil and labor are needed to fix in one's heart the true joy in G-d, which is "the clarification of halachah"; whereas in the days of Mashiach, then "all flesh will see together."

In exile, true joy in G-d, the "clarification of halachah," takes great toil; in the days of Mashiach the revelation will be open to all: "all flesh will see together."

SECTION 6 • ¶24-25

Labor in the field

24 וכן בענין ובכל עבודה בשדה⁷⁴ דא ברייתא. כי ברייתא בחי' לבר מן גופא שהם אברים החצוניים. והמשנה נק' אברים הפנימיים.

So too regarding "And with all labor in the field": this is the Baraisa. For Baraisa is the level of "outside (lebar) the body," which are the outer limbs, and the Mishnah is called the inner limbs.

The Zohar's third phrase, labor "in the field," is the Baraisa. The word comes from the Aramaic bar, "outside": a Baraisa is a teaching of the Sages of the Mishnah left outside the Mishnah, so it is like the outer limbs, "outside the body," while the Mishnah, the core text of the Oral Torah, is like the inner limbs.

וכל דבר שהוא שנוי בברייתא הוא מרומז במשנה כמו שאמר אילפא מאן דשאל לי בברייתא ולא פשטינא ליה ממתניתין.⁷⁵

And everything taught in a Baraisa is alluded to in the Mishnah, as Ilfa said: "Whoever asks me about a Baraisa and I do not resolve it (pashtina) for him from the Mishnah..."

Everything in a Baraisa is hinted at in the Mishnah. The sage Ilfa declared that he could resolve any question about a Baraisa from the Mishnah.

פִּי פִּשְׁטִינָא מִלְשׁוֹן פִּשְׁטָא אֶת יָדוֹ שֶׁהוּא לִשׁוֹן הוֹשֵׁטֶת יָד וְאָמַר שִׁוּשִׁיט אֶת יָדוֹ מִמִּתְנִיתִין לְבָאֵר הַדִּין הַשְּׁנִי בְּרִייתָא וְלֹא הָיָה צָרִיךְ לְלַמּוֹד הַבְּרִייתָא בְּפִיָּע [בְּפָנֵי עֲצָמוֹ] כִּיּוֹן שֶׁהִיא נִכְלָלֶת בְּמִתְנִיתִין.

The meaning: pashtina is from the expression “he stretched out (pashat) his hand,” which denotes extending a hand. He said that he would stretch out his hand from the Mishnah to explain the law taught in the Baraisa, and he did not need to study the Baraisa on its own, since it is included in the Mishnah.

Pashtina, “I resolve,” is read as “stretching out the hand”: Ilfa would reach from the Mishnah to the law of the Baraisa, without needing to study the Baraisa on its own.

אֲךָ לֹא כָּל אָדָם זֹכֶה לְזֶה וּשְׁמוֹ מוֹכִיחַ עָלָיו שֶׁלֹּכֵן נִקְיָא אֵילְפָא מִלְשׁוֹן אֵאלְפָךְ חִכְמָה⁷⁶ אֵאלְפָךְ בִּינָה

But not every person merits this, and his name proves it: for this reason he was called Ilfa, from the expression “I will teach you (a’alefcha) wisdom; I will teach you understanding,”

Not everyone can do this. Ilfa’s very name (אֵילְפָא) shares its root with a’alefcha (אֵאלְפָךְ), “I will teach you,” as in “I will teach you wisdom; I will teach you understanding,” and shows his exceptional grasp of wisdom and understanding.

וְלֹכֵן הָיָה מִבֵּין דִּין הַבְּרִייתָא מִתּוֹךְ הַמִּשְׁנָה. אֲבָל אֲנַחְנוּ צָרִיכִין גִּיָּכָא לְעִסּוֹק בְּדִין הַבְּרִייתָא מִתּוֹךְ הַמִּשְׁנָה.

and therefore he could understand the law of the Baraisa from within the Mishnah. But we must also occupy ourselves with the law of the Baraisa from within the Mishnah.

That is why he could see the Baraisa’s law inside the Mishnah. The rest of us, without his insight, must labor over the laws of the Baraisa as well, though they are contained in the Mishnah.

25 וְזֶהוּ וּבְכָל עֲבוּדָה בְּשָׂדֶה.⁷⁷ וְזֶהוּ כְּמוֹ לְמַשֵּׁל שְׂמִבְיָא חֲטִים מִתּוֹךְ הַבַּיִת וְזוֹרְעִי [וְזוֹרְעִים] בְּשָׂדֶה מִחוּץ לְעִיר כִּךְ הָעוֹסְקִים בְּרִייתָא בְּדִין הַשְּׁנִי בְּמִתְנִיתִין.

And this is “and with all labor in the field.” It is like one who brings wheat from inside the house and sows it in a field outside the city: so are those who occupy themselves in the Baraisa with a law that is taught in the Mishnah.

Studying in the Baraisa a law that is really contained in the Mishnah is like carrying wheat out of the house to sow it in a field outside the city: this is “labor in the field.”

והנה תכלית ירידה והגלות היא צורך עלייה גדולה שיאיר אור ה' בגילוי רב לימות המשיח:

Now the purpose of the descent and the exile is for the sake of a great ascent: that the light of G-d will shine in great revelation in the days of Mashiach.

The purpose of all this descent and exile is a great ascent: the open revelation of G-d's light in the days of Mashiach.

SECTION 7 • ¶26-28

Leaping over the mountains; refining character

26 וזהו קול דודי הנה זה בא מדלג על⁷⁸ כו'. פ"י מלמעלמ"ט [מלמעלה למטה]. על ההרים. פ"י כאדם שקופץ

מהר להר ועי"כ [ועל ידי כך] הולך הרבה ביחד

And this is [the meaning of] "The voice of my Beloved! Behold, He comes, leaping over," etc.: that is, from above to below. "Over the mountains": like a person who jumps from mountain to mountain, and thereby goes a great distance at once.

The maamar now returns to its opening verse. The Beloved "leaps" from above to below, like someone jumping from mountain to mountain who covers a great distance at once.

כך הנה ההרים העליונים הם בחי' חסד דאצי' שהוא חסד ה' ממש בגילוי רב ועצום ואתעדל"ע [ואתערוטא

דלעילא] הוא ע"י אתעדל"ת [אתערוטא דלתתא] אע"פ [אף על פי] שיש הרבה מדרגות בנתיים.

So too, the supernal mountains are the level of Chesed (kindness) of the World of Atzilus (Emanation), which is the very kindness of G-d, in great and mighty revelation; and the arousal from above comes through the arousal from below, even though there are many levels in between.

The "mountains" are the Chesed of Atzilus, G-d's own kindness, revealed with great power. An arousal from below draws it down, leaping over the many levels in between.

מקפץ על הגבעות.⁷⁹ פ"י גבעות הם האמהות בחי' מקבלים מן ההרים.

"Skipping over the hills": the hills are the Matriarchs, the level of recipients from the mountains.

The Talmud (Rosh Hashanah 11a) reads "leaping over the mountains" as in the merit of the Patriarchs and "skipping over the hills" as in the merit of the Matriarchs. Here the "hills," the Matriarchs, are those who receive from the "mountains."

דהיינו אפי' [אפילו] מי שאין לו בחי' האהבה מצד עצמו אך מפני שרואה ושומע תפלות אחרים מתעורר בו ג"כ.

That is: even one who does not have love of his own accord, yet because he sees and hears the prayers of others, it is aroused in him as well.

In a person's service, the "hills" are those who have no love of their own, yet are moved by seeing and hearing the prayers of others; in them too love is awakened.

והנה ארז"ל [אמרו רבותינו זכרונם לברכה] על ג' דברים העולם עומד⁸⁰ על התורה ועל העבודה⁸¹ (זו תפלה) ועל גמ"ח [גמילות חסדים] שהם עצמן תקוני המדות שבין אדם למקום ושבין אדם לחבירו.

Now our Sages, of blessed memory, said: "The world stands on three things: on the Torah, on the service (this is prayer), and on acts of kindness," which are themselves the refinements of the emotive attributes (middos), between man and the Omnipresent and between man and his fellow.

The Mishnah teaches that the world stands on Torah, service and acts of kindness, and the text glosses "service" as prayer. The third, acts of kindness, is the refinement of the emotive attributes, both toward G-d and toward other people.

והנה בענין תורה ותפלה כבר נתבאר בפסוק איך שהוא בחי' הגלות וכמ"ש לעיל. ובא ג"כ לפרש בענין תקוני המדות

Now regarding Torah and prayer, it has already been explained in the verse how this is the aspect of exile, as stated above. And it also comes to explain the refinement of the emotive attributes,

Torah study and prayer in exile have already been explained through the verse of the slavery. Now the verse is applied to the third area, refining one's character.

וזה נק' את כל עבודתם אשר עבדו בהם.⁸² כי העבודה היא מהם ובהם עצמן לתקן מדותיהם.

and this is called "all their labor which they labored in them (bahem)": for the labor is from them and in them themselves, to refine their emotive attributes.

The verse speaks of "all their labor which they labored in them (bahem)," plainly the labor the Egyptians forced on them, and the Alter Rebbe reads bahem as "in them themselves": the labor is done on the emotive attributes themselves, to refine them.

ולזה צריך טורח עמל ויגיעה גדולה להפך מן ההפוך אל ההפוך ולשנות דרכו וטבעו ונקי עבודה מלשון עורות עבדים שצריך לעבד את המדות שיהיו מתוקנים לה' לבדו:

For this, great toil, labor and exertion are needed, to turn from one opposite to the other and to change one's way and nature. And it is called avodah (labor) from the expression "tanned (avudim) hides": for one must tan (le'abed) the emotive attributes so that they be refined for G-d alone.

Turning one's character into its opposite takes great effort. The word avodah, labor, is related to the tanning of hides (avudim): as a raw hide must be worked until it is usable, the emotions must be worked until they serve G-d alone.

27 ועצה היעוצה לזה מ"ש בפרך⁸³ ויש בו ב' פירושים. אחד לשון טורח ומלאכה כבידה.

The counsel prescribed for this is what is written, "with rigor (befarech)." It has two explanations. One is an expression of toil and heavy work.

The counsel lies in the verse's word befarech, "with rigor," which has two explanations. The first is heavy toil.

ולא מפני כבדות המלאכה מחמת עצמה אלא כעין שדרשו רז"ל [רבותינו זכרונם לברכה] גבי פרעה בפרך נתן מלאכת נשים לאנשים שהגם שבאמת מלאכת נשים קלה ממלאכת האנשים אעפ"כ [אף על פי כן] היתה כבידה עליהם מפני שהוצרכו לשנות טבעם ורגילותם.

And not because of the heaviness of the work in itself, but rather like what our Sages, of blessed memory, expounded concerning Pharaoh: "With rigor (befarech): he gave women's work to men." For although in truth women's work is lighter than men's work, it was nevertheless heavy for them, because they had to change their nature and habit.

The heaviness is not in the work itself: the Sages say Pharaoh gave women's work to men, and though that work was lighter, it weighed on them because it went against their nature and habit. The toil lay in having to change.

28 וכן בענין תקוני המדות אהוי"ר [אהבה ויראה] שבין אדם למקום. הן בבחי' סור מרע הן בבחי' וע"ט צריך הוא לשנות רגילותו וטבעו.

So too regarding the refinement of the emotive attributes of love and awe, which are between man and the Omnipresent: whether in the mode of "turn away from evil" or in the mode of "do good," one must change his habit and nature.

Refining love and awe toward G-d likewise means changing one's habits and nature, both in turning away from evil and in doing good.

ופי' הב' הוא לשון פה רך.⁸⁴ וזה ישים האדם ללבו כמו כעס וקנאה וגדלות והתרוממות אחד על חברו.

The second explanation is an expression of “a soft mouth (peh rach).” And a person should take this to heart in [matters] such as anger, envy, pride and exalting oneself over one’s fellow.

The second explanation reads befarech as be-peh rach, “with a soft mouth.” A person should take this to heart when faced with anger, envy, pride and self-importance.

זה הכלל מענה רך ישיב חימה.⁸⁵ ולא חימה של חברו בלבד אלא אף חימה שבו. דהיינו כל המדות רעות שבין אדם לחברו שיסודם היא בחי' גבורות. והמ"י [והמשכיל יבין]:

This is the rule: “A soft answer turns away wrath,” and not only the wrath of his fellow, but even the wrath within himself; that is, all the bad traits between man and his fellow, whose root is the level of Gevuros (restraint). And the discerning will understand.

The rule is “a soft answer turns away wrath,” and it calms not only another person’s anger but also one’s own. All the bad traits between people are rooted in Gevuros, the attributes of severity and restraint, and the closing words leave the rest for the discerning reader.

IN ONE’S AVODAH

When contemplating G-d’s greatness does not move the heart, cry out to G-d in prayer; the voice awakens the love. When foreign thoughts intrude, do not ask compassion for yourself, but feel bitterness and compassion for the spark of G-dliness in exile within your own mind. Study the halachah, even its most physical details, with joy in G-d and a will set aside before His. Labor to change your habits and nature in serving G-d, and meet anger, your own as well as another’s, with a soft answer.

QUESTIONS FOR DISCUSSION

1. Why does the maamar call the mode of exile “Mitzrayim,” the narrow strait, and what does the throat have to do with it?
2. Why should a person who is distracted in prayer arouse compassion not for himself but for the Shechinah within him?
3. In what sense is Israel G-d’s “completion,” and how does the analogy of the limbs and the nails explain it?
4. How can the Oral Torah, which deals with seeds and money matters, be “black, yet comely”?
5. What is the difference between the two explanations of befarech, and how does each apply to refining one’s character?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 קול דודי
The note sends the reader to the Rebbe's source notes printed earlier in the Kehot edition, for this maamar.

KEHOT'S NOTE

ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. ביאור באוה"ת שה"ש כרך א ע' רעח. המאמר נאמר בק"ק שקלאוו תקנ"ז. ראה ברשימת המאמרים שבס' מאמרי אדמו"ר הקצרים ע' תר"ז הערה 77. ובכת"י א' רשום: ר"ח שבט תקנ"ו.

2 קול דודי הנה זה בא
The maiden of the Song hears her beloved approaching: "The voice of my Beloved! Behold, he comes, leaping over the mountains, skipping over the hills." Rashi reads it of G-d coming to redeem Israel from Egypt before the appointed end, as if leaping; the maamar opens with this reading.

Song of Songs 2:8: שיר השירים ב' ח:

קול דודי הנה זה בא מדלג על ההרים מקפץ על הגבעות:

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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KEHOT'S NOTE

שה"ש ב, ח.

3 הושיעה לו ימינו
The psalmist calls for a new song to G-d, who has done wonders: "His right hand and His holy arm have saved for Him," have won Him the victory. The maamar cites it for redemption in its spiritual sense: the salvation is "for Him."

Psalms 98:1: תהילים צ"ח א:

מזמור שירו לה' שיר חדש כִּי־נִפְלְאוֹת עָשָׂה הוֹשִׁיעָה־לּוֹ יְמִינוֹ וְזֶרְעוֹ קִדְשׁוֹ:

A Psalm. O sing unto the L-RD a new song; For He hath done marvellous things; His right hand, and His holy arm, hath wrought salvation for Him.

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KEHOT'S NOTE

תהלים צח, א.

4 צדיק ונושע
The prophet calls on the daughter of Zion to rejoice: "Behold, your king will come to you; he is righteous and saved," humble and riding on a donkey. The Midrash notes that the verse says "saved," not "saving": as it were, G-d is redeemed together with Israel.

Zechariah 9:9: זכריה ט' ט:

גילי מאד בת־צִיּוֹן הִרְיֵעִי בַת יְרוּשָׁלַם הִנֵּה מֶלֶכְךָ יָבוֹא לָךְ צָדִיק וְנוֹשֵׁעַ הוּא עֲנִי וְרֹכֵב עַל־חֲמֹר וְעַל־עִיר כְּנֶאֱתָנוֹת:

Rejoice greatly, O daughter of Zion, Shout, O daughter of Jerusalem; Behold, thy king cometh unto thee, He is triumphant, and victorious, Lowly, and riding upon an ass, Even upon a colt the foal of an ass.

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KEHOT'S NOTE

זכרי' ט, ט.

5 צדיק ונושע
On "My salvation is near to come" (Isaiah 56:1), the Midrash says: not "your salvation" but "Mine"; G-d is with Israel in their distress and, as it were, redeems Himself, and so Zechariah calls the king nosha, "saved," and not moshia, "saving." It is the redemption "in its spiritual sense" with which the maamar begins.

Shemot Rabbah 30:24: שמות רבה ל"ב כ"ד

... עמו אנכי בצרה, ואני גואל לעצמי, שנאי (ישעיה נט) וירא כי אין איש וישתומם וגו'. וכן הוא אומר (זכריה ט) גילי מאד בת ציון הריעי בת ירושלים הנה מלכך יבא לך צדיק ונושע, ומושיע אין כתיב כאן, אלא ונושע. הוי, אפילו אין בידכם מעשים, עושה הקב"ה בשבילו, שנאמר (ישעיה נ): כי קרובה ישועתי לבא. דבר אחר: שמרו משפט ועשו צדקה, הה"ד (תהלים קיט) עשיתי משפט וצדק כל תניחני לעושי. אמרו לו ישראל: רבון העולם! הסתכל שאנו מבקשים לעשות צדקה ומשפט, ואנו מתייראין מן עובדי כוכבים, אלא אל ...

Another matter, "these are the ordinances," that is what is written: "So said the L-rd: Maintain justice and perform acts of charity" (Isaiah 56:1). That is what the verse states: "These too are for the wise: Showing favor in judgment is no good" (Proverbs 24:23). The Holy One blessed be He said: 'What caused the judges to know how to judge? It is due to the fact that you received the Torah in which it is written: "These are the statutes, ordinances, and laws"' (Leviticus 26:46). But know that "showing ...

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6 אנכי ארד עמך מצרימה
G-d speaks to Yaakov in a night vision as he sets out to join Yosef in Egypt: do not fear to go down, for "I will go down with you to Egypt, and I will also surely bring you up." The maamar takes it as the principle that the descent of exile is for the sake of an ascent.

Genesis 46:4: בראשית מ"ו ד:

אֲנֹכִי אֲרַד עִמָּךְ מִצְרַיִמָּה וְאֲנֹכִי אֵעָלֶךָ גַּם־עִלָּה וְיוֹסֵף יִשִׁית יָדוֹ עַל־עֵינֶיךָ:

I will go down with thee into Egypt; and I will also surely bring thee up again; and Joseph shall put his hand upon thine eyes.'

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KEHOT'S NOTE

בראשית מו, ד.

PARAGRAPH 2

7

וזה לך האות

G-d's words to Moshe at the burning bush: the sign of his mission is that the people will serve G-d on this mountain. The Alter Rebbe identifies that service with the Giving of the Torah at Sinai.

שמות ג': י"ב Exodus 3:12

וַיֹּאמֶר כִּי־אֶהְיֶה עִמָּךְ וְזֶה־לְךָ הָאוֹת כִּי אֲנֹכִי שְׁלַחְתִּיךָ בְּהוֹצִיאֲךָ אֶת־הָעָם מִמִּצְרַיִם תַּעֲבֹדוּן אֶת־הָאֱלֹקִים עַל הָהָר הַזֶּה:

And He said: 'Certainly I will be with thee; and this shall be the token unto thee, that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve G-d upon this mountain.'

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KEHOT'S NOTE

שמות ג', יב.

8

אנכי ארד עמך מצרימה

"I will go down with you to Egypt." The maamar asks how such a "going down" can be said of G-d.

בראשית מ"ד: ד' Genesis 46:4

אֲנֹכִי אֶרֶד עִמָּךְ מִצְרִימָה וְאַנְכִי אֶעֱלֶה גַם־עִלָּיָה וְיוֹסֵף יָשִׁית יָדוֹ עַל־עֵינֶיךָ:

I will go down with thee into Egypt; and I will also surely bring thee up again; and Joseph shall put his hand upon thine eyes.'

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9

שלכאורה אינו מובן

According to the note, this question, how G-d can "go down" when He fills all, is explained there at length.

KEHOT'S NOTE

במאמרי אדה"א ויקרא ע' עא מבאר הקושיא בארוכה.

10

את השמים ואת הארץ אני מלא

Through Jeremiah, G-d rebukes the false prophets: no one can hide from Him, for "Do I not fill the heavens and the earth?" says Havayah." It sharpens the question: if G-d fills everything, He cannot "go down" to a place.

ירמיהו כ"ג: כ"ד Jeremiah 23:24

אִם־יִסְתֵּר אִישׁ בְּמִסְתָּרִים וְאֲנִי לֹא־אֶרְאֶנּוּ נְאֻמ־ה' הֲלוֹא אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ אֲנִי מִלֵּא נְאֻמ־ה'

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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KEHOT'S NOTE

ירמ' כג, כד.

11

מזכירין יציאת מצרים בלילות

The Mishnah's ruling that the Exodus is mentioned at night. The Alter Rebbe reads "nights" as all the exiles,

each of which is a form of the exile of Egypt.

ברכות י"ב ב: כ"ג-כ"ד Berakhot 12b:23-24

מתני' מזכירין יציאת מצרים בלילות. אמר רבי אלעזר בן עזריה: הרי אני כבן שבעים שנה, ולא זכיתי שתאמר יציאת מצרים בלילות, עד שדרשה בן זומא. שנאמר "למען תזכר את יום צאתך מארץ מצרים כל ימי חייך". "ימי חייך" — הימים, "כל ימי חייך" — הלילות.

MISHNAH V The exodus from Egypt must be mentioned at night. R. Eleazar b. 'Azariah said : Behold I am like one seventy years old, and I have never been worthy [to hear the reason] why the exodus from Egypt should be mentioned at night, until Ben Zoma expounded it [as follows]. It is said, "That thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life" (Deut. xvi. 3). [Had the Scriptures stated] "the days of thy life" [it ...

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KEHOT'S NOTE

ברכות יב, ב. ראה אדה"א ויקרא כרך ב ע' תשמ ואילך.

PARAGRAPH 3

12

כימי צאתך מאמ"צ

Micah prays for his people, and G-d answers: "As in the days of your going out of the land of Egypt, I will show him wonders." The future redemption is modeled on the Exodus.

מיכה ז: ט"ו Micah 7:15

כימי צאתך מארץ מצרים ארְאֶנּוּ נִפְלְאוֹת:

'As in the days of thy coming forth out of the land of Egypt Will I show unto him marvellous things.'

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KEHOT'S NOTE

מיכה ז, טו.

13

וכמ"ש בר"מ

Kehot's note points to Zohar III, 153a for these words.

זח"ג קנג, א' Zohar III, 153a

KEHOT'S NOTE

זח"ג קנג, א.

14

The Torah describes the slavery: the Egyptians "embittered their lives with hard labor, with mortar and with bricks, and with all labor in the field." The maamar takes each phrase of this verse as a form of spiritual labor in exile.

שמות א': י"ד Exodus 1:14

וַיַּמְרְרוּ אֶת־חַיֵּיהֶם בְּעִבְדָּה קָשָׁה בְּחֹמֶר וּבִלְבָנִים וּבְכָל־עֲבֹדָה בַּשָּׂדֶה אֶת־כָּל־עֲבֹדָתָם אֲשֶׁר־עָבְדוּ כָהֶם בְּפָרָה:

And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them serve with rigour.

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15

בחומר דא קל וחומר. ובלבנים דא לבון הלכתא. ובכל עבודה

בשדה דא ברייתא

The Ra'aya Mehemna (Zohar III, 153a) reads the Egyptian labor as the labor of Torah: mortar is kal vachomer, bricks are the clarifying of halachah, and labor in the field is the Baraisa. The maamar explains the bricks and the field below.

ספר הזהר, בהעלותך ט"ו:פ"ה 15:85 Zohar, Beha'alotcha

PARAGRAPH 4

- 16 Moshe reminds Israel of the revelation they witnessed: "You have been shown, to know that Havayah is G-d; there is nothing else besides Him." The heart of the contemplation described here.

דברים ד':ל"ה 4:35 Deuteronomy

אתה הראת לדעת כי ה' הוא האֱלֹהִים אִין עוֹד מִלְכָּדוּ:

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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- 17 בשמים ממעל
Moshe tells Israel: "Know this day and take it to heart that Havayah is G-d in the heavens above and on the earth below; there is no other." The verse is the substance of the contemplation that gives birth to love.

דברים ד':ל"ט 4:39 Deuteronomy

וַיִּדְעַתְּ הַיּוֹם וְהַשַּׁבָּת אֶל־לִבְכָּהּ כִּי ה' הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת אִין עוֹד:

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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KEHOT'S NOTE

דברים ד, לט.

PARAGRAPH 5

- 18 בת נדיב בתו של אברהם אבינו
The maiden's beauty is praised: "How beautiful are your steps in sandals, O daughter of the noble one," plainly a girl of noble birth. The Alter Rebbe applies the title to the Congregation of Israel.

שיר השירים ז':ב' 7:2 Song of Songs

מִה־יָפוּ פַעְמִיר בְּנֻעָלִים בַּת־נָדִיב חֲמוּקִי יִרְכֶּיךָ כִּמּוֹ חֲלָאִים מַעֲשֵׂה יָדִי אָמֵן:

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

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חגיגה ג' א:י"ג 3a:13 Chagigah

דרש רבא, מאי דכתיב: "מה יפּו פַעְמִיר בְּנֻעָלִים בַּת נָדִיב" — כְּמָה נָאִין רַגְלֶיהָ שֶׁל יִשְׂרָאֵל בְּשָׁעָה שֶׁעוֹלִין לְרֹגֶל. "בַּת נָדִיב" — בַּתוֹ שֶׁל אֲבִרָהָם אֲבִינוֹ שֶׁנִּקְרָא נָדִיב, שֶׁנֶּאֱמַר: "נָדִיבִי עֲמִי נֶאֱסָפוֹ עִם אֱלֹהֵי אֲבִרָהָם".

"אֱלֹהֵי אֲבִרָהָם", וְלֹא אֱלֹהֵי יִצְחָק וְיַעֲקֹב? אֵלֶּא: "אֱלֹהֵי אֲבִרָהָם" — שְׁהָיָה תַחֲלִילָה לְגִרָם.

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KEHOT'S NOTE

שה"ש ז, ב. חגיגה ג, א.

PARAGRAPH 6

- 19 אם תעירו ואם תעוררו

The maiden adjures the daughters of Jerusalem not to stir love before its time: "if you awaken and if you arouse the love, until it desires," an oath meaning "that you not awaken." The words recur in 3:5; the Alter Rebbe takes their subject, the awakening of love, as the foundation of the whole Song. (context: Steinsaltz Tanakh)

שיר השירים ב':ז' 2:7 Song of Songs

הַשְׁפַּעְתִּי אֶתְכֶם בְּנוֹת יְרוּשָׁלַם בְּצִנְאוֹת אוֹ בְּאִילוֹת הַשָּׂדֶה אִם־תַּעֲרִירוּ וְאִם־תַּעֲרֹרוּ אֶת־הָאֲהָבָה עַד שֶׁתִּחַפֵּץ:

'I adjure you, O daughters of Jerusalem, By the gazelles, and by the hinds of the field, That ye awaken not, nor stir up love, until it please.'

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KEHOT'S NOTE

שה"ש ב, ז, ג, ה.

- 20 קול דודי דופק

The maiden, asleep with her heart awake, hears her beloved knocking: "the voice of my Beloved knocks: open for me." Love is awakened through this voice.

שיר השירים ה':ב' 5:2 Song of Songs

אֲנִי יְשֹׁנָה וְלִבִּי עֹר קוֹל דּוּדִי דּוֹפֵק פֶּתַח־יְלִי אֲחָתִי רַעֲיָתִי יוֹנָתִי תַמָּתִי שְׂרָאשִׁי נִמְלֵא־טֵל קְצוֹצוֹתִי רְסִיטִי לִילָה:

I sleep, but my heart waketh; Hark! my beloved knocketh: 'Open to me, my sister, my love, my dove, my undefiled; For my head is filled with dew, My locks with the drops of the night.'

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- 21 אנשי יריחו היו כורכין את שמע

The Mishnah lists customs of the people of Jericho, among them that they "bundled" the Shema. The Alter Rebbe sees in it how love follows directly from G-d's Oneness.

פסחים נ"ה ב:ט"ו 55b:15 Pesachim

מִתְנִי שֶׁשָּׁה דְּבָרִים עָשׂוֹ אֲנָשֵׁי יְרִיחוֹ, עַל שֶׁלָּשָׁה מִיחוּ בִּידָם וְעַל שֶׁלָּשָׁה לֹא מִיחוּ בִּידָם. וְאֵלוּ הֵן שְׁלֹא מִיחוּ בִּידָם: מִרְכִּיבֵין דְּקָלִים כָּל הַיּוֹם, וְכוּרְכִין אֶת שְׁמַע, וְקוֹצְרִין וְגוֹדְשִׁין לִפְנֵי הָעוֹמֵר. וְאֵלוּ שֶׁמִּיחוּ בִּידָם: מִתִּירִין גְּמִזִּיּוֹת שֶׁל הָקֹדֶשׁ,

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KEHOT'S NOTE

פסחים נה, ב.

- 22 אין עוד מלבדו

"There is nothing else besides Him." Here the verse grounds the teaching that G-d is truly One in the physical

world as in the spiritual.

דברים ד': ליה"ה 4:35 Deuteronomy

אתה הראת לדעת כי ה' הוא האֱלֹהִים אֵין עוד מִלְכּוֹדוֹ:

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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23

צעק לבם

In Lamentations, the people's heart cries out to G-d over the ruined city: "Their heart cried out to G-d." The Alter Rebbe uses it for prayer with an outcry, which arouses the heart when contemplation alone cannot.

Lamentations 2:18 איכה ב': י"ח

צִעַק לָבָם אֶל־אֲדֹנָי חֹמַת בְּת־צִיּוֹן הוֹרִידִי כְנָחַל דְּמָעָה יוֹמָם וְלַיְלָה אֶל־תַּתְּנִי פוּגַת לֶךְ אֶל־תִּדְמַם בְּת־עֵינַי:

Their heart cried unto the L-rd: 'O wall of the daughter of Zion, Let tears run down like a river Day and night; Give thyself no respite; Let not the apple of thine eye cease.

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KEHOT'S NOTE

איכה ב', יח.

24

ולא היו מפסיקין

The Talmud explains the "bundling": they said "Hear O Israel... Havayah is One" and did not pause. The Alter Rebbe reads the unbroken flow as love following from the contemplation of Oneness.

Pesachim 56a:5 ג"ו א: ה' פסחים

וְכוֹרְכִין אֶת שְׁמַע. הֵיכִי עָבְדִּי? אָמַר רַב יְהוּדָה: אוֹמְרִים "שְׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד", וְלֹא הָיוּ מִפְּסִיקִין. רַבָּא אָמַר: מִפְּסִיקִין הָיוּ, אֲלָא שֶׁהָיוּ אוֹמְרִים "הַיּוֹם עַל לִבְכָּה", דְּמִשְׁמַע: הַיּוֹם עַל לִבְכָּה, וְלֹא מִחֵר עַל לִבְכָּה. תִּנּוּ רַבִּנּוּ: כִּיצַד הָיוּ כּוֹרְכִין אֶת שְׁמַע? אוֹמְרִים "שְׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד", וְלֹא הָיוּ מִפְּסִיקִין, דְּבָרֵי רַבִּי מֵאִיר. רַבִּי יְהוּדָה אוֹמַר: מִפְּסִיקִין הָיוּ, אֲלָא שֶׁלֹּא הָיוּ אוֹמְרִים "כְּרוּךְ שֵׁם כְּבוֹד מַלְכוּתוֹ לְעוֹלָם וָעֶד".

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PARAGRAPH 7

25

ויצא יעקב מבאר שבע

Fleeing Eisav, Yaakov leaves his parents' home: "Yaakov went out from Be'er Sheva and went toward Charan." The journey becomes an image of the life-force of the emotions descending into the throat.

Genesis 28:10 בראשית כ"ח: י

וַיֵּצֵא יַעֲקֹב מִבְּאֵר שֶׁבַע וַיֵּלֶךְ תְּרַנָּה:

And Jacob went out from Beer-sheba, and went toward Haran.

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KEHOT'S NOTE

בראשית כח, י.

26

גרון וחרון הכל אחד

There the Alter Rebbe cites the Arizal that garon and Charan are one, both having the same numerical value.

KEHOT'S NOTE

חרן עם הכולל בגימט' גרון — לקו"ת להאריז"ל ר"פ ויצא. ופי' וישב. ראה לקמן נח, ג.

PARAGRAPH 8

27

אנכי ארד עמך

"I will go down with you to Egypt." Read here as G-d's infinite Self accompanying Israel into exile, where it is hidden.

Genesis 46:4 מ"ו: ד' בראשית

אֲנֹכִי אֶרְדָּה עִמָּךְ מִצְרַיִם וְאֲנֹכִי אֶעֱלֶה גַם־עִלָּה וְיוֹסֵף יוֹשִׁיט יָדוֹ עַל־עֵינֶיךָ:

I will go down with thee into Egypt; and I will also surely bring thee up again; and Joseph shall put his hand upon thine eyes.'

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KEHOT'S NOTE

בראשית מו, ד.

28

אנכי מי שאנכי

There the phrase appears in "these words which I (Anochi), He Who is Anochi, command you": the encompassing light gathers into the depths of a person's heart, and from this the revelation of G-dliness through the Torah is drawn down.

KEHOT'S NOTE

נסמן לעיל א, א.

29

גלו לאדום שכינה עמהם

At 5a the saying introduces the exile of the Shechinah: G-d's light descends through concealments so that created beings exist as separate, in order that they then become nullified before Him.

Megillah 29a:4 כ"ט א: ד' מגילה

תִּנָּא, רַבִּי שְׁמַעוֹן בֶּן יוֹחִי אוֹמַר: בּוֹא וְרֵאא כַּמָּה חֲבִיבִין יִשְׂרָאֵל לְפָנֵי הַקְּדוֹשׁ בְּרוּךְ הוּא, שֶׁבְּכָל מְקוֹם שֶׁגָּלוּ — שְׂכִינָה עִמָּהּ. גָּלוּ לַמִּצְרַיִם — שְׂכִינָה עִמָּהּ, שֶׁנֶּאֱמַר: "הַנִּגְלָה נִגְלִיתִי לְבֵית אַבְיָה בְּהִיוֹתָם בְּמִצְרַיִם וְגו'". גָּלוּ לִבְבֶּל — שְׂכִינָה עִמָּהּ, שֶׁנֶּאֱמַר: "לְמַעַנְכֶם שִׁלַּחְתִּי בְּבִלְהָ". וְאַף כְּשֶׁהָיוּ עֹתִידִין לִיגָאֵל — שְׂכִינָה עִמָּהּ, שֶׁנֶּאֱמַר: "וְיָשָׁב ה' אֶלְקֶיךָ אֶת שְׁבוֹתֶיךָ". "וְהָשִׁיב" לֹא נֶאֱמַר, אֲלָא "וְיָשָׁב". מְלֻמָּד שֶׁהַקְּדוֹשׁ בְּרוּךְ הוּא שָׁב עִמָּהּ מִכֵּין הַגָּלוּת.

It was taught: R. Shimon b. Yohai said: Come and see how beloved are Israel to G-d—... every place to which they were exiled the Shekhinah (G-d's Divine Presence) went with them. They were exiled to Egypt and the Shekhinah was with them, as it says, "Did I reveal myself to the house of your father when they were in Egypt" (II Samuel 2:27). They were exiled to Babylon, and the Shekhinah was with them, as it says, "For your sake I was sent to Babylon" (Isaiah 43:14). And when ...

tells him, "I have removed your iniquity from you." Here the soiled garments are the foreign thoughts.

Zechariah 3:4:ד'ג: זכריה

וַיַּעַן וַיֹּאמֶר אֱלֹהֵי־הַעֲמֻדִים לְפָנָיו לֵאמֹר הִסִּירוּ הַבְּגָדִים הַצְּאִים מֵעָלָיו וַיֹּאמֶר אֵלָיו רְאֵה הֶעָבְרְתִּי מֵעָלָיו עֹנֶה וְהִלְבַּשְׁתָּ אֹתוֹ מִתְּלָצוֹת:

And he answered and spoke unto those that stood before him, saying: 'Take the filthy garments from off him.' And unto him he said: 'Behold, I cause thine iniquity to pass from thee, and I will clothe thee with robes.'

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38 ונגלה כבוד ה'

The prophet's comfort: "The glory of Havayah will be revealed, and all flesh will see together." When the soiled garments are removed, G-d's glory is revealed in the soul.

Isaiah 40:5:ה'ד: ישעיהו

וְנִגְלָה כְּבוֹד ה' וְרָאוּ כָּל־בָּשָׂר יַחְדָּו כִּי פִי ה' דִּבֶּר:

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

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39 זרח בחשך אור לישרים

The psalm praises the one who fears G-d: "A light shines in the darkness for the upright." Once the foreign thoughts are removed, G-d's light shines in the darkness.

Psalms 112:4:ד'ב: תהילים

זֶרַח בַּחֹשֶׁךְ אֹר לַיִּשְׁרִים תִּנּוֹן וְרַחוּם וְצַדִּיק:

Unto the upright He shineth as a light in the darkness, Gracious, and full of compassion, and righteous.

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KEHOT'S NOTE

תהלים קיב, ד.

40 וכבוד ה' עליך זרח

The prophet calls to Zion: "Arise, shine, for your light has come, and the glory of Havayah has shone upon you." The revealed glory that awakens love.

Isaiah 60:1:א'ס: ישעיהו

קוּמִי אֹרְרִי כִּי בָא אֹרֶךְ וּכְבוֹד ה' עָלֶיךָ וְזָרַח:

Arise, shine, for thy light is come, And the glory of the L-RD is risen upon thee.

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KEHOT'S NOTE

ישעיי ס, א.

PARAGRAPH 11

41 כה אמר ה' ליעקב אשר פדה את אברהם

"Therefore, thus says Havayah to the house of Yaakov, who redeemed Avraham." Plainly "who redeemed Avraham" may describe G-d, who rescued Avraham, or the house of Yaakov, which carried Avraham's way forward; the Midrash (Bereishis Rabbah 63:2) says Avraham was saved from the furnace in Yaakov's merit. The Alter Rebbe reads

it as compassion (Yaakov) redeeming love (Avraham). (context: Steinsaltz Tanakh)

Isaiah 29:22:ט"בכ"ט: ישעיהו

לָכֵן כֹּה־אָמַר ה' אֱלֹהֵי־בֵית יַעֲקֹב אֲשֶׁר פָּדָה אֶת־אַבְרָהָם לֹא־עָתָה יִבּוֹשׁ יַעֲקֹב וְלֹא עָתָה פָּנָיו יִחְוָרוּ:

Therefore thus saith the L-RD, who redeemed Abraham, concerning the house of Jacob: Jacob shall not now be ashamed, Neither shall his face now wax pale;

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KEHOT'S NOTE

ישעיי כט, כב. כ"ה בתניא ספלי"ב וספמ"ה. ובכ"מ בדא"ה. וראה בהערות ותיקונים לכ"ק אדמו"ר ז"ע לתניא שם.

42 מדת יעקב בחי' רחמנות

Kehot's note points to Zohar I, 87b for these words.

Zohar I, 87b: פו, זח"א

KEHOT'S NOTE

זח"א פו, ב. ועוד.

43 וימררו את חייהם

"They embittered their lives with hard labor." Read here as the bitterness a person must feel over the G-dly life within him.

Exodus 1:14:ד"ד: שמות

וַיִּמְרְרוּ אֶת־חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה בַּחֹמֶר וּבְלִבְנִים וּבְכָל־עֲבֹדָה בַּשָּׂדֶה אֶת כָּל־עֲבֹדָתָם אֲשֶׁר־עָבְדוּ בָהֶם בְּקָרָה:

And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them serve with rigour.

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KEHOT'S NOTE

שמות א, יד.

PARAGRAPH 12

44 עבודה שבלב זו תפלה

"What is service of the heart? This is prayer." The Talmud's definition lets the Alter Rebbe read the Egyptian "labor" as prayer.

Taanit 2a:11:א"י: תענית

וּמֵנָּה לֵן דְּבַתְּפִלָּה — דְּתַנְיָא: "לֹא־הִבָּה אֶת ה' אֱלֹהֵיכֶם וּלְעָבְדוֹ בְּכָל לִבְכֶּכֶם", אִיזוּ הִיא עֲבֹדָה שֶׁהִיא בְּלֵב — הָיִי אוֹמֵר: זו תְּפִלָּה. וְכַתִּיב בְּתַרְיָה: "וְנָתַתִּי מִטֶּר אֲרֻצְכֶם בְּעֵתוֹ יוֹרָה וּמִלְקוֹשׁ".

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

KEHOT'S NOTE

תענית ב, א.

45 צעק לבם

In Lamentations, the people's heart cries out to G-d over the ruined city: "Their heart cried out to G-d." The manner of prayer meant here: an outcry from the heart.

Lamentations 2:18:ח"ב: איכה

צָעַק לִבָּם אֱלֹהֵי־אֲדֹנֵי חֹמֹת בְּתַצִּיּוֹן הוֹרִידֵי כִנְחָל דְּמָעָה יוֹמָם וְלֵילָה אֶל־תַּתְּנִי פוּגַת לֶךְ אֶל־תִּדְּם בְּתַצִּינָה:

Their heart cried unto the L-rd: 'O wall of the daughter of Zion, Let tears run down like a river Day and night; Give thyself no respite; Let not the apple of thine eye cease.

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46 רוממות אל בגרונם . . וחרב פיפיות בידם

The psalm calls on the pious to sing: "The exaltations of G-d are in their throat, and a double-edged sword in their hand," a sword for battle. Here praise through the throat itself becomes a sword against the kelipos.

Psalms 149:6:ו"ט:ו

רוממות אל בגרונם וחרב פיפיות בידם:

Let the high praises of G-d be in their mouth, And a two-edged sword in their hand;

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KEHOT'S NOTE

תהלים קמט, ו.

PARAGRAPH 13

47 מקרב איש ולב עמוק

In the psalm, David describes his enemies' schemes, searched out in secret, in "the inward part of a man and a deep heart." The Alter Rebbe uses the words for the depths of the heart from which love was awakened in Temple times. (context: Steinsaltz Tanakh)

Psalms 64:7:ו"ד:ו

יחפש ועולת תמנו חפש מחפש וקרב איש ולב עמוק:

They search out iniquities, they have accomplished a diligent search; even in the inward thought of every one, and the deep heart.

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PARAGRAPH 14

48 ששים המה מלכות

The beloved says there may be "sixty queens and eighty concubines, and maidens without number," yet his dove is one (6:9). The Zohar, as the maamar cites it, reads them as the tractates, the Baraisos and the halachos.

Song of Songs 6:8:ו"ח:ו

ששים המה מלכות ושמונים פילגשים ועלמות אין מספר:

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

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KEHOT'S NOTE

שה"ש ו, ח.

49 אחת היא יונתי תמתי

"One is My dove, My perfect one": above all the queens, the beloved's bride is unique. The maamar goes on to explain "My perfect one" as the Congregation of Israel.

Song of Songs 6:9:ו"ט:ו

אחת היא יונתי תמתי אחת היא לאמה ברה היא לילדה ראוה בנות ויאשרוה מלכות ופילגשים ויהללוה:

...קול דודי הנה זה בא מדלג על ההרים

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

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PARAGRAPH 15

50 אחת היא יונתי תמתי

"One is My dove, My perfect one." Tamasi, "My perfect one," is read as "My completion."

Song of Songs 6:9:ו"ט:ו

אחת היא יונתי תמתי אחת היא לאמה ברה היא לילדה ראוה בנות ויאשרוה מלכות ופילגשים ויהללוה:

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

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51 והארץ הדום רגלי

G-d says through Isaiah: "The heavens are My throne, and the earth is My footstool"; what house could you build for Me? Israel on earth is G-d's "footstool," the lowest level that completes the whole.

Isaiah 66:1:א"ו:ו

כה אמר ה' השמים כסאי והארץ הדום רגלי איזה בית אשר תבנו לי ואיזה מקום מנוחתי:

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

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KEHOT'S NOTE

ישעי סו, א.

52 בנים אתם לה' אלקיכם

Moshe tells Israel: "You are children of Havayah your G-d," and so they must not gash themselves for the dead. As His children, Israel are, as it were, part of the Father's own "stature."

Deuteronomy 14:1:א"ד:ו

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.

53 וברא כרעא דאבוה

There the Congregation of Israel is called the "leg," on the basis of "You are children..." and "a son is his father's leg." The legs carry the head where it wants to go, so in this respect the leg is the "head": the end of the levels is

wedged in their beginning, as with direct and reflected light.

KEHOT'S NOTE

נסמן לעיל א, ב.

PARAGRAPH 16

54

וצבא השמים לך משתחוים

The Levites' prayer in Nechemiah's day: You made the heavens and all their host, "and the host of the heavens bow to You." The higher beings are openly nullified before G-d.

Nehemiah 9:6 ט"ו:חמיה

אתה הוא ה' לבדך אתה עשית את השמים שמי השמים וכל צבא הארץ וכל אשר עליה הימים וכל אשר בהם ואתה מחיה את כלם וצבא השמים לך משתחוים:

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

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KEHOT'S NOTE

נחמ"י ט, ו.

55

מי כעמד ישראל

King David's prayer of thanks: "Who is like Your people Israel, one nation on earth," whom G-d went to redeem. Read here as the nation that unites its heart with the One in the lower world.

I Chronicles 17:21 א"י כ"א:דברי הימים

ומי כעמד ישראל גוי אחד בארץ אשר הלה האלקים לפדות לו עם לשום לך שם גדלות ונראות לגרש מפני עמך אשר פדית ממצרים גוים:

And who is like Thy people Israel, a nation one in the earth, whom G-d went to redeem unto Himself for a people, to make Thee a name by great and tremendous things, in driving out nations from before Thy people, whom Thou didst redeem out of Egypt.

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KEHOT'S NOTE

דה"א יז, כא.

PARAGRAPH 18

56

לתאוה יבקש נפרד

Shlomo's proverb: "One who separates himself seeks [his own] desire," keeping apart from others to follow it. The Alter Rebbe reads it the other way: one who seeks desire is separated, cut off from G-d's unity. (context: Steinsaltz Tanakh)

Proverbs 18:1 א"ח י"ח:משלי

לתאוה יבקש נפרד בכל תושיה יתגלע:

He that separateth himself seeketh his own desire, And snarlest against all sound wisdom.

...קול דודי הנה זה בא מדלג על ההרים

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KEHOT'S NOTE

משלי יח, א.

57

צור לבבי וחלקי

"My flesh and my heart fail; G-d is the Rock of my heart and my portion forever." The same complete devotion.

Psalms 73:26 ו"ג:תהילים

כלה שארי ולבבי צור-לבבי וחלקי אלקים לעולם:

My flesh and my heart faileth; But G-d is the rock of my heart and my portion for ever.

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58

מי לי בשמים . צור לבבי וחלקי וגו'

Asaph, troubled that the wicked prosper, finds his answer in nearness to G-d: "Whom have I in heaven? And with You I desire nothing on earth." The words of one who wants nothing but G-d.

Psalms 73:25 ה"ג:תהילים

מי-לי בשמים ועמך לא-תפצתי בארץ:

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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KEHOT'S NOTE

תהלים עג, כה. כו.

PARAGRAPH 19

59

אני לדודי ועלי תשוקתו

The maiden answers her beloved: "I am my Beloved's, and His longing is for me." The beloved's devotion awakens the Beloved's longing in return: an arousal from below awakens an arousal from above.

Song of Songs 7:11 א"י י"א:שיר השירים

אני לדודי ועלי תשוקתו:

I am my beloved's, and his desire is toward me.

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KEHOT'S NOTE

שה"ש ז, יא.

60

ישמח ישראל בעושו

"Let Israel rejoice in its Maker." A person's joy in G-d, the arousal from below.

Psalms 149:2 ט"ב:תהילים

ישמח ישראל בעשיו בנ-יציון וגילו במלכם:

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

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KEHOT'S NOTE

תהלים קמט, ב.

61

וישמח ה' במעשיו

Closing his psalm on the creatures, the psalmist prays: "Let Havayah rejoice in His works." G-d's joy, the arousal

from above.

Psalms 104:31א"ל: תהלים קיד

יהי כבוד ה' לעולם ושמח ה' במעשיו:

May the glory of the L-RD endure for ever; let the L-RD rejoice in His works!

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KEHOT'S NOTE

תהלים קד, לא.

62

חדות ה' היא

Nechemiah and Ezra tell the weeping people to celebrate the holy day, "for the joy of Havayah is your strength." The maamar reads it as "His strength": G-d's own joy, aroused in response to ours.

Nehemiah 8:10ח"י: נחמיה

ויאמר להם לכו אכלו משמנים ושתו ממתקים ושלחו מנות לאיז נכון לו כייקדוש היום לאדנינו ואלתעצבו כייחידות ה' היא מעוזכם:

Then he said unto them: 'Go your way, eat the fat, and drink the sweet, and send portions unto him for whom nothing is prepared; for this day is holy unto our L-rd; neither be ye grieved; for the joy of the L-RD is your strength.'

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PARAGRAPH 20

63

שחורה אני ונאווה

The maiden tells the daughters of Jerusalem: "I am black, yet comely," darkened by the sun yet beautiful. Applied here to the Oral Torah, plain on the surface and beautiful within.

Song of Songs 1:5ה'א: שיר השירים

שחורה אני ונאווה בנות ירושלם באהלי קדר כיריעות שלמה:

'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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KEHOT'S NOTE

שה"ש א, ה.

64

בהררי קדש

A psalm of the sons of Korach in praise of Zion: "His foundation is in the holy mountains." Echoed here: the laws of the Oral Torah are founded in the supernal wisdom.

Psalms 87:1א"ל: תהלים פ"ז

לבניי קרח מזמור שיר יסודתו בהררי קדש:

A Psalm of the sons of Korah; a Song. His foundation is in the holy mountains.

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65

חכים ולא בחכמה ידיעא

From Eliyahu's prayer in the introduction to the Tikkunei Zohar: "You are wise, but not with a knowable wisdom."

The wisdom in which the laws are rooted is beyond human grasp.

Tikkunei Zohar 17b:3-4ד"ב-ג: תקוני זוהר

אנת חכים ולא בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי 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 21

66

קומי לך רעייתי יפתי

The beloved calls to the maiden: "Rise up, My beloved, My fair one, and go forth," with lach, "for yourself," as an idiom. The Alter Rebbe reads lach as "to yourself," the soul's return to its own root.

Song of Songs 2:10ח"י: שיר השירים

ענה דודי ואמר לי קומי לך רעייתי יפתי ולכי לך:

My beloved spoke, and said unto me: 'Rise up, my love, my fair one, and come away.

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KEHOT'S NOTE

שה"ש ב, י.

67

ישראל עלו במחשבה

There the Alter Rebbe refers to Etz Chaim, Sha'ar 41, chapter 3, in explaining that the sparks raised through prayer and mitzvos are rooted in the Chochmah of the World of Tohu, which its Keser illuminates.

KEHOT'S NOTE

ב"ר בתחלתו. מובא בע"ח בכמה מקומות ומהם שער הכללים פ"א ופ"ב. בלקו"ח חוקת סג, ג מציין לע"ח שער מ"א פ"ג.

68

ישראל עלו במחשבה

The Midrash lists things that preceded creation, among them Israel, who "arose in thought." The soul's root in G-d's thought is where it returns.

Bereshit Rabbah 1:4ד"א: בראשית רבה

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

"In the beginning, G-d created" - six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were

created. Torah, from where is it derived? As it is stated: “The L-rd made me at the beginning of His way” (Proverbs 8:22). The Throne of Glory, from where is it derived? “Your throne stands firm from earliest time, [You are from eternity]” (Psalms 93:2). The patriarchs, Israel, ...

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PARAGRAPH 22

69 יאר פניו אתנו סלה

The psalmist prays: “May G-d be gracious to us and bless us; may He make His face shine with us (itanu), Selah,” plainly “upon us.” The Alter Rebbe reads itanu as “with us” and “through us”: the shining of the Face comes through our service.

Psalms 67:2:ב'י:ו: תהלים ס"ז

אַלְקִים יִחַנְנוּ וְיִכְרְכְנוּ יִאֲרֶפְנֵי אֲתָנּוּ סֵלָה:

G-d be gracious unto us, and bless us; May He cause His face to shine toward us; Selah

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KEHOT'S NOTE

תהלים סז, ב.

70 כמים הפנים לפנים

“As water reflects face to face, so the heart of man to man.” G-d's face shines back as our face turns to Him.

Proverbs 27:19:ט"ט: כ"ז: משלי כ"ז

כַּמֵּיִם הַפָּנִים לַפָּנִים כִּן לִבִּי־הָאָדָם לָאָדָם:

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

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KEHOT'S NOTE

משלי כז, יט.

PARAGRAPH 23

71 עין בעין יראו

The watchmen of Zion raise their voices in song, “for they will see eye to eye when Havayah returns to Zion.” The open revelation of the days of Mashiach.

Isaiah 52:8:ח"ב: י"ב: ישעיהו נ"ב

קוֹל צִפְיָהּ נִשְׁאָו קוֹל יִחְדּוּ יִרְגְּנוּ כִּי עֵין בְּעֵין יִרְאוּ בָּשׁוּב ה' צִיּוֹן:

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

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72 סלה שהוא לשון נצח

The Talmud teaches that wherever “Selah” is written, it denotes eternity without interruption. So the shining of the Face in the days of Mashiach will be permanent.

Eruvin 54a:14-15:י"ד-ט"ו: עירובין נ"ד

תנא דבי רבי אליעזר בן יעקב: כל מקום שנאמר “סלה” “נצח” — אין לו הפסק עולמית. נצח, דכתיב: “כי לא לעולם אריב ולא לנצח

...קול דודי הנה זה בא מדלג על ההרים

אֶקְצוּף. סֵלָה, דְּכֵתִיב: “כָּאֲשֶׁר שָׁמְעֵנוּ כִּן רָאִינוּ בְּעֵיר ה' צִבְאוֹת בְּעֵיר אֱלֹהֵינוּ אֱלֹהִים יְכוֹנְנָה עַד עוֹלָם סֵלָה.” וְעַד, דְּכֵתִיב: “ה' יִמְלוֹךְ לְעוֹלָם וָעֶד.”

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KEHOT'S NOTE

עירובין נד, א.

73 וראו כל בשר יחדו

The prophet's comfort: “The glory of Havayah will be revealed, and all flesh will see together.” In the days of Mashiach the revelation will be open to all.

Isaiah 40:5:ה'י:ו: ישעיהו מ'

וְנִגְלָה כְבוֹד ה' וְרָאוּ כָּל־בָּשָׂר יַחְדּוּ כִּי פִי ה' דִּבֶּר:

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

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PARAGRAPH 24

74 וכן בענין ובכל עבודה בשדה

According to the note, a passage from this point on is quoted there, in the maamar beginning “Mi Sam Peh.”

KEHOT'S NOTE

קטע מכאן בסה"מ תרכ"ז בד"ה מי שם פה ע' פט. ע"ש.

75 שאמר אילפא . . פשיטנא ליה ממתניתין

Ilfa declared that if anyone asked him about a Baraisa and he could not resolve it from the Mishnah, he would fall from a ship's mast and drown. The Alter Rebbe cites it to show that every Baraisa is contained in the Mishnah.

Taanit 21a:5-6:ה'ר"א: תענית כ"א

אָמְרוּ לוֹ: אִי אַתִּיב מִר וְגָרִיס, לֹא הָוָה מְלִיךְ מִר. אָזַל תֵּלָא נַפְשִׁיָּה בְּאַסְקָרְיָא דְּסַפִּינָתָא, אָמַר: אִי אֵיכָא דְּשֹׁאֵיל לִי בְּמַתְנִיתָא דְּרַבִּי חִיָּיא וְרַבִּי אוֹשְׁעִיא וְלֹא פְּשִׁיטְנָא לְקָה מִמַּתְנִיתִין, נְפִילָנָא מֵאַסְקָרְיָא דְּסַפִּינָתָא וְטַבְעָנָא. אֵתָא הָהוּא סָבָא, תִּנָּא לָקָה: הָאוּמֵר תִּנּוּ שְׁקַל לְבַנְיִי בְּשִׁבְתָּ, וְהוּן רָאוּיִין לְתַת לָהֶם סָלַע — נוֹתְנִין לָהֶם סָלַע. וְאִם אָמַר: אַל תִּתְּנוּ לָהֶם אֱלָא שְׁקַל — אִין נוֹתְנִין לָהֶם אֱלָא שְׁקַל.

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KEHOT'S NOTE

תענית כא, א.

76 אאלפך חכמה

Elihu to Iyov: “Be silent, and I will teach you (a'alefcha) wisdom.” The Alter Rebbe hears the name Ilfa in a'alefcha, “I will teach you.”

Job 33:33:ג'ל"ג: איוב ל"ג

אִם־אִין אַתָּה שְׁמַע־לִי הִתְרַשׁ וְאֶאֱלַפְךָ חֲכָמָה:

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

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PARAGRAPH 25

77 ובכל עבודה בשדה

"And with all labor in the field." The last of the verse's labors, read here as the study of the Baraisa.

שמות א': י"ד Exodus 1:14

וַיִּמְרְרוּ אֶת־חַיֵּיהֶם בְּעֵבֶדָה קָשָׁה בַחֲמֶר וּבִלְבָנִים וּבְכָל־עֲבֹדָה בַשָּׂדֶה אֶת כָּל־עֲבֹדָתָם אֲשֶׁר־עָבְדוּ בָהֶם בְּפֶרֶךְ:

And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them serve with rigour.

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PARAGRAPH 26

78 קול דודי הנה זה בא מדלג על

"The voice of my Beloved! Behold, he comes, leaping over the mountains, skipping over the hills." The opening verse, now explained as kindness from above that leaps down in response to an arousal from below.

שיר השירים ב': ח"ב Song of Songs 2:8

קול דודי הנה זה בא מדלג על ההרים מקפץ על הגבעות:

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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79 מקפץ על הגבעות

In the debate over the month in which the Patriarchs were born, the Talmud cites the verse: "leaping over the mountains," in the merit of the Patriarchs; "skipping over the hills," in the merit of the Matriarchs. The maamar follows it: the hills are the Matriarchs.

ראש השנה י"א א: ח"א Rosh Hashanah 11a:8

מאי משמע דהאי "איתן" לישנא דתקיפי הוא — כדכתיב: "איתן מושבך", ואומר: "שמעו הרים את ריב ה' והאיתנים מוסדי ארץ", ואומר: "קול דודי הנה זה בא מדלג על ההרים מקפץ על הגבעות". "מדלג על ההרים" — בנכות אבות. "מקפץ על הגבעות" — בנכות אמהות.

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80 על ג' דברים העולם עומד

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

KEHOT'S NOTE

אבות א, ב.

81 על ג' דברים העולם עומד על התורה ועל העבודה

Shimon the Righteous taught: "The world stands on three things: on the Torah, on the service, and on acts of kindness." The Alter Rebbe glosses the service as prayer and

the acts of kindness as the refinement of the emotive attributes.

משנה אבות א': ב"א Pirkei Avot 1:2

שְׁמַעוֹן הַצַּדִּיק הָיָה מְשַׁיְרֵי כְּנֶסֶת הַגְּדוּלָּה. הוּא הָיָה אוֹמֵר, עַל שְׁלֹשָׁה דְּבָרִים הָעוֹלָם עוֹמֵד, עַל הַתּוֹרָה וְעַל הָעֲבוּדָה וְעַל גְּמִילוּת חֶסֶדִים:

Shimon the Righteous was one of the last of the men of the great assembly. He used to say: the world stands upon three things: the Torah, the Temple service, and the practice of acts of piety.

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82 את כל עבודתם אשר עבדו בהם

"All their labor which they labored in them (bahem), with rigor": plainly, all the work the Egyptians made them do. Read here as the inner labor of refining one's own emotive attributes, "in them themselves."

שמות א': י"ד Exodus 1:14

וַיִּמְרְרוּ אֶת־חַיֵּיהֶם בְּעֵבֶדָה קָשָׁה בַחֲמֶר וּבִלְבָנִים וּבְכָל־עֲבֹדָה בַשָּׂדֶה אֶת כָּל־עֲבֹדָתָם אֲשֶׁר־עָבְדוּ בָהֶם בְּפֶרֶךְ:

And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them serve with rigour.

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PARAGRAPH 27

83 בפרך . . מלאכת נשים לאנשים . . פה רך

On "all their labor which they labored in them with rigor" (Exodus 1:14), Rabbi Shmuel bar Nachmani says in the name of Rabbi Yonasan that they exchanged men's work for women and women's work for men. The Alter Rebbe draws from it that the burden lay in having to change one's nature.

סוטה י"א ב: ג'-ד' Sotah 11b:3-4

"את כל עבודתם אשר עבדו בהם בפרך", אומר רבי שמואל בר נחמני אומר רבי יונתן: שהיו מחליפין מלאכת אנשים לנשים ומלאכת נשים לאנשים. ולמאן דאמר נמי התם פכה רך, הקא ודאי בפרקה. דרש רב עזריא: בשכר נשים צדקניות שהיו באותו הדור נגאלו ישראל ממצרם. בשעצה שהולכות לשאוב מים, הקדוש ברוך הוא מזמן להם דגים קטנים בכדיהן, ושואבות מן העצה מים ומחצה דגים, ובאות ושופות שתי קדירות, אחת של חמין ואחת של ...

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KEHOT'S NOTE

סוטה יא, ב.

PARAGRAPH 28

84

פה רך

On the first “with rigor” (Exodus 1:13), Rabbi Elazar reads befarech as be-peh rach, “with a soft mouth.” The Alter Rebbe turns it into counsel for refining one’s traits.

סוטה י”א בב”ב 11b Sotah

85

מענה רך ישיב חימה

Shlomo’s proverb: “A soft answer turns away wrath, but a harsh word stirs up anger.” Here a soft answer calms anger, including one’s own.

משלי ט”ו: א: 15:1 Proverbs

מַעֲנֵה רֶךְ יְשִׁיב חֵמָה וְדִבְרֵי עֶצֶב יַעֲלֶה אָף:

A soft answer turneth away wrath; But a grievous word stirreth up anger.

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וַיֹּאמֶר ה' אֵלָיו מִי שָׂם פֶּה לָאָדָם וְגו'

“And Havayah said to him: Who has given a mouth to man?”



Moshe was “heavy of mouth” because his soul came from Tohu, whose lights are too great for vessels. G-d’s answer, “I will be with your mouth,” joins Tohu’s great lights with the vessels of Tikkun, through which the end gains an advantage that even the head lacks.

THE MAAMAR IN BRIEF

Why did G-d need to tell Moshe who gives man a mouth? The Alter Rebbe begins with Sefer HaTemunah’s teaching that our world is the second of the cosmic cycles (shemittos), which the Arizal reads as the World of Tohu followed by the World of Tikkun. Two souls from Tohu, Chanoch and Moshe, came down to rectify our world. In Tohu the Sefiros were separate points with great lights and few vessels; in Tikkun they unfold into detailed, interincluded partzufim, like the soul’s powers invested in the body’s limbs. Through the vessels something new arises: “their beginning is wedged in their end.” The foot, which carries the head, has what the head lacks; so too practical mitzvos, and a simple Jew’s obedience, surpass Torah study and lofty kavanos in one respect. Moshe, rooted in Tohu, saw this in Tikkun, felt he lacked it, and asked G-d to send another. G-d agreed that his mouth was heavy, but as the essence that made both Tohu and Tikkun He promised to unite their advantages in him. A closing parenthesis adds parallels in David and in the Rabbinic mitzvos.

OUTLINE

- | | | |
|----------|---|------|
| 1 | The question and the two cycles
Why did G-d tell Moshe who gives man a mouth? Sefer HaTemunah’s two shemittos, which the Arizal reads as the World of Tohu and the World of Tikkun. | ¶1 |
| <hr/> | | |
| 2 | Two souls from Tohu
Chanoch and Moshe came down from Tohu with great self-nullification, to rectify the world: Chanoch before the Flood, Moshe at the Exodus and the Giving of the Torah. | ¶2–4 |

3	Points and partzufim	¶5-7
	Tohu's Sefiros are separate points, like the encompassing "circles" of thought; Tikkun's are detailed, inter-included partzufim, like powers invested in limbs, and so "their beginning is wedged in their end."	
4	The advantage of the end	¶8-9
	The feet carry the head; likewise practical mitzvos, and a simple Jew's obedience, surpass in one respect Torah study and the kavanos of tzaddikim, by virtue of Tikkun's vessels.	
5	Moshe's plea	¶10-12
	Seeing this new quality in Tikkun, Moshe, a soul of Tohu who could not channel his intellect into speech, humbled himself and asked G-d to send another.	
6	The mouth of the Adam of Tikkun	¶13-14
	G-d agrees that Moshe is heavy of mouth, but the mouth that draws down encompassing light belongs to the Adam of Tikkun, and G-d's essence is its source.	
7	"I will be with your mouth"	¶15-16
	G-d unites in Moshe Tohu's lights and Tikkun's vessels; a closing parenthesis adds David, who is speech, and the Rabbinic mitzvos, which clothe lights beyond vessels in deeds.	

KEY CONCEPTS

Shemittah (cosmic cycle) שמיטה

In Sefer HaTemunah, an age of the world governed by one divine attribute; ours is the second. The Arizal reads the first "cycle" as the spiritual World of Tohu.

Tohu and Tikkun תהו ותקון

Tohu (Chaos) has great lights in few vessels, its Sefiros separate points; Tikkun (Rectification) has fewer lights in many vessels, its Sefiros forming interincluded partzufim.

Partzuf (configuration) פרצוף

A Sefirah unfolded into a full, body-like structure with head, middle and end, as in Tikkun, where Chochmah becomes Abba and the emotive Sefiros Z'eir Anpin.

Igulim and yosher (circles and line) עיגולים וישר

Tohu is like circles, encompassing, as thought pervades the whole body; Tikkun is like the straight line, invested in vessels, as powers in the limbs.

"Their beginning is wedged in their end" נעוץ תחלתן בסופן

Sefer Yetzirah's phrase for the mutual dependence of the Sefiros in Tikkun, in which the end has an advantage the head lacks, as the feet carry the head.

Encompassing light (or makif) אור מקיף

Divine light too high to be invested within; the vessel of the mouth, through blessings and speech, draws it down.

Adam and the Name Mah אדם, שם מ"ה

Adam equals 45, the value of the Name Mah, the general and collective expression of Tikkun; the Adam "upon the Throne" is the Adam of Atzilus.

SECTION 1 • 11

The question and the two cycles

1 ויאמר ה' אליו מי שם פה¹ לאדם² וגו'. להבין זה מ"ש משה לא איש דברים אנכי³ כי כבד פה כו'

"And Havayah said to him: Who has given a mouth to man?" etc. To understand this: what Moshe said, "I am not a man of words," "for I am heavy of mouth," etc.,

The maamar opens with G-d's reply to Moshe at the burning bush, after Moshe protested that he was "not a man of words" but "heavy of mouth." The Alter Rebbe sets out to understand both Moshe's claim and G-d's answer.

ומה שהשיב לו הקב"ה מי שם פה כו' שהוא כולו מקשה וכי לא ידע משה זאת בתחלה מי השם פה לאדם.

and what the Holy One, blessed be He, answered him, "Who has given a mouth," etc. — all of it is difficult: did Moshe not know this at the outset, Who gives a mouth to man?

The difficulty is that G-d's answer seems to tell Moshe something obvious: surely he already knew that G-d is the One who gives people the power of speech. The whole exchange therefore needs explaining.

הענין יובן ע"פ הקדמה דהנה איתא בס' התמונה⁴ (בהקדמה לתמונה ג' דכ"ז כ"ט ל"א) שזה העולם הוא שמיטה שניה ולפניה הי' ג"כ שמיטה אחת שהיתה נמשכת ממדת החסד

The matter will be understood through an introduction. It is stated in Sefer HaTemunah (in the introduction to Temunah 3, folios 27, 29, 31) that this world is the second shemittah (cycle), and before it there was also one shemittah, which was drawn from the attribute of Chesed (kindness).

The answer begins with a teaching of Sefer HaTemunah, a Kabbalistic work that, according to the Kehot note, is attributed to Rabbi Nechunia ben HaKanah. History runs in great cycles called shemittos, like the seven-year sabbatical cycle; our world is the second of them, and the first was governed by Chesed, divine kindness.

והשמיטה דעכשיו (ר"ל [רוצה לומר] שית אלפי שני דהוי עלמא וחד חרוב)⁵ הוא ממדת הפחד ולכן דרכיה חזקים וקשים ורעים כו'. דהיינו שהי' בה חורבן בית ראשון ושני כו'.

And the present shemittah (that is, the "six thousand years that the world exists, and one [thousand that it is] desolate") is from the attribute of Pachad (fear), and therefore its ways are strong, harsh and evil, etc.; that is, in it there was the destruction of the First and Second Temples, etc.

The Talmud's Aramaic saying (Sanhedrin 97a), that the world exists for six thousand years and lies desolate for one thousand, describes the present cycle. It is ruled by Pachad (fear), another name for Gevurah, divine severity, which is why its history includes harsh events such as the destruction of both Temples.

משא"כ בשמיטה הראשונה שהיתה ממדת חסד היתה העבודה באופן אחר וגם התורה הי' [היה] באופן אחר יעו"ש [יעו"ש שם] והיו רק טוב וחסד כו'

Not so in the first shemittah, which was from the attribute of Chesed: the divine service (avodah) was of a different kind, and the Torah too was of a different kind (see there), and there was only goodness and kindness, etc.

In the first cycle everything flowed from kindness, so divine service, and even the Torah, took a different form there. The text refers the reader to Sefer HaTemunah for the details.

כך דעת ס' התמונה ואחריו נמשכו המקובלים האחרונים לדון מזה שמוכרח להיות עוד חמש שמיטות אחר שמיטה זו כי צ"ל ז' שמיטות כנגד ז' מדות עליונות כו' (וכמ"ש שם בסה"ת [בספר התמונה])

This is the view of Sefer HaTemunah; and the later Kabbalists followed it and inferred from this that there must necessarily be five more shemittos after this shemittah, for there must be seven shemittos, corresponding to the seven supernal attributes, etc. (as is written there in Sefer HaTemunah).

Since each cycle corresponds to one attribute, later Kabbalists concluded that five more cycles must follow ours, making seven in all, one for each of the seven emotive attributes, as Sefer HaTemunah itself writes.

אבל האריז"ל [הארי"י זכרוננו לברכה] פליג עי"ז⁶ במה שלמדו שצ"ל עוד ה' שמיטות וגם בענין מה שעוה"ז הוא שמיטה שניה עם היות דס"ל [דסבירא ליה / דסבירא להו] ג"כ כן.

But the Arizal disagrees with this, regarding what they inferred, that there must be five more shemittos; and also regarding the matter that this world is the second shemittah, even though he too holds so.

The Arizal, Rabbi Yitzchak Luria of Safed, the great master of Kabbalah, rejects the conclusion that five more cycles must follow. He also reinterprets the idea that our world is the second cycle, even though he accepts the statement itself.

ולכן פתחה התורה בבי"ת בראשית⁷ לומר שכבר היתה שמיטה א' ועכשיו היא שמיטה שני' [שניה].

And therefore the Torah opened with the beis of Bereishis, to say that there had already been one shemittah, and now it is the second shemittah.

On the Arizal's view too, the Torah's first word, Bereishis, opens with the letter beis, whose numerical value is two, to hint that an earlier cycle came before ours.

אבל פי האריז"ל [האר"י זכרנו לברכה] דאין הכונה לומר⁸ שהי' [שהיה] עולם גשמי כמו עוה"ז דעכשיו עם שמים וארץ גשמיים ודצח"מ [ודומם צומח חי מדבר]

But the Arizal explained that the intent is not to say that there was a physical world like this present world, with physical heavens and earth, and the inanimate, vegetative, animal and speaking [kingdoms],

But in his reading, the earlier cycle was not a physical universe with heavens, earth and the four kingdoms of nature: minerals, plants, animals and human beings.

כי זה לא הי' [היה] רק בשמיטה זו דוקא לבד וענין השמיטה שהיתה לפני זו הוא ענין עולם התהו for this existed only in this shemittah specifically, and in it alone. And the matter of the shemittah that was before this one is the matter of the World of Tohu (Chaos),

A physical world exists only in the present cycle. The "first cycle" is the World of Tohu (Chaos), a spiritual realm that came before the ordered world. Sefer HaMaamarim 5668, quoted in the Kehot note, identifies it with what the Sages meant when they said that G-d "built worlds and destroyed them" before ours.

דהיינו ענין ז' מלכין קדמאין דתהו שמתו שהוא ענין ספירות רוחניי' כנודע וענין שמיטה דעכשיו הוא ענין עולם התקון שנעשה אח"כ (ועיי' בלק"ת [בלקוטי תורה] (להאריז"ל)) פ' קדושים⁹ ובעמ"ה [ובעמק המלך] שער עולם התהו פמ"ו ד' כ"ה ע"א) וכנודע בכהאריז"ל [בכתבי האריז"ל]:

that is, the matter of the seven primordial kings (malchin kadma'in) of Tohu who died, which is a matter of spiritual Sefiros, as is known; and the matter of the present shemittah is the matter of the World of Tikkun (Rectification), which was made afterward (and see the Likkutei Torah of the Arizal, Parshas Kedoshim, and Emek HaMelech, Sha'ar Olam HaTohu, ch. 46, folio 25a), as is known in the writings of the Arizal.

Kabbalah describes Tohu as "seven primordial kings" who reigned and "died," whom the Kabbalists find in the kings of Edom, each of whom, the Torah says, "reigned... and died" (Genesis 36:31-39): spiritual Sefiros that could not endure in their first form. The present cycle is the World of Tikkun (Rectification) that followed. The text refers to the Likkutei Torah of the Arizal, his teachings on the Torah (as the Kehot note also says), and to Emek HaMelech, a Kabbalistic work by Rabbi Naftali Bacharach.

SECTION 2 • 112-4

Two souls from Tohu

2 והנה שתי נשמות משמיטה הראשונה דהיינו מבחי' עולם התהו שלפני עולם התיקון ירדו ונמשכו למטה לשמטה שניה

Now, two souls from the first shemittah, that is, from the level of the World of Tohu that preceded the World of Tikkun, descended and were drawn down below to the second shemittah,

Two souls from the first cycle, the World of Tohu, came down into the second cycle, the World of Tikkun. The text now identifies them.

שהוא בחי' התקון והם חנוך ומשה דבחנוך כתי' [כתיב] ויתהלך חנוך¹⁰ את האלקי' לומר שכבר התהלך את¹¹ האלקי' בשמטה הא'

which is the level of Tikkun. And they are Chanoch and Moshe. For of Chanoch it is written, “And Chanoch walked with G-d,” to say that he had already walked with G-d in the first shemittah.

They are Chanoch and Moshe. The Torah says, “And Chanoch walked (vayis'halech) with G-d,” and the verb is read as saying he had already walked with G-d before, in the first cycle. Sefer HaMaamarim 5658, quoted in the Kehot note, explains why: the form vayis'halech implies a walk already past, for otherwise the verse would say vayelech.

וכן במשה¹² כתי' [כתיב] מן המים משיתהו.¹³ דהיינו משמטה ראשונה שהיא היתה מבחי' חסד¹⁴ הנקי מים.

And likewise of Moshe it is written, “Out of the water I drew him (min ha-mayim meshisihu)”: that is, from the first shemittah, which was of the level of Chesed (kindness), which is called water.

Pharaoh's daughter named Moshe because “out of the water I drew him (meshisihu)”; the name Moshe comes from that verb. Water stands for Chesed, the attribute of the first cycle, so the verse hints that Moshe's soul was drawn from there.

3 ומשם משיתהו לשמיטה דעכשיו כו' ועיקר ירידתם לזו השמיטה הוא כדי לתקן העולמות כי הם שרשם גבוהים מאד יען היותם למעלה מבחי' נשמות דשמטה זו

And from there “I drew him” to the present shemittah, etc. And their descent to this shemittah is chiefly in order to rectify the worlds, for their root is very high, since they are above the level of the souls of this shemittah;

From the first cycle Moshe was “drawn” into ours. These two souls came down chiefly to rectify the worlds, because their root is very high, above the souls that belong to the present cycle.

דהיינו ששם נמצא הביטול הרבה יותר מאשר נמצא בשמיטה זו ולכן נאמר במשה ונחנו מה.¹⁵

that is, there self-nullification (bittul) is found far more than it is found in this shemittah. And therefore it is said of Moshe, “And what are we?”

Their superiority is a greater bittul, self-nullification before G-d, than exists in our cycle. That is why Moshe could say, “And what are we?”

4 והאיש משה ענו מאד¹⁶ כו' וגם ראה שם נשמות גבוהות שלמעלה ממנו כמו חנוך למך כו'.

“And the man Moshe was very humble,” etc. And he also saw there lofty souls that were above him, such as Chanoch, Lemech, etc.

Moshe's great humility is linked to what he saw “there,” in his source: souls even higher than his own, such as Chanoch and Lemech.

ולכן ירדו לשמטה זו לתקנה ג"כ. שחנוך הי' [היה] קודם דור המבול שהיה העולם בתכלית השפלות כמ"ש קץ כל בשר¹⁷ בא לפני כו'.

And therefore they descended to this shemittah, to rectify it as well. For Chanoch was before the generation of the Flood, when the world was in utter lowliness, as it is written, “The end of all flesh has come before Me,” etc.

These souls came down to rectify our cycle too. Chanoch lived before the generation of the Flood, when the world had sunk to its lowest point, as G-d told Noach, “The end of all flesh has come before Me.”

ולכן ירד חנוך לזה העולם לתקן אותו שלא יחזור לגמרי לתהו ובהו. רק שיהי' [שיהיה] מבול על הארץ לטהר הארץ וישארו נח ובניו קיימי בתיבה.

And therefore Chanoch descended to this world to rectify it, so that it would not return entirely to tohu vavohu (chaos and void), but only that there would be a flood upon the earth to purify the earth, and Noach and his sons would remain alive in the ark.

Chanoch's descent kept the world from falling back into complete chaos (tohu vavohu). Instead the Flood came to purify the earth, and Noach and his sons survived in the ark.

אבל אם לא הי' חנוך הי' העולם חרב לגמרי ולא הי' [היה] נשאר אף נח ובניו. וכן משה ירד לגאול את ישראל ושיהי' [ושיהיה] מתן תורה על ידו כו':

But had there not been Chanoch, the world would have been utterly destroyed, and not even Noach and his sons would have remained. And likewise Moshe descended to redeem Israel, and so that the Giving of the Torah would be through him, etc.

Without Chanoch the world would have been destroyed entirely, and not even Noach's family would have survived. In the same way, Moshe came down to redeem Israel and to be the one through whom the Torah was given.

SECTION 3 • 15-7

Points and partzufim

5 והנה ההפרש בין תהו לתקון¹⁸ ידוע בע"ח [בעץ חיים] שהתהו לא¹⁹ הי' [היה] בחי' פרצופים רק העשר ספירות היו בבחי' נקודות ר"ל [רוצה לומר] נקודת חסד נקודת הגבורה²⁰ כו'.

Now, the difference between Tohu and Tikkun is known from Etz Chaim: Tohu was not at the level of partzufim (configurations); rather, the ten Sefiros were at the level of points (nekudos), that is to say, the point of Chesed (kindness), the point of Gevurah (restraint), etc.

The text now explains the difference between Tohu and Tikkun as the Arizal's Etz Chaim, recorded by Rabbi Chaim Vital, describes it. In Tohu the Sefiros were not partzufim, full "configurations" with many parts, but single points (nekudos): a point of Chesed, a point of Gevurah, and so on. Earlier in Torah Ohr (Vayishlach, 24d) the Alter Rebbe sets out the same "well-known introduction": in Tohu the Sefiros stood separate, one beneath the other, while in Tikkun Tiferes joins right and left.

דהיינו שלא נתחלקה הספי' [הספירה / הספירות] לפרטי פרטיות באורך ורוחב כ"א היתה נקודה א' בדרך כללי וקיצור מופלג זו חסד וזו גבורה²¹ כו'

That is, the Sefirah was not divided into minute particulars in length and breadth; rather, it was a single point, in a general way and in extreme brevity: this is Chesed and this is Gevurah, etc.

Each Sefirah of Tohu was one undivided point, a general and highly concentrated quality without detail or extension. It was simply "kindness" or simply "severity."

וגם היו הע"ס [העשר ספירות] זה תחת זה שהיו מפורדים²² זה מזה שחסד הי' [היה] בפ"ע [בפני עצמו] וגבורה בפ"ע [בפני עצמו] ולא היו מתכללי זה מזה (ולכן היו רק נקודות כו' דהא בהא תליא).^{23, 24}

And also the ten Sefiros were one beneath the other, so that they were separate from one another: Chesed by itself and Gevurah by itself, and they were not included in one another (and therefore they were only points, etc., for the one depends on the other).

The Sefiros of Tohu also stood one beneath the other, each separate and unmixed with the rest. The parenthesis adds that this separateness and their being mere points go together: each depends on the other. The Tzemach Tzedek's Or HaTorah, cited in the Kehot note, explains "one beneath the other": an effect needs its cause, but the cause does not need its effect at all.

משא"כ עולם התקון הוא שנעשו הספ"י [הספירה / הספירות] בבחי' פרצופי' [פרצופים / פרצופין] מחכמה נבנה פרצוף אבא ומו"ק [ומו' קצוות] פרצוף ז"א²⁵

In the World of Tikkun, however, the Sefiros were made into the level of partzufim: from Chochmah (wisdom) the partzuf of Abba was built, and from the six extremities (vav ketzavos) the partzuf of Z'eir Anpin (the emotive attributes);

In Tikkun each Sefirah grew into a partzuf: Chochmah became the partzuf called Abba (Father), and the six emotive Sefiros together became the partzuf called Z'eir Anpin. The Kehot note quotes Etz Chaim that likewise Binah became the partzuf called Imma (Mother), and the tenth point a partzuf called Bas (Daughter).

שהוא שנתחלקי' [שנתחלקה] הספ"י [הספירה / הספירות] בהתפשטותי' [בהתפשטות] לפרטי פרטי' טפ"ט [ט' פעמים ט'] ובכל א' ראש תוך סוף וה"ח [וה' חסדים] המגדילי עד שנעשה רמ"ח איברים כו'²⁶

that is, the Sefirah was divided, in its extension, into minute particulars, nine times nine, and in each one head, middle and end, and the five chassadim (kindnesses) that bring growth, until 248 limbs were formed, etc.;

A partzuf is a Sefirah unfolded into fine detail, like a body. In the Kabbalistic count, nine times nine (81), each with head, middle and end (243), together with the five chassadim that bring growth, makes 248 limbs.

וגם נעשה התכללות הספ"י [הספירה / הספירות] זו מזו והמשל לשני בחי' אלו יובן ג"כ בכחות²⁷ הנפש שבגוף. שרמ"ח כחות הנפש מתלבשים ברמ"ח איברי הגוף. כח הראי' [הראיה] מתלבשת בעין.²⁸

and also an interinclusion of the Sefiros, one in another, came about. And the analogy for these two levels can also be understood from the powers of the soul in the body: the 248 powers of the soul are invested in the 248 limbs of the body. The power of sight is invested in the eye,

In Tikkun the Sefiros also became interincluded, each containing something of the others. Both features, detailed division and interinclusion, can be understood from the soul's 248 powers invested in the body's 248 limbs, beginning with sight in the eye.

6 וכח השמיעה באזן. וכח המעשה בידים. וכח ההילוך ברגלים כו'. וכח' זו הוא ענין התפשטות והתלבשות כחות הנפש בכלים שהן האיברים.

the power of hearing in the ear, the power of action in the hands, and the power of walking in the feet, etc. And this level is the matter of the extension and investment of the soul's powers in vessels, which are the limbs.

Each power goes to its own organ: hearing to the ear, action to the hands, walking to the feet. This is the soul's power extending and being invested in vessels, the limbs, the analogy for the partzufim of Tikkun.

ועוד נמצא בחי' אחת הכוללת את כל פרטי הכחות המתחלקי' באיברים הנ"ל ומקפת עליהם מכל צד מראשו עד רגלו.²⁹

And there is also found one level that includes all the particular powers that are divided among the above-mentioned limbs, and encompasses them on every side, from head to foot.

Besides these there is one faculty that is not confined to any limb. It includes all the particular powers and surrounds them on every side, from head to foot.

7 והיינו בחי' המחשבה של האדם³⁰ כנראה בעליל שכאשר יכוה בצפורן רגלו תרגיש תיכף המחשבה את הכאב

That is, the level of a person's thought: as is plainly seen, when he is burned on his toenail, his thought feels the pain at once.

That encompassing faculty is thought. When a person burns his toenail, his mind feels the pain at once. Sefer HaMaamarim 5648, quoted in the Kehot note, adds that thought has no organ of its own in the body.

וכן כשירצה לנענע רגלו תתנענע תיכף ומיד שיעלה במחשבתו לנענע רגלו שמזה ראי' [ראיה] שהמחשבה ישנה ברגל ג"כ והיא שם בבחי' מקיף כו'.³¹

And likewise, when he wants to move his foot, it moves at once, immediately, as soon as it rises in his thought to move his foot. From this it is proven that thought is present in the foot as well, and it is there at the level of makif (encompassing), etc.

Likewise, the moment he thinks of moving his foot, it moves. This shows that thought is present even in the foot, not as a power housed there but as an encompassing presence (makif).

והנה ענין התלבשות הכחות באיברים הוא משל לבחי' פרצופים דיושר שמתלבשי' בכלים כדוגמת פרצוף מוחין וזרועות כו'.

Now, the investment of the powers in the limbs is an analogy for the level of the partzufim of yosher (the straight line), which are invested in vessels, in the manner of a partzuf: the intellect (mochin), arms, etc.

The powers invested in the limbs are the analogy for the partzufim of yosher, the “straight line” of Tikkun, whose lights are invested in vessels arranged like a body: intellect, arms and so on.

(ובחי' התהו הוא בחי' עיגולים שהם בחי' מקיפים וזהו כמשל המחשבה כו')³² (ועיין ע"פ ויאמר מלך מצרים למילדות³³ כו' שנתבאר ענין זה באריכות מענין עגולים ויושר)

(And the level of Tohu is the level of igulim (circles), which are the level of makifim (encompassing [lights])); and this is like the analogy of thought, etc.) (And see on [the verse] “And the king of Egypt said to the midwives,” etc., where this matter is explained at length, concerning igulim and yosher.)

Tohu, by contrast, corresponds to igulim, “circles,” which are encompassing, like thought that pervades the whole body without being housed in one organ. The second parenthesis points to the maamar on “And the king of Egypt said to the midwives,” which, according to the Kehot note, is the Alter Rebbe's from 5565 (1804-05), printed in Torah Chaim.

והנה לפי שביושר³⁴ דתקון נתחלקו הספירות בפרטיות בבחי' פרצופים לכך נמצא בהם דבר חדש מעלה יתירה אשר לא היתה בעולם התהו בהיותן בבחי' נקודות זת"ז [זה תחת זה].

Now, since in the yosher of Tikkun the Sefiros were divided in detail, at the level of partzufim, there is therefore found in them something new, an added advantage that did not exist in the World of Tohu, when they were at the level of points, one beneath the other.

Because the Sefiros of Tikkun are divided into detailed partzufim, they gain something new, an advantage that Tohu, with its separate points one beneath the other, never had.

והיינו מ"ש בס"י [בספר יצירה] נעוץ תחלתן בסופן^{35,36} וסופן בתחלתן.³⁷ שיש מעלה בסוף מה שאין בראש. שזה לא נמצא בעולם התהו³⁸ רק בעולם התקון מפני שנעשו בבחי' פרצופים.

And this is what is said in Sefer Yetzirah: "Their beginning is wedged in their end, and their end in their beginning": that there is an advantage in the end that is not in the head. And this is not found in the World of Tohu, only in the World of Tikkun, because they were made into the level of partzufim.

This is the teaching of Sefer Yetzirah, the ancient "Book of Formation," that the beginning of the Sefiros is "wedged" in their end and their end in their beginning: the end has an advantage the head lacks (rosh means both "head" and "beginning"). Such mutual dependence exists only in Tikkun, where the Sefiros form partzufim.

SECTION 4 • ¶8-9

The advantage of the end

8 והוא עד"מ מכחות הנפש שבגוף שהשכל מלוכש במוח שבראש שהוא המעולה וראש לכל כחות הנפש

And this is, by way of analogy, as with the powers of the soul in the body: the intellect is invested in the brain in the head; it is the most excellent and the head of all the powers of the soul.

The analogy: the intellect is housed in the brain, in the head, and it is the highest of the soul's powers, the "head" of them all.

ואח"כ בידים מתלבש כח המעשה לכתוב ולצייר ולעשות כל מלאכת אומן שהוא כח פחות בערך לגבי כח השכל שבמוח³⁹

And then, in the hands, is invested the power of action: to write, to draw and to do every craftsman's work; which is a lesser power by comparison with the power of the intellect in the brain.

Below it, in the hands, is the power of action: writing, drawing and every craft. Compared with the intellect in the brain, it is a lesser power.

ואח"כ ברגלי' מתלבש הכח היותר נמוך שבמעשה כח ההילוך לבד

And then in the feet is invested the lowest power of action, the power of walking alone.

Lowest of all is the power in the feet, plain walking.

וכאשר נעריך הכחות בעצמן זה לזה מצד עצם מהותן כמו שהם קודם התלבשות באיברים ודאי ימצא שכל השכל הוא מרומם ונעלה לגמרי בכל מכל כל מכח המעשה שבידים ורגלים כו' כי הוא כח מפנימי' [מפנימיות / מפנימית] הנפש ונעלה מעלה מן כח ההלוך שהוא רק מחיצונית הנפש.

And when we compare the powers themselves to one another, in terms of their very essence, as they are before their investment in the limbs, it will certainly be found that the power of the intellect is exalted and utterly elevated, in every respect, above the power of action in the hands and feet, etc.; for it is a power from the inner dimension (pnimiyus) of the soul, and it is far above the power of walking, which is only from the outer dimension (chitzoniyus) of the soul.

Compared as they are in their own essence, before they enter the limbs, the intellect is incomparably higher than the powers of action and walking. It comes from the soul's inner dimension, while walking comes only from its outer dimension.

אמנם כשנתלבשו בכלים כח השכל בראש וכח ההלוך ברגלים אזי ימצא מעלה ברגל שאינו בראש

However, when they are invested in vessels, the power of the intellect in the head and the power of walking in the feet, then an advantage will be found in the foot that is not in the head;

Once the powers are invested in their vessels, the intellect in the head and walking in the feet, the foot turns out to have an advantage the head lacks.

שהרי הרגלים מעמידים את הראש ומוליכים אותו ממקום למקום ואין נמצא כח זה בראש כלל.

for the feet hold up the head and carry it from place to place, and this power is not found in the head at all.

The feet hold up the head and carry it from place to place, which the head cannot do at all. Torah Ohr, Bereishis (1b), uses the same image: because the feet carry the head, the head needs the foot, and in this respect the foot is called "head."

הרי נעוץ תחלתן בסופן וסופן בתחלתן⁴⁰ שיש מעלה בהסוף שאינו בהראש כו'. וזה בא דוקא מצד התלבשות הכח בכלי הרגל דוקא:⁴¹

Thus, "their beginning is wedged in their end and their end in their beginning": there is an advantage in the end that is not in the head, etc. And this comes specifically from the investment of the power in the vessel of the foot, specifically.

This is "their beginning is wedged in their end": the end has an advantage over the head. That advantage comes only from the power's investment in the vessel of the foot.

9 והנמשל יובן ההפרש בין עגולים דתהו ליושר דתקון. דשם בתהו היו זה תחת זה ולא היו בבחי' פרצוף. ע"כ לא⁴² הי' [היה] נמצא בחי' זו דנעוץ סופן כו'.

And in the analogue, the difference between the igulim (circles) of Tohu and the yosher (straight line) of Tikkun will be understood. For there, in Tohu, they were one beneath the other and not at the level of a partzuf; therefore this level of "their end is wedged," etc., was not found.

Applied above: in Tohu the Sefiros were circles, one beneath the other, not forming a partzuf. So the mutual dependence of end and beginning could not exist there.

אבל בתקון שנתלכשו בכלים רבים בבחי' פרצוף אזי נעשה בחי' זו מצד הכלים שיש ברגל מה שאין בראש כו'.

But in Tikkun, where they were invested in many vessels at the level of a partzuf, this level came about by virtue of the vessels: that there is in the foot what is not in the head, etc.

In Tikkun, where the lights are invested in many vessels forming a partzuf, that quality arises through the vessels: the foot has something the head does not.

וכדוגמא זו דנעוץ סופן בתחלתן שהוא ענין מבלי אשר ימצא ראש וסוף⁴³ שיש מעלה בסוף מה שאינו בראש⁴⁴ יובן ג"כ במצות

And on the pattern of this "their end is wedged in their beginning," which is the matter of there being neither head nor end, that there is an advantage in the end that is not in the head, it will also be understood regarding the mitzvos

The same pattern, in which there is neither head nor end because the end has an advantage the head lacks, appears in the mitzvos. A Kehot note quotes Sefer HaMaamarim 5671: head and end do exist in essence, but they are so interincluded that the end completes the head and the head receives from it.

(שהם ג"כ בחי' תקון כמ"ש זאת התורה אדם)⁴⁵ שיש מעלה במצות מעשיות שהם גבוהים בבחי' א' יותר מן התורה (עם היות שהתורה היא בחי' פנימיות והמצות הם בחי' חיצוניות מעשה לבד)

(which are also of the level of Tikkun, as it is written, "This is the Torah: a man (adam)"), that there is an advantage in the practical mitzvos, which are higher in one respect than the Torah (even though the Torah is the level of the inner dimension (pnimiyus), and the mitzvos are the level of the outer dimension (chitzoniyus), mere action).

Mitzvos belong to Tikkun, as the verse "This is the Torah: a man (adam)" hints, since adam stands for Tikkun. Torah study is the inner dimension and practical mitzvos only the outer, yet in one respect the practical mitzvos are higher.

שהרי מבטלים מת"ת [מתלמוד תורה] לצורך הלוויית המת גם מצינו שבשביל הכנסת כלה ביטלו מק"ש [מקריאת שמע] כנז' [כנזכר] בינוקא דבלק⁴⁶ בריחא דלבושייכו כו' (אף שבק"ש [שבקריאת שמע] יש יחודי עליונים כו')

For we interrupt Torah study for the sake of escorting the dead; and we also find that for the sake of bringing in a bride they set aside the recital of the Shema, as mentioned [in the account] of the Yenuka (child) of [Parshas] Balak, "by the scent of your garments," etc. (even though in the recital of the Shema there are supernal unifications, etc.).

The proof: Torah study is interrupted to escort the dead. And in the Zohar's story of the Yenuka, a wondrous child, two sages who had been helping a bride and groom to marry missed the Shema in its time, and the child knew it from the scent of their garments. The deed set the Shema aside even though the Shema brings about lofty unions above.

גם ארז"ל [אמרו רבותינו זכרונם לברכה] עשה דוחה ל"ת [לא תעשה]⁴⁷ כמו מילה בצרעת. ושעטנו בציצית.⁴⁸

Our Sages, of blessed memory, also said that a positive commandment overrides a prohibition, as with circumcision [over a mark of] tzaraas, and shaatnez in tzitzis.

The Sages' rule that a positive commandment overrides a prohibition shows the same thing: circumcision is performed even where it removes a mark of tzaraas, and tzitzis may combine wool and linen (shaatnez).

אשר כ"ז [כל זה] הוא מפני שיש מעלה במעשה שהוא בחי' נה"י [נצח הוד יסוד] בחי' רגלין מה שלמעלה גם מח"ע [מחכמה עילאה].

All this is because there is an advantage in action, which is the level of Netzach (victory), Hod (splendor) and Yesod (foundation), the level of the legs, something that is above even supernal Chochmah (Chochmah Ila'ah).

All this is because action corresponds to Netzach, Hod and Yesod, the "legs" of the partzuf, and in a certain respect this level surpasses even supernal Chochmah.

ולכן גם הדיוט⁴⁹ שבישראל המקיים איזו מצוה מעשיית בלי כוונות וסודות רק מפני שכך צוה הקב"ה יוכל להיות שיהי' [שיהיה] זה יקר בעיני השם בבחי' אחת מכמה כוונות והשגות שבצדיקי' [שבצדיקים] כו'.

And therefore, when even a simple person among Israel fulfills some practical mitzvah without kavanos (mystical intentions) and secrets, only because the Holy One, blessed be He, so commanded, it can be that this is more precious in G-d's eyes, in one respect, than many kavanos and comprehensions of tzaddikim, etc.

So a simple Jew who does a mitzvah without knowing its mystical intentions, only because G-d commanded it, may in one respect be more precious to G-d than the many kavanos and insights of tzaddikim.

כי יש בחי' מעלה יתירה בבחי' תמכין דאורייתא יותר מעיני העדה⁵⁰ כנ"ל במשל הרגל לגבי הראש כו'

For there is a level of added advantage in the level of “the supports of the Torah” (tamchin de-oraysa) over “the eyes of the congregation,” as [explained] above in the analogy of the foot in relation to the head, etc.

“The supports of the Torah” (tamchin de-oraysa), a name for Netzach and Hod, the legs, stand here for those who serve through deeds; “the eyes of the congregation,” the leaders who rule for the people, stand for its sages, the head. Just as the foot has an advantage over the head, the supports have an advantage over the eyes.

(ועד"ז ארז"ל [אמרו רבותינו זכרונם לברכה] גדול העושה צדקה בסתר⁵¹ יותר ממשה רבינו וכמ"ש במ"א)

וזהו דוקא מצד עולם התקון ששם נעשה בחי' זו דנעוץ סופן כו' והיינו לפי שבתקון הוא רבוי הכלים

(And along these lines our Sages, of blessed memory, said, “Greater is one who gives charity in secret than Moshe our teacher,” as explained elsewhere.) And this is specifically by virtue of the World of Tikkun, where this level of “their end is wedged,” etc., came about; that is, because in Tikkun there is a multitude of vessels.

In the same way the Sages said that one who gives charity in secret is greater than Moshe. All this belongs to the World of Tikkun, because there the vessels are many.

ומצד הכלים דוקא נמצא בחי' זו כנ"ל משא"כ בתהו היו האורות מרובים והכלים מועטים לא הי' [היה] בחי' זו כו':

And specifically by virtue of the vessels is this level found, as [explained] above. In Tohu, however, the lights were many and the vessels few, [and] this level did not exist, etc.

This quality exists only through the vessels. In Tohu, where the lights were many and the vessels few, it did not exist.

SECTION 5 • 10-12

Moshe's plea

10 והנה כבר נתבאר שנשמת משה הי' [היה] משמטה א' ונמשכה לעולם התקון והוא הי' [היה] מבחי' חכ'

[חכמה] שהוא בחי' ראייה. כמ"ש בו וירא ראשית לו.⁵²

Now, it has already been explained that the soul of Moshe was from the first shemittah and was drawn down to the World of Tikkun; and he was of the level of Chochmah (wisdom), which is the level of sight, as it is written of him, "And he saw the first (reishis) for himself."

As explained above, Moshe's soul came from the first cycle, Tohu, and was drawn into Tikkun. It was a soul of Chochmah, which is associated with sight, and the text applies to Moshe the verse "And he saw the first (reishis) for himself": reishis, "first," is a name for Chochmah, and "saw" fits its quality of sight.

לכך כשראה משה בבחי' ראי' [ראיה] ממש בכל עולם התקון דאצילות שירד ונמשך בו. מה שנעוץ

תחלתו בסופן וסופן בתחלתו⁵³

Therefore, when Moshe saw, at the level of actual sight, in the whole World of Tikkun of Atzilus (Emanation), into which he had descended and been drawn, that "their beginning is wedged in their end and their end in their beginning,"

With this vision Moshe truly saw, in the whole World of Tikkun of Atzilus into which he had come down, that its beginning is wedged in its end and its end in its beginning.

שזה הי' [היה] בעיניו דבר חדש ממש שהרי לא נמצא זה בעולם התהו כו'.

which in his eyes was something truly new, since this is not found in the World of Tohu, etc.,

This was entirely new to him, since nothing like it exists in Tohu, where his soul is rooted.

נתפלא מאד ע"ז ולכן השפיל עצמו נגד הנשמו' [הנשמות] דעולם התקון ואמר שלח נא ביד תשלח⁵⁴ כו'.

he marveled greatly at this. And therefore he humbled himself before the souls of the World of Tikkun and said, "Send, please, by the hand of whom You will send," etc.

Amazed by this, he humbled himself before the souls of Tikkun and asked G-d to send someone else: "Send, please, by the hand of whom You will send."

כי יש בהם מעלה יתירה יותר ממנו מצד הכלים דתקון שנעוץ סופן כו'. משא"כ אצלו ששרשו מתהו.⁵⁵

For they have an added advantage over him by virtue of the vessels of Tikkun, in which "their end is wedged," etc.; which is not so with him, whose root is from Tohu.

He felt that the souls of Tikkun had an advantage over him, because their vessels let the end have something the head lacks. His own soul, rooted in Tohu, did not have this.

11 וז"ש [וזהו שכתוב] כי כבד פה וכבד לשון אנכי⁵⁶ ר"ל [רוצה לומר] ששרשו מתהו ששם היו האורות גדולים ולא היו יכולים להתלבש בכלים. וזהו ענין כבד פה שלא הי' [היה] יכול להשפיע אור שכלו לתוך כלי הפה.

And this is [the meaning of] what is written, "For I am heavy of mouth and heavy of tongue": that is to say, his root is from Tohu, where the lights were great and could not be invested in vessels. And this is the matter of "heavy of mouth": he could not channel the light of his intellect into the vessel of the mouth.

Moshe's words "heavy of mouth and heavy of tongue" reflect his root in Tohu, where the lights were too great to be invested in vessels. So he could not channel the light of his intellect into the "vessel" of the mouth, that is, into speech.

12 וזה הי' [היה] בעיניו חסרון גדול ומעלת התקון שהכלים מרובים להכיל האורות נפלאה ויקרה בעיניו ע"כ אמר שלח נא ביד תשלח⁵⁷ דהיינו מי שהוא מעולם התקון

And this was in his eyes a great deficiency, and the advantage of Tikkun, whose vessels are many to contain the lights, was wondrous and precious in his eyes. Therefore he said, "Send, please, by the hand of whom You will send," that is, one who is from the World of Tikkun.

Moshe saw his heavy mouth as a great deficiency and marveled at Tikkun, whose many vessels can hold the lights. That is why he asked G-d to send someone from the World of Tikkun.

כי בתקון נמצא מעלה יתירה מצד דבר שנתחדש שם דנעוץ סופן כו' והיינו דוקא מצד הכלים דתקון כנ"ל

For in Tikkun there is found an added advantage by virtue of something newly brought about there, [namely] "their end is wedged," etc.; and this is specifically by virtue of the vessels of Tikkun, as [explained] above.

In Tikkun there is something new: the end is bound to the beginning and has an advantage over it, and this comes only from Tikkun's vessels.

ואין זאת אצלו שהרי הוא כבד פה כו'. זה הי' [היה] טענת מרע"ה [משה רבינו עליו השלום] שהשפיל א"ע [את עצמו] מאד להיותו עניו מכל האדם⁵⁸ כו'.

And this he did not have, since he was "heavy of mouth," etc. This was the claim of Moshe our teacher, peace be upon him, who greatly humbled himself, being the humblest of all men, etc.

Moshe did not have this, as his heavy mouth showed. This was his argument, born of his great humility as the humblest of all men.

(ובאמת היא מעלה אצלנו מה שהי' [שהיה] כבד פה שהרי סיבה זו הוא מצד רבוי האורות שלכך לא יכלה הכלי להכיל.

(And in truth, in our view it is an advantage that he was heavy of mouth, for the cause of this is the abundance of the lights, so that the vessel could not contain [them].

The parenthesis adds that from our point of view his heavy mouth was in fact an advantage: it came from an abundance of light too great for the vessel to hold.

משא"כ בתקון הוא מיעוט האורות ורבוי הכלים. וגם זה אמת אלא שעכ"ז [שעם כל זה] יש מעלה יתירה בתקון מצד הכלים כנ"ל בענין נעוץ סופן כו'.

In Tikkun, by contrast, the lights are few and the vessels many. And this too is true; but nevertheless there is an added advantage in Tikkun by virtue of the vessels, as [explained] above concerning "their end is wedged," etc.)

In Tikkun, by contrast, the lights are few and the vessels many. This is true, yet Tikkun still has an added advantage of its own: through its vessels, the end has something the head lacks.

SECTION 6 • ¶13-14

The mouth of the Adam of Tikkun

13 והנה השי"ת [השם יתברך] השיב לו⁵⁹ מי שם פה לאדם⁶⁰ הלא אנכי⁶¹ הוי"ה.

Now, G-d, blessed be He, answered him, "Who has given a mouth to man? Is it not I, Havayah?"

Now comes G-d's answer, "Who has given a mouth to man? Is it not I, Havayah?", which the next lines read phrase by phrase.

פ"י אמת אתה אומר שאתה כבד פה שאין לך כלים כאלו הנמצאים בתקון שנעוץ תחלתן בסופן ומצד שרש נשמתך אתה כבד פה שאין השכל יוכל להתלבש בכלי הפה כו'.

Meaning: what you say is true, that you are heavy of mouth, for you do not have such vessels as are found in Tikkun, in which "their beginning is wedged in their end"; and because of the root of your soul you are heavy of mouth, for the intellect cannot be invested in the vessel of the mouth, etc.

First G-d agrees with Moshe: he really is heavy of mouth. He lacks the vessels of Tikkun, in which the beginning is wedged in the end, and because of his soul's root his intellect cannot enter the vessel of the mouth.

אך מי שם פה ל(אדם בניקוד קמ"ץ רומז על האדם הידוע⁶² היינו בחי' אדם דאצי' שעל הכסא שהוא שם מ"ה [שם מ"ה] בגימטרי' [בגימטריא] אדם^{63, 64} שהוא כללות התקון כנודע וענין כלי הפה הוא הממשיך אור מקיף

But “Who has given a mouth to man (la-adam)”: (la-adam, vocalized with a kamatz, alludes to the well-known Adam, that is, the level of the Adam of Atzilus (Emanation) who is upon the Throne, which is the Name Mah, which in gematria equals adam, which is the general and collective expression of Tikkun, as is known; and the matter of the vessel of the mouth is that it is what draws down encompassing light (or makif),

But the verse says la-adam, “to the man”: the kamatz under the lamed marks the definite article, “the” well-known Adam, the likeness “of a man” upon the Throne in Yechezkel’s vision of the Chariot (Ezekiel 1:26), the Adam of Atzilus. This is the Name Mah, Havayah spelled out with alefs, whose value, 45, equals adam (alef 1, dalet 4, mem 40), and it is Tikkun as a whole; its vessel of the mouth draws down encompassing light.

כמ"ש בפע"ח [בפרי עץ חיים]⁶⁵ שע"י הברכה של המצוה נמשך בחי' המקיף⁶⁶ וע"י המצוה עצמה נמשך האור פנימי (כי הבל הפה⁶⁷ נעשה בחי' או"מ [אור מקיף]⁶⁸ וע' בתניא פ"ה)

as is written in Pri Etz Chaim, that through the blessing over a mitzvah the level of the encompassing [light] is drawn down, and through the mitzvah itself the inner light (or pnimi) is drawn down (for the breath of the mouth becomes the level of encompassing light; and see Tanya, ch. 5).

Pri Etz Chaim, the Arizal’s teachings on the intentions of prayer and the mitzvos as recorded by Rabbi Chaim Vital, teaches that the blessing over a mitzvah draws down encompassing light, while the mitzvah itself draws down inner light. The second parenthesis adds that the breath of speech becomes encompassing light, as Tanya, chapter 5, explains; Likkutei Torah, Bamidbar (8d), brings the same teaching of Pri Etz Chaim: the breath of speech is an encompassing light for the soul.

ולכן בתש"ר [בתפילין של ראש] נחלקו הספרדים והאשכנזים⁶⁹ אם יברכו עלי' [עליה] ברכה מיוחדת⁷⁰ מפני שהמקיף דתש"ר [דתפילין של ראש] גבוה מאד

And therefore, regarding the tefillin of the head, the Sephardim and the Ashkenazim disagree whether to recite a separate blessing over it, because the encompassing [light] of the head-tefillin is very high.

This is why the Sephardim and the Ashkenazim dispute whether the head-tefillin need a blessing of their own: their encompassing light is very high.

ע"כ⁷¹ מנהג ספרד שלא לברך דס"ל [דסבירא ליה / דסבירא להו] שא"א להמשיך המקיף ההוא כו'. והאשכנזים ס"ל [סבירא ליה / סבירא להו] דיכולים להמשיך. עכ"פ [על כל פנים] למדנו דכלי הפה הוא הממשיך הא"מ [האור מקיף] כו'.

Therefore the Sephardic custom is not to recite a blessing, for they hold that it is impossible to draw down that encompassing [light], etc.; and the Ashkenazim hold that it can be drawn down. In any case, we have learned that the vessel of the mouth is what draws down the encompassing light, etc.

So the Sephardic custom is not to bless them, since such a high encompassing light cannot be drawn down; the Ashkenazim hold that it can. Either way, the dispute shows that the mouth, through a blessing, draws down encompassing light.

14 וז"ש [וזהו שכתוב] מי שם פה לאדם⁷² כלומר מי האציל כלי הפה שהוא כלי שממשיך או"מ [אור מקיף] מי האצילו לאדם דתקון.

And this is [the meaning of] what is written, "Who has given a mouth to man": that is to say, who emanated the vessel of the mouth, which is a vessel that draws down encompassing light? Who emanated it for the Adam of Tikkun?

Read this way, the verse asks: who emanated the mouth, the vessel that draws down encompassing light, for the Adam of Tikkun? In Torah Ohr, Beshalach (65d), the Alter Rebbe explains that man's root is in Tikkun, since adam equals the new Name Mah, the essence of Tikkun.

הלא אנכי הוי"ה בחי עצמות אא"ס [אור אין סוף] שרש הקו וחוט דאור א"ס ב"ה המקור לכל או"מ [אור פנימי] ומקיפים כו'.

"Is it not I, Havayah": the level of the very essence of the Infinite Light (Or Ein Sof), the root of the kav (line of light) and thread of the Infinite Light, blessed be He, the source of all inner and encompassing lights, etc.

The answer, "Is it not I, Havayah," points to the very essence of the Infinite Light: the root of the kav, the thin line of light, and the source of all inner and encompassing lights. The vessels of Tikkun, too, come from there.

SECTION 7 • ¶15-16

“I will be with your mouth”

15 וא”כ ממני לא יבצר מאומה ואנכי אהיה עם פ”ך ⁷³ ג”כ

And if so, nothing is impossible for Me, and “I will be with your mouth” as well.

Since G-d is the source of all lights and vessels, nothing is impossible for Him; so He promises, “I will be with your mouth.”

פ”י אף שמצד שרשך מתהו אין לך כלים כאלו אבל אנכי הו”ה שעשיתי את הכלים דתקון ואת עולם התהו אני יכול להפך הדבר להתערב בח”י תהו ותיקון יחד היינו המעלות דשניהם שיהיו האורות מרובים כמו בתהו כו’.

Meaning: even though, because of your root in Tohu, you do not have such vessels, yet I, Havayah, Who made the vessels of Tikkun and the World of Tohu, am able to turn the matter around: to blend the levels of Tohu and Tikkun together, that is, the advantages of both: that the lights be abundant as in Tohu, etc.,

Moshe’s root in Tohu leaves him without Tikkun’s vessels, but G-d, who made both the vessels of Tikkun and the World of Tohu, can turn the matter around and blend the two, giving Moshe the advantages of both. The first is Tohu’s abundance of light.

16 וגם בח”י המעלה דתקון שיהיו הכלים מרובים מאד. ואז יהיה נעוץ תחלתן כו’ וזהו ואנכי אהיה עם פ”ך ⁷⁴ שהגם ששרשך מתהו עכ”ז [עם כל זה] יהיו לך כלים דתקון וכפרט כלי הפה שע”י נמשכו האורות מקיפים כו’.

and also the aspect of Tikkun’s advantage: that the vessels be very many. And then there will be “their beginning is wedged,” etc. And this is [the meaning of] “And I will be with your mouth”: although your root is from Tohu, nevertheless you will have vessels of Tikkun, and in particular the vessel of the mouth, through which the encompassing lights are drawn down, etc.

The second advantage is Tikkun’s many vessels, which bring about the bond of beginning and end. This is “I will be with your mouth”: despite his root in Tohu, Moshe would have Tikkun’s vessels, above all the mouth, which draws down encompassing light.

ויהיה א"כ כך שני המעלות. והיינו מפני שכמו שנעוץ תחלתן בסופן כך נעוץ סופן בתחלתן⁷⁵ לכך יוכל להיות נמצא מעלת התקון אף בתהו כו' לכך יתחברו יחד כו'.⁷⁶

And thus both advantages will be in you. And this is because, just as “their beginning is wedged in their end,” so “their end is wedged in their beginning”; therefore the advantage of Tikkun can be found even in Tohu, etc.; therefore they will be joined together, etc.

So Moshe would have both advantages. This is possible because the bond works both ways: just as the beginning is wedged in the end, the end is wedged in the beginning, so Tikkun's advantage can be found even in Tohu.

(ועמ"ש במ"א ע"פ ארוממך^{77, 78} כי דליתני⁷⁹ איך דוד שהוא בחי' דבור היה כלול באדה"ר [באדם הראשון] בחי' חכמה כו' והוא כענין כבד פה

(And see what is written elsewhere on [the verse] “I will exalt You, for You have drawn me up”: how David, who is the level of speech, was included in Adam the first man (Adam HaRishon), the level of Chochmah (wisdom), etc. And this is like the matter of “heavy of mouth.”

According to the Kehot note, from here to the end is a gloss by the Tzemach Tzedek. It refers to a maamar on “I will exalt You, for You have drawn me up,” which explains how David, who is speech, was included in Adam, the first man, who is Chochmah; that is like Moshe's heavy mouth. Likkutei Torah, Shemini Atzeres (80d), which refers to that maamar and to this gloss, gives a picture of the idea: a sage flooded with many new insights must reveal some of his wisdom, for he cannot bear the abundance of light.

וגילוי בחינת הדבור בחינת דוד זהו ענין מי שם פה לאדם הלא אנכי זהו בחינת ארוממך עומק רום⁸⁰ כו' ע"ש

And the revelation of the level of speech, the level of David: this is the matter of “Who has given a mouth to man? Is it not I”; this is the level of “I will exalt You,” the depth of height, etc.; see there.

The revealing of speech, the level of David, is what G-d's answer “Who has given a mouth to man? Is it not I” means. It is also the level of “I will exalt You” (aromimcha, from rom, height), which the gloss links to Sefer Yetzirah's “depth of height.”

וכדוגמא זו היא מ"ש במ"א מעלת מצות דרבנן כי הנה רמ"ח מ"ע [מצות עשה] רמ"ח איברים היינו המשכת אורות בכלים משא"כ שס"ה ל"ת [לא תעשה] שס"ה גידים הם בחינת אורות שלמעלה מהתלבשות בכלים ואיברים לכן אין בל"ת [בלא תעשה] קום ועשה והיינו כענין אורות דתהו שלמעלה מאורות דתקון לכן אי אפשר לכלים להכילם

And similar to this is what is written elsewhere about the advantage of the Rabbinic mitzvos: for the 248 positive commandments (mitzvos aseh) are the 248 limbs, that is, the drawing down of lights into vessels; whereas the 365 prohibitions (lo saaseh), the 365 sinews, are the level of lights that are above investment in vessels and limbs; therefore in the prohibitions there is no active deed (kum va'aseh); and this is like the matter of the lights of Tohu, which are above the lights of Tikkun, [and] therefore the vessels cannot contain them.

A parallel is the advantage of the Rabbinic mitzvos. The 248 positive commandments correspond to the 248 limbs, lights drawn into vessels, while the 365 prohibitions correspond to the 365 sinews: lights above investment in vessels, which is why a prohibition involves no deed. They are like the lights of Tohu, too great for vessels.

אבל במצות דרבנן שהם ג"כ מבחי' זו דל"ת [דלא תעשה] ומ"מ מתלבשים בקום ועשה⁸¹ בכלים לפי שבינה יתירה כו' וכך נאמר למשה אנכי אהיה עם פיך שגם אורות שמבחי' תהו יתלבשו בכלים דתקון כנ"ל. ועי' לקמן ע"פ זה שמי':⁸²

But in the Rabbinic mitzvos, which are also from this level of the prohibitions, [the lights] are nevertheless invested in vessels through active deeds, because of the additional understanding (binah yeseirah), etc. And so it was said to Moshe, "I will be with your mouth": that even lights from the level of Tohu will be invested in vessels of Tikkun, as [explained] above. And see below, on [the verse] "This is My Name."

The Rabbinic mitzvos stem from the same level as the prohibitions, yet in them these lights are clothed in positive deeds, because of "additional understanding" (binah yeseirah). So too G-d's promise to Moshe meant that lights of Tohu would be invested in vessels of Tikkun; the gloss ends by referring to a later maamar, on "This is My Name."

IN ONE'S AVODAH

The maamar draws its practical lesson from the advantage of the vessels: a practical mitzvah, even one done by a simple Jew without mystical intentions, only because G-d so commanded, can in one respect be more precious to G-d than the kavanos and insights of tzaddikim, just as the foot that carries the head has what the head lacks. For this reason Torah study is interrupted to escort the dead, and deed carries a quality that reaches above even supernal Chochmah.

QUESTIONS FOR DISCUSSION

1. Why does the maamar call Moshe's heavy mouth an advantage "in our view," and yet say that Tikkun has something he lacked?
2. How do the feet that carry the head illustrate "their beginning is wedged in their end," and why does this exist only in Tikkun?
3. In what sense can a simple Jew's mitzvah, done only because G-d commanded it, surpass the kavanos of tzaddikim?
4. What do the blessing over a mitzvah and the dispute over the head-tefillin teach about the mouth as a vessel for encompassing light?
5. How does "I will be with your mouth" unite the advantages of Tohu and Tikkun in Moshe?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ויאמר . . מי שם פה

Another transcript (hanachah) of this maamar is printed there.

KEHOT'S NOTE

הנחה אחרת בסה"מ תקס"ה ע' קעח [כנראה דשם הוא כמו קודם שתיקן כ"ק הצ"צ לדפוס]. וראה במאמרי אדה"ז הקצרים ע' ל ד"ה שלח נא. בלקו"ת שלח לו, ד מציין לד"ה זה ההפרש בין נקודים לברודים. בלקו"ת חוקת נו, א [אוה"ת חוקת (הוצאה חדשה) ע' תשנטי"ז]. מטות פג, ב — מציין לכאן. בסה"מ תרמ"ח ע' רי קטע מהמאמר עם הוספות. בסה"מ תרמ"ג ע' קמז כי שד"ה לא איש דברים אנכי בס' תקס"ג שהוא המאמר מי שם פה שבתר"א ע"ש. ראה לעיל ציונים לכ"ק אדמו"ר זי"ע. לכללות המאמר ראה תורת שמואל תרכ"ז (הוצאה חדשה) ע' פד המאמר עם הוספות. תרכ"ח ע' קסא. סה"מ תרל"ג ע' קיד. ד"ה אלה שמות תש"כ. ד"ה מי שם פה תשכ"ב. תשכ"ו. תשל"ג.

2 ויאמר ה' אליו מי שם פה לאדם

At the burning bush G-d answers Moshe's plea that he is heavy of mouth: "Who has given a mouth to man, or who makes [one] mute or deaf, seeing or blind? Is it not I, Havayah?" Plainly, the One who forms every human faculty can give Moshe speech; the maamar explains why this answer was needed and reads la-adam as the Adam of Tikkun (context: Steinsaltz Tanakh).

שמות ד':י"א: Exodus 4:11

ויאמר ה' אליו מי שם פה לאדם או מי־שום אֵלֶם או חֵרֶשׁ או פֶּקֶח או עוֹר הֵלֵא אֲנֹכִי ה'

And the L-RD said unto him: 'Who hath made man's mouth? or who maketh a man dumb, or deaf, or seeing, or blind? is it not I the L-RD?

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KEHOT'S NOTE

שמות ד', יא.

3 לא איש דברים אנכי

Moshe's protest at the burning bush: "I am not a man of words... for I am heavy of mouth and heavy of tongue," that is, he could not speak fluently. The maamar asks why G-d's answer to it was needed, and later reads the heavy mouth as a sign of his root in Tohu.

שמות ד':י"א: Exodus 4:10

ויאמר מֹשֶׁה אֶל־ה' בִּי אֲדֹנָי לֹא אִישׁ דְּבָרִים אֲנִי גַם מִתְמָוֵל גַּם מִשְׁלֶשֶׁם גַּם מֵאֵז דְּבָרָה אֶל־עַבְדְּךָ בִּי כְבֹד־פֶּה וּכְבֹד לָשׁוֹן אֲנֹכִי:

And Moses said unto the L-RD: 'Oh L-rd, I am not a man of words, neither heretofore, nor since Thou hast spoken unto Thy servant; for I am slow of speech, and of a slow tongue.'

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KEHOT'S NOTE

שמות ד', י.

4 בס' התמונה

The note records that Sefer HaTemunah is attributed to Rabbi Nechunia ben HaKaneh (printed in Koretz, 5544), and, following the Rebbe's note there, points to Tikkunei Zohar (tikkunim 36 and 41) and the beginning of Shaarei Gan Eden.

תקוני תיקון 36 לז' Tikkunei Zohar, Tikkun

KEHOT'S NOTE

מיוחס לרבי נחוניא בן הקנה (קארעץ תקמ"ד). ראה ת"ז ת"י לו ות"י מא, שערי גן עדן בתחלתו — הערת כ"ק אדמו"ר זי"ע בד"ה ואתם הדבקים סה"מ תרפ"ד ע' רמח. מובא גם בעטרת ראש סו, ב. דרך מצותיך פא, א. סה"מ תרכ"ו (הוצאת תשמ"ט) ע' ש"ב ואילך. סה"מ תשכ"ט (הוצאת תשנ"ב) ע' שלד. סה"מ תרנ"ח ע' ו. סה"מ תרס"ח ע' מז.

5 שית אלפי שני דהוי עלמא וחד חרוב

Rav Katina's saying: "The world exists for six thousand years, and for one [thousand] it is desolate." The text uses it to define the present shemittah as these six thousand years.

סנהדרין צ"א:י"ב: Sanhedrin 97a:12

אָמַר רַב קַטִּינָא: שִׁית אֲלֵפִי שְׁנֵי הוּי עֲלָמָא, וְחַד חֲרֹב, שְׁנַאֲמַר: "וְנִשְׁגַּב ה' לְבָדּוּ פִּיּוֹם הַהוּא". אֲבָיִי אָמַר: תְּרִי חֲרֹב, שְׁנַאֲמַר: "תִּיַּיְנוּ מִיָּמִים בְּיוֹם הַשְּׁלִישִׁי יִקְמְנוּ וְנִחַיָּה לְפָנָיו".

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

6 אבל האריז"ל פליג ע"ז

After the Arizal's own writings, the note lists it as a further place to see on this question of the shemittos.

KEHOT'S NOTE

בשער מאמרי הרשב"י לאד"ר (מד, ב), בס' הלקוטים פ' כי תשא, שם פי קדושים — ראה ג"כ שיעור קומה להרמ"ק סי' פג. לבנת הספיר (ירושלים תרעג). וראה ד"ה ואתם הדבקים תרפ"ד ע' רמח ואילך בארוכה.

7 בכי"ת בראשית

The Torah's first word, Bereishis, begins with the letter beis, whose numerical value is two. The text reads this as a hint that our world is the second cycle.

בראשית א':א: Genesis 1:1

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

In the beginning G-d created the heaven and the earth.

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8 עם היות דס"ל ג"כ כן . . דאין הכוונה לומר

It says that the Arizal agrees that our world is the second shemittah and that a world preceded it, not a physical one but the World of Tohu, of which the Sages said that G-d built worlds and destroyed them.

KEHOT'S NOTE

בסה"מ תרס"ח בד"ה ויהי לי שור ע' מז וז"ל: אבל בזה מודה דהעולם הזה הוא שמיטה שני והיי עולם קודם לזה העולם, אבל לא עולם גשמי כ"א הוא עולם התהו שע"ז אמרו"ל שהי הקב"ה בונה עולמות ומחריבן כו', ונראה

דגם לפי"ד האריז"ל השמיטה הא' דהיינו שמיטת התהו הי' מבחי' החדש ולכן מרע"ה שהי' משמיטה הראשונה, כתי' ב"י מן המים משיתיהו שהי' מבחי' החדש, ע"ש. וראה גם משיחות ש"פ נח תשמ"ט (הערה 14).

9 בלקו"ת פי קדושים

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

KEHOT'S NOTE

להאריז"ל.

PARAGRAPH 2

10 ויתהלך חנוך

The Torah closes its account of Chanoch: "And Chanoch walked with G-d, and he was no more, for G-d took him"; he lived close to G-d, and G-d took him from the world early. The maamar reads the verb vayis'halech as a walk with G-d that had already taken place, in the first cycle.

בראשית ה':כ"ד Genesis 5:24

וַיִּתְהַלֵּךְ חֲנוֹךְ אֶת־הָאֱלֹהִים וְאֵינּוּ כִּי־לָקַח אֹתוֹ אֱלֹהִים:

And Enoch walked with G-d, and he was not; for G-d took him.

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KEHOT'S NOTE

בראשית ה', כד.

11 שכבר התהלך את האלקים בשמיטה הא'

It explains the inference: "vayis'halech" implies the past (otherwise the verse should have said "vavelech"), so it means that he had already walked in the first shemittah.

KEHOT'S NOTE

"ויתהלך משמע לי עבר (דהול"ל וילך) אלא פ"י שהלך מכבר בשמיטה הא' כו" — סה"מ תרנ"ח ע"ו. וראה גם מאמרי אדה"ז תקס"ב ע"נ. סג.

12 במשה . . משמיטה הראשונה

The note refers there on Moshe's soul coming from the first shemittah.

KEHOT'S NOTE

ראה ד"ה וידבר . . שאו את ראש תרס"ו ע' רלג. בלקו"ש ח"ו ע' 244 מפרש: "דהיינו מעולם התהו, ושם [בתור"א כאן] רס"ה משמע קצת דהיינו מבחי' חכ' דתהו" עכ"ל.

13 מן המים משיתיהו

Pharaoh's daughter named the child Moshe, "for out of the water I drew him (meshisihu)," the name coming from the verb for drawing out. The maamar reads the water as Chesed, the attribute of the first cycle, and the drawing as his soul's descent from there into ours.

Exodus 2:10 שמות ב':י

וַיִּגְדַּל הַיֶּלֶד וַתְּבָאֶהוּ לְבִת־פַּרְעֹה וַיְהִי־לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן־הַמַּיִם מְשִׁיתִהוּ:

And the child grew, and she brought him unto Pharaoh's daughter, and he became her son. And she called his name Moses, and said: 'Because I drew him out of the water.'

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Zohar II, 21b כא, זח"ב

KEHOT'S NOTE

שמות ב', י. וראה זח"ב כא, ב.

14 משמיטה ראשונה שהיא היתה מבחי' חסד

It addresses the statement elsewhere that Tohu is Gevurah and Tikkun is Chesed: the Chesed of Tohu is in truth Gevurah, especially as it fell in the shattering, while the Gevurah of Tikkun is in truth Chesed, since it is the rectification.

KEHOT'S NOTE

בסה"מ תרס"ח ע' מז מציין ע"ז: ומ"ש במ"א דתהו הוא בחי' גבורה ותיקון חסד, היינו לפי שהחסד דתהו הוא בחי' גבורה באמת (ובפרט כמו שנפל בשבירה כו') וגבורה דתיקון זהו בחי' חסד באמת שהרי זהו התיקון כו', ע"ש. ראה סה"מ תרנ"ח ע' ו.

PARAGRAPH 3

15 ונחנו מה

When Israel complains of hunger in the wilderness, Moshe and Aharon answer, "And what are we, that you complain against us?", as if to say they are nothing of their own. The maamar hears in these words the self-nullification of Moshe's soul, rooted in Tohu.

Exodus 16:7 שמות ט"ז:ז

וּבֹקֶר וַיֹּאמְרוּ אֲתִיכְבוֹד ה' בְּשִׁמְעוּ אֶת־תְּלַנְתִּיכֶם עַל־ה' וַנִּחְנוּ מֶה כִּי תֵלִינוּ עָלֵינוּ:

and in the morning, then ye shall see the glory of the L-RD; for that He hath heard your murmurings against the L-RD; and what are we, that ye murmur against us?"

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KEHOT'S NOTE

שמות טז, ז.

PARAGRAPH 4

16 והאיש משה ענו מאד

When Miriam and Aharon spoke about Moshe, the Torah testifies, "And the man Moshe was very humble, more than any man on the face of the earth." The maamar ties this humility to the higher souls Moshe saw in his source.

Numbers 12:3 במדבר י"ב:ג

וְהָאִישׁ מֹשֶׁה עָנָו מְאֹד מִכָּל הָאָדָם אֲשֶׁר עָלִיפוֹנִי הָאָדָם:

Now the man Moses was very meek, above all the men that were upon the face of the earth.—

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KEHOT'S NOTE

במדבר יב, ג.

17 קץ כל בשר

G-d tells Noach, "The end of all flesh has come before Me, for the earth is filled with violence." It describes the low

state of the world before the Flood, which Chanoch came to rectify.

בראשית ו':13

ויאמר אלקים לנח קץ כל־בשר בא לפני כִּי־מלאה הארץ חֲמָס מִפְּנֵיהֶם וְהִנְנִי מַשְׁחִיתָם אֶת־הָאָרֶץ:

And G-d said unto Noah: 'The end of all flesh is come before Me; for the earth is filled with violence through them; and, behold, I will destroy them with the earth.

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KEHOT'S NOTE

בראשית ו, יג.

PARAGRAPH 5

18 והנה ההפרש בין תהו לתיקון

The Or HaTorah on Shemos marks this passage as section 2 in its notes on this maamar, and the Or HaTorah on Balak refers back to it.

KEHOT'S NOTE

באוה"ת פ' שמות ע' עו מציין: "ב אות ב. קטע מכאן מובא בסה"מ תרל"ג כרך א ע' קיד עם הגהות. ובד"ה וידבר כו ויצוים תרמ"ח ע' רט ואילך עם עוד הגהות. באוה"ת בלק ע' תתקיב מציין לכאן.

19 בע"ה שהתהו לא הי' בחי' פרצופים

The note refers there on Tohu's not being at the level of partzufim.

KEHOT'S NOTE

ראה שער הכללים פ"ב. ובסה"מ תקס"ה ח"א ע' קעט. מאמרי אדה"ז ענינים ע' קסב. ראה בארוכה בסה"מ אעת"ר ע' קלב ואילך. ראה לעיל כד, ד.

20 ר"ל נקודת החסד נקודת הגבורה

The note refers there on the points of Chesed and Gevurah in Tohu.

KEHOT'S NOTE

ראה המשך תערי"ב חלק א פרק רלו ואילך.

21 נקודה א' בדרך כללי וקיצור מופלג זו חסד וזו גבורה

It adds that the Sefiros of Tohu were the Keser of each Sefirah: each Sefirah in its simplicity, not within the bounds of division at all, like the powers as they are in the essence of the soul, though all the particulars must be present in them.

KEHOT'S NOTE

בסה"מ תרמ"ח ע' רי מוסיף: "(וכמבואר דספי' דתהו היו בחי' כתר של כל ספי', והיינו כל ספי' בבחי' פשיטותה עדיין שלמעלה מבחי' התחלקות, והיינו שאינה בגדר התחלקות כלל, וכמו כוחות הנפש כמו שהן בעצם הנפש שהן כחות פשוטים עדיין, ואף שבהכרח לומר שנמצאו בהם כל הפרטים כו. . . וזהו שנק' אור כללי שאינו בגדר התחלקות כלל)".

22 וגם היו הע"ס זה תחת זה שהיו מפורדים

It explains "one beneath the other": although the effect needs its cause, the cause does not need its effect at all, and therefore they are called "one beneath the other." It also refers to this maamar.

KEHOT'S NOTE

באוה"ת בראשית כרך ג תעה, א ביאר זה תחת זה אע"פ שהעלול צריך לעילתו אבל העילה א"צ לעלול הימנו כלל וע"כ נקי זה תחת ע"ש. ושם מציין לכאן.

23 ולכן היו רק נקודות כו' דהא בהא תליא

The note says this is explained there at length.

KEHOT'S NOTE

ראה בארוכה בתר"ח בראשית יב, ד.

24 דהא בהא תליא

It adds: since there was no division in them, only simple lights, interinclusion was impossible, just as simple fire cannot join simple water, though water within fire and fire within water can.

KEHOT'S NOTE

בסה"מ תרמ"ח שם ע' רי נוסף: "(דמאחר שלא היה בהם התחלקות כ"א אורות פשוטים כנ"ל א"א להיות התכללות, וכמו שא"א שיתחברו אש הפשוט עם מים פשוטים מפני שהם הפכים בתכלית, כ"א מים שבאש ואש שבמים אפשר שיתחברו כו', כמ"כ יובן בספי' דתהו אור החסד הפשוט עם אור הגבורה הפשוט א"א שיתכללו, ומ"מ קודם שנתלבשו בהכלים דתהו היו כולם כלולים בא"ס והיו בטלים בתכלית" ע"ש באריכות.

25 מחכמה נבנה פרצוף אבא ומו"ק פרצוף ז"א

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

KEHOT'S NOTE

ראה ע"ה שער הכללים פ"ב וז"ל: "וכן מנקודה של חכמה נעשה פרצוף א' שלם מ"ס ואז נק' אבא, וכן מבינה נעשה פרצוף א' שלם מ"ס ונק' אמא ומן הו' נקודות הנשברים נעשה מכולם פרצוף שלם מ"ס ונק' ז"א, ומנקודת עשירית נעשה פרצוף שלם כלול מ"ס ונק' בת" ע"ש. ובמ"מ לשם.

26 ובכל אחד ראש תוך סוף . . עד שנעשה רמ"ח אברים

It adds that the multitude of particulars seems to belong to the light itself, while the interinclusion of the Sefiros with one another comes from the vessels.

KEHOT'S NOTE

בסה"מ תרמ"ח שם ע' ריא נוסף: "(ונראה דזהו מה שהאור עצמו היה בו ריכוז הפרטים . . . וגם היה התכללות זמ"ז שזהו מצד הכלים" ע"ש.

27 כחות — בכלים שהן האיברים

It adds that these are inner powers, the light invested within the vessel, and each keeps its role: sight always in the eye and never in the ear, hearing always in the ear, because each organ is composed so as to receive its own light.

KEHOT'S NOTE

בד"ה וידבר — ויצוים תרמ"ח ע' ריג מוסיף ע"ז "והיינו הכוחות פנימים שהאור מתלבש בתוך הכלי בפנימיותו ולא שינו את תפקידם שכן הראי מתלבש תמיד בעין ולא באוזן, וכח השמיעה נמשך תמיד באוזן כו' מפני שחומר העין ממוזג ומורכב באופן כזה שראוי לקבל בתוכו אור הראי והאוזן ממוזג באופן שראוי לקבל אור השמיעה כו' שהכלים ממוזגים בערך האור כו'".

28 ולא היו מתכללין זה מזה (ולכן היו רק נקודות

It asks why the text says they were only points because

they did not combine, when one would expect the reverse.

KEHOT'S NOTE

בסה"מ תרמ"ח שם ע' ריא "דלכאורה הי' צ"ל בהיפך דמפני שהיו נקודות (היינו בחי' אור כללי כנ"ל) לכן לא היה בהם התכללות זמ"ז מפני שהיו אורות פשוטים כו' כנ"ל, ולמה אמר ולכן הי' נקודות לבד כו', י"ל דמפני שהי' מיעוט הכלי היינו בחי' רצוא דוקא, ועוררו למעלה ג"כ העילוי בעצמיות וההמשכה הי' בערך הכלי והיינו אור פשוט וכללי דוקא שהוא בחי' נקודות ולא היה ההתכללות זמ"ז כו' כנ"ל וד"ל, כן י"ל בדרך אפשר."

PARAGRAPH 6

29 | Kehot's note points to Leviticus 13:12 for these words.

ויקרא י"ג:יב

וְאִם-פְּרוּחַ תִּפְרַח הַצֹּרֶעַת בְּעוֹר וְכִסְתָּהּ הַצֹּרֶעַת אֶת כָּל-עוֹר הַנֶּגַע מֵרֹאשׁוֹ וְעַד-רַגְלָיו לְכָל-מְרָאֶה עֵינֵי הַכֹּהֵן:

And if the leprosy break out abroad in the skin, and the leprosy cover all the skin of him that hath the plague from his head even to his feet, as far as appeareth to the priest;

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PARAGRAPH 7

30 | בחי' המחשבה של האדם

It adds that thought "has no special vessel in the body."

KEHOT'S NOTE

בסה"מ תרמ"ח שם "שאינו לו כלי מיוחדת בגוף".

31 | והיא שם בבחי' מקיף כו'

It adds that the light of thought is a general light, not yet divided; therefore it has no special vessel and is present everywhere equally, for the two depend on each other.

KEHOT'S NOTE

בסה"מ תרמ"ח שם "(דאור המחשבה הוא בחי' אור כללי שאינו בבחי' התחלקות עדיין, ולכן אינו לו כלי מיוחדת והוא נמצא בכל מקום בשוה מפני שאינו בבחי' התחלקות דהא בהא תליא כו' וכמ"ש במ"א)".

32 | וזהו כמשל המחשבה כו'

It asks how the analogy of thought fits the circles of Tohu: thought is an encompassing power around something inner, whereas the circles of Tohu are not within the bounds of the inner at all, which is why they are called the encompassing lights of Tohu.

KEHOT'S NOTE

בסה"מ תרמ"ח שם "וצ"ע איך יצדק על בחי' עיגולים דתהו המשל מהמחשבה, אם שהוא בחי' מקיף כנ"ל מ"מ הי' מקיף לפנימי כו' משא"כ בחי' עיגולים דתהו הוא שאינו בגדר פנימי כלל ולכן נקי מקיפי דתהו" ע"ש בארוכה. ומסיים "ונראה מה שמביא משל המח' ר"ל שהוא ע"ד כח המחשבה בבחי' המקיף דיושר כמו"כ יובן בבחי' העיגולים שבדאי אינו מושג דלמתב"כ כו' ומ"מ פועל בהפנימי כו'".

33 | ע"פ ויאמר מלך מצרים למילדות

The maamar referred to is the Alter Rebbe's, from 5565 (1804-05), printed in Torah Chaim; from 36c on it appears at length with additional explanation by the Mittler Rebbe.

KEHOT'S NOTE

לאדה"ז משנת תקס"ה. נדפס בתו"ח שמות ח"א כז, ב. ובאריכות ותוסי' ביאור מאדה"א שם לו, ג ואילך. וראה בדרך מצותיך עו, ב ואילך. וזה"ל שמות כרך ז ע' ביתצא ואילך. כרך ח ע' ביתתמט. בד"ה יפה שעה תרמ"ג ע' קמז מצ"ע וז"ל "ובד"ה מילדות מבואר ענין עיגולים כמשל הכחות בעצם הנפש, ועיגולים הוא בחי' התהו כמבואר בת"א מי שם פה, וי"ל שגם בת"א שם ג"כ הכוונה המשל כמו בד"ה מילדות הנ"ל, בת"א בד"ה מי שם ציון ע' בד"ה מילדות, משמע שמה שמבאר ענין עולם התיקון והתהו עיגולים ויושר הכוונה שענין עיגולים ויושר הוא כמ"ש בד"ה מילדות הנ"ל, והיינו כנ"ל. אך צ"ע לומר שבת"א כן הכוונה שה"ה אומר משל מהמח', ובד"ה ויושר רל"ג מבואר הכוונה שהוא ספי' היינו קו, ויש עוד נקודה שלמעלה, והמשל דעצם הנפש זהו נקודה לפי מ"ש בתו"ח ד"ה הנ"ל, ואפשר אם נחבר ע' עיגולי ויושר לתות"ק כמ"ש בד"ה מילדות אפשר י"ל שהכוונה שם שהשבירה הי' בעקודים כמ"ש בסידור שער ת"ת, אך דוחק לומר, ועוד דבד"ה מי שם א"א לומר כן. . . ע"ש בארוכה. ובסה"מ תרמ"ח ע' ריג.

34

והנה לפי שבישר

The Or HaTorah marks this passage as section 3 in its notes on this maamar.

KEHOT'S NOTE

באוה"ת שמות ע' ע' מצ"ע נ"ב אות ג.

35 | בבחי' פרצופים — מעלה יתירה אשר לא היתה בעולם התהו. . . נעוץ תחילתו בסופו

It asks whether the text means that the beginning is found specifically in the end, more than in the extending head, or only interinclusion, the head needing the foot.

KEHOT'S NOTE

בד"ה והי' ברכה תרל"ט ע' ד מצ"ע ע"ז: (וצ"ע אם כוונתו שכוונת נעיצת התחילה הוא בסוף דוקא יותר מבראש המתפשט כמשנ"ת בד"ה ועמדו רגליו [סה"מ תקע"א ע' ס]. או ענין ההתכללות לבד שהראש מצטרף להרגל שז"ע נעתב"ס וסוב"ת כו'). וראה במ"מ לשם שבהנחת כ"ק מהורש"ב מהמאמר שבשעת אמירת המאמר הנ"ל הכריע כ"ק אדמו"ר מהר"ש שהראש צריך להרגל.

36

בס"י נעוץ תחלתו בסופו

On 1b the Jewish people are called the "foot," which carries the head, so that the head needs the foot; then "their beginning is wedged in their end" is explained as direct and returning light: in returning light, whatever is lower is higher, so the foot is called the head.

KEHOT'S NOTE

פ"א מ"ז. וראה לעיל א, ב. ראה בסה"מ תרל"ט ע' ד שצ"ע אם כוונתו שכוונת נעיצת התחילה הוא בסוף דוקא יותר מבראש המתפשט. ע"ש.

37

נעוץ תחלתו בסופו וסופן בתחלתו

Sefer Yetzirah says of the ten Sefiros, "Their end is wedged in their beginning and their beginning in their end, like a flame bound to a coal." The Alter Rebbe reads it as the mutual dependence of the Sefiros in Tikkun, in which the end has an advantage the head lacks.

ספר יצירה א:ז:1

עשר ספירות בלי מה נעוץ סופן בתחלתו ותחלתו בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the

flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

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

38 שזה לא נמצא בעולם התהו

It adds that in Tohu there is no head and end, only a general light with few vessels, the circles of Tohu; so interinclusion does not apply there, and each higher level is simply superior to the one below it.

KEHOT'S NOTE

בסה"מ תרמ"ח "דבעולם התהו מפני שלא יש ראש וסוף כ"א בחי" אור כללי והכלים מועטים שזהו בחי" עיגולים דתהו שלא יש בהן ראש וסוף באו"כ כו' כנ"ל ממילא לא שייך בחי" ההתכללות כנ"ל כ"א העליון מחבירו משובח מחבירו" ע"ש שהאריך.

PARAGRAPH 8

39 לגבי כח השכל שבמוח

It adds that the power of action is the level of Asiyah within the brain, and that the philosophers say a person's success rests on two things: theoretical intellect and practical intellect.

KEHOT'S NOTE

בסה"מ תרמ"ח שם ע' ריד "והוא בחי" עש"י שבמוח וכמ"ש במ"א, וכן חכמי המחקר אומרי" שהאדם עיקר הצלחתו כב' דברים שכל העיוני ושכל המעשה (כו')."

40 נעוץ תחלתו בסופן וסופן בתחלתו

Sefer Yetzirah says of the ten Sefiros, "Their end is wedged in their beginning and their beginning in their end, like a flame bound to a coal." Here it is illustrated by the feet, which carry the head.

ספר יצירה א' 7:1

עשר ספירות בלי מה נעוץ סופן בתחלתו ותחלתו בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedded to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

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

41 וזה בא דוקא מצד התלבשות הכח בכלי הרגל דוקא

A gloss there addresses the fact that elsewhere this is explained in another way.

KEHOT'S NOTE

בסה"מ תרל"ג ח"א ע' קטז יש כאן הג"ה בענין מה שפירשו במ"א באופן אחר, וראה גם באוה"ת בראשית כרך ו תתרכ"ו, ב.

PARAGRAPH 9

42 שו"ה והנמשל — דשם בתהו היו זה תחת זה . . ע"כ לא הי' נמצא

בחי" זו דנעוץ סופן כו'

It explains that the ten Sefiros of the circles have no connection with one another: like a wheel within a wheel, none touches the next; each cause surrounds its effect, as the circle of Keser surrounds that of Chochmah without ever touching it, and so Chochmah with Binah.

KEHOT'S NOTE

בסה"מ אעת"ר ע' קלו מבאר: "והע"ס דעיגולים אין להם קשר וחיבור זל"ז שהן זת"ז כו', וכאשר יהי האופן בתוך האופן שאין א' נוגע לחבירו כו' אלא כל עילה סובב ומקיף לעילתו כענין הכתר שסובב ומקיף לעיגול החכמה, ולעולם אינו נוגע עיגול הכתר בעיגול החכמה . . וכן עיגול החכמה לעיגול הבינה", ע"ש.

43 שהוא ענין מבלי אשר ימצא ראש וסוף

It explains: although they do have head and end in essence, the interinclusion is such that the end completes the head and the head receives from it.

KEHOT'S NOTE

"דעם היות שיש בהם בחי" ראש וסוף בעצם, הנה ההתכללות הוא באופן כזה שהסוף משלים את הראש והראש מקבל ממנו" — סה"מ אעת"ר ע' קמ.

44 שיש מעלה בסוף מה שאינו בראש

It concludes: "It turns out that in this respect the end is the head."

KEHOT'S NOTE

בסה"מ תרל"ג כרך א ע' קיז ובסה"מ תרמ"ח שם "ונמצא כי בבחי" זו הסוף הוא הראש כו'".

45 זאת התורה אדם

In the laws of purity given to Moshe and Aharon, the words "This is the law (ha-torah): when a man (adam) dies in a tent..." open the impurity that a corpse spreads under a roof. The maamar reads the words on their own, "This is the Torah: adam," linking Torah and mitzvos with adam, the level of Tikkun. The Kehot note prints Numbers 19:4, a misprint for 19:14.

במדבר י"ט:14

זאת התורה אדם כִּי־יָמוּת בָּאֵהָל כְּלִי־הָבָא אֶל־הָאֵהָל וְכָל־אֲשֶׁר בָּאֵהָל יִטָּמָא שְׁבַע־יָמִים:

This is the law: when a man dieth in a tent, every one that cometh into the tent, and every thing that is in the tent, shall be unclean seven days.

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KEHOT'S NOTE

במדבר יט, ד. בסה"מ תרל"ג כרך א ע' קיז ובסה"מ תרמ"ח שם "שנמשלו התומ"צ לבחי" אדם" ע"ש בארוכה.

46 בינוקא דבלק

In the Zohar on Balak, a wondrous child (the Yenuka) tells two sages that he knows from the scent of their garments that they did not recite the Shema in its time; they had been occupied with a groom and bride, and one occupied with a mitzvah is exempt from another. It shows a deed for a bride taking precedence over the Shema.

Zohar III, 186a קפו, ח"ג

KEHOT'S NOTE

זח"ג קפו, א.

47

עשה דוחה לית

The Talmud teaches that circumcision is performed even where it removes a mark of tzaraas, a case of a positive commandment overriding a prohibition. The maamar sees in this the advantage of deed.

שבת קל"ב ב:ט"ז Shabbat 132b:9

לישנא אחריןא. מילה דוחה את הצרעת, מאי טעמא? דאיתי עשה ודחי לא תעשה. ומאי "או אינו" דקאמר — הדר קאמר: אימר דאמרין דאיתי עשה ודחי את לא תעשה — לא תעשה גרידא, האי עשה ולא תעשה הוא. ומה אני מקיים "זמול בשר ערלתו" — בזמן שאין בה בהרת, תלמוד לומר: "בשר" — ואף על פי שיש שם בהרת.

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Yevamot 3b:16-17 יבמות ג' ב:ט"ז

טעמא דכתב רחמנא "עליה", הא לאו הכי, הוה אמיןא אחות אשה מיבמה, מאי טעמא? דאמרין: איתי עשה ודחי לא תעשה! אימר דאמרין איתי עשה ודחי לא תעשה — לא תעשה גרידא, לא תעשה שיש בו כרת מי דחי? ותו: לא תעשה גרידא מנלו דדחי —

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KEHOT'S NOTE

ראה שבת קלב, ב. יבמות ג, ב.

48

שהרי מבטלים מת"ת לצורך הלויית המת. . עשה דוחה לית. .
ושעטנו בציצית

It does not bring these proofs, but rather that one interrupts [Torah study] for a mitzvah that cannot be fulfilled by others.

KEHOT'S NOTE

בסה"מ תרל"ג ע' קיז ובסה"מ תרמ"ח ע' ריז אינם מביאים ראיה זו אלא "מבטלים מצוה שאינא להתקיים ע"י אחרים", ע"ש בארוכה.

49

יובן ג"כ במצות . . ולכן גם הדיוט

This passage appears there with variations.

KEHOT'S NOTE

בסה"מ תרל"ג קטע זה בשינויים.

50

עיני העדה

The Torah speaks of a sin committed in error "by the eyes of the congregation," that is, through a mistaken ruling of the court that leads the people. Here "the eyes of the congregation" are the sages, the head, set against "the supports of the Torah," the legs.

במדבר ט"ו:כ"ד Numbers 15:24

והיה אם מעיני העדה נעשתה לשגגה ועשו כלהעדה פר בן־בקר אחד לעלה לריח ניחח לה ומנחתו ונסכו כמשפט ושעיר־עזים אחד לחטת:

then it shall be, if it be done in error by the congregation, it being hid from their eyes, that all the congregation shall offer one young bullock for a burnt-offering, for a sweet savour unto the L-RD—with the meal-offering thereof, and the drink-offering thereof, according to the ordinance—and one he-goat for a sin-offering.

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51

גדול העושה צדקה בסתר

Rabbi Elazar teaches that one who gives charity in secret is greater than Moshe: of Moshe it is written, "I was afraid of the anger and the wrath," while of secret giving it is written, "A gift in secret subdues anger." It is cited as another case in which the "end" surpasses the "head."

בבא בתרא ט' ב:ז"ז Bava Batra 9b:7

אמר רבי אלעזר: גדול העושה צדקה בסתר, יותר ממשנה רבינו — דאילו במשנה רבינו כתיב: "כי גרתי מפני האף והחמה", ואילו בעושה צדקה כתיב: "מתן בסתר יכפה אף, [ושחך בחק חמה עזה]". ופליגא דרבי יצחק, דאמר רבי יצחק: אף כופה, חמה אינו כופה; שנגאמר: "ושחך בחק חמה עזה" — אף על פי ששוחך בחיק — חמה עזה. איקא דאמרי, אמר רבי יצחק: כל דין שנוטל שחד — מביא חמה עזה לעולם [שנגאמר: ושחך בחק וגו'].

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KEHOT'S NOTE

ב"ב ט, ב. ראה בסה"מ תרל"ג כרך א ע' קיח. ובסה"מ תרמ"ח ע' ריז.

PARAGRAPH 10

52

וירא ראשית לו

In Moshe's blessing of Gad: "And he saw the first (reishis) for himself, for there the lawgiver's portion is hidden": Gad chose the first land conquered, east of the Jordan, where Moshe would be buried. The maamar applies the words to Moshe himself, a soul of Chochmah (reishis), seeing with Chochmah's sight.

דברים ל"ג:כ"א Deuteronomy 33:21

וירא ראשית לו כִּי־שָׁם חֶלְקָת מַחֲקָק סָפוּן וַיֵּתֵא רָאשֵׁי עַם צִדְקָת ה' עֲשֵׂה וּמִשְׁפָּטָיו עִם־יִשְׂרָאֵל:

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

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KEHOT'S NOTE

דברים לג, כא.

53

נעוץ תחלתו בסופן וסופן בתחלתו

Sefer Yetzirah says of the ten Sefiros, "Their end is wedged in their beginning and their beginning in their end, like a flame bound to a coal." Here it is what Moshe saw in Tikkun and found new.

ספר יצירה א':ז"ז Sefer Yetzirah 1:7

עשר ספירות בלי מה נעוץ סופן בתחלתו ותחלתו בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedged to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

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

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54 שלח נא ביד תשלח

Moshe's last plea at the burning bush: "Please, my Master, send by the hand of whom You will send," that is, send anyone but me. The maamar explains it as Moshe's humility before the souls of Tikkun.

Exodus 4:13: שמות ד':יג

ויאמר בי אֲדֹנָי שְׁלַח־נָא בְיַד־תְּשַׁלַּח:

And he said: 'Oh L-rd, send, I pray Thee, by the hand of him whom Thou wilt send.'

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KEHOT'S NOTE

שמות ד', יג.

55 והנה כתר נתבאר

The Or HaTorah marks this passage as section 4 in its notes on this maamar.

KEHOT'S NOTE

באוה"ת שמות ע' עו מציון: ג"ב ד.

PARAGRAPH 11

56 כי כבוד פה וכבוד לשון אנכי

Moshe's protest at the burning bush. The maamar reads his "heavy mouth" as the inability of Tohu's great lights to enter vessels.

Exodus 4:10: שמות ד':י

ויאמר מֹשֶׁה אֱלֹהִי בִי אֲדֹנָי לֹא אִישׁ דְּבָרִים אֲנִי גַם מִתְמוּל גַּם מִשְׁלֶשֶׁם גַּם מֵאֵז דְּבָרָה אֲלֵי־עַבְדְּךָ כִּי כְבֹד־פֶּה וְכְבֹד־לָשׁוֹן אֲנִי:

And Moses said unto the L-RD: 'Oh L-rd, I am not a man of words, neither heretofore, nor since Thou hast spoken unto Thy servant; for I am slow of speech, and of a slow tongue.'

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KEHOT'S NOTE

שמות ד', י.

PARAGRAPH 12

57 שלח נא ביד תשלח

Moshe's plea that G-d send another messenger, read here as a request for a soul from the World of Tikkun.

Exodus 4:13: שמות ד':יג

ויאמר בי אֲדֹנָי שְׁלַח־נָא בְיַד־תְּשַׁלַּח:

And he said: 'Oh L-rd, send, I pray Thee, by the hand of him whom Thou wilt send.'

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58 עניו מכל האדם

"And the man Moshe was very humble, more than any man on the face of the earth." Moshe's humility is the root of his argument.

Numbers 12:3: במדבר י"ב:ג

והָאִישׁ מֹשֶׁה עָנָו מֵאֵד מִכָּל הָאָדָם אֲשֶׁר עָלִיפָנִי הָאָדָמָה:

Now the man Moses was very meek, above all the men that were upon the face of the earth.—

PARAGRAPH 13

59 והנה השי"ת השיב לו

Or HaTorah has abridgments of this maamar.

KEHOT'S NOTE

באוה"ת שמות ע' עו נמצא קיצור: ג"ב ה. ובגליון נכתב שי"ך לסי" ג' >וכ"ק אדמו"ר זי"ע העיר שם: צ"ע הכוונה, ואולי צ"ל: לפ' א'. כי אח"ז בא קיצור פ"א מד"ה. ע"כ. < בפ' זו נתבאר מ"ש בסה"ת שעו"ז הוא שמיטה הב' וג' שמיטה הפחד ולפניו הי' משיטה אי ממתת החסד. אמנם הארז"ל כתב דענין שמיטה הא' הו"ע עולם התהו ולא שהי' עולם בגשמיות כו', ובגשמות נמשכו משם לתקן שמיטה זו והום חנוך ומשה כו', ע"כ. באוה"ת שמות ע' עו נמצא קיצור: שי"ך לסי" ד' >לסי" ד': ראה הערה שלפני ו [=לסי" ג'] וכאן בא בקיצור פ"ב (על תיבת מקפת). — כ"ק אדמו"ר שם. ופ"ג. < נתי' ההפך בין תהו לתיקון שהם עיגולים וישר, כי עולם התהו הי' עיגולים והוא שבתהו היו נקודות זת"ז, ותיקון פרצופים כמשל רמ"ח כחות הנפש כשהם ברמ"ח איברי הגוף זה מח' >זה מח': כנראה צ"ל: תהו מח'. — הערת כ"ק אדמו"ר זי"ע. < מקפת. ומצד התלבשותו בכלים נעשה בחי' נתחב"ס וסוכ"ס מבלי שימצא ראש וסוף כו', יש מעלה ברגל מה שאינו בראש, וכן במצות מעשיות כו'. ובחי' זו לא היה בתהו רק בתיקון רביוי הכלים). אוה"ת שמות ע' עו.

60 והנה השי"ת השיב לו מי שם פה לאדם

This passage is quoted there.

KEHOT'S NOTE

מובא בסה"מ תרכ"ז [הוצאת תש"ס] ע' ב.

61 מי שם פה לאדם הלא אנכי

The verse at the heart of the maamar: "Who has given a mouth to man... Is it not I, Havayah?" Plainly it says that G-d forms every human faculty; here the Alter Rebbe reads it word by word, with la-adam, "to the man," as the Adam of Tikkun.

Exodus 4:11: שמות ד':יא

ויאמר ה' אליו מי שם פה לאדם או מי־ישום אֵלֶם או חֵרֶשׁ או פֶּקֶח או עֵוֶר הֲלֹא אֲנִי ה'

And the L-RD said unto him: 'Who hath made man's mouth? or who maketh a man dumb, or deaf, or seeing, or blind? is it not I the L-RD?

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62 לאדם בניקוד קמץ רומז על האדם הידוע

The note refers there on la-adam with a kamatz alluding to the well-known Adam.

KEHOT'S NOTE

ראה אוה"ת יתרו ע' תשפג. סה"מ תרל"ד ע' צו. סה"מ תרע"ח ע' קלג.

63 מ"ה בגימט' אדם

the passage shares nothing with the note

בראשית ג':ב

ותאמר האשה אֶל־הַנָּחַשׁ מִפְּרִי עֵץ־הַגֶּן נֹאכַל:

And the woman said unto the serpent: 'Of the fruit of the trees of the garden we may eat;

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KEHOT'S NOTE

ראה תיז בהקדמה. פרדס ערך אדם. ע"ח ש"י פ"ג. שער רחל ולאה פ"ב. לקו"ת להאריז"ל שער הפסוקים בראשית ג. ב. מא"א א, קסו. תרי"א ל, א. לקמן סה, ד. לקו"ת אמור לו, ג. לח, ג. תצא לה, ב. תו"ח בראשית ט, א. נתבאר באוה"ת יוהכ"פ ע' איתקס. פלח הרמון ויקרא ע' ה.

64

שם מ"ה בגימט' אדם

In the Pardes Rimmonim's dictionary of Kabbalistic terms, under "Adam": Adam, unqualified, is Chochmah and the Name Mah, for the four-letter Name spelled out with alefs totals 45, the value of adam. It is one of the places the Kehot note gives for this gematria.

פרדס רמונים כ"ג:א'מ"ג:23:1:43 Pardes Rimmonim

אדם סתם אדם הוא חכמה והוא מ"ה שם בן ד' במלוי יו"ד ה"א וא"ו ה"א עולה מ"ה והוא חכמה כ"ח מ"ה, כ"פ הרשב"י ע"ה בתקונים. עוד נקרא אדם המלכות והוא אדם התחתון. עוד נקרא כ"ע אדם קדמון. וכן פירש הרשב"י עליו השלום בתיקונים (תקונא ע' ד"קטו) לית ספירה דלא אתקרי אדם אבל אדם קדמא עלאה דכלהו כתר עליון כו'. וקראו שם אדם קדמון. ונקרא קדמון להורות כי הוא קדמון לכל האצילות. ואין ספק שלא יקרא כן אלא בהיות בתכלית ההעלם כמו האור קדמון. עוד נקרא הת"ת אדם בעלותו אל החכמה, ...

Pardes Rimmonim (Public Domain)

65

כמ"ש בפע"ח

the passage shares nothing with the note

KEHOT'S NOTE

ראה לקו"ת במדבר ח, ד. חקת נו, א. ואתחנן יא, א.

66

שע"י הברכה . . נמשך בחי המקיף

the passage shares nothing with the note

תניא, חלק ראשון; ליקוטי אמרים 48:5-6 Tanya, Likkutei Amarim

מ"ח:ה'ו'

... אֶלָּא רוּצָה לוֹמַר, סוֹבֵב וּמְקִיף מְלַמֵּעַ לְעֵינַי בְּחִינַת גִּילוי הַשְּׁפָעָה, כִּי הַשְּׁפָעָה שֶׁהוּא בְּבִחִינַת גִּילוי בְּעוֹלָמוֹת - נִקְרָאת בְּשֵׁם "הַלְבָּשָׁה", שֶׁמֶתְלַבֵּשֵׁת בְּעוֹלָמוֹת, כִּי הֵם מְלַבִּישִׁים וּמְשִׁיגִים הַשְּׁפָעָה שֶׁמְקַבְּלִים, מֵה שֶׁאֵין בּוֹ הַשְּׁפָעָה שֶׁאֵינָה בְּבִחִינַת גִּילוי אֶלָּא בְּהִסְתָּר וְהַעֲלָם, וְאֵין הַעוֹלָמוֹת מְשִׁיגִים אוֹתָהּ - אֵינָה נִקְרָאת "מֶתְלַבֵּשֵׁת" אֶלָּא מְקַפֵּת וְסוֹבֵבֶת. הַלְפָּה, מֵאַחַר שֶׁהַעוֹלָמוֹת הֵם בְּבִחִינַת גָּבוֹל וְתַכְלִית - נִמְצָא שֶׁאֵין הַשְּׁפָעָה אוֹרֵאִין-סוֹף מְתַלַּבֵּשׁ ...

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KEHOT'S NOTE

כ"ק אדמו"ר זי"ע בקובץ ליובאוויטש שנה ב' חוברת ג (8) ע' 37 מציינ ע"י וז"ל: "מקיף אין הפירוש סובב ומקיף למעלה בבחי מקום ח"ו כי לא שייך כלל בחי מקום ברוחניות אלא ר"ל סובב ומקיף מלמעלה לענין בחי גילוי השפעה . . ההשפעה שאינה בבחי גילוי אלא בהסתר והעלם ואין העולמות משיגים אותה אינה נקראת מתלבשת אלא מקפת וסובבת (תניא פמ"ח. וראה תו"א ד"ה ת"ר מצות נ"ח ס"ו) "עכ"ל.

67

(כי הבל הפה . . פ"ה)

In this earlier transcript the parenthesis about the breath of the mouth and Tanya, chapter 5, is absent.

KEHOT'S NOTE

בסה"מ תקס"ה ע' קפג ליתא.

68

הבל הפה נעשה בחי אר"מ

Tanya explains that the mitzvos are garments for the soul and the Torah is both its food and its garment, all the more so when spoken aloud, "for the breath of speech becomes the level of encompassing light," as written in Pri Etz Chaim. The text sends the reader there.

תניא, חלק ראשון; ליקוטי אמרים ה'י"ג:5:13 Tanya, Likkutei Amarim

וְהַמְזוֹן הֵיא בְּחִינַת אוֹר פְּנִימִי, וְהַלְבוּשִׁים בְּחִינַת מְקִיפִים. וְלִכְן אָמְרוּ רַבּוֹתֵינוּ זְכוֹרֵנוּם לְבָרְכָהּ, שֶׁתִּלְמֹד תוֹרָה שְׁקוּל כְּנֶגֶד כָּל הַמִּצְוֹת, לְפִי שֶׁהַמִּצְוֹת הֵן לְבוּשִׁים לְבָד, וְהַתוֹרָה הִיא מְזוֹן וְגַם לְבוּשׁ לְנֶפֶשׁ הַמְשַׁכֵּלֶת, שֶׁמֶתְלַבֵּשׁ בָּהּ בְּעֵינֶיהָ וְלַמּוֹדָהּ, וְכָל שָׂכָן כְּשֶׁמוֹצִיא בְּפִיו בְּדַבָּר, שֶׁהֶכָּל הַדְּבָר נַעֲשֶׂה בְּחִינַת אוֹר מְקִיף, כְּמוֹ שֶׁכָּתוּב בְּ"פָרִי עֵץ חַיִּים":

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כתש"ר נחלקו הספרדים והאשכנזים

The Rebbe's note there also discusses this dispute.

KEHOT'S NOTE

טוש"ע אר"מ סי' כח ס"ה. ראה מה שכתב ע"י כ"ק אדמו"ר זי"ע בקובץ ליובאוויטש הנ"ל. תורת חיים פי' שמות ע' קלו. ספה"מ תש"ג ע' 15.

70

אם יברכו עלי' ברכה מיוחדת

The Shulchan Aruch rules that one blessing is said for both tefillin; the Rema adds that some say to bless the head-tefillin as well, "on the mitzvah of tefillin," and that this became the custom among Ashkenazim. The Kehot note prints siman 28, a misprint for 25.

שולחן ערוך, אורח חיים 25:5 Shulchan Arukh, Orach Chayim

יכוין בהנחתם שצונו הקב"ה להניח ארבע פרשיות אלו שיש בהם יחוד שמו וציאת מצרים על הזרוע כנגד הלב ועל הראש כנגד המוח כדי שנוכח ניסים ונפלאות שעש' עמנו שהם מורים על יחודו ואשר לו הכח והממשלה בעליונים ובתחתונים לעשות בהם כרצונו וישעבד להקב"ה הנשמה שהיא במוח וגם הלב שהוא עיקר התאוה והמחשבות ובה יזכור הבור' וימעט הנאותיו ויניח של יד תחלה ויברך להניח תפילין ואח"כ יניח של ראש ולא יברך כי אם ברכה אחת לשניהם: הגה וי"א לברך על של ראש על מצות תפילין אפי' לא הפסיק בנתיים [הרא"ש ה' ...

Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain)

71

שהמקיף דתש"ר גבוה מאד ע"כ

That transcript adds here: whether one can draw down the encompassing light of the head-tefillin, since it is very high and exalted.

KEHOT'S NOTE

בסה"מ תקס"ה ע' קפג נוסף כאן: אם יוכל להמשיך אר"מ דש"ר מפני שהוא גבוה מאד נעלה: ע"כ.

PARAGRAPH 14

72

מי שם פה לאדם

Now read as asking who gave the Adam of Tikkun its mouth, the vessel that draws down encompassing light;

the answer is “Is it not I, Havayah.”

שמות ד':י"א Exodus 4:11

ויאמר ה' אליו מי שם פה לאדם או מיישום אדם או חרש או פקח או עור קל לא אנוכי ה'

And the L-RD said unto him: ‘Who hath made man’s mouth? or who maketh a man dumb, or deaf, or seeing, or blind? is it not I the L-RD?

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

PARAGRAPH 15

73

ואנוכי אהיה עם פיה

G-d’s promise to Moshe at the bush: “Now go, and I will be with your mouth and teach you what you shall speak”; plainly, G-d will give him the words. The maamar reads it as joining Tohu’s lights with Tikkun’s vessels.

שמות ד':י"ב Exodus 4:12

ועתה לך ואנוכי אהיה עם פיה והוריתיה אשר תדבר:

Now therefore go, and I will be with thy mouth, and teach thee what thou shalt speak.’

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PARAGRAPH 16

74

ואנוכי אהיה עם פיה

G-d’s promise to Moshe, “I will be with your mouth.” The maamar reads it as giving Moshe the vessels of Tikkun along with the lights of Tohu.

שמות ד':י"ב Exodus 4:12

ועתה לך ואנוכי אהיה עם פיה והוריתיה אשר תדבר:

Now therefore go, and I will be with thy mouth, and teach thee what thou shalt speak.’

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75

נעוץ סופן בתחלתן

Sefer Yetzirah says of the ten Sefiros, “Their end is wedged in their beginning and their beginning in their end.” Because the bond runs both ways, Tikkun’s advantage can be found even in Tohu.

ספר יצירה א':י"ז Sefer Yetzirah 1:17

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedged to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

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

76

שו"ה נמצא — יחד כו'

An abridgment of this passage appears there: Moshe, from Tohu, where lights are many and vessels few, was heavy of

mouth, and since Tikkun’s vessels have a wondrous advantage he asked that someone from Tikkun be sent.

KEHOT’S NOTE

בס"ד קודם הגה"ה המתחיל ועי' מ"ש במ"א ע"פ ראוממך כו'. נתי' דלכך >נתי' דלכך: מכאן ואילך קיצור פד"ה. — הערת כ"ק אדמו"ר זי"ע. >משה שהי' מתוהו שאורות מרובין והכלים מועטים ע"כ הי' כבד פה ולהיות שהכלים דתיקון יש בהם מעלה נפלאה לכך אמר שלח נא ביד תשלח יהי' מי שיהי' מתיקון כו', והשי"ת השיבו מי שם פה לאדם דתיקון הלא אנכי עצמות אוא"ס וא"כ אנכי אהי' עם פיה שיהי' כך מבי' המעלות אורות דתהו וכלים דתיקון, — אוה"ת שמות ע' עז.

77

ועמ"ש במ"א ע"פ ארוממך

The note refers there in connection with this gloss, which it identifies as the Tzemach Tzedek’s, from here to the end of the maamar.

KEHOT’S NOTE

מכאן עד הסיום הגה"ה מכ"ק הצ"צ. ראה דרך מצותיך מצות מינוי מלך קט, א. בלקו"ת שמע"צ פ, ד מציי"ן לכאן.

78

שו"ה ארוממך — וכדוגמא כו'

It adds that to understand well why vessels have an added advantage over lights, one should see the maamar on “LeRoka HaAretz,” which also explains the joining of the lights of Tohu with the vessels of Tikkun, “the foundation of the ultimate purpose of divine service.”

KEHOT’S NOTE

ולהבין זה היטב בענין הגי' שיש בכלים מעלה יתירה מבאורות ומצא ע"פ לרוקע הארץ >ע"פ לרוקע הארץ: כנראה הוא דשנת תקס"ב, הנדפס בסו"ס טעמי המצות להצ"צ. — הערת כ"ק אדמו"ר זי"ע שם. >כו'. ונתי' גי' ענין התחברות אורות דתהו בכלים דתיקון שזהו יסוד תכלית העבודה. — אוה"ת שמות ע' עז.

79

ארוממך כי דליתני

David’s song of thanks: “I will exalt You, Havayah, for You have drawn me up (dilisani) and have not let my enemies rejoice over me”; dilisani pictures a bucket (deli) drawn up from a well. The gloss refers to the maamar on this verse and reads aromimcha, “I will exalt You,” from rom, height.

Psalms 30:2: תהילים ל':ב

אַרֹמְמָךְ ה' כִּי דִלִיתִנִּי וְלֹא־שִׂמְחָת אִיבִי לִי:

I will extol thee, O L-RD, for Thou hast raised me up, and hast not suffered mine enemies to rejoice over me.

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80

עומק רום

Sefer Yetzirah describes the ten Sefiros as boundless “depths,” among them “the depth of height and the depth of below.” The gloss links “I will exalt You” (aromimcha, from rom, height) with this “depth of height.”

ספר יצירה א':ה"ו Sefer Yetzirah 1:5

עשר ספירות בלי מה מדתן עשר שאין להם סוף עומק ראשית ועומק אחרית עומק טוב ועומק רע עומק רום ועומק תחת עומק מזרח ועומק מערב עומק צפון ועומק דרום אדון יחיד אל מלך נאמן מושל בכולם ממעון קדשו ועד עדי עד:

The decade out of nothing has the following ten infinitudes :
 1) The beginning infinite; 2) The end infinite; 3) The good infinite; 4) The evil infinite; 5) The height infinite; 6) The depth infinite; 7) The East infinite; 8) The West infinite; 9) The North infinite; 10) The South infinite, and the only L-rd G-d, the faithful King, rules over all from His holy habitation for ever and ever.

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

81 אבל במצות דרבנן . . בקום ועשה

The Rebbe notes that with this one can explain why several Rabbinic decrees were not counted, even though they have no basis in the Torah.

KEHOT'S NOTE

ובזה יש לתרץ מה שלא נמנו כמה גזירות כיו דמדרבנן, אף שאין להם עיקר מן התורה — הערת כ"ק אדמו"ר זי"ע בד"ה מאי מברך ה' ת"ש.

82 זה שמי

“This is My Name forever.” The gloss ends by referring to the later maamar of Torah Ohr on this verse.

שמות ג': ט"ו Exodus 3:15

וַיֹּאמֶר עוֹד אֱלֹקִים אֱלֹהֵי מֹשֶׁה כֹּה־תֹאמַר אֶל־בְּנֵי יִשְׂרָאֵל הִ' אֱלֹהֵי אֲבוֹתֵיכֶם
 אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב שְׁלַחְנִי אֲלֵיכֶם זֶה־שְּׁמִי לְעֹלָם וְזֶה
 זְכָרִי לְדֹר דֹּר:

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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זה שמי לעולם וזה זכרי לדור דר

“This is My Name forever, and this is My remembrance
from generation to generation”



The prohibitive commandments and the words of the Scribes come from a level too lofty to be held in a vessel, in a deed or in writing: ayeh, “Where is the scribe?”, aleph with yud-hei, the source in Chochmah above the Written Torah, the “book.” This is why the Oral Torah was given only by mouth, and why even the Written Torah leaves its loftiest matters unwritten.

THE MAAMAR IN BRIEF

The Tikkunei Zohar links the 365 prohibitive commandments to shemi, “My Name,” with yud-hei, and the 248 positive commandments to zichri, “My remembrance,” with vav-hei. Why is the root of the prohibitions higher, and why was the Oral Torah not given in writing? The answer is the verse “Where (ayeh) is the scribe?” Ayeh, aleph with yud-hei, is the scribe above the book: the source in Chochmah from which the Written Torah, the sefer, is drawn. The positive commandments come from Z’eir Anpin, whose lights rest in vessels, the 248 limbs; so they are done through deeds such as tefillin and the esrog, and the Torah that speaks of them could be written in letters. The light of the prohibitive commandments has no vessel in the mode of “yes” and is drawn down only by negating its opposite. The words of the Scribes, fences around the Torah, are of the same kind and rooted in the scribe, so they could be given only by mouth. Even the Written Torah leaves the loftiest matters unwritten: at times only Moshe’s words to Israel are recorded, not G-d’s command to him, as in the warning of the locusts.

OUTLINE

1 The scribe above the book

¶1-2

The Tikkunei Zohar ties the prohibitive commandments to yud-hei and the positive ones to vav-hei. Why are the prohibitions higher, and why was the Oral Torah not written? The answer begins with “Where is the scribe?”: ayeh, aleph with yud-hei, the source in Chochmah that writes the Written Torah, the book; hence the form of the aleph in the Torah and in tefillin.

2 Positive and prohibitive commandments

¶3-4

The positive commandments come from the vessels of Z'eir Anpin, so they are done by deeds and the Torah that speaks of them is written; the higher light of the prohibitive commandments has no vessel and is drawn down only by negating its opposite, "in a land not sown."

3 Why the Oral Torah stayed oral

¶5

The words of the Scribes are fences, like the prohibitions, rooted in the scribe above the book; so they could not be en clothed in writing, only in speech, which is also drawn from Chochmah.

4 Two ways a mitzvah is recorded

¶6-7

Sometimes the Torah writes G-d's command to Moshe about a mitzvah; sometimes only Moshe's command to Israel, as throughout Mishneh Torah.

5 Why G-d's command is left unwritten

¶8-9

Moshe is the Yesod of Abba. G-d's speech to Moshe is the flow from the Infinite Light into supernal Chochmah, and Moshe's speech is its flow down to Israel; in very lofty matters, such as the warning of the locusts, only the lower stage could be written.

KEY CONCEPTS

"Where is the scribe?" איה סופר

Ayeh, read as aleph with yud-hei, names the source in Chochmah that "writes" the Written Torah. Of Sefer Yetzirah's scribe, book and telling, the scribe stands above the book.

The book (sefer) ספר

The Written Torah, the supernal book. It speaks of the positive commandments, whose lights have vessels, and so it could be en clothed in letters and crowns.

Positive and prohibitive commandments מ"ע ולי"ת

The 248 positive commandments come from vav-hei, Z'eir Anpin, where the lights rest in vessels; the 365 prohibitive commandments come from yud-hei, a higher light with no vessel.

Negating the opposite שלילת ההפוך

The way the light of the prohibitive commandments is drawn down: its essence cannot be grasped, only what opposes it can be rejected, as in "You shall not eat fat and blood."

The words of the Scribes דברי סופרים

The rabbinic enactments, fences around the Torah. Rooted in the scribe above the book, they are higher than the Written Torah and could be given only by mouth.

The Yesod of Abba יסוד אבא

The level of Moshe, through whom the Torah was given, for "the Torah comes forth from supernal Chochmah." G-d's speech to Moshe flows into it; Moshe's speech flows from it to Israel.

SECTION 1 • 11-2

The scribe above the book

1 זה שמי¹ לעולם^{2,3} וזה זכרי לדר דר. איתא בת"ז [בתיקוני זהר]⁴ שמי עם⁵ י"ה שס"ה זכרי עם ו"ה רמ"ח.

"This is My Name forever, and this is My remembrance from generation to generation." It is stated in the Tikkunei Zohar: shemi ("My Name") with yud-hei [equals] 365; zichri ("My remembrance") with vav-hei [equals] 248.

The maamar opens with G-d's words to Moshe at the burning bush: "This is My Name forever, and this is My remembrance from generation to generation." The Tikkunei Zohar reads it by numerical value: shemi ("My Name," 350) plus yud-hei (15) makes 365, the number of prohibitive commandments, and zichri ("My remembrance," 237) plus vav-hei (11) makes 248, the number of positive commandments.

וצ"ל מפני מה שרש מל"ת [מצות לא תעשה] גבוה יותר⁶ משרש המ"ע [המצות עשה] שהל"ת [שהלא תעשה] נמשכי' [נמשכים / נמשכין] מבחי' י"ה דהוי' והמ"ע [והמצות עשה] נמשכים מבחי' ו"ה דהוי"ה.

We need to understand why the root of the prohibitive commandments is higher than the root of the positive commandments, in that the prohibitive commandments are drawn from the level of the yud-hei of Havayah, while the positive commandments are drawn from the level of the vav-hei of Havayah.

So the 365 prohibitive commandments are tied to yud-hei, the first half of the Name Havayah, and the 248 positive commandments to vav-hei, its second half. Since yud-hei stands higher in the Name, the first question is why the prohibitions should have the higher root; Likkutei Torah, Pekudei (3b), raises the same question from the same teaching.

גם י"ל [יש לומר] מפני מה לא ניתנה תושבע"פ [תורה שבעל פה] ג"כ בכתב. הענין הוא דכתיב איה סופר⁷ וגו'.

We also need to understand why the Oral Torah was not also given in writing. The explanation is that it is written, "Where (ayeh) is the scribe?" etc.

A second question: why was the Oral Torah not also given in writing, like the Written Torah? The answer starts from Yeshayahu's words "Where (ayeh) is the scribe (sofer)?", which the maamar reads not as a question but as the name of a level.

ונתי [ונתבאר] במ"א⁸ הפי דבחי אי"ה [אם ירצה השם] עצמו הוא הסופר (והוא בחי איה מקום כבודו) כי איתא בס"י [בספר יצירה]⁹ בגי דברים ברא הקב"ה את העולם בסופר וספר וספור.¹⁰

And it has been explained elsewhere that the meaning is that the level of ayeh ("where") itself is the scribe (and this is the level of "Where is the place of His glory?"); for it is stated in Sefer Yetzirah that with three things the Holy One, blessed be He, created the world: with softer (scribe), sefer (book) and sippur (telling).

Ayeh, "where," names a level so hidden that one can only ask where it is, as the angels ask in the Kedushah, "Where is the place of His glory?"; that hidden level is itself "the scribe." The place where this "has been explained" is the maamar on "Your heart will meditate on terror" later in Torah Ohr (53b): there ayeh is the great circle, the light that encompasses all, and it is itself the scribe and the weigher that measures out the Sefiros. Sefer Yetzirah says the world was created with three things, softer, sefer and sippur: the scribe, the book and the telling.

והנה תושב"כ [תורה שבכתב] נקי ספר ובחי סופר שלמעלה מבחי ספר הוא בחי אי"ה [אם ירצה השם] שהוא אי י"ה כי מקור ושרש י"ה דשם הוי"ה נמשך מבחי האל"ף שהוא בחי חכמה דאצילות

Now, the Written Torah is called sefer (book), and the level of softer (scribe), which is above the level of sefer, is the level of ayeh, which is aleph yud-hei. For the source and root of the yud-hei of the Name Havayah is drawn from the level of the aleph, which is the level of Chochmah (wisdom) of the World of Atzilus (Emanation)

The Written Torah is the sefer, the book, and above the book stands the scribe who writes it. That scribe is ayeh, whose letters are aleph followed by yud-hei: the aleph stands for Chochmah of Atzilus, the source from which the yud-hei of the Name Havayah is drawn. In Likkutei Torah, Sukkos (80b), the Alter Rebbe explains the three in order: softer is Chochmah, which flows into sefer, Binah or thought, which flows into sippur, speech.

(ר"ל [רוצה לומר]¹¹ מקור ושרש החכמה כמ"ש במ"א בכוונת אי דאחד דק"ש [דקריאת שמע] שהוא בחי מזל נוצר¹² דמשם יונק אבא או ר"ל [רוצה לומר] חכמה סתימאה) כמ"ש אאלפך חכמה.¹³

(that is to say, the source and root of Chochmah, as explained elsewhere on the kavanah of the aleph of echad ("One") in the Shema, that it is the level of mazal notzer, from which Abba draws its nourishment; or it means the hidden Chochmah (chochmah stima'ah)), as it is written, "I will teach you (a'alefcha) wisdom."

The parenthesis refines this: the aleph is really the source and root of Chochmah, identified elsewhere with mazal notzer, one of the thirteen "adornments of the beard" (tikkunei dikna) of Kabbalah, from which Abba (Chochmah) draws its flow, or else with the hidden Chochmah. Likkutei Torah, Pekudei (5a), referring to this maamar, likewise reads the aleph, pele ("wonder"), as Keser, above the yud-hei, which are Chochmah and Binah. The proof is Iyov's "a'alefcha chochmah," where the verb for teaching shares the letters of aleph; according to Sefer HaArachim, cited in the Kehot note, it proves the statement before the parenthesis, that the aleph is Chochmah.

ועוד שבאות אל"ף נכללו בו ג' אותיות דשם הוי" ב"ה כנודע מהאריז"ל [מהארי"י זכרוננו לברכה]¹⁴ שתמונת האל"ף בתושב"כ [בתורה שבכתב] הוא י"ו י"ו ובתפילין י"ו י"ד.

Moreover, the letter aleph includes three letters of the Name Havayah, blessed be He, as is known from the Arizal: that the form of the aleph in the Written Torah is yud, vav, yud, and in tefillin, yud, vav, dalet.

Another reason the aleph stands for the source of the Name: its shape is built from letters of the Name Havayah. As known from the Arizal, in a Torah scroll the aleph is drawn as a yud above, a slanted vav, and a yud below ($10 + 6 + 10 = 26$, the numerical value of Havayah); in tefillin its lower part is drawn as a dalet. Torah Ohr, Va'eira (59a), describes the same shape, reading the upper yud as supernal Chochmah, the lower yud as lower Chochmah, and the slanted vav as Tiferes, which joins them.

מפני שבתושב"כ [שבתורה שבכתב] מלובש אור אבא דאצי" כי אורייתא מח"ע [מחכמה עילאה] נפקת והיינו מבחי" יסוד אבא לכך נכתב גם הקוץ התחתון של האל"ף כתמונת י"ו רמז לחכמה דאצי" שהוא בחי"י דשם הוי" כנודע.

[This is] because the light of Abba of Atzilus is en clothed in the Written Torah, for "the Torah comes forth from supernal Chochmah," that is, from the level of the Yesod (foundation) of Abba. Therefore the lower tip of the aleph is also written in the form of a yud, alluding to the Chochmah of Atzilus, which is the level of the yud of the Name Havayah, as is known.

The aleph of the Torah scroll ends below in a yud because the Written Torah carries the light of Abba, Chochmah of Atzilus: "the Torah comes forth from supernal Chochmah," through the Yesod of Abba, the channel by which Chochmah gives forth. The yud is the letter of the Name that stands for Chochmah.

אבל בתפילין נכתב קוץ התחתון של האל"ף בתמונת ד' שהוא בחי"י מחשבה עילאה שהוא בחי"י לאה שהוא עד"מ כמו הד' שיש בו התפשטות לאורך ורוחב.¹⁵

But in tefillin the lower tip of the aleph is written in the form of a dalet, which is the level of supernal thought (machshavah ila'ah), which is the level of Leah; this is, by way of analogy, like the dalet, which has extension in length and in breadth.

In tefillin the lower part of the aleph is a dalet, which stands for supernal thought (machshavah ila'ah), called Leah; in Torah Ohr, Vayeitzei, the Alter Rebbe calls Leah and Rachel the letters of thought and the letters of speech. The dalet, with a stroke across and a stroke down, extends in length and in breadth, and so pictures that level.

2 וזהו איה סופר. דהיינו שמקור של התושב"כ [התורה שבכתב] שנק' ספר עילאה כמ"ש בזהר אית ספר ואית ספר. ¹⁶ הוא בחי' אי"ה [אם ירצה השם] א' עם י"ה

And this is [the meaning of] "Where is the scribe?": that is, the source of the Written Torah, which is called the supernal sefer (book), as it is written in the Zohar, "There is a book and there is a book," is the level of ayeh, aleph with yud-hei.

Now the verse "Where is the scribe?" is applied. The Written Torah is called the supernal book (the Zohar speaks of two books, "There is a book and there is a book," a book above and a book below), and its source is ayeh, aleph joined to yud-hei.

שהאל"ף הוא מקור לי"ה כנ"ל שהוא הסופר את הספר דהיינו שהוא מקור התושב"כ [התורה שבכתב] שנמשכ"י [שנמשכים / שנמשכין] הימנו:

For the aleph is the source of the yud-hei, as [explained] above. It is the one that writes (sofer) the book; that is, it is the source of the Written Torah, which is drawn from it.

The aleph is the source of the yud-hei, so ayeh is "the scribe" who writes the book, the source from which the Written Torah is drawn.

SECTION 2 • 13-4

Positive and prohibitive commandments

3 דהנה כללות התושב"כ [התורה שבכתב] הוא מדבר בענין קיום מצות עשה. שנמשכים מבחי' ו"ה שהוא בחי' ז"א דאצי' שהאורות מחולקים בתוך הכלים שהן רמ"ח אברים דז"א שמשם נמשכים רמ"ח מ"ע [מצות עשה]

For the Written Torah as a whole speaks about the fulfillment of the positive commandments, which are drawn from the level of vav-hei, which is the level of Z'eir Anpin (the emotive attributes) of Atzilus, where the lights are divided within the vessels, which are the 248 limbs of Z'eir Anpin, from which the 248 positive commandments are drawn.

As a whole, the Written Torah speaks of fulfilling positive commandments, and these come from vav-hei, the level of Z'eir Anpin of Atzilus. There the lights are divided among vessels, as a body's life is divided among its limbs, and the 248 "limbs" of Z'eir Anpin are the source of the 248 positive commandments.

ולכך המקיים מ"ע [מצות עשה] ממשיך עליו אור עליון דז"א¹⁷ ולכך ניתנה התורה בכתב להיות האורות דז"א מתלבשים בכלים ממש לכך נתלבשה חכמת התורה ג"כ בכתב כו' באותיות ותגין כו'

And therefore one who fulfills a positive commandment draws upon himself the supernal light of Z'eir Anpin. And therefore the Torah was given in writing: since the lights of Z'eir Anpin are enclothed in actual vessels, the wisdom of the Torah was therefore also enclothed in writing, etc., in letters and crowns (tagin), etc.

Doing a positive commandment therefore draws the light of Z'eir Anpin onto the person; Iggeres HaTeshuvah (Tanya, Part III), chapter 1, likewise says that through a positive commandment one draws light from the Infinite into the upper worlds and onto one's G-dly soul. And because in Z'eir Anpin the lights are enclothed in real vessels, the Torah's wisdom could also be enclothed in writing, in letters and their crowns (tagin).

אמנם שרש הלי"ת [הלא תעשה] אף שהן ג"כ בתושב"כ [בתורה שבכתב] מ"מ הן למעלה ממדרגת המ"ע [המצות עשה] אלא שהם נמשכים מבחי"י"ה.

However, the root of the prohibitive commandments: although they too are in the Written Torah, nevertheless they are above the rank of the positive commandments; rather, they are drawn from the level of yud-hei.

The prohibitive commandments are also written in the Written Torah, yet their root is higher: they come from yud-hei.

מפני ששרש הלי"ת [הלא תעשה] הוא מבחי"י ומדרגה גבוה שאינו יכול להתלבש בתוך כלים כמו המ"ע [המצות עשה] שהתפילין והאתרוג הם כלים להאור כו'

[This is] because the root of the prohibitive commandments is from a high level and rank that cannot be enclothed within vessels, as with the positive commandments, where the tefillin and the esrog are vessels for the light, etc.

Their root is too high to be enclothed in vessels. A positive commandment does have a vessel for its light: the tefillin or the esrog is a physical object through which the light comes.

משא"כ הלי"ת [הלא תעשה] שאין לאותו האור כלי שיוכל לשכון בו בבחי"י הן ע"י מעשה רק ע"י לאו ושלילה הוא מושג שאין יכולים להכיר מהותו רק לשלול ההפוך

Not so the prohibitive commandments: that light has no vessel in which it could dwell in the mode of "yes," through action. Only through "no" and negation is it grasped, [as something] whose essence one cannot recognize, but can only negate its opposite.

The light of the prohibitive commandments has no such vessel; it cannot come through a "yes," an action. It is grasped only through a "no," the way something whose essence cannot be known is grasped only by negating its opposite, saying what it is not.

כמו לא תאכל חלב ודם לפי שזהו מנגד לקדושת האור לפי שהיא מבחי' סט"א [סטרא אחרא].

For example, “You shall not eat fat and blood”: because this opposes the holiness of the light, since it is from the level of the sitra achra (the other side).

So the prohibition of eating forbidden fat and blood asks not for an act but for refraining. These things oppose the holiness of that light because they come from the sitra achra, and setting them aside is how the light is reached.

4 ועיי' שלילת ההפוך נמשך גלוי האור אבל א"א להמשיכו עיי' מעשה כמו עיי' תפילין וציצית עיי'

האורות הנמשכים עיי' מ"ע [מצות עשה]

And through negating the opposite, the revelation of the light is drawn down; but it is impossible to draw it down through action, as through tefillin and tzitzis, in the manner of the lights drawn down through the positive commandments.

Negating the opposite does draw down a revelation of that light, but it cannot be drawn through an act such as putting on tefillin or wearing tzitzis, the way the lights of the positive commandments are drawn.

לפי שמעלת האורות הנמשכים עיי' ל"ת [לא תעשה] גדולים וגבוהים יותר מהנמשכים עיי' מ"ע [מצות עשה] וא"א לעשות להם כלים בבחי' הן רק עיי' לאו שקדם להן

For the lights drawn down through the prohibitive commandments are greater and higher in stature than those drawn down through the positive commandments, and it is impossible to make vessels for them in the mode of “yes,” but only through a “no” that comes before the “yes,”

The lights drawn through prohibitive commandments are greater and higher, so no vessel of “yes” can be made for them; they come only through a “no” that comes before the “yes.”

דהיינו עיי' שלילת ההפוך. וזהו בארץ לא זרועה¹⁸ וזהו שהל"ת [שהלא תעשה] נמשכים מבחינת י"ה שלמעלה מו"ה:

that is, through negating the opposite. And this is [the meaning of] “in a land not (lo) sown.” And this is [why] the prohibitive commandments are drawn from the level of yud-hei, which is above vav-hei.

That “no” is the negation of the opposite. This, the Alter Rebbe says, is Yirmeyahu’s “in a land not (lo) sown,” a level known only through a “not,” and it is why the prohibitive commandments are drawn from yud-hei, above vav-hei. In Likkutei Torah, Pekudei (3b), he reads the verse the same way: the “sowing” is the lo, the keeping of the prohibitions, which draws from a level higher than the positive commandments.

SECTION 3 • 15

Why the Oral Torah stayed oral

5 והנה כל דברי סופרים הוא הכל עד"ז של הל"ת [הלא תעשה] שהרי ד"ס הם לעשות סייג לתורה¹⁹ עשו משמרת למשמרת²⁰ כוי

Now, all the words of the Scribes (divrei soferim) are entirely in this manner of the prohibitive commandments, for the words of the Scribes are to make a fence for the Torah: "Make a safeguard for My safeguard," etc.

All the rabbinic enactments, "the words of the Scribes," work like the prohibitive commandments, because their purpose is to make a fence around the Torah, as the Talmud reads "Keep My safeguard" to mean "make a safeguard for My safeguard." A fence is a "no": it keeps a person away from what is forbidden.

לכך נקרא דברי סופרים ששרשם מבחי' סופר שהוא בחי' אי"ה [אם ירצה השם] סופר שהוא ענין אי"ה כני"ל שהל"ת [שהלא תעשה] נמשכים מי"ה.

Therefore they are called "the words of the Scribes (soferim)": for their root is from the level of sofer (scribe), which is the level of "Where (ayeh) is the scribe," which is the matter of aleph yud-hei, as [explained] above, that the prohibitive commandments are drawn from yud-hei.

That is why they are called the words of the soferim: their root is sofer, "Where is the scribe?", aleph yud-hei, the same root from which the prohibitive commandments come. In Likkutei Torah, Shir HaShirim (7a), the Alter Rebbe explains likewise that the sofer, above the sefer (the Written Torah), is the Oral Torah, which is why the words of the Sages are called the words of the Scribes, and that most of their fences are in the prohibitions.

וכמו"כ [וכמו כן] כל ד"ס נמשכים משם לכן הם למעלה מתושב"כ [מתורה שבכתב] שנק' ספר דרמ"ח מי"ע [מצות עשה] נמשכים מו"ה שהם מתלכשים בכלים.

And likewise all the words of the Scribes are drawn from there. Therefore they are above the Written Torah, which is called sefer (book), for the 248 positive commandments are drawn from vav-hei, which are enclothed in vessels.

Coming from there, the words of the Scribes stand above the Written Torah, the "book," whose 248 positive commandments come from vav-hei and are enclothed in vessels.

משא"כ ד"ס הם מבחי' שלמעלה מזו לכן לא היה באפשר להתלבש במעשה הכתב אלא בעל פה דוקא

Not so the words of the Scribes: they are from a level above this; therefore it was not possible for them to be enclothed in the act of writing, but only orally.

Because the words of the Scribes come from a level above vessels, they could not be enclothed in writing and had to remain oral. This answers the maamar's second question, why the Oral Torah was not written down.

כי אבא יסד ברתא²¹ שבחיי הדבור נמשך מן הח"ע [החכמה עילאה] שהוא בחי' איה סופר כנ"ל (ועי' מ"ש ע"פ שחורה אני²² ונאווה²³ מענין זה):

For “Abba founded the daughter”: the level of speech is drawn from supernal Chochmah (wisdom), which is the level of “Where is the scribe,” as [explained] above. (And see what is written on the verse “I am black, yet comely” on this matter.)

Speech itself comes from supernal Chochmah, as in the saying “Abba founded the daughter”: Chochmah (Abba) is the foundation of Malchus, the level of speech (the daughter); Torah Ohr, Bereishis (4c), explains that Malchus, like Chochmah, comes directly from “nothing,” not by gradual descent. So the spoken word is drawn straight from “Where is the scribe?”; the parenthesis refers to a fuller discussion on the verse “I am black, yet comely.”

SECTION 4 • ¶6-7

Two ways a mitzvah is recorded

6 והנה גם בתושב"כ [בתורה שנכתב] עצמה ימצאו ענינים אשר לא נכתבו מצד מעלתן הרמה. דהיינו שלפעמים נאמר וידבר ה' אל משה לאמר כך וכך. שנתפרש ונכתב בתורה הצווי והאמירה של הקב"ה למשה בענין מצוה ההיא.

Now, even in the Written Torah itself there are matters that were not written, because of their lofty stature. That is: sometimes it says, “And Havayah spoke to Moshe, saying,” such and such, so that the command and the saying of the Holy One, blessed be He, to Moshe regarding that mitzvah is spelled out and written in the Torah.

Even within the Written Torah some things were left unwritten because they are so lofty. Often the Torah does record G-d's own command to Moshe about a mitzvah, in the familiar words “And Havayah spoke to Moshe, saying.”

7 ולפעמים לא נכתב רק הצווי של משה לישראל בענין מצוה ההיא ולא נכתב הצווי של הקב"ה אליו

And sometimes only Moshe's command to Israel regarding that mitzvah is written, and the command of the Holy One, blessed be He, to him is not written,

Sometimes the Torah records only Moshe's command to Israel about a mitzvah, and not G-d's command to Moshe.

וכמו כל משנה תורה שאמר משה לישראל כמה מצות אשר לא נתפרשו היכן צוהו הש"י [השם יתברך] ע"ז.

as in all of Mishneh Torah (Deuteronomy), where Moshe told Israel a number of mitzvos about which it is not spelled out where G-d, blessed be He, commanded him concerning this.

Much of Deuteronomy (Mishneh Torah) is like this: Moshe teaches Israel mitzvos, and the Torah never says where G-d commanded him about them.

SECTION 5 • 118-9

Why G-d's command is left unwritten

8 וכה"ג [וכהאי גוונא] נמצא הרבה בתורה. וצריך להבין למה לא נכתב הצווי של הקב"ה. אך הענין כי משה הוא בחי"י יסוד אבא²⁴

And there are many [cases] like this in the Torah. We need to understand why the command of the Holy One, blessed be He, was not written. But the explanation is that Moshe is the level of the Yesod (foundation) of Abba,

Such cases are common, and the question is why G-d's command was left unwritten. The answer begins with Moshe's level: he is the Yesod of Abba, the channel through which Chochmah gives forth. A maamar among the supplements to Torah Ohr (112b) explains that as the Yesod of Abba, Moshe is the "faithful shepherd" who draws kindness down to Malchus, as "Abba founded the daughter."

ולכן זכה שתנתן התורה על ידו דאורייתא מח"ע [מחכמה עילאה] נפקת.²⁵

and therefore he merited that the Torah be given through him, for "the Torah comes forth from supernal Chochmah."

This is why the Torah was given through Moshe, since "the Torah comes forth from supernal Chochmah."

ופי"י ואמר או וידבר ה' אל משה. הוא בחי"י הדבור וההמשכה מן המאציל אור א"ס ב"ה ליסוד אבא ח"ע [חכמה עילאה] בענין המצוה ההיא או ההגדה ההיא.

And the meaning of "And Havayah said" or "And Havayah spoke to Moshe" is the level of the speech and the drawing forth from the Emanator, the Infinite Light (Or Ein Sof), blessed be He, to the Yesod of Abba, supernal Chochmah (wisdom), regarding that mitzvah or that account.

The words "And Havayah said" or "And Havayah spoke to Moshe" describe the speech and flow from the Emanator, the Infinite Light, into the Yesod of Abba, supernal Chochmah, about a particular mitzvah or teaching. G-d speaking to Moshe is the flow from the Infinite into Chochmah.

9 וענין וידבר משה אל בניי [בני ישראל] הוא ההמשכה שנמשך מיסוד אבא גילוי ענין ההוא לישראל.

And the matter of “And Moshe spoke to the children of Israel” is the drawing forth by which the revelation of that matter is drawn from the Yesod (foundation) of Abba to Israel.

“And Moshe spoke to the children of Israel” is the second stage: the flow from the Yesod of Abba, Moshe, by which the matter is revealed to Israel.

ולכך יש איזו ענינים גבוהים מאד. שלא היה יכול להתלבש בכתב ענין ההמשכה מאור א”ס ב”ה בח”ע [בחכמה עילאה] בענין ההוא רק נכתב ההמשכה והגלוי מיסוד אבא למטה שזהו ענין וידבר משה כו’.

And therefore there are some matters that are very lofty, for which the drawing forth from the Infinite Light (Or Ein Sof), blessed be He, into supernal Chochmah (wisdom) regarding that matter could not be enlothed in writing; only the drawing forth and the revelation from the Yesod of Abba downward was written, which is the matter of “And Moshe spoke,” etc.

Because the flow has two stages, some matters are too lofty for the first stage, the flow from the Infinite Light into supernal Chochmah, to be enlothed in writing. For them only the second stage was written, the flow from the Yesod of Abba downward: “And Moshe spoke.”

וכמו בענין הארבה שהתרה משה את פרעה כי אם מאן אתה²⁶ כו’ הנני מביא מחר ארבה כו’ ולא נאמר הצווי של הקב”ה בענין ההתראה.

As in the matter of the locusts, when Moshe warned Pharaoh, “For if you refuse,” etc., “behold, tomorrow I will bring locusts,” etc.; and the command of the Holy One, blessed be He, regarding the warning is not stated.

An example is the plague of locusts. Moshe warns Pharaoh, “For if you refuse to let My people go, behold, tomorrow I will bring locusts into your border,” yet the Torah never records G-d commanding him to give that warning.

והיינו להיות ששרש הארבה גבוה מאד כידוע בענין וארבה את זרעו²⁷ ואתן לו את יצחק כו’

That is, because the root of the locust (arbeh) is very lofty, as is known regarding “And I multiplied (va’arbeh) his seed, and I gave him Yitzchak,” etc.

The reason is that the root of the locust is very high. The word arbeh, “locust,” is spelled like va’arbeh, “and I multiplied,” in the verse about G-d multiplying Avraham’s seed and giving him Yitzchak.

(צ"ע [צריך עיון] דאח"כ נכתב הצווי של הקב"ה בענין הארבה נטה את ידך²⁸ וצ"ל דבענין ההתראה לפרעה לא היה יכול להיות נכתב)

(This requires further study, since afterward the command of the Holy One, blessed be He, regarding the locusts is written: "Stretch out your hand." And one must say that regarding the warning to Pharaoh it could not be written.)

A parenthesis notes a difficulty: a little later the Torah does record G-d's command about the locusts, "Stretch out your hand." It answers that it was only the warning to Pharaoh that could not be written.

ויש ענינים שיוכל להיות נכתב הצווי של הקב"ה למשה ולא נכתב הצווי של משה לישראל בענין ההוא רק שממילא מובן שמסתמא אמר משה לישראל מאחר שנכתב שאמר השי"ת [השם יתברך] למשה כו':

And there are matters where the command of the Holy One, blessed be He, to Moshe could be written, and Moshe's command to Israel regarding that matter is not written; only it is understood of itself that Moshe presumably told Israel, since it is written that G-d, blessed be He, told Moshe, etc.

The reverse also happens: G-d's command to Moshe is written, but Moshe's passing it on to Israel is not. It is simply understood that Moshe told them, since the Torah says G-d told him.

IN ONE'S AVODAH

The maamar says what each kind of mitzvah draws down. One who keeps a positive commandment draws upon himself the supernal light of Z'eir Anpin, held in the vessel of the deed, the tefillin or the esrog. One who refrains from what the Torah forbids, rejecting what opposes holiness, draws down a light higher still, which no deed can hold and which comes only through "no." The fences of the words of the Scribes belong to this higher kind.

QUESTIONS FOR DISCUSSION

1. Why can the light of the prohibitive commandments be drawn down only by negating its opposite, while a positive commandment has a vessel such as tefillin or an esrog?
2. What does it mean that ayeh, aleph with yud-hei, is "the scribe" above "the book," and how does this place the words of the Scribes above the Written Torah?
3. Why could the words of the Scribes be given only by mouth and not in writing?
4. Why is the lower tip of the aleph written as a yud in the Torah and as a dalet in tefillin?
5. Why does the Torah sometimes record only Moshe's words to Israel and not G-d's command to Moshe, as in the warning of the locusts?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

- 1 Here too the Tikkunei Zohar reads the verse this way: shemi with yud-hei is the 365 prohibitive commandments, and zichri with vav-hei the 248 positive commandments. It does so to show that the Torah was created with the Name of the Holy One, blessed be He, and is called by His Name.

Tikkunei Zohar 64a:2 ס"ד א"ב:2

דְּהָא קוּדְשָׁא בְּרִיךְ הוּא חַד אִיהוּ, וְאִיהוּ לָא הָוָה מְלִלָּה בְּאֵלֵינוּ קְלִין וְדְבוּרִין דְּאִנְכִי, אֶלָּא לְאַחְזָא דְשְׁמִיהּ וְיִקְרִיהּ הָוָה בְּאוּרֵינְתָא, וּבְגִין דָּא קוּדְשָׁא בְּרִיךְ הוּא מְלִיל מִינָהּ (נ"א בדינא), בְּגִין דִּי־תוֹצְעוֹן כָּל אוּמִין דְּעָלְמָא מְאֵלֵינוּ דְּמִשְׁתַּדְּלִין בֵּהּ, וּבְגִין דָּא אָמַר קוּדְשָׁא בְּרִיךְ הוּא לְמִשָּׁה (שמות ג טו) זֶה שְׁמִי לְעֹלָם וְזֶה זְכָרִי לְדוֹר דוֹר, שְׁמִי עִם י"ה שֶׁס"ה פְּקוּדֵי דְלֹא תַעֲשֶׂה, זְכָרִי עִם ו"ה רַמ"ח פְּקוּדֵי דַעֲשֶׂה, לְאַחְזָא דְאוּרֵינְתָא בְּשֵׁמָא דְקוּדְשָׁא בְּרִיךְ הוּא אֲתְבָרֵאת, ...

Tikkunei Zohar - Vocalized (Public Domain)

- 2 **זה שמי לעולם**
According to the note, a transcript of this maamar is printed there.

KEHOT'S NOTE

הנחת הר"מ בן אדה"ו בסה"מ תקס"ה ע"י ר.י. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. המאמר עם הגהות וקיצורים באוה"ת כרך ח ע' ביתנא. ראה מאמרי אדה"א נ"ך ע' נה ובמ"מ לשם שמיוסד על ד"ה זה (הנחת כ"ק אדה"א בסה"מ תקס"ה ע' ר"י). בלקו"ת פקודי ה, א מצייין לד"ה זה בענין איה היינו י"ה הם חו"ב והאלף פלא זהו בחי' הכתר.

- 3 **זה שמי לעולם**
When Moshe asks G-d's Name at the burning bush, he is told to say that Havayah, the G-d of the fathers, sent him: "This is My Name forever, and this is My remembrance from generation to generation," the Name by which He is to be called for all time. The maamar opens with this verse and reads it through the Tikkunei Zohar's count of the commandments.

Exodus 3:15 שְׁמוֹת ג':טו

וַיֹּאמֶר עוֹד אֱלֹקִים אֶל־מֹשֶׁה כֹּה־תֹאמַר אֶל־בְּנֵי יִשְׂרָאֵל ה' אֱלֹהֵי אֲבֹתֵיכֶם אֱלֹהֵי אֲבֹתֵהֶם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב שְׁלַחְנִי אֲלֵיכֶם זֶה־שְׁמִי לְעֹלָם וְזֶה זְכָרִי לְדוֹר דָּר:

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.

4 **איאת כתי"ז**

The Zohar says that all the positive and prohibitive commandments depend on the Name Havayah, and gives the same reading: shemi with yud-hei is 365 prohibitive commandments, zichri with vav-hei 248 positive commandments. The Kehot note lists it with the Tikkunei Zohar.

Zohar I, 24a כד, א"ח

Zohar III, 278b זח"ג רעה, כב

KEHOT'S NOTE

בהקדמה ד, סע"ב. וראה זח"א כד, א. שם בהשמטות תג, א. זח"ג רעה, ב. ועוד. ראה לקמן ס, א. לקו"ת פקודי ג, ב. אוה"ת סידור ע' עב.

5 **איאת כתי"ז שמי עם י"ה שס"ה זכרי עם ו"ה רמ"ח**

In the Introduction to the Tikkunei Zohar (Kehot gives the end of folio 4b; on Sefaria the passage is on 5a), the 365 prohibitive commandments, which are awe, are placed before the 248 positive commandments, which are love, and the verse is read: shemi with yud-hei is 365, zichri with vav-hei is 248. This is the teaching the maamar sets out to explain.

Tikkunei Zohar 5a:4 ס"ד א"ח:4

... דְּאִינּוּן דְּחִילוֹ, לְרַמ"ח פְּקוּדֵי דְּאִינּוּן רַחֲמִימוֹ, הָדָא הוּא דְּכְתִיב (שמות ג טו) זֶה שְׁמִי לְעֹלָם וְזֶה זְכָרִי לְדוֹר דוֹר, שְׁמִי עִם י"ה שֶׁס"ה, זְכָרִי עִם ו"ה רַמ"ח.

Tikkunei Zohar - Vocalized (Public Domain)

6 **מפני מה שרש מל"ת גבוה יותר**

The note points to this maamar on the question of why the root of the prohibitive commandments is higher than that of the positive commandments.

KEHOT'S NOTE

ראה ד"ה מאי מברך הית"ש.

7 **אי ספר**

Yeshayahu foretells that once Jerusalem is saved, the people will recall the terror of the siege and ask, "Where is the scribe (sofer)? Where is the one who weighed?": where now are the officials who counted the troops and weighed the money? The maamar reads ayeh not as a question but as the name of a hidden level that is itself the scribe (context: Steinsaltz Tanakh).

Isaiah 33:18 ישיעיהו ל"ג:י"ח

לִבְךָ יִהְיֶה אֵימָה אֵימָה סֵפֶר אֵימָה שֶׁקֶל אֵימָה סֵפֶר אֶת־הַמִּגְדָּלִים:

Thy heart shall muse on the terror: 'Where is he that counted, where is he that weighed? Where is he that counted the towers?'

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KEHOT'S NOTE

ישע"י לג, יח.

8 ונת' במ"א

The page is the next maamar, "Your heart will meditate on terror: Where is the scribe, where is the one who weighs?" There ayeh is the great circle, the light that encompasses all worlds, before which darkness and light are alike, and it is itself the scribe and the weigher that measures out the Sefiros; the measure is not a separate thing.

KEHOT'S NOTE

לקמן נג, ב.

9 איתא בס"י

A close parallel: sofer is Chochmah, which flows into sefer, Binah or thought, which flows into sippur, speech, through which the worlds come into being.

KEHOT'S NOTE

פ"א מ"א. ראה לקו"ת סוכות פ, ב. סה"מ תרנ"ז ע' קנו.

10 בני דברים ברא הקב"ה את העולם בסופר וספר וספור

Sefer Yetzirah opens by saying that G-d created His world with three sefarim: two words spelled alike, sefer and sefer, and sippur. The maamar reads them as sofer, sefer and sippur: the scribe, the book and the telling, and places the scribe above the book.

Sefer Yetzirah 1:1 א"א: ספר יצירה

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

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

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

11 האל"ף — (ר"ל)

A textual variant: where our text opens the parenthesis with "that is to say" (ר"ל), Or HaTorah reads "it seems that it means" (נראה דר"ל), presenting the explanation as a suggestion.

KEHOT'S NOTE

באוה"ת כרך ז ע' ביתנב: (נראה דר"ל).

12 במ"א — בחי' מזל נוצר

This encyclopedia of Chabad concepts has an entry on the letter aleph; the note points to it for the place "elsewhere" that discusses the aleph of echad as mazal notzer.

KEHOT'S NOTE

ראה בספר הערכים מערכת אותיות אות אלף טור קל הערה 309.

13 אאלפך חכמה

Elihu says to Iyov, "Be silent, and I will teach you (a'alefcha) wisdom." The verb for teaching shares its letters with

aleph, so the verse links the aleph to Chochmah.

איוב ל"ג:ל"ג Job 33:33

אם-אין אתה שמע-לי תהרש ואאלפך חכמה:

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

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KEHOT'S NOTE

איוב לג, לג. בספר הערכים כרך אותיות אות אלף טור תרנב במילואים להערה 300 כי שההוכחה כמ"ש אאלפך היא על מש"ש לפנ"ז (לפני החצו"ג) שהאלף הוא בחי' חכמה דאצילות (וההוכחה היא על זה שהאלף (אולפנא) היא חכמה ולא על תי' "מקור ושרש החכמה"), ע"ש.

14 כנודע מהארז"ל

There the aleph's shape is explained: a yud at its head, a yud at its foot and a slanted line between them like a vav.

KEHOT'S NOTE

ראה לקמן נט, א. באוה"ת שמות כרך ח ע' ביתרנד ליתא תי' "מהארז"ל".

15 אורייתא מחכמה עילאה נפקת

The Zohar on Yisro says, "The Torah comes forth from Chochmah above." The maamar uses it to show that the Written Torah carries the light of Abba, which is Chochmah.

Zohar II, 85a פה, זח"ב

KEHOT'S NOTE

זח"ב פה, א. וראה שם קכא, א.

PARAGRAPH 2

16 כמ"ש בזהר אית ספר ואית ספר

Explaining "This is the book of the generations of Adam," the Zohar teaches, "There is a book and there is a book: a book above and a book below." The maamar uses it to call the Written Torah the supernal book.

Zohar II, 70a ע, זח"ב

KEHOT'S NOTE

זח"ב ע, א.

PARAGRAPH 3

17 המקיים מ"ע ממשך עליו אור עליון דז"א

The first chapter of Iggeres HaTeshuvah explains that by fulfilling a positive commandment a person draws down light and flow from the Infinite Light into the upper worlds and onto his G-dly soul, as we say "who has sanctified us with His commandments," citing the Zohar's "the 248 commandments are the 248 limbs of the King."

KEHOT'S NOTE

ראה אגה"ת פ"א.

PARAGRAPH 4

18 בארץ לא זרועה

G-d sends Yirmeyahu to tell Jerusalem that He remembers the devotion of her youth, when she followed Him "in the wilderness, in a land not sown." The maamar reads lo,

“not,” as the “no” of the prohibitive commandments: a level reached only through a “not.”

ירמיהו ב:2' Jeremiah 2:

הָלֹךְ וְקִרְאתָ בְּאָזְנֵי יְרוּשָׁלַם לֵאמֹר כֹּה אָמַר ה' זְכַרְתִּי לְךָ חֶסֶד נְעוּרֶיךָ אֲהַבְתָּ כְּלוּלִיתִיךָ לְכַתֵּךְ אַחֲרֵי בְּמִדְבָּר בְּאַרְצָא לֹא יְרוּעָה:

Go, and cry in the ears of Jerusalem, saying: Thus saith the L-RD: I remember for thee the affection of thy youth, the love of thine espousals; how thou wentest after Me in the wilderness, in a land that was not sown.

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KEHOT'S NOTE

ירמיה ב, ב.

PARAGRAPH 5

19

לעשות סייג לתורה

The Men of the Great Assembly taught, “make a fence around the Torah.” The maamar sees every rabbinic enactment as such a fence.

משנה אבות א:1' Pirkei Avot 1:

מִשֶּׁה קָבַל תּוֹרָה מִסִּינִי, וּמִסֶּרָה לִיהוֹשֻׁעַ, וִיהוֹשֻׁעַ לְזִקְנִים, וְזִקְנִים לְנָבִיאִים, וְנָבִיאִים מִסֶּרָה לְאַנְשֵׁי כְּנֶסֶת הַגְּדוּלָּה. הֵם אָמְרוּ שְׁלֹשָׁה דְּבָרִים, הֵיוּ מִתּוֹנִים בְּדִין, וְהִעֲמִידוּ תַלְמִידִים הֶרְבֵּה, וַעֲשׂוּ סִיג לַתּוֹרָה:

Moses received the Torah at Sinai and transmitted it to Joshua, Joshua to the elders, and the elders to the prophets, and the prophets to the Men of the Great Assembly. They said three things: Be patient in [the administration of] justice, raise many disciples and make a fence round the Torah.

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

20

עשו משמרת למשמרת

The Talmud reads “You shall keep My safeguard” (Leviticus 18:30) as “make a safeguard for My safeguard,” the basis for rabbinic prohibitions that guard the Torah’s own prohibitions.

יבמות כ"א א:י"ב-י"ג Yevamot 21a:12-13

רַב כְּהֵנָא אָמַר מִהֵבָא: “וַיִּשְׁמְרֶתֶם אֶת מִשְׁמַרְתִּי” — עָשׂוּ מִשְׁמַרְתָּ לְמִשְׁמַרְתִּי. אָמַר לֵקָה אֲבִי לְרַב יוֹסֵף: הָא דְאִוְרִייתָא הִיא! דְּאִוְרִייתָא, וּפִירְשׁוּ רַבְּנָן. כָּל הַתּוֹרָה נִמְי פִּירְשׁוּ רַבְּנָן! אֵלֶּא: מְדַרְבְּנָן, וְקִרְא אֶסְמִכְתָּא בְּעֵלְמָא.

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

21

אבא יסד ברתא

There the Zohar’s “Abba founded the daughter” is explained: as Chochmah comes from nothing into something, not by gradual descent, so Malchus, the level of letters, is founded directly in Chochmah and also comes from “nothing.”

KEHOT'S NOTE

נסמן לעיל ד, ג.

22

ע"פ שחורה אני

The page confirms it.

KEHOT'S NOTE

אולי הכוונה ללקו"ת שה"ש ז, א.

23

In the Song, the maiden tells the daughters of Jerusalem, “I am black, yet comely,” darkened by the sun yet beautiful; the Sages read her as Knesses Yisrael. Likkutei Torah’s explanation of this verse, to which the parenthesis refers, finds the “blackness” in the fine points of the Scribes in the prohibitive commandments.

Song of Songs 1:5' השירים א:ה' Song of

שְׁחֹרָה אֲנִי וְנֶאֱמָר בְּנוֹת יְרוּשָׁלַם כְּאֶהְיֶה קֹדֶר כִּירְעוֹת שְׁלֹמֹה:

'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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PARAGRAPH 8

24

משה הוא בחי יסוד אבא

the passage shares nothing with the note

KEHOT'S NOTE

מאז"א מ, נה. ראה לקמן קיב, ב.

25

דאורייתא מח"ע נפקת

The Zohar on Yisro says, “The Torah comes forth from Chochmah above.” Here it explains why the Torah was given through Moshe, who is the Yesod of Abba, Chochmah.

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

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

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

PARAGRAPH 9

26

כי אם מאן אתה

Moshe and Aharon warn Pharaoh: “For if you refuse to let My people go, behold, tomorrow I will bring locusts into your border.” The Torah records the warning but no command from G-d to deliver it.

שמות י':ד' Exodus 10:4

כִּי אִם־מֵאֵן אַתָּה לְשַׁלַּח אֶת־עַמִּי הַגִּנִּי מִחֶר אֶרְבֶּה בְּגִבְלֶךָ:

Else, if thou refuse to let My people go, behold, to-morrow will I bring locusts into thy border;

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KEHOT'S NOTE

שמות י, ד.

27

וארבה את זרעו

Yehoshua recounts that G-d led Avraham through Canaan, “and I multiplied his seed, and I gave him Yitzchak.” The

Alter Rebbe links arbēh, “locust,” to va’arbēh, “and I multiplied,” as a sign of the locust’s lofty root.

יהושע כ"ד:ג' Joshua 24:3

וְאָקַח אֶת־אֲבִיכֶם אֶת־אַבְרָהָם מֵעֵבֶר הַנָּהָר וְאוֹלָךְ אֹתוֹ בְּכָל־אֶרֶץ כְּנָעַן
וְאַרְבֵּה אֶת־יִצְחָק וְאָתַן־לוֹ אֶת־יִצְחָק:

And I took your father Abraham from beyond the River, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.

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KEHOT'S NOTE

יהושע כד, ג.

28

נטה את ידך

After Moshe’s warning, G-d tells him, “Stretch out your hand over the land of Egypt for the locusts.” The parenthesis notes that this command is written, though no command to give the warning is.

שמות י"ב:י"ב Exodus 10:12

וַיֹּאמֶר ה' אֶל־מֹשֶׁה נְטֵה יָדְךָ עַל־אֶרֶץ מִצְרַיִם בְּאַרְבֶּה וַיַּעַל עַל־אֶרֶץ
מִצְרַיִם וַיֹּאכַל אֶת־כָּל־עֵשֶׂב הָאֶרֶץ אֶת כָּל־אֲשֶׁר הִשְׁאִיר הַבָּרָד:

And the L-RD said unto Moses: ‘Stretch out thy hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left.’

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

להבין מארז"ל ע"פ כי טובים דודיך מיינ

To understand the saying of our Sages on “For your love is better than wine”: “The words of the Scribes are sweet upon me”



The love of self-sacrifice beyond reason, hidden in every Jew, is brought out by the mitzvos, “the wine of the Torah,” and is revealed on Shabbos. Yet the blessings over the mitzvos, from the words of the Scribes, draw down an encompassing light above the inner light of the mitzvah itself, and so they are sweet “upon me” (alai) more than the wine of the Torah.

THE MAAMAR IN BRIEF

Our Sages read “For your love is better than wine” as “The words of the Scribes are sweet upon me more than the wine of the Torah.” Why “upon me,” alai, and not “to me”? The maamar begins with love. “To love Havayah your G-d, for He is your life” gives a reason: G-d is the source of all life and delight. But a love drawn from a reason stays within Chochmah, and G-d is exalted beyond Chochmah. Self-sacrifice, “with all your soul,” comes from a radiance of the Infinite One beyond reason, present but hidden in every Jew. The wine of the Torah, the fulfillment of the mitzvos, in which the supernal will above Chochmah is en clothed, brings it out: “Wine enters, the secret comes out.” Shabbos reveals it too, when the Sefiros, lowered for the six days of Creation, rise back to G-d’s Being and Essence. The blessings over the mitzvos are from the words of the Scribes: the mitzvah draws down an inner light, the blessing an encompassing light, and so it is sweet “upon me.” The blessing’s words run and return, as a person’s service does: first awe, then longing for the mitzvos.

OUTLINE

1 “Sweet upon me” and love with a reason

¶1-2

Why do the Sages say the words of the Scribes are sweet “upon me,” not “to me”? The maamar begins with “To love Havayah your G-d, for He is your life”: a love with a reason, for G-d is the source of all life and delight in the four worlds.

2 Self-sacrifice beyond reason

¶3

A love drawn from a reason stays within Chochmah, but G-d is exalted beyond it. From a radiance of the Infinite One in every Jew's soul comes self-sacrifice, a simple love that wants only "to be one with the One."

3 The wine of the Torah and Shabbos

¶4-7

This love is hidden in every Jew. The mitzvos, "the wine of the Torah," which carry the supernal will above Chochmah, bring it out: "Wine enters, the secret comes out." Shabbos reveals it too, when the Sefiros, lowered for the six days of Creation as a person bends his mind to a picture he draws, rise back to G-d's Being and Essence.

4 The blessings: "sweet upon me"

¶8-10

The blessings over the mitzvos are from the words of the Scribes. The mitzvah draws down an inner light that enters the vessels; the blessing, said over, before the deed, draws down an encompassing light, and so it is sweet "upon me."

5 The words of the blessing

¶11-12

"Blessed" draws from the source of all blessing, above the chain of worlds, to "You," the revealed world, as Havayah; "our G-d, King of the world" brings the flow down to Malchus of Atzilus; "who has sanctified us with His commandments" reaches His very Being and Essence.

6 Running and returning

¶13-14

The blessing first returns, drawing the flow down, then runs up into His Essence; so in "Fortunate is the man who fears Havayah," awe that keeps its distance comes first, then "he desires His commandments greatly." Every flow from above comes through "reaching and not reaching," and the words of the Scribes are rooted in "Where is the scribe?", above the wine of the Torah.

KEY CONCEPTS

"Sweet upon me" (arevim alai) ערבים עלי

"Upon me," not "to me": the sweetness drawn down by the rabbinic blessing over a mitzvah is encompassing, resting above the person rather than entering within.

The words of the Scribes דברי סופרים

The rabbinic enactments, here the blessings over the mitzvos. Their root is "Where is the scribe?", above the Written Torah, the book, and above the wine of the Torah.

The wine of the Torah יינה של תורה

The fulfillment of the mitzvos, in which the supernal will, above Chochmah, is enlothed. As wine brings out a secret, it brings out the hidden love.

The hidden love אהבה מסותרת

The love of self-sacrifice, beyond reason, present in potential in every Jew because a radiance of the Infinite One is enlothed in his soul. It wants only to be one with the One.

Shabbos: "He rested and was refreshed" שבת וינפש

During the six days of Creation the Sefiros were lowered to create the world; on Shabbos they rise back to G-d's Being and Essence, and the hidden love is revealed.

Encompassing light (Or Makif) אור מקיף

Light too high to enter the vessels. The mitzvah itself draws down the inner light; the blessing said before it draws down the encompassing light.

Running and returning (ratzo vashov) רצוא ושוב

The two movements of the blessing and of a person's service, matching "reaching and not reaching": every flow from above comes first as withdrawal, then as expansion.

SECTION 1 • ¶1-2

“Sweet upon me” and love with a reason

1 להבין מארז"ל [מאמר רבותינו זכרונם לברכה] ע"פ כי טובים דודיך מיין. ערבים עלי^{1,2} דברי סופרים יותר מיינה של תורה.³ וי"ל [ויש לומר] לשון עלי והל"ל [והוה ליה למימר] לי.

[We need] to understand the saying of our Sages, of blessed memory, on the verse “For your love is better than wine”: “The words of the Scribes are sweet upon me (arevim alai) more than the wine of the Torah.” And we need to understand the expression alai (“upon me”); it should have said li (“to me”).

A new section opens with the Sages’ teaching on “For your love is better than wine”: “The words of the Scribes are sweet upon me, more than the wine of the Torah.” The words of the Scribes (divrei soferim) are the laws the Sages enacted, as distinct from the Torah’s own commands, which the maamar will call “the wine of the Torah.” It asks why the saying has alai, “upon me,” and not li, “to me.”

הנה כתיב לאהבה את⁴ ה' אלקיך כי הוא חיך. פי' כי הוא חיך. היינו נתינת טעם.

Now, it is written, “To love Havayah your G-d, for He is your life.” The meaning of “for He is your life” is that it gives a reason.

To answer, the maamar first looks at the verse “To love Havayah your G-d ... for He is your life.” The words “for He is your life” give a reason for the love.

2 וכנודע דכי משמש בארבע לשונות.^{5,6} וכאן הוא משמש בלשון דהא. שהוא נתינת טעם לאהבה את ה' אלקיך מפני שהוא חיך.

As is known, ki serves in four senses, and here it serves in the sense of dehai (“because”): it gives a reason for loving Havayah your G-d — because He is your life.

As the Talmud says (Rosh Hashanah 3a), the word ki has four meanings: “if,” “perhaps,” “but” and “because.” Here it means “because”: the verse gives the reason to love G-d, because He is your life.

שהמאציל העליון ב"ה הוא מקור החיים ומקור התענוגים כמ"ש כי עמך מקור חיים^{7,8} וגוי וממך הכל⁹ כתיב שממנו נמשכו כל החיים והתענוגים הנמצאים בארבעה עולמות אבי"ע [אצילות בריאה יצירה עשיה] והוא ית' הוא חיי החיים.

For the supernal Emanator, blessed be He, is the source of life and the source of delights, as it is written, "For with You is the source of life," etc.; and it is written, "Everything is from You": from Him are drawn all the life and delights found in the four worlds of Atzilus (Emanation), Beriah (Creation), Yetzirah (Formation) and Asiyah (Action), and He, may He be blessed, is the Life of life.

The Emanator is the source of all life and all delight, as the verses say, "For with You is the source of life" and "Everything is from You." All the life and pleasure in the four worlds, Atzilus, Beriah, Yetzirah and Asiyah, comes from Him, so He is the Life of all life.

SECTION 2 • 13

Self-sacrifice beyond reason

3 ואי לזאת כשיתבונן האדם בזה יומשך מזה לאהבה את ה' שכמו שאוהב האדם לחיי נפשו כך יאהוב את ה' שהוא חיי החיים כולם וחיי נפשו בפרט.

Accordingly, when a person contemplates this, he will be drawn by it to love G-d: just as a person loves the life of his soul, so will he love G-d, who is the Life of all life, and the life of his own soul in particular.

Contemplating this, a person comes to love G-d: as everyone loves his own life, so he will love G-d, the Life of all life and of his own soul in particular.

אך אהבה זו שנמשכה מן הטעם כי הוא חיך לא נקי עדיין מס"נ [מסירות נפש] הנא' [הנאמר] בפסוק בכל נפשך ובכל מאדך¹⁰ מאחר שנמשכ' [שנמשכת] מן הטעם כי הוא חיך ונודע שבחיי טנת"א [טעמים נקודות תגין אותיות] הוא בבחי' הנאצליי [הנאצלים] טעמים בחכמה¹¹ כו'.

But this love, which is drawn from the reason "for He is your life," is not yet called the self-sacrifice (mesirus nefesh) stated in the verse "with all your soul and with all your might," since it is drawn from the reason "for He is your life." And it is known that the level of ta'amim, nekudos, tagin and osiyos (cantillation notes, vowels, crowns and letters) is in the level of the emanated [realms]: ta'amim ("reasons") in Chochmah (wisdom), etc.

Yet love born of a reason is not yet the self-sacrifice of "with all your soul and with all your might." A reason belongs to Chochmah: of the four parts of the Torah's text, the ta'amim (cantillation notes, a word that also means "reasons") correspond to Chochmah, one of the emanated levels. In Likkutei Torah, Chukas, the Alter Rebbe gives the whole order: ta'amim in Chochmah, nekudos (vowels) in Binah, tagin (crowns) in Z'eir Anpin and osiyos (letters) in Malchus.

אבל המאציל א"ס ב"ה מרומם ונשגב אף מגדר החכמה כמ"ש כולם בחכמה עשית¹² שהחכמה נחשבת לעשיי [לעשייה] גשמית קמיה ית'.

But the Emanator, the Infinite One (Ein Sof), blessed be He, is exalted and transcendent even beyond the bounds of Chochmah, as it is written, "You made them all with wisdom": for Chochmah is considered physical action (asiyah) before Him, may He be blessed.

The Emanator, the Infinite One, is beyond even Chochmah. "You made them all with wisdom" counts Chochmah among the things He made: before Him, even wisdom is like physical action.

ומזה נמשך בחי' מסירת נפש (שיש בכח בכל אי מישראל מחמת שמלובש בנשמתו הארה מבחי' א"ס ב"ה שלמעלה מן החכמה והטעם כו') למסור נפשו באחד בלי טעם ודעת כלל רק מצד אהבה הפשוטה לה' המרומם לבדו ואין ערוך אליו כלל

And from this is drawn the level of self-sacrifice (which is present in potential in every one of Israel, because there is en clothed in his soul a radiance from the level of the Infinite One, blessed be He, which is above Chochmah and reason, etc.): to give over his soul to the One, without any reason or knowledge at all, but only out of a simple love for G-d, who alone is exalted and to whom there is no comparison at all.

From this level beyond Chochmah comes self-sacrifice, present in every Jew at least in potential, because a ray of the Infinite One, above Chochmah and reason, is en clothed in his soul. It is giving oneself over to the One with no reason at all, out of a simple love for G-d, who is beyond any comparison. In Likkutei Torah (Shir HaShirim 1:1), which refers back to this maamar, the Alter Rebbe ties this "giving over one's soul be'echad," at "One," to the One of the Shema, G-d being One as before the world was created.

וכמ"ש אני הוי"ה לא שניתי¹³ כו' בין קודם שנברא העולם ובין אחר שנברא העולם אין בו שום שינוי והתפעלות כלל

As it is written, "I, Havayah, have not changed," etc.: whether before the world was created or after the world was created, there is no change or being affected in Him at all.

The verse "I, Havayah, have not changed" is the proof that He is beyond comparison: before the world was created and after, nothing in Him changed and nothing affected Him.

וענין אהבה זו היינו שאינו רוצה להיות נפרד מיחודו ית' אלא למהוי אחד באחד ממש

And the nature of this love is that one does not want to be separated from His unity, may He be blessed, but rather "to be one with the One," truly.

The love that answers to this level is the wish never to be separated from His unity, but to be truly "one with the One."

והיינו ענין בכל נפשך ובכל מאדך למסור נפשו ממש למעלה מן הטעם והדעת והוא ההתקשרות במהותו ועצמותו ית' שלמעלה מעלה מבחי' טנת"א [טעמים נקודות תגין אותיות] כנ"ל:

And this is the meaning of “with all your soul and with all your might”: to actually give over his soul, above reason and knowledge; and this is the bond with His very Being and Essence, may He be blessed, which is far, far above the level of ta’amim, nekudos, tagin and osiyos, as [explained] above.

This is the meaning of “with all your soul and with all your might”: giving oneself over beyond reason and knowledge. It binds the soul to G-d’s very Being and Essence, far above the level of ta’amim, the realm of reasons.

SECTION 3 • 14-7

The wine of the Torah and Shabbos

4 והנה אהבה ומס"נ [ומסירות נפש] זו יש בכל א' מישראל בכח אלא שהיא בבחי' העלם והסתר. וכדי להוציאה מהעלם אל הגלוי הוא ע"י בחינת יינה של תורה דוקא.

Now, this love and self-sacrifice (mesirus nefesh) is present in potential in every one of Israel, only it is in a state of hiddenness and concealment. And bringing it out from hiddenness into revelation is through the level of “the wine of the Torah,” specifically.

This love and readiness for self-sacrifice exist in every Jew in potential, but hidden. They come into the open only through “the wine of the Torah.”

כמארז"ל [כמאמר רבותינו זכרונם לברכה] נכנס יין יצא סוד¹⁴ והסוד הגנוז בנפש היא האהבה מסותרת הנ"ל

As our Sages, of blessed memory, said: “Wine enters, the secret comes out.” And the secret hidden away in the soul is the hidden love mentioned above.

As the Sages say, “Wine enters, the secret comes out.” The secret hidden in the soul is the hidden love described above.

ועי' שיכנס בנפשו בחי' יינה של תורה שהוא בחי' קיום התומ"צ [התורה ומצות] שעיי' נמשך התגלות האהבה המסותרת שתצא האהבה אל הגלוי בלב כנס"י [כנסת ישראל] שיהיו בוערים באהבה פשוטה למהוי אחד באחד.

And when the level of the wine of the Torah enters his soul — which is the level of fulfilling the Torah and the mitzvos — through this the revelation of the hidden love is drawn forth, so that the love comes out into revelation in the heart of the Congregation of Israel (Knesses Yisrael), that they may burn with a simple love “to be one with the One.”

When the wine of the Torah, the keeping of the Torah and its mitzvos, enters the soul, the hidden love is revealed in the heart of Knesses Yisrael, so that they burn with a simple love, wanting to be one with the One.

5 והנה בשבת מתגלה ג"כ בחי' האהבה מסותרת בבחי' גלוי.¹⁵ והענין דהנה כתיב ששת ימים עשה¹⁶ ה' את השמים וכו' וביום השביעי שבת.

Now, on Shabbos too the level of the hidden love is revealed, openly. The explanation: it is written, “Six days Havayah made the heavens,” etc., “and on the seventh day He rested.”

On Shabbos too the hidden love comes into the open. To explain why, the maamar turns to the verse “Six days Havayah made the heavens,” and so on, “and on the seventh day He rested.” In Torah Ohr, Vayakhel, the Alter Rebbe explains that this is the extra soul of Shabbos: a love and will for G-d above intellect, newly revealed in every Jew on Shabbos.

כי בעשרה מאמרות שהם ע"ס [עשר ספירות] נברא העולם.^{17, 18} ובראשית נמי מאמר הוא^{19, 20} דהיינו שגם החכמה דאצי' ראשית האצי' הוא ג"כ בחי' מאמר לבד לגבי מהו"ע [מהותו ועצמותו] ית' וכנ"ל בענין כלם בחכמה עשית.

For the world was created with ten utterances, which are the ten Sefiros. And “‘In the beginning’ is also an utterance”: that is, even the Chochmah (wisdom) of Atzilus (Emanation), the beginning of Atzilus, is also only a level of utterance relative to His Being and Essence, may He be blessed, as [explained] above on “You made them all with wisdom.”

The world was created through ten utterances, which are the ten Sefiros, and the Talmud counts “In the beginning” as an utterance too. Since the maamar takes reishis, “beginning,” as Chochmah, the beginning of Atzilus, even Chochmah is only an “utterance” compared with G-d’s own Being, as “You made them all with wisdom” showed above.

6 ובשי"ב [ובששת ימי בראשית] נשפלו החכמה והמדות עליונות שהם הע"מ [העשרה מאמרות] לברוא העולם

And during the six days of Creation the supernal Chochmah (wisdom) and emotive attributes (middos), which are the ten utterances, were lowered to create the world.

During the six days of Creation the supernal Chochmah and the emotive attributes, which are the ten utterances, were lowered in order to create the world.

כמו עד"מ האדם העושה איזה מלאכה שכותב או מצייר איזה ציור אזי משפיל שכלו ומחשבתו לעיין באותו הציור והכתב וכשגמר מחשבתו חוזרים שכלו ומחשבתו למהותן ועצמותן.

As, by way of analogy, with a person who does some work, who writes or draws some picture: he then lowers his intellect and thought to look into that picture and writing; and when he has finished his thought, his intellect and thought return to their own being and essence.

The analogy: a person who writes or draws lowers his mind and thought into the picture or the writing while he works; when he finishes, his mind and thought return to their own state.

כך עד"מ למעלה בשי"ב [בששת ימי בראשית] נשפלו הע"ס [העשר ספירות] עליונות להיות בריאת העולם על ידיהן ובשבת שבת וינפש²¹ שנתעלו החכמה ומדות למהו"ע [למהותו ועצמותו] ית' המרומם ונשגב לבדו בבחי' אין ערוך כו' מקור התענוגים.

So too, by way of analogy, above: during the six days of Creation the supernal ten Sefiros were lowered, so that the creation of the world would come about through them; and on Shabbos, "He rested and was refreshed": Chochmah and the middos were raised up to His Being and Essence, may He be blessed, who alone is exalted and transcendent, at the level of "There is none to compare," etc., the source of delights.

So above: during the six days the ten Sefiros lowered themselves so that the world would be created through them, and on Shabbos "He rested and was refreshed": Chochmah and the middos rose back up into G-d's own Being, the source of all delight. "There is none to compare" (ein aroch) is a phrase of the Shabbos morning prayers, "There is none to compare to You."

7 ולכן מתגלה בשבת בחי' אהבה מסותרת שהיא מבחי' זו למעלה מבחי' חכמה ובחי' טעמים כו' כנ"ל.

Therefore on Shabbos the level of the hidden love is revealed, for it is from this level, above the level of Chochmah (wisdom) and the level of reasons, etc., as [explained] above.

That is why the hidden love is revealed on Shabbos: it comes from the very level, above Chochmah and reasons, to which the Sefiros return on Shabbos.

וכי' [וכל זה] בא ע"י שנכנס בנפש האדם בחי' יינה של תורה היינו קיום המצות שבהם משובש רצון העליון שהוא למעלה מבחי' חכמה כנודע

And all this comes about through the level of the wine of the Torah entering a person's soul, that is, the fulfillment of the mitzvos, in which the supernal will is enlothed, which is above the level of Chochmah, as is known.

All this comes about through the wine of the Torah entering the soul, which means keeping the mitzvos, for the supernal will, which is above Chochmah, is enlothed in them.

וע"י גילוי רצה"ע [רצון העליון] יתעורר באדם גלוי האהבה מסותרת שהיא בחי' אהבה ורצון שלמעלה מן החכמה והטעם וזהו ענין נכנס יין יצא סוד:²²

And through the revelation of the supernal will, the revelation of the hidden love will be aroused in a person, which is a level of love and will that is above Chochmah and reason. And this is the meaning of "Wine enters, the secret comes out."

When the supernal will is revealed through the mitzvos, it awakens in the person the hidden love, itself a love and will above Chochmah and reason. This is "Wine enters, the secret comes out."

SECTION 4 • ¶8-10

The blessings: "sweet upon me"

ועתה יובן ענין ערבים עלי ד"ס יותר מיינה של תורה. עלי דוקא והיינו כי המצות עצמן נק' יינה של תורה כנ"ל. והנה הברכות²³ שמברכים על המצות הם מד"ס.^{24, 25}

Now the meaning of "The words of the Scribes are sweet upon me more than the wine of the Torah" will be understood — "upon me" specifically. That is: the mitzvos themselves are called "the wine of the Torah," as [explained] above; and the blessings recited over the mitzvos are from the words of the Scribes.

Now the Sages' saying can be understood, with its stress on "upon me." The mitzvos themselves are the wine of the Torah, while the blessings said over the mitzvos are rabbinic, from the words of the Scribes; the Kehot note counts them among the seven mitzvos the Sages instituted.

9 והם למעלה מקיום המצות עצמן כמ"ש בע"ח [בעץ חיים] ²⁶ שע"י עצם המצוה נמשך בחי' האו"פ [האור פנימי] המתלבש בתוך הכלים ממש וע"י הברכה שעל המצוה ממשיכים בחי' האור מקיף ²⁷ שהוא למעלה מבחי' האו"פ [האור פנימי] שלכך א"י [אינו יכול] להתלבש בתוך הכלי

And they are above the fulfillment of the mitzvos themselves, as is written in Etz Chaim: through the mitzvah itself the level of the inner light (Or Pnimi) is drawn down, which is encloded within the actual vessels; and through the blessing over the mitzvah one draws down the level of the encompassing light (Or Makif), which is above the level of the inner light, and for this reason it cannot be encloded within the vessel.

The blessings rank above the mitzvah itself. As Etz Chaim, the Arizal's teachings, explains, the act of the mitzvah draws down an inner light (Or Pnimi) that enters the vessels, while the blessing over it draws down an encompassing light (Or Makif), too high to enter any vessel. In the place the Kehot note gives, Pri Etz Chaim (Gate of the Omer Count, end of ch. 3), the blessing, being speech and breath that leave the mouth, is an encompassing light, while the inner light entered only through an offering.

וז"ש [וזהו שכתוב] רז"ל [רבותינו זכרונם לברכה] כל המצות מברך עליהן עובר לעשייתן ²⁸ לשון עובר הוא ענין מקיף ²⁹ כמו עובר לסוחר. ^{30, 31}

And this is what our Sages, of blessed memory, said: "Over all the mitzvos one recites a blessing oveir la'asiyan (before doing them)." The word oveir denotes something encompassing, as in oveir lasocher ("current with the merchant").

This is hinted in the Sages' rule that a blessing is said over a mitzvah "oveir la'asiyan," before doing it. The Talmud proves that oveir here means "ahead of," but the word also means "passing over," and the maamar reads it as encompassing, as in the silver Avraham paid, "current with the merchant" (oveir lasocher). In Likkutei Torah, Masei, the Alter Rebbe asks why the Sages chose oveir and then had to prove that it means "before," and answers that the blessing is an encompassing light over the act of the mitzvah, which raises the act up.

10 וזהו ענין ערבים עלי ד"ס ולא אמר לי. כי פ"י עלי היינו לומר שהמשכה ע"י הברכה הוא בבחי' מקיף וזהו עלי

And this is the meaning of "The words of the Scribes are sweet upon me (alai)," and it did not say li ("to me"): for the meaning of alai is to say that the drawing down through the blessing is in the mode of the encompassing [light], and this is alai ("upon me").

This is why the Sages said "sweet upon me" and not "to me": "upon" means that what the blessing draws down is encompassing, resting above the person rather than entering within.

ולכך ערבים יותר מיינה של תורה שהם רק בחי' או"פ [אור פנימי] כו' ונועם ה' והעריבות הנמשך ע"י הברכה שהוא מד"ס הוא מבחי' מקיף וזהו ערבים עלי'.

And therefore they are sweeter than the wine of the Torah, which is only the level of the inner light, etc. And "the pleasantness of Havayah" and the sweetness drawn down through the blessing, which is from the words of the Scribes, is from the level of the encompassing [light]; and this is "sweet upon me."

That is why the words of the Scribes are sweeter than the wine of the Torah, the mitzvos, which bring only inner light. "The pleasantness of Havayah" and the sweetness drawn down by the rabbinic blessing come from the encompassing level: "sweet upon me." In Torah Ohr, Tetzaveh, the Alter Rebbe explains that when the Mishkan was brought to Moshe he said "May the pleasantness ..." (Psalms 90:17), that the blessing should rest from far above, and that this is the blessing over the mitzvos.

SECTION 5 • 111-12

The words of the blessing

11 ופי' וענין לי' [לשון] הברכה בא"י [ברוך אתה ה'] אמ"ה [אלקינו מלך העולם] אקב"ו [אשר קדשנו במצותיו וצונו] היינו ברוך הוא המשכ' מבחי' ראש ומקור כל ברכה מקור החיים שלמעלה מהשתלשלות.

And the meaning and substance of the wording of the blessing, "Blessed are You, Havayah, our G-d, King of the world, who has sanctified us with His commandments and commanded us," is this: Baruch ("blessed") is a drawing down from the level of the head and source of all blessing, the source of life, which is above the chain of descending worlds (hishtalshelus).

Now the wording of the blessing, "Blessed are You, Havayah, our G-d, King of the world, who has sanctified us with His commandments and commanded us," is explained phrase by phrase. Baruch, "blessed," is a drawing down from the head and source of all blessing, the source of life, which is above the chain of worlds.

ונמשך ברכה והמשכה זו אל בחי' אתה הוא בחי' עלמא דאתגליא שיהיה בחי' הוי"ה שהוא כללות ההשתלשלות יו"ד צמצום ה"א התפשטות ו' המשכה ה' התפשטות.

And this blessing and drawing down is drawn to the level of Atah ("You"), which is the level of the revealed world (alma de'isgalya), that there be the level of Havayah, which is the chain of descent as a whole: the yud, tzimtzum (contraction); the hei, expansion; the vav, drawing down; the hei, expansion.

This flow is drawn to Atah, "You," addressed as one who is present, which stands for the revealed world, so that it becomes Havayah, the whole chain of worlds in four letters: yud, contraction; hei, expansion; vav, drawing down; and the final hei, expansion.

12 וז"ש [וזהו שכתוב] ברכת הוי"ה³² היא תעשיר ובאברהם כתיב והיה ברכה³³ שהברכה היא בחי' הוי"ה ואח"כ אומרים אמ"ה [אלקינו מלך העולם] שיומשך השפע למטה עד גם בבחי' מלך העולם שהיא בחי' מל' דאצי' שהיא בחי' תחתונה שבאצי' כנודע.

And this is what is written, "The blessing of Havayah, it makes rich"; and of Avraham it is written, "And be a blessing": for the blessing is the level of Havayah. And afterward we say "our G-d, King of the world," so that the flow (shefa) be drawn downward, even to the level of "King of the world," which is the level of Malchus (sovereignty) of Atzilus (Emanation), which is the lowest level in Atzilus, as is known.

So it says, "The blessing of Havayah, it makes rich," and Avraham is told, "And be a blessing": blessing is the level of Havayah (the Hebrew for "and be," והיה, is spelled with the four letters of that Name). Then come the words "our G-d, King of the world," drawing the flow further down to Malchus of Atzilus, the lowest level of Atzilus.

אשר הוא בחי' תענוג העליון כמה שכתוב באשרי כי אשרוני בנות.³⁴ בכדי לקדשנו במצותיו הקב"ה מניח תפילין³⁵ כו' שהם מבחי' מהו"ע [מהותו ועצמותו] ית'.

Asher ("who") is the level of the supernal delight, as it is written, "In my happiness (be'oshri), for daughters have called me happy." In order "to sanctify us with His commandments" — "the Holy One, blessed be He, puts on tefillin," etc. — which are from the level of His Being and Essence, may He be blessed.

Asher, "who," is read as delight, like Leah's words when she named Asher, "In my happiness (be'oshri), for daughters have called me happy." That delight is "to sanctify us with His commandments," which come from G-d's own Being, as the Talmud says that the Holy One, blessed be He, Himself puts on tefillin. In Torah Ohr, Miketz, the Alter Rebbe explains "His commandments" in this way: the 248 mitzvos are "the limbs of the King," one with the Infinite Light as a limb is one with the life within it.

SECTION 6 • ¶13-14

Running and returning

13 ונמצא יש בהברכה בחי רי"ש [רצוא ושוב] תחלה הוא השוב להמשיך השפע למטה עד בחי מלך העולם ואח"כ הרצוא קדשנו במצותיו במהו"ע [במהותו ועצמותו] להמשיך משם למטה.

It follows that in the blessing there is the level of running and returning (ratzo vashov). First is the returning: to draw the flow down to the level of "King of the world." And afterward the running: "who has sanctified us with His commandments," into His Being and Essence, to draw down from there below.

So the blessing contains ratzo vashov, running and returning: the two movements of a soul that runs toward G-d and returns to its task below. First comes the "returning," drawing the flow down to "King of the world"; then the "running," "who has sanctified us with His commandments," reaching into G-d's own Being in order to draw down from there.

וז"ש [וזהו שכתוב] אשרי איש ירא את ה' מתחלה בחי ריחוק שירא לגשת אל הקדש מי אנכי כי באתי עד הלום.³⁷

And this is what is written, "Fortunate is the man who fears Havayah": first the level of distance, that he is afraid to approach the holy — "Who am I, that I have come this far?"

The verse "Fortunate is the man who fears Havayah" shows the same order in a person. First comes distance: he is afraid to approach the holy, thinking, "Who am I, that I have come this far?"

14 ואח"כ במצותיו חפץ מאד.³⁸ דהיינו אמת שאיני ראוי לכך אך מ"מ במצותיו חפץ מאד.

And afterward, "he desires His commandments greatly": that is, it is true that I am not worthy of this, but nevertheless "he desires His commandments greatly."

Then comes "he desires His commandments greatly": true, I am not worthy of this, and yet he greatly desires His mitzvos.

והטעם שצ"ל רי"ש [רצוא ושוב] כי כל המשכה מלמעלה צ"ל ע"י מטי ולא מטי תחלה בחי הסתלקות שהוא ענין לא מטי ואח"כ התפשטות בחי מטי.

And the reason there must be running and returning is that every drawing down from above must come through "reaching and not reaching" (mati velo mati): first the level of withdrawal, which is the matter of "not reaching," and afterward expansion, the level of "reaching."

The reason there must be both running and returning: every flow from above comes through "reaching and not reaching" (mati velo mati), a light that touches and withdraws. First comes a withdrawal, the "not reaching," and then an expansion, the "reaching."

ולכן צ"ל אתעדל"ית [אתערותא דלתתא] ג"כ בחי' רוי"ש [רצוא ושוב] וזהו ענין ערבים עלי ד"ס ששרש דברי חז"ל [חכמינו זכרונם לברכה] נמשך מבחי' סופר בחי' איה סופר³⁹ שהוא למעלה מבחי' יינה של תורה שתושב"כ [שתורה שבכתב] נק' ספר כו' וכמש"ל [וכמה שכתוב לעיל].

And therefore the arousal from below must also be [in] the mode of running and returning. And this is the meaning of "The words of the Scribes are sweet upon me": for the root of the words of our Sages, of blessed memory, is drawn from the level of softer (scribe), the level of "Where is the scribe?", which is above the level of the wine of the Torah, for the Written Torah is called sefer (book), etc., as explained above.

So the arousal from below, our own service, must also run and return. This explains "The words of the Scribes are sweet upon me": the Sages' words come from the softer, the "scribe" of "Where is the scribe?", who stands above the Written Torah, the sefer, the "book" he writes. As explained earlier (Torah Ohr, Shemos 4, the maamar "This is My Name forever" before this one), Ayeh, "Where," is itself the scribe, the source of the Written Torah, and the words of the Scribes are rooted there.

ועמ"ש מענין ברכת המצות בפסוק ועשית בגדי קדש^{40,41} ע"ש:

And see what is written on the blessings over the mitzvos on the verse "And you shall make holy garments"; see there.

For more on the blessings over the mitzvos the maamar sends the reader to the explanation of "And you shall make holy garments" (Torah Ohr, Tetzaveh). There the blessing over a mitzvah is compared to the blessing of groom and bride, which draws an added flow from far above both giver and receiver.

IN ONE'S AVODAH

When a person contemplates that G-d is the Life of all life, and the life of his own soul, he comes to love Him. A deeper love, the self-sacrifice that wants only to be one with the One, lies hidden in every Jew, and keeping the mitzvos, the wine of the Torah, brings it out. In the blessing over a mitzvah a person's service should run and return: first awe that keeps its distance, "Who am I, that I have come this far?", and then, though he knows he is not worthy, "he desires His commandments greatly."

QUESTIONS FOR DISCUSSION

1. Why is the love that comes from "for He is your life" not yet the self-sacrifice of "with all your soul and with all your might"?
2. How do the mitzvos, "the wine of the Torah," bring out the hidden love, and why does it matter that the supernal will is en clothed in them?
3. How does the analogy of a person who draws a picture, and whose mind then returns to itself, explain why the hidden love is revealed on Shabbos?
4. Why is the blessing over a mitzvah, from the words of the Scribes, sweet "upon me" more than the mitzvah itself, and what does oever teach about it?
5. How do awe that keeps its distance and longing for the mitzvos fit together, and why must every flow from above come through "reaching and not reaching"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 להבין — ערבים עלי

According to the note, another transcript of this section of the maamar is printed there.

KEHOT'S NOTE

הנחה אחרת בסה"מ תקס"ה ע' רב. הנחה אחרת ובאריכות יותר במאמרי אדה"ז כתובים ח"ב ע' קכג. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. ראה מאמרי אדה"א נביאים ע' נה.

2 כי טובים דודיך מיין, ערבים עלי ד"ס

The young woman of the Song longs for her beloved: "Let him kiss me with the kisses of his mouth, for your love (dodecha) is better than wine." The Sages read dodecha as "your beloved ones," the Sages themselves, whose words are sweeter than the wine of the Torah (context: Steinsaltz Tanakh).

Song of Songs 1:2: שיר השירים א:ב

יִשְׁקֵנִי מִנְשִׁיקוֹת פִּיהוּ כִּי־טוֹבִים דְּדִידְךָ מֵיַיִן:

Let him kiss me with the kisses of his mouth— For thy love is better than wine.

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עבודה זרה ל"ה א:6: Avodah Zarah 35a:6

השיאו לְדָבָר אַחֵר וְכוּ'. מֵאִי "כִּי טוֹבִים דְּדִידְךָ מֵיַיִן"? כִּי אֵתָא רַב דִּימִי אָמַר: אֲמַרְהָ כְּנֶסֶת יִשְׂרָאֵל לִפְנֵי הַקָּדוֹשׁ בְּרוּךְ הוּא: רְבוּנוּ שֶׁל עוֹלָם, עֲרִיבִים עָלֵי דְבָרֵי דְדִידְךָ יוֹתֵר מֵיַיִנָּה שֶׁל תוֹרָה.

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KEHOT'S NOTE

שה"ש א, ב. שהש"ר שם. ראה ע"ז לה, א.

3 ערבים עלי דברי סופרים יותר מיינה של תורה

The Midrash on this verse says, "The words of the Scribes are dearer than the words of the Torah, as it says, 'For your love is better than wine.'" The maamar explains why this is so.

שיר השירים רבה א:ח-ט' 9-8: Shir HaShirim Rabbah 1:8-9

... לְסִסְתִּי בְּרַכְבִּי פְרָעָה, דְּרַשׁ רַבִּי פִּפְּסִים (איוב כג, יג): וְהוּא בְּאֶחָד וּמִי לְשִׁיבְנוּ, דּוּ חִידֵי לָכָל בְּאִי עוֹלָם וְאִין לְהָשִׁיב עַל דְּבָרֵי מִי שְׁאָמַר וְהִנֵּה הָעוֹלָם. אָמַר לוֹ רַבִּי עֲקִיבָא דִּידֵךְ פִּפְּסִים שְׁלָא לְהָשִׁיב עַל דְּבָרֵי מִי שְׁאָמַר וְהִנֵּה הָעוֹלָם, לִפִּי שְׁהַפֵּל בְּאֵמַת וְהַכֵּל בְּדִין, שְׁכֹן כְּתִיב (ישעיה ו, א): וְאֶרְאָה אֵת ה' יֹשֵׁב עַל כֶּסֶּא רָם וְנֹשֵׂא. אָמַר רַבִּי סִימּוֹן כֶּסֶּא שְׁמִפְרִישׁ בֵּין מִיתָה לְחַיִּים, (מלכים א כב, יט): וְכָל צָבָא הַשָּׁמַיִם עוֹמְדִים עָלָיו מִימִינוֹ וּמִשְׁמָאלוֹ, וְכִי יֵשׁ שְׁמָאל לְמַעְלָה, וְהֵלֵא ...

"If you do not know, fairest among women, go out in the footsteps of the flock, and herd your kids by the tents of the shepherds" (Song of Songs 1:8). "Go out in the footsteps of [be'ikvei] the flock." Rabbi Eliezer, Rabbi Akiva, and the Rabbis, Rabbi Eliezer says: From the coal-baked loaf that the Israelites took in their hands from Egypt, from which they ate for thirty-one days, as Rabbi Shila said: You know that

there were sixty-two meals for the Israelites from this coal-baked loaf, [you know] what ...

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4 לֵאחֲבָה אֶת ה'

At the close of his words Moshe sets life and death before Israel and urges them to choose life, "to love Havayah your G-d, to listen to His voice and to cleave to Him, for He is your life and the length of your days." The maamar reads "for He is your life" as the reason given for the love.

דברים ל:כ: Deuteronomy 30:20

לֵאחֲבָה אֶת־ה' אֱלֹהֶיךָ לְשִׁמְעַת בְּקוֹלוֹ וּלְדַבְּקָה־בּוֹ כִּי הוּא חַיִּיה וְאֶרְךָ יָמֶיךָ לְשִׁבְתָּ עַל־הָאָדָמָה אֲשֶׁר נִשְׁבַּע ה' לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לֵאמֹר:

to love the L-RD thy G-d, to hearken to His voice, and to cleave unto Him; for that is thy life, and the length of thy days; that thou mayest dwell in the land which the L-RD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

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KEHOT'S NOTE

דברים ל, כ.

PARAGRAPH 2

5 דכי משמש בארבע לשונות

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

KEHOT'S NOTE

ראש השנה ג, א.

6 דכי משמש בארבע לשונות

Reish Lakish teaches that ki has four meanings: "if," "perhaps," "but" and "because." The maamar reads the ki of "for He is your life" in the last sense, as a reason.

ראש השנה ג' א:ב-ג' 3-2: Rosh Hashanah 3a:2-3

וְאָמַר רַבִּי אֲבָהוּ: אֵל תִּקְרִי "וַיִּרְאוּ", אֵלָּא "וַיִּירְאוּ", כְּדָרִישׁ לְקִישׁ. דְּאָמַר רִישׁ לְקִישׁ, "כִּי" מְשַׁמֵּשׁ בְּאַרְבַּע לְשׁונוֹת: אִי, דִּילְמָא, אֵלָּא, דְּהָא. מִי דְמִי? הֵתָם כְּנָעַן, הֵכָא סִיחוּן! תִּנְא: הוּא סִיחוּן, הוּא עֶרֶד, הוּא כְּנָעַן. סִיחוּן — שְׂדוּמָה לְסִיחַ בְּמַדְבָּר, כְּנָעַן — עַל שֵׁם מְלָכוּתוֹ, וּמָה שָׁמוֹ — עֶרֶד שָׁמוֹ. אִיכָא דְאָמְרִי: עֶרֶד — שְׂדוּמָה לְעֶרֶד בְּמַדְבָּר, כְּנָעַן — עַל שֵׁם מְלָכוּתוֹ, וּמָה שָׁמוֹ — סִיחוּן שָׁמוֹ.

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7 כי עמך מקור חיים

Kehot's note points to Psalms 35:10 for these words.

Psalms 35:10: תהילים ל"ה:י

KEHOT'S NOTE

תהלים לה, י.

8

כי עמך מקור חיים

In a psalm of David addressed to G-d: "For with You is the source of life; in Your light we see light." The maamar brings it to show that G-d is the source of all life. (The Kehot note gives 35:10.)

Psalms 36:10 ליהלים ליו:י

כִּי־עִמָּךְ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאָה־אִוֹר:

For with Thee is the fountain of life; In Thy light do we see light.

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9

וממך הכל

David, giving the gifts for the Temple, says, "For everything is from You, and from Your hand we have given You." The maamar brings it to show that all life and de-light come from G-d.

I Chronicles 29:14 דברי הימים א כ"ט:י"ד

וְכִי מִי אֲנִי וּמִי עַמִּי כִּי־נִעְצָר כָּח לְהַתְּנִיב כְּזֹאת כִּי־מִמֶּךָ הַכֹּל וּמִיָּדְךָ נִתְּנוּ לָךְ:

But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of Thee, and of Thine own have we given Thee.

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KEHOT'S NOTE

דו"א כט, יד.

PARAGRAPH 3

10

בכל נפשך ובכל מאודך

In the Shema Moshe commands Israel, "And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." The maamar reads "with all your soul" as self-sacrifice beyond reason.

Deuteronomy 6:5 דברים ו' ה'

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

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

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11

טעמים בחכמה

In Vayikra (4:1) the Alter Rebbe states that all ta'amim are drawn from Chochmah, since ta'amim are in the Name of seventy-two (Ayin-Beis), which is Chochmah; so salt, rooted in the gevuros of Abba, gives taste though it has none itself.

Numbers 11:3 דברים י"א ג'

וַיִּקְרָא שֵׁם־הַמָּקוֹם הַהוּא תַבְעֵרָה כִּי־בָעֲרָה בָּם אֵשׁ ה'

And the name of that place was called Taberah, because the fire of the L-RD burnt among them.

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KEHOT'S NOTE

ראה לקו"ת ויקרא ד, א. במדבר יא, ג. חוקת נז, ד. לפעמים אמרו טעמים בכתר, ולפעמים אמרו טעמים בחכמה, ראה בארוכה באוה"ת שמות כרך ז ע' ב'תקעב ואילך. שם ע' ב'תקעה (המאמר הנ"ל הוא הגהות לד"ה הידוע

12

כולם בחכמה עשית

The psalmist marvels at the works of creation: "How many are Your works, Havayah; You made them all with wisdom." Plainly, wisdom is the means by which G-d made all things; the maamar infers that before G-d even Chochmah falls under "making," like physical action.

Psalms 104:24 תהילים ק"ד כ"ד

מִהֲרִבּוֹ מַעֲשֵׂיךָ ה' כָּל־מַחְמָה עֲשִׂיתָ מְלָאָה הָאָרֶץ קִנְיָנָה:

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

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KEHOT'S NOTE

תהלים קד, כד.

13

אני הווי"ה לא שניתי

G-d tells Israel through Malachi, "For I, Havayah, have not changed, and you, children of Yaakov, have not come to an end": because He does not change, His bond with them endures. The maamar uses it to say that the creation of the world made no change in G-d (context: Steinsaltz Tanakh).

Malachi 3:6 מלאכי ג' ו'

כִּי אֲנִי ה' לֹא שֵׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כִלִיתֶם:

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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PARAGRAPH 4

14

נכנס יין יצא סוד

Rabbi Chiya teaches that yayin (wine) and sod (secret) both have the numerical value seventy: "Wine enters, the secret comes out." The maamar applies it to the wine of the Torah bringing out the soul's hidden love.

Eruvin 65a:19-20 עירובין ס"ה א' י"ט-כ'

אָמַר רַבִּי חִיָּיא: כָּל הַמְתִּישֵׁב בֵּינֵנוּ — לֹשׁ בּוֹ דַּעַת שְׂבָעִים זְקָנִים. "יֵינִי" נִתְּנוּ בְּשִׁבְעִים אוֹתִיּוֹת, וְ"סוּד" נִתְּנוּ בְּשִׁבְעִים אוֹתִיּוֹת. נִכְנָס יַיִן — יָצָא סוּד. אָמַר רַבִּי חִיָּיא: לֹא נִבְרָא יַיִן אֶלָּא לְנַחֵם אַבְלִים וּלְשַׂלֵּם שְׂכָר לְרֹשְׁעִים, שְׁנָאֵמַר: "תִּתְּנוּ שְׂכָר לְאוֹבֵד וְגו'".

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Sanhedrin 38a:3-4 סנהדרין ל"ח א' ג'-ד'

אָמַר לָהֶם: בְּנֵי, קוֹצִים אַתֶּם מְטִילִין לִי בְּעֵינַי? אָמַר לוֹ רַבִּי חִיָּיא: רַבִּי, אַל יָרַע בְּעֵינֶיךָ. "יֵינִי" נִתְּנוּ בְּשִׁבְעִים אוֹתִיּוֹת, וְ"סוּד" נִתְּנוּ בְּשִׁבְעִים אוֹתִיּוֹת. נִכְנָס יַיִן — יָצָא סוּד. אָמַר רַב חֲסִידָא אָמַר מִרְ עוֹקְבָא, וְאָמַר לֵי אָמַר רַב חֲסִידָא: דְּרַשׁ מִרִּי בַר מִר, מֵאִי דְכְּתִיב: "וַיִּשְׁקֹד ה' עַל הָרָעָה וַיִּבְיֹאֶה עֲלֵינוּ כִּי צָדִיק ה' אֱלֹהֵינוּ"? מִשּׁוֹם דְּצָדִיק ה' — "וַיִּשְׁקֹד ה' עַל הָרָעָה וַיִּבְיֹאֶה עֲלֵינוּ"? אֵין, צָדִיק עֲשָׂה הַקְדוּשׁ בְּרוּךְ הוּא עִם יִשְׂרָאֵל שֶׁהַקְדִּים גְּלוּת צָדִיקָהּ וְעוֹד גְּלוּת יִכְנֶה...

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Zohar III, 39a, זח"ג לט,

KEHOT'S NOTE

עירובין סה, א. סנהדרין לה, א. זח"ג לט, א.

PARAGRAPH 5

15 והנה בשבת מתגלה ג"כ בחי' האהבה מסותרת בבחי' גילוי

There the saying "I am black all the days of the week, and comely on Shabbos" is explained: the hidden love, called "black fire," stays hidden all week, but on Shabbos it comes out of hiding into revelation.

KEHOT'S NOTE

ראה ג"כ לקו"ת שה"ש ה, ד. לקמן פו, ד. דאית רצון ואית רצון דהו ענין הנשמה היתירה שמתגלה בשבת. ועג"כ באוה"ת דרושים לר"ה עי' איתלת.

16 ששת ימים עשה ה' את השמים וכו' וביום השביעי שבת

G-d tells Moshe that Shabbos is a sign between Him and Israel forever, "for in six days Havayah made the heavens and the earth, and on the seventh day He rested and was refreshed." The maamar explains what this rest is above: the Sefiros that came down to create rise back into His Essence.

שמות ל"א:י"ז Exodus 31:17

ביני ובין בני ישראל אות הוא לעלם כִּי־שֵׁשֶׁת יָמִים עָשָׂה ה' אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיְנַפֵּשׁ:

It is a sign between Me and the children of Israel for ever; for in six days the L-RD made heaven and earth, and on the seventh day He ceased from work and rested.'

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17 בעשרה מאמרות . . נברא העולם

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

KEHOT'S NOTE

אבות ה, א.

18 בעשרה מאמרות שהם ע"ס נברא העולם

"With ten utterances the world was created." The maamar identifies the ten utterances with the ten Sefiros.

משנה אבות ה:א' Pirkei Avot 5:1

בַּעֲשָׂרָה מְאֻמְרוֹת נִבְרָא הָעוֹלָם. וּמָה תִּלְמוּד לזֹמֶר, וְהָלֹא כְּמֵאמַר אֶחָד יָכוֹל לְהַפְרֹאוֹת, אֲלֵא לְהַפְרֹעַ מִן הַרְשָׁעִים שֶׁמַּאֲבִידִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מְאֻמְרוֹת, וְלִמָּן שֶׁכָּר טוֹב לְצַדִּיקִים שֶׁמְקַיְמִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מְאֻמְרוֹת:

With ten utterances the world was created. And what does this teach, for surely it could have been created with one utterance? But this was so in order to punish the wicked who destroy the world that was created with ten utterances, And to give a good reward to the righteous who maintain the world that was created with ten utterances.

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19 ובראשית נמי מאמר הוא

Counting the ten utterances of creation, the Talmud finds only nine "And He said" and answers, "In the beginning"

is also an utterance." The maamar applies this to Chochmah, "the beginning."

ראש השנה ל"ב א:י"ט-כ"ט Rosh Hashanah 32a:19-20

"וַיֹּאמֶר" דְּבִרָאשִׁית תִּשְׁעָה הָיוּ! "בְּרָאשִׁית" נָמִי מְאֻמֶּר הוּא, דְּכֵתִיב: "בְּדִבְרֵי ה' שָׁמַיִם נִעֲשִׂוּ". רַבִּי יוֹחָנָן בֶּן נוּרִי אוֹמֵר: אִם אָמַר שְׁלֹשׁ שְׁלֹשׁ מִכּוֹלָן — נִצָּא. אֵיבָעִיא לָהּ, הִיכִי קִתְּנִי: שְׁלֹשׁ מִן הַתּוֹרָה, שְׁלֹשׁ מִן הַנְּבִיאִים, וְשְׁלֹשׁ מִן הַכְּתוּבִים — דָּהּוּ תִּשְׁעָה, וְאֵיכָא בִּינְיָהּוּ חֲדָא, אוּ דְלָמָּא: אֶחָד מִן הַתּוֹרָה, וְאֶחָד מִן הַנְּבִיאִים, וְאֶחָד מִן הַכְּתוּבִים — דָּהּוּיִין לָהּ שְׁלֹשׁ, וְאֵיכָא בִּינְיָהּוּ טוֹבָא?

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Megillah 21a כ"א מגילה

KEHOT'S NOTE

ר"ה לב, א. מגילה כא, א.

20 ובראשית נמי מאמר הוא

Rabbi Yochanan sets the minimum of ten verses read from the Torah against the ten utterances with which the world was created; the Talmud finds only nine "And He said" and answers, "In the beginning" is also an utterance." The Kehot note gives Megillah 21a; the passage is on 21b.

מגילה כ"א ב:י"א-י"ב Megillah 21b:10-11

הֵי נִינְהוּ? "וַיֹּאמֶר" דְּבִרָאשִׁית. הֵנִי תִשְׁעָה הָיוּ! "בְּרָאשִׁית" נָמִי מְאֻמֶּר הוּא, דְּכֵתִיב: "בְּדִבְרֵי ה' שָׁמַיִם נִעֲשִׂוּ וּכְרוּחַ פִּי כָל צְבָאִים". אָמַר רַבָּא, רֵאשׁוֹן שְׁקָרָא אַרְבַּעָה — מְשׁוּבָח, שְׁנִי שְׁקָרָא אַרְבַּעָה — מְשׁוּבָח, שְׁלִישִׁי שְׁקָרָא אַרְבַּעָה — מְשׁוּבָח.

What are these? The expressions "And [G-d] said" in the first chapter of Genesis. But there are only nine? "In the beginning" is also a statement [through which the world was created], since it is written, "By the word of the L-rd the heavens were made, and by the breath of his mouth all of the hosts" (Psalms 33:6). Rava said: If the first one reads four verses he is praiseworthy; if the second reads four verses he is praiseworthy; if the third reads four verses he is praiseworthy.

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PARAGRAPH 6

21 שבת וינפש

G-d tells Moshe that on the seventh day "He rested and was refreshed." Plainly this is His ceasing from the work of creation; the maamar reads it as the rising of Chochmah and the middos, which came down to create, back into G-d's own Being.

שמות ל"א:י"ז Exodus 31:17

ביני ובין בני ישראל אות הוא לעלם כִּי־שֵׁשֶׁת יָמִים עָשָׂה ה' אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיְנַפֵּשׁ:

It is a sign between Me and the children of Israel for ever; for in six days the L-RD made heaven and earth, and on the seventh day He ceased from work and rested.'

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PARAGRAPH 7

22 נכנס יין יצא סוד

"Wine enters, the secret comes out." Here the wine is the mitzvos and the secret is the hidden love they bring out.

Eruvin 65a:19-20 כ"ט-כ"א: י"ט-כ"א

אמר רבי חייא: כל המתעשר ביינו — יש בו דעת שבקעים וקנים. "יין" ניתן בשבקים אחרות, ו"סוד" ניתן בשבקים אחרות. נכנס יין — יצא סוד. אמר רבי חנין: לא נברא יין אלא לנחם אבלים ולשלם שְׂכָר לְרַשְׁעִים, שְׁנָאֵמַר: "תנו שכר לאובד וגו'".

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PARAGRAPH 8

23 והנה הברכות

According to the note, a passage from this point on is quoted in that maamar, with additions and changes.

KEHOT'S NOTE

קטע מכאן מובא בד"ה חייב אדם לברך תרל"ה פרק ג בהוספות ושינויים.

24 הברכות שמברכים . . הם מד"ס

The note counts the blessings over the mitzvos among the seven rabbinic mitzvos, remembered by the sign נ"ע נ"ח נ"ה, and points to a note in this volume on them.

KEHOT'S NOTE

מז' מצות דרבנן — וסימנם נ"ע בשמח"ה. ראה סה"מ ת"ש ע' 50 בהערה.

25 שמברכים על המצות הם מד"ס

On the blessing said when separating terumah, the Talmud remarks that "the blessing is rabbinic" (berachah derabbanan). The Kehot note brings it for the rule that the blessings over the mitzvos are from the words of the Scribes.

Berachot 15a כ"ו ברכות

KEHOT'S NOTE

ראה ברכות טו, א. רמב"ם הל' ברכות פ"א ה"ב.

PARAGRAPH 9

26 כמ"ש בע"ה

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

KEHOT'S NOTE

ראה פע"ח שער ספירת העומר ספ"ג.

27 וע"י הברכה שעל המצוה ממשיכים בחי האור מקיף

In the Arizal's teaching on counting the Omer, to which the Kehot note points, the blessing is speech and breath leaving the mouth, an encompassing light (Or Makif), while the inner light (Or Pnimi) entered only through an

offering. The maamar brings this to show that a blessing draws down an encompassing light.

Pri Etz Chaim, Gate of the Omer Count 3:6 שער חיים, ספירת העומר ג'ו'

וז"ס הברכה, כי הוא בסוד דיבור והכל היוצא מן הפה, שהוא סוד אור מקיף, וכל כוונתו אינו רק בסוד אור מקיף, ובוה עיקר כוונתו. אמנם אור פנימי אינו נכנס, רק על ידי קרבן, ועתה שאין בית המקדש קיים, ואין בנו כח להמשיכם, אנו אומרים אחר ברכת העומר וספירתו, הרחמן יבנה בית המקדש, ויחזיר עבודת בה"מ למקומה וכו', ועי"ז נתקן איהו דבר, אך עכ"ז ראוי שתכוין בעת שאתה מכוין להמשיך א"מ, גם תכוין להמשיך גם א"פ עמו כסדר המקיף ג"כ, אך עיקר כל הכוונה הוא במקיפים, כי הא"פ כבר נכנסו, ואינן ...

Pri Etz Chaim (Public Domain)

28 כל המצות מברך עליהן עובר לעשייתן

Rav Yehudah says in the name of Shmuel, "Over all the mitzvos one recites a blessing oever la'asiyasan," and the Talmud proves from verses that oever here means "before." The maamar finds in the word a hint of the encompassing light.

Pesachim 7b:9-10 ט"ז-ט"ח: ב' פסחים

דכולי עלמא מיהא, מעיקרא בעינו לברוכי, מנלן? דאמר רב יהודה אמר שמואל: כל המצות מברך עליהן עובר לעשייתן. מאי משמע דהאי "עובר" לישנא דאקדומי הוא? אמר רב נחמן בר יצחק, דאמר קרא: "וירץ אחימעץ דרך הכפר ויעבר את הכושי". אב"י אמר, מהכא: "והוא עבר לפניהם". ואיבעית אימא מהכא: "ויעבר מלכם לפניהם והי בראשם".

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KEHOT'S NOTE

פסחים ז, ב. לקו"ת מסעי צב, ג.

29 לשון עובר הוא ענין מקיף

There oever la'asiyasan is explained: the Sages could have said simply "before doing them," but oever means that the blessing is an encompassing light over the act of the mitzvah, which raises the act up, as in the Idra Rabba's explanation of oever lasocher.

KEHOT'S NOTE

ראה גם לקו"ת פ' מסעי צב, ג.

30 עובר לסוחר

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

KEHOT'S NOTE

חיי שרה כג, טז.

31 עובר לסוחר

Avraham weighs out for Efron "four hundred shekels of silver, current with the merchant (oever lasocher)," plainly silver that any merchant would accept (context: Steinsaltz Tanakh). The maamar cites the phrase as another use of oever in the sense of encompassing; the Likkutei Torah parallel (Masei) points to the Idra Rabba on this verse and

to the commentary Kol B'Ramah, which takes lasocher from the Aramaic sechor sechor, "round about."

בראשית כ"ג:ט"ז: Genesis 23:16

וַיִּשְׁמַע אַבְרָהָם אֶל־עֶפְרוֹן וַיִּשְׁקַל אַבְרָהָם לְעֶפְרוֹן אֶת־הַכֶּסֶף אֲשֶׁר דִּבֶּר בְּאֲזְנֵי בְנֵי־חֶת אַרְבַּע מֵאוֹת שֶׁקֶל כֶּסֶף עֶבֶר לְסֹחֵר:

And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the hearing of the children of Heth, four hundred shekels of silver, current money with the merchant.

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PARAGRAPH 12

32 ברכת ה' היא תעשיר

Shlomo teaches that "the blessing of Havayah, it makes rich," and toil adds nothing to it: the wealth is G-d's gift (context: Steinsaltz Tanakh). The maamar reads it to say that blessing itself is the level of Havayah.

משלי י"ב:כ"ב: Proverbs 10:22

בְּרִכַּת ה' הִיא תַעֲשִׂיר וְלֹא־יֹסֵף עֲצָב עִמָּה:

The blessing of the L-RD, it maketh rich, And toil addeth nothing thereto.

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KEHOT'S NOTE

משלי י, כב.

33 והיה ברכה

G-d sends Avraham from his land and promises, "I will make you a great nation and bless you ... and be a blessing," plainly that he will be a source of blessing. The maamar brings it with the previous verse to show that blessing is the level of Havayah; the word "and be" (והיה) has the letters of that Name.

בראשית י"ב:כ"ג: Genesis 12:2

וְאֶעֱשֶׂה לְגוֹי גָדוֹל וְאֶבְרַכְךָ וְאֶגְדָּלְהָ שְׁמִי וְהָיָה בְרָכָה:

And I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing.

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KEHOT'S NOTE

בראשית יב, ב.

34 באשרי כי אשירני בנות

At the birth of Zilpah's second son Leah says, "In my happiness, for daughters have called me happy," and names him Asher. The maamar reads the asher of the blessing as this supernal delight.

בראשית ל"ג:יג: Genesis 30:13

וְתֹאמַר לֵאָה בְּאֲשֶׁרִי כִי אֲשִׁירֶנִּי בְנוֹת וְתִקְרָא אֶת־שְׁמוֹ אֲשֵׁר:

And Leah said: 'Happy am I! for the daughters will call me happy.' And she called his name Asher.

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KEHOT'S NOTE

בראשית ל, יג.

35 הקב"ה מניח תפילין

The Talmud teaches that the Holy One, blessed be He, puts on tefillin, and asks what is written in His tefillin. The maamar uses it to show that the mitzvos come from G-d's own Being.

ברכות ו' א:י"ז-י"ח: Berakhot 6a:17-18

אָמַר רַבִּי אֲבִין בֶּר רַב אָדָא, אָמַר רַבִּי יִצְחָק: מִנֵּין שֶׁהַקְדוֹשׁ בְּרוּךְ הוּא מְנִיחַ תְּפִלִּין שְׁנָאֵמַר: "נִשְׁבַּע ה' בְּיָמִינוּ וּבִזְרוּעַ עֲזוֹ." "בְּיָמִינוּ" — זו תּוֹרָה, שְׁנָאֵמַר: "מִיָּמִינוּ אֵשׁ דָּת לָמוּ", "וּבִזְרוּעַ עֲזוֹ" — אֵלּוּ תְּפִלִּין, שְׁנָאֵמַר: "ה' עוֹלָמִי וְתָן".

Rab Abin b. Rab Adda said in the name of R. Isaac : Whence is it that the Holy One, blessed be He, lays Tefillin ? As it is said, "The L-rd hath sworn by His right hand, and by the arm of His strength" (Is. Ixii. 8). "By His right hand" means Torah ; as it is said, "At His right hand was a fiery law unto them" (Deut. xxxiii. 2); "by the arm of His strength" means Tefillin, as it is said, "The L-rd will give strength unto ...

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KEHOT'S NOTE

ברכות ו, א. ראה לעיל לד, ד.

PARAGRAPH 13

36 אשרי איש ירא את ה' . . במצותיו חפץ מאד

The psalm opens in praise of the G-d-fearing man: "Fortunate is the man who fears Havayah, who desires His commandments greatly." The maamar reads the first half as the distance of awe and the second as the longing that follows.

תהילים קי"ב:א' Psalms 112:1

הַלְלוּ־יָהּ אֲשֶׁר־יֵאֵשׁ יִרְא אֶת־ה' בְּמִצְוֹתָיו חָפֵץ מְאֹד:

Hallelujah. Happy is the man that feareth the L-RD, That delighteth greatly in His commandments.

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KEHOT'S NOTE

תהילים קיב, א.

37 מי אנכי כי באתי עד הלום

Told that his dynasty will endure, David says, "Who am I ... and what is my house, that You have brought me this far?" The maamar borrows his words for the awe that keeps a person at a distance.

שמואל ב ז':י"ח: II Samuel 7:18

וַיָּבֹא הַמֶּלֶךְ דָּוִד וַיֵּשֶׁב לִפְנֵי ה' וַיֹּאמֶר מִי אֲנֹכִי אֲדֹנָי ה' וּמִי בֵּיתִי כִּי הִבֵּאתָנִי עַד־הַלֹּם:

Then David the king went in, and sat before the L-RD; and he said: 'Who am I, O L-rd GOD, and what is my house, that Thou hast brought me thus far?

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KEHOT'S NOTE

ראה שמואל-ב ז, יח.

PARAGRAPH 14

38

במצותיו חפץ מאד

The second half of the verse, “who desires His commandments greatly,” is read as the longing for the mitzvos that follows the distance of awe.

Psalms 112:1 א"י: תהילים קי"ב

הַלְלוּ יְהוָה אֲשֶׁר־אֵישׁ יִרְאֶה אֶת־ה' בְּמִצְוֹתָיו חָפֵץ מְאֹד:

Hallelujah. Happy is the man that feareth the L-RD, That delighteth greatly in His commandments.

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39

איה סופר

Isaiah pictures Jerusalem's dread under the Assyrian siege: “Your heart will meditate on dread: ‘Where is the one who counts (sofer)? Where is the one who weighs? Where is the one who counts the towers?’” The Sages read sofer of the scholars who counted every letter of the Torah (Chagigah 15b; Kiddushin 30a: the early Sages were called soferim for this counting), and the maamar takes it as the root of the words of the Scribes, above the Written Torah, the sefer (context: Steinsaltz Tanakh).

ישעיהו ל"ג: י"ח

לִבְךָ יִהְיֶה אֵימָה אֵיךְ סֹפֵר אֵיךְ שֹׁקֵל אֵיךְ סֹפֵר אֶת־הַמִּגְדָּלִים:

Thy heart shall muse on the terror: ‘Where is he that counted, where is he that weighed? Where is he that counted the towers?’

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40

ועמ"ש . . בפסוק ועשית בגדי קדש

There the blessing over a mitzvah is likened to the blessing of groom and bride: as “blessing rests only where male and female are,” so where there is a giver and a receiver an added flow comes from far above both.

KEHOT'S NOTE

לקמן פב, ד.

41

ועשית בגדי קדש

G-d tells Moshe, “And you shall make holy garments for Aharon your brother, for glory and for beauty.” The Torah Ohr maamar on this verse (Tetzaveh) explains the blessings over the mitzvos.

Exodus 28:2 כ"ח: שמות

וְעָשִׂיתָ בְּגָדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכְבוֹד וּלְתִפְאֶרֶת:

And thou shalt make holy garments for Aaron thy brother, for splendour and for beauty.

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לבך יהגה אימה איה סופר איה שוקל וגו'

“Your heart will meditate on dread: ‘Where is the one who counts? Where is the one who weighs?’”



The divine power that measures and limits everything, the Zohar’s “scale” and “line of measure,” is not separate from G-d: it comes from His very highest level, Ayeh, which alone can lower itself to measure every detail. Contemplating that the One beyond all grasp weighs every particle of existence brings a great awe of G-d that leaves no room for lesser fears.

THE MAAMAR IN BRIEF

Isaiah’s verse, “Where is the one who counts? Where is the one who weighs?”, is read through the Zohar’s “scale” (matkela), which the Alter Rebbe identifies with the line of measure (kav hamiddah): the power that decides how much Chesed and how much Gevurah flows into the Sefiros of Atzilus and arranges them as right and left lines. This is why the Sefiros are called middos, “measures.” In the Zohar this power is the botzina dekadina, the Gevurah of Atik Yomin enclothed in the Mocha Stima’ah. Since measuring is a contraction, and G-d’s essence knows no limits, one might think this power a separate entity. So the verse says that Ayeh, “where,” the great encompassing circle, is itself the one who counts and weighs: only the One who is truly high can lower Himself this far, just as only G-d Himself, not an angel, could descend into Egypt. The Torah, which preceded the world by a set two thousand years, and the mitzvos, with their fixed dimensions, also belong to this measure. The three-fold “where” matches the angels’ threefold “holy.” Contemplating all this brings great awe, and with it freedom from external fears.

OUTLINE

1 The scale and the line of measure

¶1

The Zohar’s scale is the line of measure that apportions the Sefiros. It is no separate power: Ayeh, the highest encompassing level, itself counts and weighs, just as only G-d Himself could descend into Egypt.

2 Torah, mitzvos and the awe of G-d

¶2

The Torah and the mitzvos also have measure, whose source is Ayeh, beyond all grasp like the angels' "holy." Contemplating that this level measures every detail brings great awe, which leaves no room for external fears.

KEY CONCEPTS

the line of measure (kav hamiddah) קו המדה

The divine power that measures out the flow of light into the Sefiros, deciding how much kindness and how much restraint each receives and how they divide into right and left.

the scale (matkela) מתקלא

The Zohar's term, in the Sifra DiTzniusa, for the balance by which the divine attributes are weighed; the maamar identifies it with the line of measure.

botzina dekardinusa בוצינא דקרדוניטא

The Zohar's "lamp of darkness," identified here as the Gevurah of Atik Yomin enclothed in the Mocha Stima'ah, the source of all the measuring.

middos (measures) מדות

The Sefiros are called middos, "measures," because each of them is measured out by the line of measure.

Ayeh ("where") איה

Read as a name for the great circle, the encompassing level of G-d beyond all grasp; the maamar teaches that this very level is the one who counts and weighs.

kadosh (holy) קדוש

Means separate, beyond all thought. Its numerical value, 410, matches the 410 "hairs" of Arich Anpin, and the threefold "holy" corresponds to the verse's threefold "where."

external fear יראה חיצונית

Fear of worldly loss, such as lacking bread; it falls away when a person has the great awe of G-d.

SECTION 1 • 11

The scale and the line of measure

1 לבך יהגה אימה^{1,2} איה סופר איה שוקל וגו'. איתא בזהר ספרא דצניעותא³ תקיל במתקלא.

“Your heart will meditate on dread: ‘Where is the one who counts? Where is the one who weighs?’” etc. It is stated in the Zohar: “The Sifra DiTzniusa (the Book of Concealment) weighs on the scale (matkela).”

The maamar opens with Isaiah’s verse, “Your heart will meditate on dread: ‘Where is the one who counts? Where is the one who weighs?’” It then quotes the Sifra DiTzniusa, the “Book of Concealment,” a short and cryptic part of the Zohar (printed in Terumah), which opens by calling itself a book that “weighs on the scale” (matkela).

והוא ענין קו המדה⁴ שהוא המודד ושוקל כל הע”ס [העשר ספירות] דאצי” בשיעור ומדה כמה יהיה המשכת והתפשטות מדת החסד וכמה יהיה המשכת מדת הגבורה ואיך שיתחלקו בבחי” קוין ימין ושמאל בד’ רוחות ומעומ”ט [ומעלה ומטה] שהם ו”ק [ו’ קצוות] דז”א כו’

And this is the matter of the line of measure (kav hamiddah), which is what measures and weighs all the ten Sefiros of the World of Atzilus (Emanation) by amount and measure: how much drawing-forth and spreading-forth there will be of the attribute of Chesed (kindness), and how much drawing-forth of the attribute of Gevurah (restraint), and how they will be divided into lines, right and left, in the four directions and above and below, which are the six extremities (vav ketzavos) of Z’eir Anpin (the emotive attributes), etc.

The Zohar’s scale is the line of measure (kav hamiddah), the power in G-dliness that sets limits and proportions: it decides how much of each divine attribute flows forth in Atzilus, the highest world, how much kindness (Chesed), how much restraint (Gevurah), and how they are arranged as lines to the right and to the left. The six directions, the four sides together with above and below, correspond to the six emotive Sefiros that make up Z’eir Anpin. The Mitteler Rebbe’s transcript of this maamar, quoted in the Kehot note, adds that every flow of light comes by measure and weight, and that the level in the Emanator which first measured out each one’s share is called matkela, the scale, and also the line of measure.

(ולפיכך נקראו הספ”י [הספירה / הספירות] לשון מדות ע”ש [על שם] שנמדדו כמ”ש במ”א)⁵ ומדה זו היא בחי” גבורה וצמצום לצמצום שיהיה ההמשכה בשיעור ומדה כו’.

(And this is why the Sefiros are called by the term middos, “measures”: because they are measured, as is written elsewhere.) And this measure is the level of Gevurah and tzimtzum (contraction): to contract, so that the drawing-forth will be by amount and measure, etc.

In a parenthesis the Alter Rebbe notes that this is why the Sefiros are called middos, a word that means both “attributes” and “measures”: each is given a measured amount. Measuring is itself an act of Gevurah and tzimtzum, for to measure is to hold back the flow so that it comes in a fixed amount.

וכי' [וכל זה] נעשה ע"י בחי' קו המדה שהוא הנקי בזהר בוצינא דקרדוניתא⁶ דנקיב כו' שהוא ענין גבורה דע"י [דעתיק יומין] המתלבשת במו"ס [במוחא סתימאה] וע"ז אמר הכתוב איה סופר איה שוקל.

All this is done through the level of the line of measure, which is what the Zohar calls “the botzina dekardinusa (the lamp of darkness) that bored,” etc., which is the matter of the Gevurah of Atik Yomin that is enclothed in the Mocha Stima'ah (the hidden brain). And concerning this the verse says, “Where is the one who counts? Where is the one who weighs?”

The Zohar calls this measuring power the botzina dekardinusa, the “lamp of darkness” that bored (Sefer HaMaamarim 5652, quoted in the Kehot note, reads kardinusa as “strong,” like hard kurdinisa wheat), and the Alter Rebbe identifies it as the Gevurah of Atik Yomin enclothed in the Mocha Stima'ah. Atik Yomin is the innermost level of Keser, the crown above intellect, and the Mocha Stima'ah, the “hidden brain,” is the concealed wisdom of Arich Anpin, Keser's outer level. This power is what the verse calls “the one who counts” and “the one who weighs.”

פי' דהוה ס"ד כיון שמדה ומשקל זה הוא בחי' גבורה וצמצום לגבי עצמות א"ס ב"ה המופשט מגדר גבול ומדה ומגדר התחלקות קוין וספי' [וספירה / וספירות] כו' אלא סובב הכל בסקירה אחת וקמיה כחשיכה כאורה⁷ שוין כנודע. א"כ הוה ס"ד דבחי' זו דקו המדה הוא מהות נפרד כו'

Meaning: one might have supposed — since this measure and weight is a level of Gevurah and contraction relative to the very essence of the Infinite One (Ein Sof), blessed be He, Who is removed from the bounds of limit and measure and from the bounds of division into lines and Sefiros, etc., but rather encompasses everything in a single glance, and before Him darkness and light are alike, as is known — if so, one might have supposed that this level of the line of measure is a separate entity, etc.

Here the Alter Rebbe explains why the verse asks “where.” One might think that the line of measure, a power of restraint and contraction, cannot be the Infinite One Himself, Whose essence has no limits, no lines and no Sefiros, Who takes in everything “in a single glance,” and before Whom, in the words of Psalms, “darkness and light are alike.” So one might conclude that the measuring power is a separate entity, standing apart from G-d.

ע"כ אמר איה סופר איה שוקל כו'

Therefore it says, “Where (Ayeh) is the one who counts? Where is the one who weighs?” etc.

Therefore the verse says, “Where (Ayeh) is the one who counts? Where is the one who weighs?”, to rule that supposition out. Plainly the words are a question, but the maamar reads ayeh, “where,” as a name of the highest level, as the next words explain.

פ"י איה הוא בחי' העיגול הגדול⁸ בחי' סובב דקמיה כחשיכה כאור⁹ [כאורה] שוין הנה הוא עצמו ממש הוא הסופר והשוקל⁹ בבחי' מתקלא וקו המדה הנ"ל ואין זה מהות בפ"ע [בפני עצמו] ח"ו [חס ושלום]

Meaning: Ayeh is the level of the great circle, the level of the encompassing [light] (sovev), before which darkness and light are alike; and this itself, truly, is the one who counts and the one who weighs, by way of the scale (matkela) and the line of measure mentioned above, and this is not an entity unto itself, G-d forbid.

Ayeh is the "great circle," the encompassing light (sovev), pictured as a circle that surrounds all things equally, above every distinction, even that of darkness and light; so the verse is read as a statement: Ayeh itself is the one who counts and weighs. The scale and the line of measure are not an independent power, G-d forbid; it is the Infinite Himself Who measures. On these words Or HaTorah, the Kehot note says, points to Maimonides' ruling that a person's merits and sins "are weighed only by the knowledge of the G-d of knowledge."

כי ממך הכל¹⁰ כתיב והוא כל יכול להשפיל א"ע [את עצמו] כ"כ [כל כך] למדוד הספ"י [הספירה / הספירות] בצמצום והתחלקות כו'

For it is written, "Everything is from You," and He is omnipotent, [able] to lower Himself so far as to measure the Sefiros with contraction and division, etc.

The proof is the verse "Everything is from You": nothing, not even the power to limit, exists apart from G-d. Because He is omnipotent, He can also lower Himself to measure out and divide the Sefiros.

שמדה וצמצום זה נמשך דוקא מן הסובב העיגול הגדול שנק' אי"ה [אם ירצה השם] (שלהיותו מגביה לשבת¹¹ לכך יכול להשפיל¹² א"ע [את עצמו] כ"כ [כל כך] למדוד כל פרטי הבחי' שבהעולמות כו'. וכמ"ש כי רם¹³ ה' ושפל יראה)

For this measure and contraction is drawn specifically from the encompassing [light], the great circle, which is called Ayeh. (For because He is "enthroned on high," He is therefore able to lower Himself so far as to measure all the particular levels in the worlds, etc. As it is written, "For Havayah is exalted, yet He sees the lowly.")

This is why the measuring comes specifically from the very highest level, the "great circle" called Ayeh, and not from something lower. Psalms describes G-d as "enthroned on high" and, in the next verse, as lowering Himself to look upon heaven and earth, and another psalm says, "For Havayah is exalted, yet He sees the lowly": precisely because He is so high, He can reach down to measure every detail of the worlds.

וכעין מ"ש ועברתי בארץ מצרים¹⁴ אני ולא מלאך¹⁵ שבבחי מצרים לא¹⁶ היי [היה] יכול לירד שום מלאך זולת הקב"ה בכבודו ובעצמו כביכול כמ"ש במ"א:^{17,18}

And it is akin to what is said, "And I will pass through the land of Egypt": I, and not an angel. For into the level of Egypt no angel could descend, only the Holy One, blessed be He, in His glory and in His own Self, as it were, as is written elsewhere.

The Exodus is similar: on "I will pass through the land of Egypt" the Sages say "I, and not an angel" (in the Passover Haggadah; the Kehot note gives the Sifrei on Deuteronomy 26:8), for no angel could descend to a place as low as Egypt, only the Holy One, blessed be He, Himself. In Likkutei Torah, Tzav, the Alter Rebbe explains that the plague of the firstborn was a revelation of the encompassing light (sovev), before which all levels are equal, and so it "skipped" the gradual order of descent.

SECTION 2 • 12

Torah, mitzvos and the awe of G-d

2 והנה גם התורה¹⁹ הוא בכלל בחי' הצמצום דקו המדה שהתורה לא קדמה לעולם רק אלפים²⁰ שנה²¹ היינו ב' אלפין אאלפך חכמה אאלפך בינה.²²

Now, the Torah too is included in the level of the tzimtzum (contraction) of the line of measure, for the Torah preceded the world by only two thousand years, that is, two alfin, "thousands": "I will teach you (a'alefcha) Chochmah (wisdom)," "I will teach you Binah (understanding)."

The Torah too belongs to the realm of the line of measure. The Sages say the Torah preceded the world by two thousand years, a set and limited span, and the maamar reads alfin, "thousands," as a play on a'alefcha, "I will teach you," in the phrases "I will teach you wisdom" and "I will teach you understanding," so the two thousand stand for Chochmah and Binah.

אבל א"ס ב"ה עצמו רם ונשא לבדו מופשט מגדר צמצום והתחלקות^[והתחלקות] אין לו תחלה ותכלה לכך התורה שלא קדמה לעולם רק אלפים שנה היא מכלל בחי' הצמצומי^[הצמצומים] דקו המדה

But the Infinite One (Ein Sof) Himself, blessed be He, alone is exalted and uplifted, removed from the bounds of contraction and division; He has no beginning and no end. Therefore the Torah, which preceded the world by only two thousand years, is included among the levels of the contractions of the line of measure.

By contrast, the Infinite One Himself is beyond all contraction and division, with no beginning and no end. Since the Torah precedes the world by a set amount, two thousand years, it has a measure and so belongs among the contractions of the line of measure.

(וכמו שנודע שכל המצות הם בחי' שיעור וצמצום סוכה רק עד כ' אמה.²³ ותפילין מרובעו' [מרובעות] דוקא כו' וכה"ג [וכהאי גוונא] בכל המצות). אלא שבאמת אי"ה [אם ירצה השם] עצמו הוא הסופר והשוקל כו'.

(As is known, all the mitzvos are a matter of measure and contraction: a sukkah only up to twenty cubits, tefillin specifically square, etc., and likewise in all the mitzvos.) But in truth Ayeh itself is the one who counts and the one who weighs, etc.

The mitzvos show the same thing: each has fixed dimensions, such as a sukkah that may be at most twenty cubits high and tefillin that must be square. Yet in truth all this measuring comes from Ayeh itself, the highest level.

ונא' [ונאמר] כאן ג"פ [ג' פעמים] איה נגד ג"פ [ג' פעמים] קדוש²⁴ שקדוש גי' [גימטריא] ת"י שהן ת"י נימין דאריך ולזאת אומרים המלאכים איה מקום כבודו שאינו מושג שזהו בחי' קדוש שהוא מובדל דלית מחשבה תפיסא ביה²⁵

And “where” (ayeh) is said here three times, corresponding to the three times “holy” (kadosh) [is said], for kadosh has the numerical value of 410, which are the 410 hairs of Arich [Anpin]. And for this reason the angels say, “Where is the place of His glory?” — [meaning] that He is not grasped, which is the level of kadosh, which is separate, for no thought can grasp Him.

The verse says ayeh, “where,” three times, matching the angels’ threefold “holy” (kadosh) in Isaiah’s vision; kadosh adds up to 410, linked in the Kabbalah to the 410 “hairs” of Arich Anpin, the outer level of Keser. When the angels ask, in the Kedushah, “Where is the place of His glory?”, they express that He cannot be grasped, and that is what kadosh means: separate and beyond all thought.

(ופי' איה סופר את המגדלי' [המגדלים] נת' [נתבאר] במי"א ע"פ ושדי כמגדלות)^{26,27} וזהו ענין לבך יהגה אימה²⁸.

(The meaning of “Where is the one who counts the towers?” has been explained elsewhere, on the verse “and my breasts are like towers.”) And this is the matter of “Your heart will meditate on dread.”

The verse’s third phrase, “Where is the one who counts the towers?”, is explained in another maamar, on the verse from the Song of Songs “and my breasts are like towers”; that maamar, printed in Or HaTorah on Shir HaShirim, explains (the Kehot note says) that Ayeh joins the supernal one who counts and weighs with the “towers,” so that they can unite face to face. The Alter Rebbe now turns to the verse’s opening words, “Your heart will meditate on dread.”

דהיינו כשיתבונן המשכיל בענין זה איך שאיה סופר איה שוקל כו' שבחיי איה עצמו הוא הסופר והשוקל ומודד החיות וההתפשטות בכל פרטי פרטיות הנמצאים

That is: when the thoughtful person contemplates this matter — how “Ayeh is the one who counts, Ayeh is the one who weighs,” etc., that the level of Ayeh itself is the one who counts and the one who weighs and measures the life-force and the spreading-forth in all the most minute particulars of everything that exists —

This is how the verse becomes a matter of a person's inner work. The thoughtful person contemplates that Ayeh, the highest level of G-dliness, is itself the one who counts, weighs and measures the life-force of every last detail of existence.

אזי תפול עליו אימה ופחד בבחי' יראה גדולה עד מאד וזהו לבך יהגה אימה.

then dread and fear will fall upon him, as an exceedingly great awe. And this is “Your heart will meditate on dread.”

Then dread and fear fall upon him, an exceedingly great awe. That is “Your heart will meditate on dread”: the dread comes from the heart's meditation.

ואזי לא יהי' עליו יראה חיצונית פן יחסר לחמו וכה"ג [וכה"א גוונא] וכתוב סוף דבר הכל נשמע²⁹
את האלקי ירא וגו':³⁰

And then there will not be upon him an external fear, lest he lack his bread, and the like. And it is written, “The end of the matter, when all has been heard: fear G-d,” etc.

Once this awe of G-d is upon him, he will no longer have “external” fears, such as the worry that he will lack bread. The paragraph ends with the conclusion of Ecclesiastes: “The end of the matter, when all has been heard: fear G-d.”

IN ONE'S AVODAH

Contemplate that Ayeh, the level of G-d beyond all grasp, is itself the one who weighs and measures the life-force of every detail of existence. This brings dread and fear, an exceedingly great awe, which is “Your heart will meditate on dread”; and then external fears, such as the worry that one will lack bread, have no hold, as Ecclesiastes concludes: “fear G-d.”

QUESTIONS FOR DISCUSSION

1. Why might one think the line of measure is a separate entity, and how does reading ayeh, “where,” as a name answer this?
2. Why must the power to measure come specifically from the highest level? How do “enthroned on high” and “I, and not an angel” illustrate this?
3. In what sense do the Torah and the mitzvos belong to the line of measure, and what examples does the maamar give?
4. How does contemplating that the highest level measures every detail produce awe, and why does that awe remove “external” fears?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 לכך יהגה אימה

Another transcript (hanachah) of this maamar is printed there, according to the note.

KEHOT'S NOTE

הנחה אחרת בסה"מ תקס"ה ע' רד. הנחת כ"ק אדה"א במאמרי אדה"ו נביאים ע' קכג. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. ראה מאמרי אדה"א נביאים ע' סז שמיוסד על מאמר זה. וראה גם מאמרי אדה"א במדבר ח"ה ע' א'תרנה.

2 לכך יהגה אימה

Isaiah pictures Jerusalem's dread under the Assyrian siege: the heart broods on its terror and asks, "Where is the one who counts? Where is the one who weighs? Where is the one who counts the towers?", the officials who reckon men, money and fortifications (context: Steinsaltz Tanakh). The Sages read the words of the Torah scholars who counted its letters (Chagigah 15b); the maamar reads ayeah, "where," as a name for the highest divine level, which itself counts and weighs.

ישעיהו ל"ח:י"ח

לְכֹךְ יִהְיֶה אֵימָה אֵימָה סֵפֶר אֵימָה שֶׁקֶל אֵימָה סֵפֶר אֶת־הַמִּגְדָּלִים:

Thy heart shall muse on the terror: 'Where is he that counted, where is he that weighed? Where is he that counted the towers?'

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KEHOT'S NOTE

ישע"י לג, יח.

3 איתא בזהר ספרא דצניעותא

The Sifra DiTzniusa opens by calling itself a book that "weighs on the scale" (matkela), and says that until there was a scale, they did not look face to face. The Alter Rebbe identifies this scale with the line of measure.

Zohar II, 176b, קעו, זח"ב

KEHOT'S NOTE

זח"ב קעו, ב: "אמר עד לא הוה מתקלא בעלמא לא הוין משגיחיין אפין באפין כו, פ"י ענין המקרא יבואר במ"א באריכות להיות כי כל המשכת במ"ד ומ"ן ואו"י ואו"י וחז"ל הכל במדה ובמשקל. . ונק' בחי' זו שהיתה תחילה במאציל למדוד זאת הקצבה לכל הנאצלים כנ"ל בשם מתקלא מפני שהוא המודד ושוקל בכף מאזנים שנק' מתקלא, וגם נק' בשם מאמר קו המדה" — מאמרי אדה"ו נביאים ע' קכג. ראה סה"מ אעת"ר ע' קו.

4 והוא ענין קו המדה

According to the note, an explanation of the line of measure is given there.

KEHOT'S NOTE

ראה אוה"ת יוהכ"פ ע' א'תרד ביאור על זה. מים רבים תרל"ו פרק קיח.

5 נקראו הספ"י לשון מדות ע"ש שנמדדו כמ"ש במ"א

The note gives this as one of the places "elsewhere" where it is explained that the Sefiros are called middos because they are measured.

KEHOT'S NOTE

ראה סה"מ תקס"ג כרך ב ע' תקפז. ובאוה"ת פ' שלח ע' תצד.

6 הנק' בזהר בוצינא דקרדוניתא

The Zohar on the opening word of Bereishis speaks of the botzina dekardinusa, the "lamp of darkness," at the very beginning of creation, which made the colors "when it measured with a measuring line." The maamar identifies it with the line of measure, the Gevurah of Atik Yomin within the Mocha Stima'ah.

Zohar I, 15a, זח"א טו,

KEHOT'S NOTE

זח"א טו, א ועוד. ראה לקמן קו, ד. סה"מ תקס"ב ע' קכט. אוה"ת בראשית כרך ו תתשיח, ב. סה"מ תרנ"ב ע' כ, ובע' כא כ' "ונק' בוצינא דקרדוניתא לשון כח חזק כמו חיטי קרדוניתא דהפ"י קשים וחזקים". וראה בספר הליקוטים דא"ח ממאמרי הצ"צ ערך קו ע' לו ואילך. וראה בביאורו"ז לכ"ק אדה"א נז, ד. ובביאורו"ז לצ"צ ע' חצר ושם מציין לכמה מקומות. שם ע' שלב ואילך. וראה אוה"ת שלח ע' תצג.

7 כחשיכה כאורה

David says to G-d that darkness does not darken before Him and night shines like day: "darkness and light are alike." The maamar applies it to G-d's essence, which is beyond all distinctions and limits.

Psalms 139:12, תהילים קל"ט:י"ב

גַּם־חֹשֶׁךְ לֹא־יִחְשֶׁךְ מִמֶּךָ וְלַיְלָה כִּיּוֹם יֹאִיר כְּחֹשֶׁךְ כְּאֹרֶחַ:

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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8 פ"י אי' הוא בחי' העיגול הגדול

According to the note, this explanation of Ayeah as the great circle is quoted there.

KEHOT'S NOTE

מובא באוה"ת סידור ע' קסו. אוה"ת פ' מטות ע' ארעט.

9 הנה הוא עצמו ממש הוא הסופר והשוקל

There, on these words, the Or HaTorah points to the Rambam (Laws of Repentance 3:2): "and they are weighed only by the knowledge of the G-d of knowledge."

KEHOT'S NOTE

באוה"ת סידור ע' קסו מציין לרמב"ם ה"ל תשובה פ"ג ה"ב "ואין שוקלין אלא בדעות של אל דעות" ע"ש.

10 ממך הכל

David, as the people bring their gifts for the Temple, says, "Everything is from You, and from Your hand we have giv-

en You.” The maamar uses it to show that even the power to measure and limit comes from G-d Himself.

I Chronicles 29:14: כִּי־ט:יִיד

וכי מי אני ומי עמי כִּי־נֶעְצָר כַּח לְהַתְנַדֵּב כָּזֹאת כִּי־מִמֶּךָ הַכֹּל וּמִיָּדְךָ נִתְּנוּ לָךְ:

But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of Thee, and of Thine own have we given Thee.

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KEHOT'S NOTE

דה"א כט, יד.

11

מגביה לשבת

The psalm praises G-d “Who is enthroned on high” and, in the next verse, Who lowers Himself to look upon heaven and earth. The maamar uses it to say that His very height is what enables Him to lower Himself and measure every detail.

Psalms 113:5: ה'יג:ה

מי כה' אֶלְקֵינוּ הַמִּגְבִּיחַ לְשִׁבְתּוֹ:

Who is like unto the L-RD our G-d, That is enthroned on high,

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12

שלחיותו מגביה לשבת לכך יכול להשפיל

According to the note, the Mitteler Rebbe's transcript of this maamar also has this point.

KEHOT'S NOTE

ראה ג"כ במאמרי אדה"ז נביאים ע' ככג. שררי אורה נח, א. פה, א. אורה"ת שה"ש ע' רסו.

13

כי רם ה' ושפל יראה

In a psalm of thanks David says, “For Havayah is exalted, yet He sees the lowly.” The maamar cites it as proof that G-d's loftiness is what lets Him regard what is low.

Psalms 138:6: וי:ח

כִּי־רָם ה' וְשָׁפֵל יֵרָאֶה וְגִבְהַת מִמָּרְקָה יִדְעֶה:

For though the L-RD be high, yet regardeth He the lowly, And the haughty He knoweth from afar.

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KEHOT'S NOTE

תהלים קלח, ו.

14

ועברתי בארץ מצרים

G-d announces the plague of the firstborn: “I will pass through the land of Egypt on this night.” The Sages read it as “I, and not an angel,” and the maamar explains that no angel could descend into Egypt, only G-d Himself.

Exodus 12:12: יב:יב

וְעָבַרְתִּי בָאָרֶץ־מִצְרַיִם בַּלַּיְלָה הַזֶּה וְהִכִּיתִי כָל־בְּכוֹר בָּאָרֶץ מִצְרַיִם מֵאָדָם וְעַד־בְּהֵמָה וּבְכָל־אֱלֹהֵי 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.

15

אני ולא מלאך

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

KEHOT'S NOTE

ספרי דברים כו, ח.

16

שבבחי מצרים לא הי יכול לירד שום מלאך זולת הקב"ה

The passage explains that the encompassing light (sovev) is not revealed by gradation: all are equal before it, souls and angels, spiritual and physical, even the kelipos.

KEHOT'S NOTE

ראה לקו"ת צו טז, א. ובהערות וציונים לשם.

17

מאמר זה נזכר כמה פעמים בדא"ח ומהם

The note lists these as places where Chassidus mentions this maamar.

KEHOT'S NOTE

לקו"ת בחוקותי מח, ג ואילך. מסעי צו, ד. דרושים לסוכות פ, ב.

18

שו"ה בכיכול — כמ"ש במ"א

The note quotes that transcript at this point: it is the level of Mocha Stima'ah, called Ayeh, alef and yud-hei, as explained elsewhere; it is the one who weighs, the source of the scale, which is the source of the judgments and contractions that measure the Sefiros in amount and measure and in division.

KEHOT'S NOTE

"שהוא בחי מו"ס שנק' אי"ה א' י"ה כמ"ש במ"א הוא השוקל מקור המתקלא שהוא מקור הדינין והצמצומים למדוד הספי' בשיעור ומדה ובבחי התחלקות כנ"ל." — סה"מ תקס"ה ע' רה.

PARAGRAPH 2

19

והנה גם התורה

In the Mitteler Rebbe's transcript the maamar continues from here differently: to explain further why the name Ayeh is used, and the verse's opening “Your heart will meditate on dread,” it first discusses why the Written Torah is called “written,” and explains at length the Oral Torah and comprehension by way of negation.

KEHOT'S NOTE

ההמשך אלמעלה מבאר במאמרי אדה"ז נביאים שם "ולהבין בתוס' ביאור ענין הפי' אי סופר כו' למה נק' בשם אי דוקא, ולהבין רישא דקרא לבך יהגה אימה אי סופר כו', הנה יש להקדים תחילה ענין תורה שבכתב ותושבע"פ למה נק' שבכתב דוקא כו'." וע"ש בארוכה בביאור ענין ותושבע"פ, וענין השגה בדרך שלילה.

20

שהתורה לא קדמה לעולם רק אלפים

The Midrash teaches that the Torah preceded the creation of the world by two thousand years. The maamar uses this set figure to show that the Torah, too, has a measure.

Midrash Tehillim 4:4 ד' תהילים מדרש

למנצח בנגינות. המזמור הזה נאמר בגי' מיני שבח בניצוח. בנגון. במזמור. בנגינות שהוא של נבואה כמה דאת אמר (מלכים ב ג טו) והיה כנגן המנגן. למנצח למי שהוא נאה לנצח למי שנצחו נצח נצחים. דבר אחר למנצח למי שמנצח מבריותיו. מלך בשר ודם מנצחים אותו כועס אבל הקב"ה נוצחין אותו ושמש שנאמר (תהלים קו כג) ויאמר להשמידם לולי משה בחירו:

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Bereshit Rabbah 8:2 ב' רבא רבה ח' ב' רבא

... היום של ששי שואל של חמישי וכו', עד לראשון למי היו שואלין? לא לתורה, שקדמה לברייתו של עולם! דאמר רבי שמעון בן לקיש: שני אלפים שנה קדמה התורה לברייתו של עולם, הדא הוא דכתיב (משלי ח): ואהיה אצלו אמון וגוי. ויומו של הקדוש ברוך הוא אלף שנים, דכתיב: כי אלף שנים בעיניך כיום אתמול. הוי, הזאת ידעת מני עד וגוי. התורה יודעת מה קודם לברייתו של עולם, אבל אתה אין לך עסק לדורש, אלא (איוב כ): מני שים אדם עלי ארץ. ר' אלעזר בשם בן סירא אמר: בגדול ממך אל ...

Rav Hama bar Hanina began: "Have you known this from [oldest times?]" (Job 20:4). Rav Hama bar Hanina said: This is analogous to a city that received its supplies by donkey drivers. They would ask one another: 'What is the price of grain in the province today?' The Friday ones would inquire of the Thursday ones; the Thursday ones of the Wednesday ones; the Wednesday ones of the Tuesday ones; the Tuesday ones of the Monday ones; the Monday ones of the Sunday ones. The Sunday one, whom would he ...

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Zohar II, 49a ז"ב מט, 49א

KEHOT'S NOTE

ראה מדרש תהלים ד, ד. ב"ר פ"ח, ב. תנחומא וישב ד ושי"נ. ז"ב מט, א. — הערת כ"ק אדמו"ר זי"ע בסה"מ תשי"ח ע' 272.

21

שהתורה לא קדמה לעולם רק אלפים שנה

In this Midrash Adam pleads that the Torah was with G-d two thousand years before the world was created, and that death was already written in it. Kehot gives it as another source for the Torah's preceding the world by two thousand years.

Midrash Tanchuma, Vayeshev 4:2 ב' וישב ד' תנחומא, מדרש

... אף כה, אמר אדם לפני הקדוש ברוך הוא, רבוננו של עולם, על שלא בראת עולמך קדם שני אלפים שנה, היתה תורה אצלך אמון, שקב' כתיב: ואהיה אצלו אמון ואהיה ששועים יום יום (משלי ח, ל), שני אלפים שנה, וכתיב בה, זאת התורה אדם כי ימות באהל (במדבר יט, יד). אלולי שהתקנת מות לבריות, הית' כותב בה כה. אלא באת לתלות בי את העליקה. הוי, נורא עליקה על בגי' אדם.

Adam was created on the sixth day, and He informed him in a roundabout way that He had brought death into the world,

as it is said: For in the day that thou eatest thereof, thou shalt surely die (Gen. 2:12). To what may this be compared? It may be compared to a man who wished to divorce his wife. Before he enters his home, he writes out the divorce document and then enters the house with the divorce document in his hand. He then seeks a circuitous way to ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Midrash Tanhuma - Yelammedenu, trans. Samuel A. Berman (CC-BY)

22

אאלפך חכמה אאלפך בינה

Elihu tells Job, "Listen to me; be silent, and I will teach you wisdom." The maamar links a'alefcha, "I will teach you," to alfin, "thousands," so that the Torah's two thousand years allude to Chochmah and Binah.

איוב 33:33 ג' ל"ג:33

אם-אין אתה שמע-לי תהרש ואאלפך חכמה:

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

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שבת ק"ד א104 Shabbat 104a

KEHOT'S NOTE

ע"פ איוב לג, לג. שבת קד, א.

23

סוכה רק עד כ' אמה

The Mishnah rules that a sukkah higher than twenty cubits is unfit. The maamar cites it as an example of the fixed measures of the mitzvos.

Sukkah 2a:1-3 א-א:ג-1 סוכה ב'

סוכה שהיא גבוהה למעלה מעשרים אמה — פסולת. ורבי יהודה מכשיר. ושאני גבוהה עשרה טפחים, ושאין לה (שלשה) דפנות, ושהמטה מרובה מלמטה — פסולת. גמ' תנן ה'תם: מבוי שהוא גבוה מעשרים אמה — ימעט. רבי יהודה אומר: אינו צריך.

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

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KEHOT'S NOTE

סוכה ב, א.

24

גי'פ קדוש

In Isaiah's vision the seraphim call to one another, "Holy, holy, holy is Havayah of hosts." The maamar sets this threefold "holy" against the threefold "where" of Isaiah 33:18.

ישעיהו ו'ג:18 Isaiah 6:3

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

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

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25

דלית מחשבה תפיסא ביה

In Eliyahu's prayer (Patach Eliyahu), G-d is addressed as the One Whom no thought can grasp at all. The maamar uses it to define kadosh, "holy," as separate and beyond grasp.

Tikkunei Zohar 17a:10-12 כ"א: י"א-י"ב

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר ספירן. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין. ובהון אתכסיאת (נ"א אתכסיא) מבני נשא. ואנת הוא דקשיר לון ומיחד לון. ובגין דאנת מלגא. כל מאן דאפריש חד מן חבריה מאלין עשר. אתחשיב ליה כאלו אפריש בך.

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26

נתי במ"א ע"פ ושדי כמגדלות

That transcript says at this point, "it will be explained below, on 'and my breasts are like towers.'" Page 1112 notes that in a manuscript notebook that maamar was written after the maamar beginning "Libcha yehgeh."

KEHOT'S NOTE

בסה"מ תקס"ה ע"ר רה "יתי לקמן ע"פ ושדי כמגדלות" אבל בנביאים ליתא, והוא הנדפס באוה"ת שה"ש כרך ב ע"ת תשסא. (וראה בסה"מ תקס"ה ע"ר אקוב שמאמר זה נכתב בבוך כתי"א אחר המאמר ד"ה לבך יהגה). ושם באוה"ת מציי"ן "ועמ"ש ע"ז לעיל בפ' שמות". ושם מפרש שאיה הוא המחבר הסופר והשוקל עליון עם המגדלים בכדי שיוכלו להת-יחד פנים בפנים ולא יראו מיניקת החיצונים.

27

ושדי כמגדלות

The young woman of the Song answers her brothers, "I am a wall, and my breasts are like towers": she has grown and is ready (context: Steinsaltz Tanakh). The Alter Rebbe says that "Where is the one who counts the towers" is explained elsewhere through this verse.

Song of Songs 8:10 שיר השירים ח' י"א

אני חומה וְשָׁדַי כַּמְגְדָּלוֹת אֲזַי הָיִיתִי בְּעֵינָיו כְּמוֹצֵאת שְׁלוֹם:

I am a wall, And my breasts like the towers thereof; Then was I in his eyes As one that found peace.

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28

The verse's opening words, "Your heart will meditate on dread," are explained here as the awe that comes from contemplating that Ayeh itself measures all things. The verse says ayeh three times, which the maamar matches to the threefold "holy."

Isaiah 33:18 י"ח: י"ג

לִבְךָ יִהְיֶה אִימָה אִימָה סֵפֶר אִימָה שֶׁקֶל אִימָה סֵפֶר אֶת־הַמִּגְדָּלִים:

Thy heart shall muse on the terror: 'Where is he that counted, where is he that weighed? Where is he that counted the towers?'

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29

סוף דבר הכל נשמע

Koheles closes his book: "The end of the matter, when all has been heard: fear G-d and keep His commandments."

The maamar ends with it, after showing that true awe of G-d removes external fears.

Ecclesiastes 12:13 כ"ב: י"ג

סוף דְּבַר הַכֹּל נִשְׁמָע אֶת־הָאֱלֹקִים יֵרָא וְאֶת־מִצְוֹתָיו שְׁמֹר כִּי־זֶה כָּל־הָאָדָם:

The end of the matter, all having been heard: fear G-d, and keep His commandments; for this is the whole man.

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KEHOT'S NOTE

קהלת יב, יג.

30

ותפילין מרובעות דוקא

The Mishnah there rules that one who makes his tefillin round exposes himself to danger and fulfills no mitzvah. The maamar cites tefillin, which must be square, as another example of the measures of the mitzvos.

Megillah 24b:18-19 ט"ח-ט"ז

הַעוֹשֶׂה תְּפִלָּתוֹ עֲגוּלָה סָכָנָה וְאֵין בָּהּ מִצְוָה. לִימָא תְּנִינָא לְהָא דְתַנּוּ רַבְּנֵינוּ, תְּפִלִּין מְרֻבְּעוֹת הֵלֵכָה לְמִשְׁנֵי מְסִינִי! וְאָמַר רַבָּא: בְּתַפְרִין וּבְאֵלְכֶסוֹן! אָמַר רַב פֶּפְא: מִתְּנִיתִין דְּעֵבִידָא כִּי אֲמַגּוּזָא.

One who makes his tefillin [for the head] round, it is dangerous and has no religious value. Shall we say that that we have already taught this, as our Rabbis taught: [The obligation for] tefillin to be square is a law set down by Moses at Sinai. And Rava explained [this refers] to their stitching and their diagonal. Papa said: The Mishnah is speaking only of those which are made as round as a nut.

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KEHOT'S NOTE

מגילה כד, ב. במאמרי אדה"ז נביאים ליתא ב' הדוגמאות מסוכה ותפילין.

הבאים ישרש יעקב יציץ ופרח ישראל

Those Who Came, Yaakov Will Take Root



The mitzvos are seeds: G-d's will, buried in physical deeds and in the soil of Israel, grows into a revelation of His hidden, infinite light that no comprehension, even in Gan Eden, could reach. Egypt and every exile are the planting that comes before the blossoming.

THE MAAMAR IN BRIEF

The maamar asks why Isaiah calls the descent into Egypt a “taking root,” and why a Midrash gives “creation” to Yaakov and the lesser “formation” to the greater name Yisrael. The answer begins with the mitzvos, which the Zohar calls garments, the Gemara fruits and Scripture sowing. G-d's desire for a dwelling below is explained through His encompassing light (sovev), present in everything but hidden: blessings, and above all physical mitzvos, draw it into revelation. Like a tasteless seed that yields fruit only in fertile soil, tefillin on parchment reveal G-dliness only when a Jew puts them on, for Israel, the most “separate” of beings, whose bittul reveals G-d's kingship, is the “land of desire.” Yaakov (yud-akev, the yud in the heel) is the Torah and mitzvos taking root below; Yisrael is the blossoming. Prayer, beginning in bitterness and joined to joy by Yaakov's compassion, draws this down. Egypt's bitterness prepared Israel for Sinai, and today's exile prepares for the inner Torah of the time to come. “Creation” is the matter planted below; “formation” is the form that grows from it.

OUTLINE

- | | | |
|----------|--|------|
| 1 | The questions | ¶1-2 |
| | Why is coming into Egypt a “taking root,” and why is “creation” said of Yaakov and “formation” of the greater Yisrael? Souls descend to do mitzvos, and the world was made for Israel, “the first of His produce.” | |
| 2 | Mitzvos as garments, fruits and sowing | ¶3-5 |
| | The Zohar calls the mitzvos garments for the soul, the Gemara calls them fruits, and verses call them sowing; G-d's desire for a dwelling below is the key. | |
| 3 | Two lights and the hundred blessings | ¶6-8 |
| | Memalei kol almin gives life openly; sovev kol almin is present but hidden. Blessings (baruch, from breichah, a pool) draw it into revelation, and only Israel can do this. | |

- 4 The analogy of sowing** ¶9-11
Physical mitzvos are like a tasteless seed that grows into fruit; tefillin reveal G-dliness only when a Jew wears them, for Israel is the “land of desire.”
-
- 5 Kingship and the bride’s awe** ¶12-13
Ein Sof is unchanged by creation; worlds exist through kingship, revealed most when separate beings are nullified. Israel’s awe, like a bride’s, becomes light.
-
- 6 Yaakov takes root, Yisrael blossoms** ¶14-19
Yaakov (yud-akev) is G-d’s will planted below in mitzvos, charity and absorbed Torah; Yisrael is the limitless revelation that grows from it, above all the “waters” of Gan Eden.
-
- 7 Prayer: bitterness, joy and compassion** ¶20-23
Prayer draws down this revelation; it begins with bitterness over one’s distance and joy in the soul’s bond with G-d, joined by Yaakov’s compassion, the middle bar.
-
- 8 Egypt, exile and the answer** ¶24-25
Egypt prepared for Sinai and exile prepares for the inner Torah to come; “creation” is the matter planted below (Yaakov), “formation” the form that grows (Yisrael), and awe must come first.
-

KEY CONCEPTS

Sowing (zeriah) זריעה

The maamar’s central image for the mitzvos: G-d’s will, planted in physical deeds, grows into a revelation far greater than the deed itself, as a tasteless seed yields fruit.

Memalei kol almin and sovev kol almin ממלא כל עלמין וסובב כל עלמין

The light that openly gives life to every creature, and the infinite light present in everything but hidden; the mitzvos draw the hidden light into revelation.

Baruch as breichah ברוך — בריכה

A blessing is like a pool whose hidden waters flow outward: it draws G-d’s light from concealment into revelation.

A land of desire ארץ חפץ

Israel as the soil in which the mitzvos grow; the same act brings no revelation without it.

No king without a people אין מלך בלא עם

G-d’s kingship requires beings that feel separate (am, from omemos); it is revealed most when such beings nullify themselves before Him.

Yaakov: yud-akev יעקב — יו"ד עקב

The yud, G-d’s supernal will, descending into the “heel,” the physical world, through Torah and mitzvos.

Yisrael: li rosh ישראל — לי ראש

The revealed blossoming, “a head to Me,” that grows from what Yaakov has planted.

Matter and form חומר וצורה

“Creation” here is the bringing of matter into being below (Yaakov); “formation” is the form and revelation that grow from it (Yisrael).

SECTION 1 • 11-2

The questions

1 הבאים ישרש¹ יעקב^{2,3,4} יציץ ופרח ישראל. הנה צ"ל השייכות⁵ בחי' השרשה לביאת מצרים. הנה כתיב כה אמר⁶ ה' בוראך יעקב ויוצרך ישראל כו'.

“Those who came, Yaakov will take root; Yisrael will bud and blossom.” Now, we need to understand how the aspect of taking root is connected with the coming into Egypt. It is written, “Thus says Havayah, who created you, Yaakov, and who formed you, Yisrael,” etc.

The maamar opens with a verse from Isaiah which, as Rashi reads it, speaks of those who came down to Egypt (others read habaim as “in days to come”): there Yaakov struck root, and Yisrael budded and blossomed into a nation. The Alter Rebbe asks why the coming into Egypt should be called a “taking root,” and brings a second verse that pairs the names Yaakov and Yisrael with creating and forming.

אמר הקב"ה לעולם מי בראך יעקב בראך⁷ וישראל יצרך⁸. שנאמר בוראך יעקב ויוצרך ישראל.

The Holy One, blessed be He, said to the world, “Who created you? Yaakov created you, and Yisrael formed you,” as it is said, “Your Creator [is] Yaakov, and your Former [is] Yisrael.”

A Midrash reads Isaiah’s words not as G-d creating Yaakov but as Yaakov creating the world: G-d tells the world that it was created through Yaakov and formed through Yisrael. On this reading Yaakov is the world’s “Creator” and Yisrael its “Former.”

2 וצ"ל מה שביעקב נא' [נאמר] בריאה ובישראל נאמר יצירה. והלא בחי' ישראל הוא גדול מבחי' יעקב כו'.⁹

And we need to understand why “creation” is said of Yaakov and “formation” is said of Yisrael. Is not the level of Yisrael greater than the level of Yaakov, etc.?

Beriah, “creation,” is a higher level than Yetzirah, “formation,” and Yisrael is the loftier name, given to Yaakov after he prevailed. One would expect the higher term to go with Yisrael, yet the verse gives “creation” to Yaakov.

הנה ידוע שירידי הנשמה לעוה"ז הוא בשביל היום לעשותם.¹⁰ ותכלית בריאת העולמות נאמר בראשית בשביל ישראל¹¹ שנקראו ראשי [ראשית] כמ"ש קדש ישראל להי¹² ראשית תבואתה.¹³

Now, it is known that the soul's descent into this world is for the sake of "today, to do them." And of the purpose of the creation of the worlds it is said, "Bereshis" ("In the beginning"): for the sake of Israel, who are called "reishis" ("first"), as it is written, "Israel is holy to Havayah, the first of His produce."

The answer begins from a known principle: the soul comes down into this world in order to fulfill the mitzvos, "today, to do them." The Midrash reads the Torah's first word, Bereshis, as "for the sake of reishis," that is, for Israel, whom Jeremiah calls "the first (reishis) of His produce."

SECTION 2 • 13-5

Mitzvos as garments, fruits and sowing

3 ולהבין מהו השייכות לישראל¹⁴ להיוי [להיות] ראשית תבואת' וגם מה הוא ענין התבואה למעלה כו'.

To understand what connection Israel has with being "the first of His produce," and also what the "produce" above is, etc.

If Israel is the "first" of G-d's produce, something must be growing, so the Alter Rebbe asks what this spiritual "produce" is. Likkutei Torah, Pinchas, opens with the same verse and the same question, and answers through the higher "earth," which brings beings into existence as the physical earth brings forth plants.

הנה על המצות נאמר בזהר שהם בחיי לבושין¹⁵ שכ"א [שכל אחד / שכל אחת]¹⁶ מישראל צריך לקיים כל התרי"ג מצות לבד מצות המלך¹⁷ שהמלך הוא מוציא כל ישראל וכל המצות מחוייב¹⁸ כ"א [כל אחד / כל אחת] לקיים

Now, it is said in the Zohar concerning the mitzvos that they are the aspect of garments (levushin), [and] that each and every Jew must fulfill all 613 mitzvos, except for the mitzvos of the king, for the king discharges [the obligation of] all Israel; but all [the other] mitzvos each one is obligated to fulfill.

To answer, the Alter Rebbe brings the Zohar's teaching that the mitzvos are garments for the soul. Since every mitzvah forms a garment, every Jew is obligated in all 613, apart from those that apply only to a king, whose performance counts for the whole people.

וצריך להיות בגלגול¹⁹ או בבחי' עיבור בכדי שיהיה לבוש מן כל התרי"ג מצות²⁰ וכשחיסר²¹ מצוה אחת חיסר לבוש כו'.

And he must come in a reincarnation (gilgul) or in the form of ibbur ("impregnation"), so that there will be a garment from all 613 mitzvot; and when he is lacking one mitzvah, he is lacking a garment, etc.

A soul that has not fulfilled them all must return, either in a new life (gilgul) or by joining another person's soul for a time (ibbur), so that its garment will be complete; a missing mitzvah means a missing garment. Iggeres HaKodesh (epistle 19) brings this in the name of the Arizal: one must return until all 613 mitzvot are fulfilled in deed.

4 וע"י מעשה המצות נעשה לבוש בגי' [בגן עדן] התחתון וע"י כוונת המצות נעשה לבוש בגן עדן העליון

Through the performance of the mitzvot a garment is made in the lower Gan Eden, and through the intention (kavanah) of the mitzvot a garment is made in the higher Gan Eden.

The garments come from two sides of a mitzvah. The physical deed forms a garment in the lower Gan Eden, and the intention (kavanah) behind it forms a garment in the higher Gan Eden.

ולכן בקש משה ליכנס לארץ²² לקיים המצות התלויין בה²³ כו'. ובגמ' [ובגמרא] המשילו מעשה המצות לפירות גבי עגלה ערופה כו' שלא הניחוהו לעשות פירות.²⁴

Therefore Moshe asked to enter the Land, to fulfill the mitzvot that depend on it, etc. And in the Gemara they likened the performance of the mitzvot to fruits, in connection with the eglah arufah (the heifer whose neck is broken), etc.: [the slain man,] whom they did not let produce fruits.

Because each mitzvah adds a garment, Moshe pleaded to enter the Land of Israel, where he could fulfill the mitzvot that apply only there; in Likkutei Torah, Shelach, the Alter Rebbe notes that nearly all the practical mitzvot depend on the Land, which is why Moshe prayed 515 prayers to enter it. The Gemara also calls mitzvot "fruits": the heifer brought for an unsolved murder atones for a victim who was not allowed to "produce fruits."

5 ופריך בגמ' [בגמרא] מאי פירות אילימא בנים א"ה [אי הכי] זקן וסריס לא לבעי עגלה ערופה והתורה לא חילקה.

And the Gemara asks: "What are 'fruits'? If you say children, then if so, for an old man or a eunuch there should be no need of an eglah arufah"; yet the Torah made no distinction.

The Gemara tests the meaning of "fruits": if it meant children, an old man or a eunuch, who would have no more children, would need no such atonement. Yet the Torah makes no distinction between victims.

אלא מאי פירות מצות²⁵ כו'. וכן בלשון הפסוק נאמר זרעו לכם לצדקה²⁶ כו' אשריכם זורעי על כל מים²⁷ כו' זורע צדקות^{28,29} כו'

“Rather, what are ‘fruits’? Mitzvos,” etc. So too, in the language of Scripture it is said, “Sow for yourselves for righteousness (tzedakah),” etc.; “Fortunate are you who sow upon all waters,” etc.; “He sows righteous deeds (tzedakos),” etc.

The Gemara concludes that the “fruits” are mitzvos. Scripture and the liturgy also use the language of sowing for good deeds: “Sow for yourselves for righteousness,” “Fortunate are you who sow upon all waters,” and the morning blessing’s “He sows righteous deeds.”

הרי נקי מעשה³⁰ המצות בשם זריעה. ולהבין זאת³¹ הנה ארז"ל [אמרו רבותינו זכרונם לברכה] נתאוה הקב"ה להיות לו דירה בתחתונים.^{32,33,34}

Thus the performance of the mitzvos is called “sowing.” To understand this: our Sages, of blessed memory, said that the Holy One, blessed be He, desired to have a dwelling place among the lower realms.

Mitzvos are therefore called both fruits and sowing. To explain why, the Alter Rebbe turns to the Midrash that G-d desired a dwelling place among the lower realms, that is, in this physical world.

SECTION 3 • ¶6-8

Two lights and the hundred blessings

6 והנה לכאורה אינו מובן ענין דירה זו דהלא לית אתר פנוי מיניה.^{35,36} וכתוב הלא את השמים³⁷ ואת הארץ אני מלא כו'.

Now, at first glance this idea of a dwelling is not understood, for “there is no place empty of Him,” and it is written, “Do I not fill the heavens and the earth?” etc.

If no place is empty of G-d and He fills heaven and earth, it is hard to see what it means for Him to gain a “dwelling” below. He is already everywhere.

אך הנה יש שני בחיי ממכ"ע [ממלא כל עלמין] ובחיי סוכ"ע. בחיי ממכ"ע [ממלא כל עלמין] נקי הבחי המתלבש' בנבראים בגילוי להחיותם ואתה מחיה את כולם³⁸ עיי בחיי אתה אותיות כו'.³⁹

But there are two levels: the level of the light that fills all worlds (memalei kol almin), and the level of the light that encompasses all worlds (sovev kol almin). The level of memalei kol almin is the name for the level that is enclothed in the created beings in a revealed way, to give them life: "And You (Atah) give life to them all," through the aspect of Atah, the letters, etc.

The answer distinguishes two kinds of divine light. Memalei kol almin is the light that enters each creature openly and gives it life: "You (Atah) give life to them all," through Atah, the letters of speech by which G-d creates. A parallel transcript cited in the Kehot note reads Atah (אתה) as alef to tav, all twenty-two letters, with hei, the five places in the mouth that form them.

7 ובחיי סוכ"ע הוא גי' כ כל הנבראים אך הוא בבחי העלם שאינו מתלבש בבחי גילוי כו'. ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] שחייב אדם לברך מאה ברכות בכל יום.⁴⁰ להמשיך מההעלם אל הגילוי.

The level of the light that encompasses all worlds (sovev kol almin) is also in all the created beings, but it is in a state of concealment, not enclothed in a revealed way, etc. Therefore our Sages, of blessed memory, said that a person is obligated to recite one hundred blessings every day: to draw down from concealment into revelation.

Sovev kol almin is present in every creature too, but hidden, not openly enclothed in it. The Sages' requirement of a hundred blessings a day serves to draw this hidden light into revelation.

8 וזהו בחי ברוך בחיי בריכה^{41,42,43} שהיא מההעלם אל הגילוי ולהיות הברכה מבחי העלם להיות הוי' בבחי גלוי שהוא אותיות הוי"ה יו"ד צמצום⁴⁴ ה' התפשטות כו'.

And this is the aspect of baruch ("blessed"), the aspect of breichah (a pool), which is from concealment into revelation. And the pool is from the level of concealment, so that Havayah will be in a state of revelation; that is, the letters of Havayah: yud, tzimtzum (contraction); hei, expansion, etc.

Baruch, "blessed," is read as breichah, a pool, where water is gathered and drawn forth. A blessing likewise draws the hidden into the revealed, so that the Name Havayah is revealed, its yud standing for contraction and its hei for expansion.

אך ההמשכה מההעלם אל הגלוי הוא דוקא עיי ישראל⁴⁵ וכמ"ש בית ישראל ברכו את ה'.⁴⁶

But the drawing down from concealment into revelation is specifically through Israel, as it is written, "House of Israel, bless Havayah."

Only Israel can draw this hidden light into revelation. That is why the verse calls specifically on the "House of Israel" to bless G-d.

והיינו לפי שיש בכא"א [בכל אחד ואחד] מישראל כח למסור נפשו⁴⁷ כו' ולכן נאמר דוקא בית ישראל ברכו כו'

That is because in each and every Jew there is the potential to give over his soul, etc. Therefore it says specifically, "House of Israel, bless," etc.

Their power comes from the potential, present in every Jew, to give up his very life for G-d. Because of that hidden capacity, it is the House of Israel that is called on to "bless."

וזהו אלקינו דוקא וימי שנותינו שבעים שנה⁴⁸ כל שנה שס"ה ימים הכל הוא בכדי להמשיך ע"י מאה ברכות הנ"ל מההעלם אל הגלוי ולעתיד יהיה תכלית הגלוי כי עין בעין יראו⁴⁹ כו':

And this is "our G-d" (Elokeinu) specifically. And "the days of our years are seventy years," each year of 365 days: it is all in order to draw down, through the hundred blessings mentioned above, from concealment into revelation. And in the time to come there will be the ultimate revelation, for "eye to eye they will see," etc.

So too the blessing says specifically "our G-d" (Elokeinu): the drawing down comes through Israel. A lifetime of seventy years, each of 365 days, exists to draw from concealment into revelation through the daily hundred blessings, until the complete revelation of the time to come, when "eye to eye they will see."

SECTION 4 • 19-11

The analogy of sowing

9 והנה המאה ברכות הנ"ל הוא בדבור אך ע"י מה יהיה ההמשכה מההעלם אל הגלוי הנה הוא ע"י מעשה המצות⁵⁰ וכמשל הזריעה

Now, the hundred blessings mentioned above are in speech. But through what will the drawing down from concealment into revelation come about? It is through the performance of the mitzvos, as in the analogy of sowing.

The hundred blessings are words. The fuller drawing of the hidden into the revealed comes through the physical performance of the mitzvos, which the Alter Rebbe explains through the analogy of sowing.

שרוב מיני זריעה הוא זרעוני גינה שאינן נאכלין שהוא רק גרעין שאין בו שום טעם מאכל וכשנזרע הגרעין בארץ ומתלבש בו כח הצומח שבארץ נצמח מזה פרי מאכל הגם שלא היה עצם הגרעין בחי מאכל כלל.

For most kinds of seed are garden seeds, which are not eaten: it is only a kernel with no taste of food at all. Yet when the kernel is sown in the earth, and the earth's power of growth is encloded in it, edible fruit grows from it, even though the kernel itself was not in the category of food at all.

Most seeds that are sown are garden seeds that no one eats, a tasteless kernel. Yet once buried in the earth, the earth's power of growth enters it and edible fruit grows; what emerges is of a different order from the seed itself.

10 וגם זרעוני תבואה הנאכלין אעפ"כ [אף על פי כן] ע"י הזריעה נתוסף התבואה כהנה וכהנה וכו'.

And even with grain seeds, which are eaten, nevertheless through the sowing the grain increases many times over, etc.

Even seeds that are themselves food, like grain, multiply many times over when sown.

וכמו"כ [וכמו כן] הוא מעשה המצות שירדו ונתלבשו בדברים גשמיים כמו תפלין על קלף גשמי וציצית מצמר גשמי וכדומה בשאר המצות וכשאישראל מניח אותם⁵¹ על ראשו נתהווה בחי גלוי אלקותו קדש בחכמה והיה כי יביאך בבינה כו' וכמאמר הזוהר⁵² טלית⁵³ פריסו דמלכא כו'.

So too is the performance of the mitzvos, which descended and were encloded in physical things, such as tefillin on physical parchment and tzitzis of physical wool, and likewise with the other mitzvos. And when a Jew places them on his head, there comes into being a revelation of His G-dliness: "Sanctify" (Kadesh) in Chochmah, "And it shall be when He brings you" (Vehayah ki yeviacha) in Binah, etc.; and as the Zohar says, "The tallis is the spread of the King," etc.

So too the mitzvos came down and were encloded in physical things: tefillin are written on parchment and tzitzis are made of wool, ordinary physical materials. Yet when a Jew puts on tefillin, G-dliness is revealed: the first two passages in them, "Sanctify" and "And it shall be when He brings you," correspond to Chochmah and Binah, and the Zohar calls the tallis the King's spread.

11 וזהו דוקא כשאישראל מניח אותם על ראשו משא"כ כשמונחים על השולחן לא נתהווה מזה שום

גלוי כלל הגם שמצח האדם הוא ג"כ דבר גשם⁵⁴ כמו השולחן

And this is specifically when a Jew places them on his head. But when they lie on the table, no revelation at all comes into being from this, even though a person's forehead is also a physical thing, like the table.

The growth happens only when a Jew puts the tefillin on. Lying on a table they reveal nothing, though a forehead is no less physical than a table.

וגם כשעכו"ם [כשעובדי כוכבים ומזלות] מניח אותם⁵⁵ לא יצמח מזה ג"כ שום גלוי כלל והיינו כמשל כח הצומח שבארץ שלא בכל מקום נצמח הפרי ובמדבר אינו נגדל צמחים כלל כמו"כ [כמו כן] דוקא לישראל נאמר כי תהיו אתם לי ארץ חפץ.^{56, 57}

And also when an idolater puts them on, no revelation at all will grow from it either. This is like the analogy of the earth's power of growth: fruit does not grow in every place, and in the desert no plants grow at all. So too, it is to Israel specifically that it is said, "For you shall be to Me a land of desire."

Nor does anything grow when tefillin are put on by someone outside Israel, to whom these mitzvos were not given. The earth's power of growth works only in fertile soil, not in a desert; so too the mitzvos grow only in Israel, whom the prophet calls "a land of desire."

SECTION 5 • ¶12-13

Kingship and the bride's awe

12 והיינו כידוע שבח"י א"ס נקי קדוש ומובדל אני הוי" לא שנית. ⁵⁸ ואתה הוא קודם שנברא העולם ואתה הוא לאחר שנברא העולם כו'.

That is, as is known, the level of the Infinite One (Ein Sof) is called holy and separate: "I, Havayah, have not changed"; and "You are He before the world was created, and You are He after the world was created," etc.

Why must it be Israel? Because Ein Sof in Itself is holy and utterly apart: "I, Havayah, have not changed," and G-d is the same before creation and after it, so creation makes no difference to Him.

והכל ירוממוך סלה. ושיוכל להתהוות עולמות הוא רק ע"י מלכותך מכ"ע [מלכות כל עולמים]⁵⁹ אין מלך בלא עם^{60, 61, 62} כו'. ישתבח שמך לעד⁶³ כו'.

"And all will exalt You, Selah." And that worlds can come into being is only through "Your kingship, a kingship over all worlds": "there is no king without a people," etc. "May Your Name be praised forever," etc.

Worlds can come into being only through G-d's kingship, and "there is no king without a people." The lines of prayer quoted here speak of G-d as exalted above all and praised by His creations.

13 וכמשל ענין המלך שמהפך מיש לאין להיות הכל בטלים נגדו. וכמו"כ [וכמו כן] למעלה אין מלך בלא עם מלשון עוממות שהוא בחי' יש ונפרד להתהוות בבחי' בטול ואין וכמו במלאכים כתיב וצבא השמים לך משתחווים.⁶⁴

As in the analogy of a king, who turns [his subjects] from something into nothing, so that all are nullified before him. So too above: "there is no king without a people (am)," from the word omemos ("dimmed"), which is the level of something (yesh) and separateness, so that it may come into a state of self-nullification (bittul) and nothingness. As with the angels, of whom it is written, "And the hosts of heaven bow down to You."

A king's rule makes his subjects set aside their own importance before him. So too above: am, "people," is read as related to omemos, "dimmed," beings that feel separate from G-d, and His kingship is revealed when such beings become nullified before Him, as the angels bow before Him.

אך מלאכים הם אינם בבחי' נפרד כ"כ [כל כך] ודוקא ישראל למטה שהם בתכלית בחי' עוממות ונפרד ושם הוא עיקר בחי' גלוי המלוכה ע"י בחי' הביטול מיש לאין⁶⁵ כו'.

But angels are not so very separate. It is specifically Israel below who are at the utmost level of omemos and separateness, and there is the main revelation of kingship, through the self-nullification from something into nothing, etc.

Angels are not truly separate, so their bowing reveals relatively little. Israel here below, who feel the most separate of all, reveal G-d's kingship most when they nullify themselves before Him.

(משא"כ ברא כרעא דאבוה^{66, 67} ולא בבחי' מלך)⁶⁸ ולכן דוקא תהיו אתם ארץ חפץ⁶⁹ ששם עיקר גלוי הרצון והחפץ כו'.

(Not so with "a son is his father's leg": [that is] not in the manner of a king.) Therefore specifically "you shall be a land of desire," for there is the main revelation of the will and the desire, etc.

A son is like an extension of his father ("his father's leg"), so a father's relation to his son is not kingship. Israel is called "a land of desire" because it is in them that G-d's will and desire are mainly revealed.

וע"י ישראל דוקא במעשה המצות הגשמיים יוכל להתהוות בחי' צמיחה הנ"ל.

And through Israel specifically, in the performance of the physical mitzvos, the growth mentioned above can come into being.

Only through Israel, and through physical mitzvos, can the growth described above take place.

וזהו אשה יראת⁷⁰ ה' היא תתהלל שהקב"ה נקי חתן. וכנס"י [וכנסת ישראל] נקי בשם בחי' כלה בחי' אשה יראת ה' שהוא בחי' יראה ובטול. ועי"ז היא תתהלל שנעשה בחי' הארה וגלוי מלשון בהלו נרו⁷¹ כו':

And this is [the meaning of] "A woman who fears Havayah, she shall be praised (tis'halal)": for the Holy One, blessed be He, is called the groom, and the Congregation of Israel (Knesses Yisrael) is called by the name "bride," the aspect of "a woman who fears Havayah," which is the aspect of awe and self-nullification. And through this "she shall be praised (tis'halal)": there comes about illumination and revelation, from the expression "when His lamp shone (behilo)," etc.

The verse "A woman who fears Havayah, she shall be praised" is read of G-d, the groom, and the Congregation of Israel, His bride, the "woman who fears" Him, marked by awe and self-nullification. Through this she "shall be praised" (tis'halal), a word read as related to behilo, "when His lamp shone": her bittul becomes a source of light and revelation.

SECTION 6 • ¶14-19

Yaakov takes root, Yisrael blossoms

14 וזהו הבאים ישרש יעקב⁷² היינו השרשה למטה הוא בחי' המצות⁷³ שירדו מבחי' רצה"ע [רצון העליון] להתלבש בדברים גשמיים הוא בחי' יעקב יו"ד עקב.^{74, 75, 76} בחי' יו"ד שירדה בבחי' עקב למטה.⁷⁷

And this is [the meaning of] "Those who came, Yaakov will take root": the taking root below is the mitzvos, which descended from the level of the supernal will to be encloded in physical things. This is the level of Yaakov: yud, akev ("heel"), the level of the yud that descended into the level of the heel, below.

Now the opening verse is explained. "Taking root" below is the mitzvos, which came down from the supernal will and were encloded in physical things; this is Yaakov, whose name divides into yud and akev, "heel": the yud, which stands for the highest level, descended into the "heel," the lowest level, here below.

ועי"ז יציץ ופרח ישראל להיות בחי' צמיחה מהעלם אל הגילוי כו'.

And through this, "Yisrael will bud and blossom": there comes to be growth from concealment into revelation, etc.

Through this "Yisrael will bud and blossom": what was hidden grows into revelation.

15 וזהו זורע צדקות מצמיח ישועות.^{78, 79} ע"י הזריעה בחי' המצות

And this is [the meaning of] "He sows righteous deeds (tzedakos), makes salvations grow": through the sowing, which is the mitzvos.

The morning blessing describes G-d as one who "sows righteous deeds" and "makes salvations grow." The sowing is the mitzvos.

וצדקה שכ"א [שכל אחד / שכל אחת] נותן הוא רק לזכותנו כי בודאי הקב"ה בעצמו היה יכול לפרנסם ואינו אלא רק לזכותנו להיות מצמיח ישועות בחי צמיחה מההעלם אל הגלוי ע"י מעשה המצות כנ"ל.

And the charity (tzedakah) that each one gives is only to grant us merit, for certainly the Holy One, blessed be He, could Himself provide for them; it is only to grant us merit, so that He "makes salvations grow": growth from concealment into revelation, through the performance of the mitzvos, as explained above.

The charity each person gives is only to grant us merit: G-d could certainly provide for the poor Himself, but He lets us give so that the merit is ours. Our giving is the sowing from which "salvations grow," revelation emerging from concealment.

16 וזהו כוונת מאמר דהע"ה [דוד המלך עליו השלום] לכל תכלה ראיתי קץ⁸⁰ רחבה מצותך מאד.

And this is the intent of the saying of King David, peace be upon him: "To every longing (tichlah) I have seen an end; Your commandment is exceedingly (me'od) broad."

King David says he has seen an end to every tichlah, while G-d's commandment is "exceedingly broad."

שאין כוונתו על תאוות גשמיים רק על בחי השגות וכלות הנפש⁸¹ לי [לשון] כלתה נפשי⁸² כוי שהוא בבחי קץ וגבול שלכל נשמה יש גבול להשגתה

His intent is not about physical desires, but about the level of comprehension and the soul's pining away (kelos hanefesh), from the expression "my soul pines away (kalesah nafshi)," etc., which is in the category of end and limit, for every soul has a limit to its comprehension;

The Alter Rebbe rules out reading tichlah as physical desire: it refers to the soul's spiritual comprehension and its yearning to the point of expiry (kelos hanefesh), as in "my soul pines away." However lofty, these have an end, because every soul's grasp is limited.

משא"כ מצותך היא רחבה מאד היינו שבחי מצותך היא רחבה בבחי כלי קבול לקבל בחי מאד בלי גבול שע"י מעשה המצו [המצות / המצוה] יוכל לצמוח בבחי גלוי בלי גבול.

whereas "Your commandment is exceedingly broad": that is, Your commandment is broad as a receptacle to receive the level of me'od ("exceedingly"), without limit; for through the performance of the mitzvos there can be growth in a revealed manner, without limit.

The mitzvah, by contrast, is "broad" enough to receive me'od, "exceedingly," the level without limit. Through physical deeds a revelation without limit can grow.

17 וזהו רחבה מצותך מאד. וזהו אשריכם זורעי על כל מים^{83,84} שכל בחיי השגות שבג"ע [שבגן עדן] העליון וג"ע [וגן עדן] התחתון נק' בשם מים כמ"ש ונהר יצא מעדן⁸⁵ כו'

This is "Your commandment is exceedingly broad." And this is [the meaning of] "Fortunate are you who sow upon all waters": all the levels of comprehension in the higher Gan Eden and the lower Gan Eden are called "water," as it is written, "And a river went out of Eden," etc.

This also explains "Fortunate are you who sow upon all waters." All the comprehension that souls enjoy in the higher and lower Gan Eden is called "water," after the river that goes out of Eden to water the garden.

משא"כ מעשה המצות נעשה זריעה על כל מים למעלה מעלה מבחי מים כנ"ל.

Whereas the performance of the mitzvos becomes a sowing "upon (al) all waters," far, far above the level of water, as explained above.

The sowing of the mitzvos is "upon all waters": the maamar reads al, "upon," as "above," far above every level of comprehension in Gan Eden.

18 וכמו"כ [וכמו כן] ע"י לימוד התורה שירדה ג"כ להתלבש בענינים גשמיים נעשה ג"כ מזה בחיי צמיחה ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] אשרי מי שבא לכאן ותלמודו בידו.⁸⁶

So too through the study of the Torah, which also descended to be en clothed in physical matters: from this too there comes about growth. Therefore our Sages, of blessed memory, said, "Fortunate is he who comes here with his learning in his hand."

Torah study too came down into physical subjects, so it too produces growth. Hence the words heard in the upper world: "Fortunate is he who comes here with his learning in his hand."

ולכאורה הוא תמוה והלא למעלה אין נצרך שם כלל הדבור גשמי אלו מציאות⁸⁷ וכדומה. רק שלהיות בחי צמיחה הנ"ל צריך להיות דוקא נשרש ונקלט בארץ ואז יוכל לצמוח.

At first glance this is puzzling: above, there is no need at all for physical speech, [such as] "Eilu metzios" ("These are the found objects") and the like. But for the growth mentioned above to come about, [the seed] must specifically be rooted and absorbed in the earth, and then it can grow.

This seems strange, since in the higher world no one needs physical discussions such as the laws of found objects. The answer is the analogy again: a seed grows only if it is rooted and absorbed in the earth.

כמו"כ [כמו כן] כשנקלט אצלו בחי' התורה בבחי' קליטה ממש להיות תלמודו בידו דוקא אזי נעשה מזה בחי' צמיחה גלוי רב למעלה הרבה מבחי' ההשגות שבג"ע [שבגן עדן] ששם הוא רק נהנין מזיו השכינה⁸⁸ כו'.

So too, when the Torah is absorbed within him with real absorption, so that "his learning is in his hand" specifically, then from this there comes about growth, a great revelation, far above the level of the comprehension in Gan Eden, where they only "delight in the radiance of the Shechinah," etc.

When the Torah is truly absorbed in a person, "his learning in his hand," it yields growth, a revelation far above the comprehension of Gan Eden, where souls only "delight in the radiance of the Shechinah."

19 וזהו ישרש יעקב שהיא ע"י בחינת שרישה וקליטה בחי' יעקב שהוא בחי' תורה ויקם עדות ביעקב⁸⁹ כו' תתן אמת ליעקב⁹⁰ כו' ואין אמת אלא תורה^{91,92} כו'.

And this is "Yaakov will take root": it is through the aspect of rooting and absorption, the level of Yaakov, which is the level of Torah: "He established a testimony in Yaakov," etc.; "Grant truth to Yaakov," etc.; and "there is no truth but Torah," etc.

Yaakov stands for Torah: G-d "established a testimony in Yaakov" and gave "truth to Yaakov," and "there is no truth but Torah." So "Yaakov will take root" means Torah and mitzvos rooted and absorbed below.

הנה עי"ז יציץ ופרח ישראל בבחי' גלוי בחי' לי ראש כו' כנודע.

Through this, "Yisrael will bud and blossom," in a revealed manner: the level of "li rosh" ("a head to Me"), etc., as is known.

From this rooting "Yisrael will bud and blossom," revealing the level of Yisrael, whose letters spell li rosh, "a head to Me."

וזהו ומלאו פני תבל⁹³ תנובה. תנובה הוא ענין הפרי גם תנ"ו ב"ה (להיות נקלט) בבחי' תבל שהוא בחי' כנ"י [כנסת ישראל] הנק' ארץ חפץ להיות נקלט ונשרש בה בבחי' גלוי הוא ע"י בחי' יעקב וישראל הנ"ל:

And this is "and they will fill the face of the world (tevel) with produce (tenuvah)." Tenuvah means fruit; it is also "tenu bah," "place into it" (to be absorbed), into the level of tevel, which is the level of the Congregation of Israel, called "a land of desire": to be absorbed and rooted in it in a revealed manner. This is through the levels of Yaakov and Yisrael mentioned above.

The verse ends, "and they will fill the face of the world (tevel) with produce (tenuvah)." Tenuvah means fruit, and is also read as tenu bah, "place into it": the mitzvos are placed into tevel, the world, meaning the Congregation of Israel, the "land of desire," to be absorbed and rooted there and then revealed, through Yaakov and Yisrael.

SECTION 7 • ¶20-23

Prayer: bitterness, joy and compassion

20 אך כדי שיומשך בחי יעקב וישראל הנ"ל צ"ל ג' בחי שהוא בחי אברהם יצחק ויעקב כי תפלות אבות תקנום.⁹⁴

But in order that the levels of Yaakov and Yisrael mentioned above be drawn down, there must be three levels, namely the levels of Avraham, Yitzchak and Yaakov, for “the Patriarchs instituted the prayers.”

Drawing down the levels of Yaakov and Yisrael requires all three Patriarchs, Avraham, Yitzchak and Yaakov, who are bound up with prayer, since the Sages say that the Patriarchs instituted the prayers.

וזהו ענין התפלה שמבקשים ברוך אתה הוי' מהעלם אל הגילוי כו' כנודע. אך צריך להיות מקודם בחי מרירות על הריחוק מאלקות בתכלית.

This is the matter of prayer, in which we ask, “Blessed are You, Havayah”: [to draw] from concealment into revelation, etc., as is known. But first there must be the aspect of bitterness over the utter distance from G-dliness.

Prayer's refrain, “Blessed are You, Havayah,” asks that the hidden be drawn into revelation. Yet prayer must begin with bitterness over how utterly far one is from G-dliness.

21 וכמאמר מים תחתונים בוכין כו'. להתבונן בגדולת ה' ברוך שאמר^{96,97} כו' שבאמירה אחת נתהוו כל העולמות וכו'

As it is said, “The lower waters weep,” etc. [One is] to contemplate the greatness of G-d, “Blessed is He who spoke,” etc.: that with a single utterance all the worlds came into being, etc.,

The lower waters “weep” at being far from G-d, and a person should feel the same. He contemplates G-d's greatness: as the blessing “Blessed is He who spoke” says, all the worlds came into being through a single utterance.

ושכדאי כל יסורי גיהנם כו' וכמארוז"ל [וכמאמר רבותינו זכרונם לברכה] מוטב דלידייניה⁹⁸ וליתי לעלמא דאתי להיות נהנין מזיו השכינה.⁹⁹

and that it is worth all the sufferings of Gehinnom, etc., as our Sages, of blessed memory, said, “Better that he be judged and come into the World to Come,” to delight in the radiance of the Shechinah.

He also considers that delighting in G-d's presence is worth all the sufferings of Gehinnom, as in the Sages' words, “Better that he be judged and come into the World to Come.” Such thoughts make his present distance bitter to him.

22 ועיי' יתמרמר נפשו מאד על ריחוקו בתכלית. אך בכי' תקיעא בלבאי מסטרא דא וחדוה מסטרא דא.¹⁰⁰

Through this his soul will become very embittered over his utter distance. But “weeping is lodged in my heart on one side, and joy on the other side.”

Such contemplation makes a person bitter over his distance. Yet, in Rabbi Elazar's words in the Zohar, weeping is lodged on one side of the heart and joy on the other.

היינו שבאמת מצד הגוף הוא רחוק בתכלית. אך מצד נשי' [נשמות ישראל] יש בחי' שמחה רבה לשמוח בה' בשמחה של מצוה שהוא מבחי' מהותו ועצמותו כביכול למעלה מבחי' סוכי'ע כו'.

That is: in truth, from the side of the body he is utterly distant; but from the side of the souls of Israel there is great joy, to rejoice in G-d with the joy of a mitzvah, which is from the level of His very being and essence, as it were, higher than the level of the light that encompasses all worlds (sovev kol almin), etc.

As a body, a person is indeed utterly far from G-d; as a soul, though, he can rejoice in G-d with the joy of a mitzvah, a joy that comes from G-d's very essence, higher even than sovev kol almin.

אך עיי' מה נתחברו בחי' שני הפכים האלו בתכלית בכיה וחדוה כו'. הנה הוא עיי' בחי' יעקב שהוא בחי' רחמנות¹⁰¹ וכמאמר ברחמיך הרבים רחם עלינו

But through what are these two utter opposites, weeping and joy, joined together, etc.? It is through the level of Yaakov, which is the level of compassion, as it is said, “In Your great compassion, have compassion on us.”

Weeping and joy are complete opposites. What joins them is Yaakov, whose attribute is compassion, as in the prayer “In Your great compassion, have compassion on us.”

ועיי' בחי' רחמנות כנ"ל יוכל להיות בחי' שמחה של מצוה שהוא בחי' גילוי כו' כנ"ל.

And through compassion, as mentioned, there can be the joy of a mitzvah, which is revelation, etc., as mentioned above.

Through compassion, which bridges the bitterness and the joy, the joy of the mitzvah, which is revelation, can come about.

23 וזהו הקל קול יעקב^{102, 103} וכמשל הקול שהוא גי'כ גילוי ההעלם

And this is [the meaning of] “The voice is the voice of Yaakov,” as in the analogy of the voice, which is also a revelation of what is concealed.

“The voice is the voice of Yaakov”: a voice brings out what is hidden within a person.

והקול נעשה ע"י ג' בחי' אש ומים שהם דברים הפכיים ובחי' הרוח הוא הממוצע ומחברו כמו"כ [כמו כן] להיות בחי' גילוי מעשה המצות למטה הוא ג"כ ע"י בחי' יעקב בחי' רחמנות כנ"ל

And the voice is produced through three elements: fire and water, which are opposite things, and air (ruach), which is the intermediary that joins them. So too, for there to be the revelation of the performance of the mitzvos below, this is also through the level of Yaakov, the level of compassion, as mentioned above.

A voice is formed from three elements: fire and water, which are opposites, and air (ruach), which stands between them and joins them. So too the revelation brought by the mitzvos below comes through Yaakov, compassion, which joins opposites.

ולכן נק' יעקב בריח התיכון¹⁰⁴ שמבריח מן הקצה¹⁰⁵ העליון אל הקצה התחתון כו' לחבר הקרשים שלא יתפרדו והיו לאחדים¹⁰⁶ כו':

Therefore Yaakov is called the middle bar, which runs through from the upper end to the lower end, etc., to join the boards so that they will not come apart, "and they shall become one," etc.

Yaakov is called the "middle bar" of the Mishkan, which ran through all the boards from end to end and held them together so that they would not separate. Like that bar, Yaakov joins the highest level to the lowest.

SECTION 8 • ¶ 24-25

Egypt, exile and the answer

24 וזהו הבאים ישרש יעקב. היינו שבכדי שיקבלו ישראל התומ"צ [התורה ומצות]¹⁰⁷ שהוא בחי' יעקב וישראל כו' ולהיות פנ"פ [פנים בפנים] דבר¹⁰⁸ ה' כו' באו מקודם למצרים שהוא בחי' המרירות כו' בחומר ובלכנים¹⁰⁹ כו'. ואח"כ קבלו התורה להיות ישרש יעקב יציץ ופרח¹¹⁰ כו'

And this is "Those who came, Yaakov will take root." That is: in order that Israel receive the Torah and mitzvos, which are the levels of Yaakov and Yisrael, etc., and that there be "face to face Havayah spoke," etc., they first came to Egypt, which is the aspect of bitterness, etc., "with mortar and with bricks," etc. And afterward they received the Torah, so that "Yaakov will take root; [Yisrael] will bud and blossom," etc.

The opening verse is now applied to Egypt itself. For Israel to receive the Torah and mitzvos, the levels of Yaakov and Yisrael, and to hear Havayah speak "face to face" at Sinai, they first had to come to Egypt and the bitterness of "mortar and bricks" ("they embittered their lives," Exodus 1:14); only afterward did they receive the Torah, so that Yaakov would take root and Yisrael bud and blossom.

וזה היה במצרים בכדי לקבל את התורה בגשמיות בבחי' חיצוניות.

And this was in Egypt, in order to receive the Torah in physicality, in the aspect of the outer dimension (chitzoniyyus).

The descent into Egypt prepared them to receive the Torah in physical form, in its outer dimension.

וגם עתה בגלות ושעבוד פרנסה הוא ג"כ בכדי שלעתיד יוכלו לקבל בחי' פנימיות התורה להיות עין

בעין יראו¹¹¹ כו'.¹¹²

And now too, [being] in exile and in the servitude of [earning a] livelihood is likewise in order that in the time to come they will be able to receive the inner dimension (pnimiyus) of the Torah, so that "eye to eye they will see," etc.

The present exile and the burden of making a living serve the same purpose as Egypt. They prepare Israel to receive the inner dimension of the Torah in the time to come, when "eye to eye they will see."

וזהו בוראך יעקב¹¹³ ויוצרך ישראל¹¹⁴ כמ"ש יוצר אור ובורא חשך.¹¹⁵ היינו שבכל דבר יש בחי' חומר וצורה.

And this is "Your Creator [is] Yaakov, and your Former [is] Yisrael," as it is written, "He forms light and creates darkness." That is: in everything there is matter and form.

The opening question about Yaakov as "Creator" and Yisrael as "Former" is now resolved with the verse "He forms light and creates darkness," where "creating" goes with darkness and "forming" with light. Everything is made of matter and form.

ובחי' בריאת החומר שירדה למטה הוא בחי' יעקב ויוצרך הוא בחי' הצורה וגילוי הוא בחי' ישראל כנ"ל.

The creation of the matter, which descended below, is the level of Yaakov; and "your Former" is the form and the revelation, which is the level of Yisrael, as mentioned above.

Here "creation" means bringing matter into being, the dark substance that descended below; that is Yaakov. "Forming" gives shape and revelation, the light; that is Yisrael, so the question from the beginning falls away.

וזהו ענין מארז"ל [מאמר רבותינו זכרונם לברכה] כל שיראת חטאו קודמת¹¹⁶ לחכמתו חכמתו מתקיימת¹¹⁷ היינו להיות חכמתו מתקיימת בבחי' צמיחה כנ"ל צ"ל מקודם בחי' יראת חטאו כו' וכמבואר למעלה אשה יראת¹¹⁸ ה' דוקא היא תתהלל כו':

And this is the meaning of the saying of our Sages, of blessed memory, "Anyone whose fear of sin precedes his wisdom, his wisdom endures." That is: for his wisdom to endure, in the manner of growth mentioned above, there must first be fear of sin, etc., as explained above: specifically "a woman who fears Havayah, she shall be praised," etc.

The Mishnah teaches that wisdom endures only when fear of sin comes first. In the maamar's terms, wisdom "endures" and grows like a planted seed only after the preparation of awe, as in "a woman who fears Havayah, she shall be praised."

IN ONE'S AVODAH

The maamar draws the lesson that before prayer a person should feel bitterness over his distance from G-d, contemplating G-d's greatness, yet rejoice in the soul's bond with Him; Yaakov's compassion joins the two. The physical mitzvos, charity and Torah truly absorbed are seeds of revelation, and fear of sin must precede wisdom for wisdom to endure. Exile and the burden of earning a living are themselves a preparation for the revelation of the Torah's inner dimension.

QUESTIONS FOR DISCUSSION

1. Why would a tasteless seed be a better image for the mitzvos than grain that is already edible?
2. The maamar says tefillin on a table reveal nothing, though a forehead is just as physical. What, then, makes the act fruitful?
3. Why is G-d's kingship revealed more through Israel, who feel separate, than through the angels?
4. How can weeping and joy be lodged in the heart at the same time, and how does compassion join them?
5. How does reading "creation" as the making of matter answer the question of why Yaakov is called the Creator and Yisrael the Former?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1

הבאים ישרש

It explains why this verse is in the haftarah of Parshas Shemos: the parsha as a whole tells of the literal coming into Egypt, the Egyptian exile, and the haftarah reveals that through it specifically “Yisrael will bud and blossom.”

KEHOT'S NOTE

הפסוק פ' שמות ע"פ מנהג אשכנז, וכ"ה מנהג חב"ד. "מה שפסוק זה הוא בהפסוק דפ' שמות, דכללות ענין פרשה זו הוא ענין הבאים מצרימה כפשוטו גלות מצרים וע"ז מגלה ההפסוק שע"ז דוקא יהי יציץ ופרח ישראל" — ד"ה הבאים תשל"ט. ד"ה זה נזכר בלוק"ת אחרי כו, ב.

2

הבאים ישרש יעקב

Two other transcripts of this maamar are printed there.

KEHOT'S NOTE

ב' הנחות אחרות במאמרי אדה"צ נביאים ע' פג. וע' צד. ובתוס' הגהות וביאורים באוה"ת שמות כרך א ע' עז. כרך ז ע' בתקלב. בתקלט. הנחה אחרת מהמאמר ובהגהות אחרות בכרך ח ע' ביתתנד. קיצורים נדפסו שם ע' ביתתסב. וראה גם ד"ה זה בסה"מ הנחות תרס"ו מהצ"צ ע' נד. ובמ"מ לשם. וע' קפז. נזכר בלוק"ת אחרי כו, ב. ראה לעיל בציונים לכ"ק אדמו"ר ז"ע. ראה ד"ה זה במאמרי אדה"א שמות כרך א ע' א שמוסד על מאמר זה. במאמרי אדמו"ר הצ"צ הנחות תרי"ד-תרס"ו ע' נד מיוסד על מאמר זה. חלק מהמאמר בד"ה קדש ישראל תרמ"א ע' יח. לד"ה זה ראה הבאים ישרש תשל"ה. תשל"ט. תשמ"ג. תשמ"ה (נדפס בסה"מ מלוקט ח"ד ע' קה ואילך). פלח הרמון שמות ע' כא.

3

הבאים ישרש יעקב

Isaiah foretells Israel's flourishing: "Those who came, Yaakov will take root; Yisrael will bud and blossom, and they will fill the face of the world with produce." Many read habaim as "in days to come" (context: Steinsaltz Tanakh); the maamar, with Rashi, reads it as those who came into Egypt, whose descent led to growth.

ישעיהו כ"ז:6 ו' Isaiah 27:6

הַבָּאִים יִשְׂרָשׁ יַעֲקֹב יִצְיָץ וּפְרַח יִשְׂרָאֵל וּמָלְאוּ פְנֵי-תֵבֶל תְּנוּכָה:

In days to come shall Jacob take root, Israel shall blossom and bud; And the face of the world shall be filled with fruitage.

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

KEHOT'S NOTE

ישע"י כו, ו. ופרש"י הלא ידעם מה עשית בראשונה הבאים למצרים אשר השריש יעקב צצו ופרחו שם עד אשר מלאו פני תבל, עכ"ל. — אוה"ת שמות ע' עז. ובד"ה זה תשל"ט (מהנחה בלתי מוגה): "כפירוש רש"י והטעם שבוחר בפירוש רש"י ואינו מפרש כפשטני המקרא [תיב"ע] (הובא באוה"ת שמות כרך ז ע' בתקלב), ראב"ע, רד"ק ומצויד ע"פ שם — הערת המו"ל שם] דפ"י הבאים הם בימים הבאים, כי לפי פ"י זה הרי המקרא קצר הוא והול"ל בימים הבאים".

4

הבאים ישרש יעקב

Rashi explains the verse as those who came to Egypt, whom Yaakov rooted, and who budded and blossomed

there until they filled the world. The maamar follows this reading in linking the verse to the coming into Egypt.

Rashi on Isaiah 27:6 ו' רש"י על ישעיהו כ"ז:

הבאים ישרש יעקב. הלא ידעתם מה עשיתי בראשונה הבאים למצרים אשר השריש יעקב צצו ופרחו שם עד (אשר) מלאו פני תבל תנוכה:

Those who came, whom Jacob caused to take root Do you not know what I did at first? Those who came to Egypt which Jacob caused to take root, flourished and blossomed there until they filled the face of the world with fruitage.

On Your Way (Public Domain) • The Judaica Press complete Tanach with Rashi, translated by A. J. Rosenberg (CC-BY)

5

צ"ל השייכות

The note points to these maamarim on the question of how taking root is connected with the coming into Egypt.

KEHOT'S NOTE

ראה ד"ה הבאים תשל"ל, תשל"ט ותשמ"ו.

6

כה אמר ה' בוראך יעקב

Isaiah comforts Israel: "Thus says Havayah, who created you, Yaakov, and who formed you, Yisrael: do not fear, for I have redeemed you." In its plain sense G-d is the Creator of Yaakov; the Midrash, and the maamar after it, read "your Creator [is] Yaakov," Yaakov as the world's creator.

ישעיהו מ"ג:1 א' Isaiah 43:1

וְעַתָּה כֹּה-אָמַר ה' בִּרְאֹךְ יַעֲקֹב וְיִצְרָךְ יִשְׂרָאֵל אֱלֹהֵיךָ כִּי גִאֲלִיתִךָ קִרְאִיתִי בְשֵׁמִךָ לֵאמֹר:

But now thus saith the L-RD that created thee, O Jacob, And He that formed thee, O Israel: Fear not, for I have redeemed thee, I have called thee by thy name, thou art Mine.

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KEHOT'S NOTE

ישע"י מג, א.

7

אמר הקב"ה לעולם מי בראך יעקב בראך

The note gives Or HaTorah on Shemos for the source of this Midrash, in the Midrash Rabbah on Bechukosai.

KEHOT'S NOTE

במ"ר פ' בחוקותי פט"ו גבי ד"א וזכרתי את בריתי יעקב. — אוה"ת שמות ע' עח. וראה ילקוט שמעוני לנ"ך רמז תנב.

8

מי בראך יעקב בראך וישראל יצרך

The Midrash on "I will remember My covenant with Yaakov" has G-d tell His world, "Who created you? Yaakov created you," reading Isaiah 43:1 as "your Creator,

Yaakov; your Former, Yisrael.” The maamar asks what this means and why the terms are divided this way.

ויקרא רבה ל"ו:ד' Vayikra Rabbah 36:4

PARAGRAPH 2

9 והלא בחיי ישראל הוא גדול מבחי יעקב כו

It notes that Yisrael's superiority is plain: the name Yaakov comes from holding Eisav's heel, while Yisrael comes from having striven with G-d and with men and prevailed; and the names hint at it too, Yaakov as yud-akev ("yud, heel") and Yisrael as li rosh ("a head to Me").

KEHOT'S NOTE

"וכמוכן גם מפשטות הענינים דהשם יעקב הוא ע"ש וידו אוחזת בעקב עשו [תולדות כה, כו] משא"כ ישראל הוא ע"ש כי שרית עם אלקים ועם אנשים ותוכל [וישלח לב, כט] ובפרט ע"פ הרמזים שבשמות אלו דיעקב הוא אותיות יו"ד עקב וישראל אותיות לי ראש — ד"ה הבאים תשל"ט (מהנחה בלתי מוגה).

10 היום לעשותם

Moshe charges Israel: "Keep the commandment... which I command you today, to do them." The maamar uses the phrase for the purpose of the soul's descent: to perform the mitzvos in this world.

דברים ז':יא Deuteronomy 7:11

וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם לַעֲשׂוֹתָם:

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

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11 בראשית בשביל ישראל

The Midrash counts Israel among the things that came before the creation of the world, in G-d's thought: "the thought of Israel preceded everything." The Kehot note gives it among the sources for creation being for the sake of Israel.

בראשית רבה א':ד' Bereshit Rabbah 1:4

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

"In the beginning, G-d created" - six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: "The L-rd made me at the beginning of His way" (Proverbs 8:22).

The Throne of Glory, from where is it derived? "Your throne stands firm from earliest time, [You are from eternity]" (Psalms 93:2). The patriarchs, Israel, ...

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ויקרא רבה ל"ו:ד' Vayikra Rabbah 36:4

KEHOT'S NOTE

ראה ב"ר א, ד. ויק"ר לו, ד. רש"י ורמב"ן בראשית א, ה. ראה הערת כ"ק אדמו"ר ז"ע באוה"ת שמות כרך א ע"ט.

12 קדש ישראל לה

Through Jeremiah G-d recalls Israel's devotion in the wilderness: "Israel is holy to Havayah, the first of His produce," set apart for Him like first-fruits, which no outsider may eat (context: Steinsaltz Tanakh). The source for Israel being called reishis, and the starting point for the maamar's question about what this "produce" is.

ירמיהו ב':ג' Jeremiah 2:3

קֹדֶשׁ יִשְׂרָאֵל לַיהוָה רִאשִׁית תְּבוּאָתָהּ כְּל־אֲכָלְיוֹ יֵאָשְׁמוּ רָעָה תְּבֹא אֶלְיָהָם נְאֻם־יְהוָה

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

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KEHOT'S NOTE

ירמ"י ב, ג.

13 במאמרי אדה"ו נביאים עי צד

This other transcript spells out the question: Yisrael is higher, as it says, "Your name shall no longer be called Yaakov but Yisrael"; so Beriah (Chochmah, Binah and Daas, Yisrael as li rosh) should have gone with Yisrael, and Yetzirah (the emotive attributes, Tiferes) with Yaakov.

KEHOT'S NOTE

"הלא מדריגות ישראל גבוה ממדריגות יעקב וכמ"ש לא יעקב יקרא עוד שמך כ"א ישראל והל"ל בחי בריאה לישראל ויצירה ליעקב (כידוע) דהבריאה בבחי חב"ד והוא בחי ישראל לי ראש והיצירה בבחי חג"ת שהוא בבחי יעקב בחי הת"ת". ראה בספר הליקוטים ממאמרי הצ"צ ערך יעקב עי א"ק.

PARAGRAPH 3

14 ולהבין מהו השייכות לישראל

Likkutei Torah opens with the same verse, "Israel is holy to Havayah, the first of His produce," and asks what this growing produce is of which Israel are called first.

KEHOT'S NOTE

ראה גם בלקו"ת פ' פנחס ע"ט, ב.

15 על המצות נאמר בוהר שהם בחי לבושין

The Zohar passage the Kehot note gives here describes the souls in Gan Eden standing clothed in garments, crowned before their Master. The maamar cites the Zohar's teaching that the mitzvos are these garments.

זח"ב ר"א, כב'211 Zohar II, 211b

KEHOT'S NOTE

זח"ב ריא, ב.

- 16 לבושין שכ"א**
- The manuscript reads "garments for the soul, and therefore each one of Israel," making explicit that the obligation in all 613 follows from the garments.

KEHOT'S NOTE

בכרך 1113 גוכתי"ק הצ"צ: לבושים לנפש ולכן כל אי מישראל.

- 17 לבד מצות המלך**
- The note points to a footnote there on the exception of the king's mitzvos.

KEHOT'S NOTE

ראה לקו"ש ח"י"ח ע' 192 הערה 52 בשולי העמוד.

- 18 וכל המצות מחוייב**
- The manuscript reads "and all the 613 mitzvos each one is obligated [to fulfill]."

KEHOT'S NOTE

בגוכתי"ק הצ"צ: וכל התרי"ג מצות מחוייב.

- 19 וצריך להיות בגלגול**
- Iggeres HaKodesh, epistle 19, says in the name of the Arizal that every person must come back in gilgul until he has fulfilled all 613 mitzvos in actual deed, for the Torah's purpose is the mitzvos done in practice, "today, to do them."

KEHOT'S NOTE

ראה אגה"ק סי' יט (דף קכח, ב) בשם האריז"ל. ספר הגלגולים פ"ד. לקו"ת בהר מב, ב. בארוכה בלקו"ש ח"י"ח ע' 192 הערה 55. וראה בליקוט פי לאגה"ק — חסידים שם.

- 20 שיהיה לבוש מן כל התרי"ג מצות**
- The other transcript adds that since there are many mitzvos a person cannot fulfill, such as the mitzvos of priesthood or communal mitzvos, he comes in several gilgulim.

KEHOT'S NOTE

במאמרי אדה"י נביאים ע' צה: "וגם שיש הרבה מצות שאי"א שיקיים אדם כמו מצות כהונה בישראל או מצות רבים וכה"ג הנה הוא בא בכמה גלגולים. ויש להעיר שבגוכתי"ק הצ"צ אחר תי' "התרי"ג מצות" נוסף: ואפילו להיות כהן או לוי ע"י גלגול": לבד — ואח"כ העביר ע"י קולמוס.

- 21 בגלגול או בבחי' עיבור . . וכשחיסר**
- The manuscript reads: "in the manner of gilgul or ibbur, to fulfill the mitzvos that depend on priesthood and Levites and the like; and all this is so that the soul's garments in Gan Eden be complete, that there be a garment from all 613 mitzvos."

KEHOT'S NOTE

בגוכתי"ק הצ"צ: בבחינת גלגול או עיבור לקיים מצות התלויות בכהונה ולויה וכיוצא. וכ"ז הוא כדי להיות שלימות הלבושים לנפש בג"ע שיהיה לבוש מן כל התרי"ג מצות: וכשחיסר.

PARAGRAPH 4

- 22 ולכן ביקש משה ליכנס לארץ**
- Or HaTorah on this passage points to Likkutei Torah, Shelach 36c.

KEHOT'S NOTE

באוה"ת פ' שמות ע' פ מציין ללקו"ת פי שלח לו, ג.

- 23 בקש משה ליכנס לארץ לקיים המצות התלויות בה**
- Rabbi Simlai asks why Moshe longed to enter the Land: not to eat its fruit, but because many mitzvos can be fulfilled only in the Land of Israel. The maamar cites it to show how much each mitzvah adds.

סוטה י"ד א' ח' ח"ח-7-8 Sotah 14a

דרש רבי שמלאי: מפני מה נתאנה משה רבינו ל'כנס לארץ ישראל? וכי לאכול מפריה הוא צריך? או לשבוע מטובה הוא צריך? אלא כה אמר משה: הרבה מצות נצטוו ישראל, ואין מתקיימין אלא בארץ ישראל. אכנס אני לארץ כדי שיתקיימו כולן על ידי. אמר לו הקדוש ברוך הוא: כלום אתה מבקש אלא לקבל שכר? מעלה אני עליה כאילו עשיתם, שנאמר: "לכן אחלק לו כרבים ואת עצומים יחלק שכל תחת אשר הערה לפנות נפשו ואת ..."

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

- 24 ובגמרא המשילו**
- The Gemara explains that the eglah arufah, a heifer that has borne no fruit, is broken in a place that bears no fruit, to atone for the slain man whom they did not let "produce fruits." The maamar takes this as the Sages calling mitzvos "fruits."

סוטה מ"ו א' כ"ב Sotah 46a

אמר רבי יוחנן בן שאול, מפני מה אמרה תורה: הביא עגלה בנחל? אמר הקדוש ברוך הוא: יבא דבר שלא עשה פירות, ויערף במקום שאין עושה פירות, ויכפר על מי שלא הניחו[הו] לעשות פירות. מאי פירות? אילימא פריה ורביה — אלא מעתה אקפו ואסריס הכי נמי דלא ערפינו? אלא מצות.

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KEHOT'S NOTE

בגוכתי"ק הצ"צ: ובגמרא שלהי מסכת סוטה המשילו. סוטה מו, א. "ובדר"ל לשון פירות בעגלה ערופה אמרו ע"פ אשר לא יעבד ולא יזרע הוא לא הניחו לעשה פירות יערף בנחל איתן במקום שאינו עושה פירות, ופריך אלא מעתה זקן או סריס מאי, ומשני אלא מאי פירות מצות" — מאמרי אדה"י נביאים ע' פד. וראה שם בארוכה משל מענין הזריעה. באוה"ת פ' שמות ע' פ מציין ללקו"ת שה"ש טז, א. באוה"ת וירא כרך ז תתשפד, ב מציין לכאן: מאי פירות מצות שנורעים בארץ.

PARAGRAPH 5

- 25 אלא מאי פירות מצות**
- The Gemara's conclusion that the "fruits" of the slain man are mitzvos, since the Torah does not distinguish an old

man or a eunuch. The maamar takes this as the source for calling mitzvos fruits.

סוטה מ"ו א:כ"ב:22a:Sotah

אמר רבי יוחנן בן שאול, מפני מה אמרה תורה: הביא עגלה בנחל? אמר הקדוש ברוך הוא: יבא דבר שלא עשה פירות, ויערף במקום שאין עושה פירות, ויכפר על מי שלא הניחו[הו] לעשות פירות. מאי פירות? אילימא פריה ורביה — אלא מעתה אֲזָנוּ וְאֶסְרִיס הָכִי נָמִי דְלֹא עֲרִפִּינָּה?! אֲלֵא מִצְוֹת.

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

26

זרעו לכם לצדקה

Hosea urges Israel, "Sow for yourselves for righteousness, reap according to kindness." One of the verses that call good deeds sowing.

הושע י"ב:12:Hosea

זָרְעוּ לָכֶם לְצִדְקָה קַצְרוּ לְפִי־חֶסֶד נִירוּ לָכֶם נִיר וְעַתָּה לְדְרוֹשׁ אֶת־ה' עֲדֹ— יָבוֹא וְיָרֶה צֶדֶק לָכֶם:

Sow to yourselves according to righteousness, Reap according to mercy, Break up your fallow ground; For it is time to seek the L-RD, Till He come and cause righteousness to rain upon you.

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KEHOT'S NOTE

הושע י, יב. ראה לקו"ת שלח לה, ב.

27

אשריכם זורעי על כל מים

In Isaiah's picture of a time of peace: "Fortunate are you who sow upon all waters, who send forth the ox and the donkey." A second verse of sowing, which the maamar later reads as sowing above all the "waters" of Gan Eden.

ישעיהו ל"ב:20:Isaiah

אֲשֶׁרִיכֶם זֹרְעֵי עַל־כָּל־מַיִם מְשַׁלְחֵי רֶגֶל־הַשּׁוֹר וְהַחֲמֹר:

Happy are ye that sow beside all waters, That send forth freely the feet of the ox and the ass.

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KEHOT'S NOTE

ישע"י לב, כ. ראה באוה"ת נ"ך כרך ב ע' תשצא מציין לכאן: דוריעה דמעשה המצות נמשך עיי"ז גילוי סוכ"ע שהוא למעלה מגי"ע וזהו על כל מים למעלה מבחי' ונהר יוצא מעדן להשקות את הגן כו'.

28

זורע צדקות

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

KEHOT'S NOTE

בברכת ק"ש.

29

זורע צדקות

The first blessing before the morning Shema praises G-d who "sows righteous deeds, makes salvations grow." The Kehot note gives this blessing as the source.

Siddur Ashkenaz, Weekday, Shacharit, Blessings of the Shema, First Blessing before Shema 8, חול, ימי סידור אשכנז, ימי חול, ימי חול, תפילת שחרית, ברכות קריאת שמע, יוצר אור חי

לֵאל בְּרוּךְ נְעִימוֹת יִתְּנוּ. לְמַלְכָּה אֵל חַי וְקַיִם זְמֵרוֹת יֵאֱמְרוּ וְתִשְׁבַּחֹת לְשִׁמְיעוֹ. כִּי הוּא לְבָדוּ פּוֹעֵל גְּבוּרוֹת. עוֹשֶׂה חֲדָשׁוֹת. בּוֹעֵל מַלְחָמוֹת. זוֹרֵעַ

צִדְקוֹת. מְצַמִּיחַ לְשׁוּעוֹת. בּוֹרֵא רְפוּאוֹת. נוֹרָא תְהִלּוֹת. אֲדוֹן הַנִּפְלְאוֹת: הַמַּחְדֵּשׁ בְּטוּבוֹ בְּכָל־יּוֹם תָּמִיד מַעֲשֶׂה בְּרָאשִׁית: כְּאֲמֹר לַעֲשֶׂה אוֹרִים גְּדֻלִּים כִּי לַעֲוֹלָם חֶסֶד: אוֹר חֲדָשׁ עַל־צִיּוֹן תֹּאִיר וְנִזְכָּה כָּלֵנוּ מִהָרָה לְאוּרוֹ: בְּרוּךְ אַתָּה ה' יוֹצֵר הַמְּאוֹרוֹת:

To the Blessed Almighty, they offer pleasant melodies; to the King, the Almighty, [Who is] living and enduring, they utter hymns and make praises heard. For He alone is the Performer of mighty deeds, Maker of new things; Master of battles, Sower of acts of righteousness, Deuteronomy 3:6 Causer of deliverance to sprout forth; Creator of cures. Awesome in praise, Master of wonders, He renews in His goodness, each day, continuously, the work of creation, as it is said: "[Give thanks to Him] Who makes the great luminaries," for His kindness ...

The Metsudah siddur, 1981 (CC-BY) • Translation based on the Metsudah linear siddur, by Avrohom Davis, 1981 (CC-BY)

30

נק' מעשה מצות בשם זריעה

Likkutei Torah explains that the sowing is through the animal soul, since almost all the mitzvos are practical and were given for the sake of the animal soul.

KEHOT'S NOTE

בלקו"ת האזינו עד, ג נתבאר שענין הזריעה הוא ע"י נפש הבהמית, ואין זה סותר למש"כ שכנס"י נק' ארץ הפץ דמ"מ זריעה זו היא דוקא בהיות הנפש האלקית מלוכשת בנפש הבהמית ע"ש. וראה אוה"ת שמות כרך ח ע' ביתתנה ובהנסמן שם.

31

שו"ה זריעה — ולהבין זאת

From the Tzemach Tzedek's manuscript: the mitzvos have three names, garments, fruit, and the sowing of the fruit.

KEHOT'S NOTE

"ענין ג' שמות של המצות היינו בחי' לבושים ובחי' פירי ובחי' זריעה של הפרי" — (מגובות"ק ה"צ) אוה"ת כרך ח ע' ביתתנה.

32

נתאוה הקב"ה להיות לו דירה בתחתונים

The Rebbe's note there gives the sources of this Midrash.

KEHOT'S NOTE

תנחומא נשא טז. ועייג"כ במדבר רבה יג, ו. — הערת כ"ק אדמו"ר זי"ע באוה"ת פ' שמות ע' פא. וראה תניא פרק לו ובליקוט פ"י שם.

33

נתאוה הקב"ה להיות לו דירה בתחתונים

The Midrash that G-d desired a dwelling place among the lower realms. The maamar uses it to explain why the mitzvos are performed in the physical world.

מדרש תנחומא, נשא ט"ז:א:16:Midrash Tanchuma

... בְּאֵתִי לְגַנִּי אֲחוּתִי כְּלָה (שה"ש ה, א). אָמַר רַבִּי שְׁמוּאֵל בַּר נַחֲמָן, בְּשַׁעַת שֶׁבָּרָא הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת הָעוֹלָם, נִתְאַוָּה שְׁיֵהָא לוֹ דִּירָה בְּתַחְתּוֹנִים כְּמוֹ שֶׁיֵּשׁ בְּעֵלְיוֹנִים. בְּרָא אֶת הָאָדָם וְצִוָּה אוֹתוֹ וְאָמַר לוֹ: מִכָּל עֵץ הָגֵן אָכַל תֹּאכַל, וּמִעֵץ הַדַּעַת טוֹב וָרַע לֹא תֹאכַל מִמֶּנּוּ (בראשית ב, טז-טז). וְעָבַר עַל צִוּיוֹ. אָמַר לָקַה הַקָּדוֹשׁ בְּרוּךְ הוּא, כִּי הֵייתִי מִתְאַוָּה שְׁיֵהָא לִי דִּירָה בְּתַחְתּוֹנִים כְּמוֹ שֶׁיֵּשׁ לִי בְּעֵלְיוֹנִים, וְדָבָר אֶחָד צִוִּיתִי אוֹתָךְ וְלֹא שְׁמַרְתָּ אוֹתוֹ. מִדֵּ סֵלֶק הַקָּדוֹשׁ ...

(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)

34 נתאוה הקב"ה להיות לו דירה בתחתונים

A parallel Midrash: from the first day of creation G-d desired to dwell with His creatures below. Cited alongside the Tanchuma.

Bamidbar Rabbah 13:6 ו"ג:ר

PARAGRAPH 6

35 לית אתר פנוי מיני

"There is no place empty of Him." The maamar cites it as the reason a "dwelling" below seems puzzling.

Tikkunei Zohar, Tikkun 57 • 91b:6-92a:1 תיקון נז
... בקל ספיקו, ובקל פקסיו, ובקל מלאכיו, ובקל אבר ואבר דבר נש, דלית אתר פנוי מניה לא בעלאין ולא בתתאין, יהויה לא אתקרי ביהודא דארבע אתון אלא בעלת העלות דמיתד לון, ובגין דאיהו מיתד ארבע אתון, בקה אתקריאו יהויה ביהודא תדא יהויה אהד ושמו אהד, ובגין דא שוי אמונה דישאל דארבע אתון אליו, וכל שמהו שוי כנויון לשמה דא, לית שמה עד אין סוף ועד אין תכלית וברבא ושלטנא מן דא, לעילא עד אין סוף, ולתתא עד ...

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ת"ז תי נז. ובשמ"ר פ"ב ה: שאין מקום פנוי בלא שכינה — הערת כ"ק אדמו"ר זי"ע באוה"ת שמות ע' פא.

36 לית אתר פנוי מיניה

The Midrash on the burning bush teaches that there is no place empty of the Shechinah. Cited by the Rebbe as a parallel to the Tikkunei Zohar.

Shemot Rabbah 2:5 ה"ה:ר

37 הלא את השמים

Through Jeremiah G-d asks, "Do I not fill the heavens and the earth? says Havayah." A second proof that G-d is everywhere, which sharpens the question about a dwelling below.

Jeremiah 23:24 כ"ג:כ"ד

אם יסתתר איש במסתרים ואני לא אראנו נאם ה' הלא את השמים ואת הארץ אני מלא נאם ה'

Can any hide himself in secret places That I shall not see him? saith the L-RD. Do not I fill heaven and earth? Saith the L-RD.

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KEHOT'S NOTE

ירמ"י כג, כד.

38 ואתה מחי את כולם

In the Levites' prayer: "You alone are Havayah ... and You give life to them all." The maamar reads the word Atah ("You") as the letters through which G-d's life-force enters creation, the level of memalei kol almin.

Nehemiah 9:6 ו"ט:ו

אתה הוא ה' לבדך אתה עשית את השמים שמי השמים וכל צבאם הארץ וכל אשר עליה הימים וכל אשר בהם ואתה מחיה את כלם וצבא השמים לך משתחווים:

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

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KEHOT'S NOTE

נחמ"י ט, ו.

39 ע"י בחי אתה אותיות כו'

The other transcript explains Atah as alef-tav and the five places of articulation in the mouth; the vav of ve'Atah is the drawing down from sovev into memalei, as in "for Havayah is Elokim," and sovev is the essence of the Infinite Light before its light spreads into the worlds as a kav.

KEHOT'S NOTE

במאמרי אדה"ז נביאים ע' צו: "את וה' מוצאות הפה והו"ו דואת"ה הוא בחי' המשכות מן בחי' סובב לממלא כמ"ש כי ה' הוא אלקים כו', ובחי' סובב שהוא בחי' עצמות אוא"ס שלפני התפשטות אורו באב"ע בבחי' קו כו" ע"ש.

PARAGRAPH 7

40 שחייב אדם לברך מאה ברכות בכל יום

Rabbi Meir taught that a person is obligated to recite a hundred blessings every day. The maamar explains their purpose as drawing the hidden light into revelation.

Menachot 43b:15-17 ו"ז:ט"ו-ט"ז

תניא היה רבי מאיר אומר חייב אדם לברך מאה ברכות בכל יום שנאמר (דברים י, יב) ועתה ישראל מה ה' אלקיך שואל מעמך רב חייא בריה דרב אויא בשבתא וביומי טבי טרח וממלי להו באיספרמקי ומגדי תניא היה ר"מ אומר חייב אדם לברך שלש ברכות בכל יום אלו הן שעשאני ישראל שלא עשאני אשה שלא עשאני בור

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KEHOT'S NOTE

מנחות מג, ב. ראה לעיל כ, א. עיין אוה"ת כאן ע' פב.

PARAGRAPH 8

41 ברוך בחי בריכה

Likkutei Torah cites this maamar's explanation of baruch as breichah, a drawing from concealment into revelation, adds that Rabbeinu Bachya on Eikev says the same, and

concludes that the term “blessed” then applies even to sovev kol almin, drawn from concealment into revelation.

KEHOT'S NOTE

“מקום ריכוז של מים” — ע”פ ישעיה כב פסוק ט. יא. וראה גם בלקו”ת עקב טז, ב. מציין לכאן ומוסיף “וכ”כ הבחיי פ’ עקב”.

42

בחי בריכה

“You gathered the waters of the lower pool (breichah).” The Kehot note gives this verse for breichah as a place where water collects, the basis for reading baruch as a drawing from the hidden to the revealed.

ישעיהו כ”ב:9”Isaiah 22:9

ואת בקיצי עיר־דוד ראיתם כִּי־רבו וְתַקְבְּצוּ אֶת־מֵי הַבְּרִיחַ הַתַּחְתּוֹנָה:

And ye saw the breaches of the city of David, that they were many; and ye gathered together the waters of the lower pool.

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43

בחי בריכה

“A reservoir... for the waters of the old pool (breichah).” A second verse cited for breichah as a gathering of water.

ישעיהו כ”ב:11”Isaiah 22:11

וּמִקְנָה עָשִׂיתֶם בֵּין הַחֲמַתִּים לְמֵי הַבְּרִיחַ הַיְשָׁנָה וְלֹא הִבְטַתֶּם אֶל־עֲשִׂיָּהּ וַיִּצְרָה מִרְחֹק לֹא רָאִיתֶם:

ye made also a basin between the two walls for the water of the old pool— But ye looked not unto Him that had done this, Neither had ye respect unto Him that fashioned it long ago.

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44

יו”ד צמצום ה’ התפשטות

the passage shares nothing with the note

KEHOT'S NOTE

ראה אנה”ת פ”ד.

45

עיי ישראל

Or HaTorah reads “through the souls” in place of “through Israel.”

KEHOT'S NOTE

באוה”ת שמות ע’ פג: ע”י הנשמות.

46

בית ישראל ברכו את ה’

After the idols of the nations, the psalmist calls on Israel, “House of Israel, bless Havayah” (context: Steinsaltz Tanakh). The maamar reads it as showing that drawing G-d’s light into revelation is specifically Israel’s task.

תהילים קל”ה:19”Psalms 135:19

בֵּית יִשְׂרָאֵל בָּרְכוּ אֶת־ה’ בֵּית אַהֲרֹן בָּרְכוּ אֶת־ה’

O house of Israel, bless ye the L-RD; O house of Aaron, bless ye the L-RD;

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KEHOT'S NOTE

תהלים קלה, יט.

47

שיש בכאו”א מישראל בכח למסור נפשו

Or HaTorah traces this power to the root of the soul, the level of its “mazal” that sees from above, for Israel “arose

in thought.”

KEHOT'S NOTE

”שזהו מצד שרש נשמתו בחי מזלי חזי שישאל עלו במחשבה” — אוה”ת כרך ח ע’ ב’יתתנו.

48

ימי שנותינו שבעים שנה

In Moshe’s prayer (Psalm 90): “The days of our years are seventy years.” The maamar counts the days of a lifetime as all given for drawing down through the daily blessings.

תהילים צ”י:10”Psalms 90:10

יְמֵי־שְׁנוֹתֵינוּ כְּהֶם שְׁבַעִים שָׁנָה וְאִם בְּגִבּוֹרֹת שְׁמוֹנִים שָׁנָה וְרַחֲמֶם עָמַל וְאֵן כִּי־גָז חִישׁ וְנָעָפָה:

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

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KEHOT'S NOTE

תהלים צ, י.

49

כי עין בעין יראו

Isaiah tells of Zion’s watchmen singing together, “for eye to eye they will see Havayah’s return to Zion.” It describes the complete revelation of the time to come.

ישעיהו נ”ב:8”Isaiah 52:8

קוֹל צִפְיָה נִשְׁאוּ קוֹל יַחְדּוֹ יִרְנְנוּ כִּי עֵין בְּעֵין יֵרָאוּ בְּשׁוּב ה’ צִיּוֹן:

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

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KEHOT'S NOTE

ישע”י נב, ח.

PARAGRAPH 9

50

והנה המאה ברכות . . ע”י מעשה המצות

Or HaTorah distinguishes there between Barchu and Kedushah.

KEHOT'S NOTE

ראה באוה”ת כרך ח ע’ ב’יתתנו שיש הפרש בין ברכו לקדושה ובע’ ב’יתתסג. ובאוה”ת בראשית פ’ ויחי תתשכה, א.

PARAGRAPH 10

51

וכשאישישראל מניח אותם

The note points to this discussion in the Tzemach Tzedek’s explanations of the mitzvot.

KEHOT'S NOTE

ראה דרך מצותיך קסה, א. אוה”ת ויקרא כרך ג ע’ תתפא. וראה הערת כ”ק אדמו”ר זי”ע באוה”ת פ’ שמות ע’ פו. ויש להוסיף שבאוה”ת שמות כרך ח ע’ ב’יתתנו הגי’: שאדם מישראל. בלקו”ת בהעלותך לד, ב מציין לכאן.

52

וכמאמר הזהר

The Zohar on Mishpatim reads “her covering” (Exodus 21:10) as “the King’s spread”: the spread of the King’s gar-

ment, which He spreads over the soul. The maamar uses the phrase for the tallis.

Tikkunei Zohar, Tikkun 61 תקו"ז תיקון 61

Zohar II, 97b צו, כ"ב

KEHOT'S NOTE

ראה ת"ז ת"ו (כב, א) תכ"א (נה, ב). בוח"ג ככ, ב. פרישו דמצוה — הערת כ"ק אדמו"ר זי"ע באוה"ת פ' שמות ע' פז. זח"ב צו, ב. לקו"ת שלח מז, ב. סה"מ תקס"ב ע' רכד. באוה"ת כרך ח ע' ביתננו מוסיף "ולכאורה אינו מובן איך ע"י הנחת תפילין מקלף ודיו גשמי יומשכו גילוי אור א"ס ב"ה בחו"ב עילאי בחי חכים ולא בחכמה ידיעא מבין ולא בבינה ידיעא כו', אך הוא כמו שע"י זריעת הגרעין שאין בו טעם כלל נצמח פרי משובח בטוב טעם כנ"ל וזהו שנאמר זרעו לכם לצדקה כו".

53

טלית

Tikkun 21 calls the Shechinah "the tallis of the Holy One, blessed be He," in which He wraps Himself, as in "He wraps Himself in light as a garment." The Kehot note gives it as a parallel to the saying quoted here.

Tikkunei Zohar 55b תקוני זוהר נ"ה

PARAGRAPH 11

54

הגם שמצח האדם הוא ג"כ דבר גשם

The manuscript reads "even though a person's head and hand, on which he puts the tefillin, are also a physical thing."

KEHOT'S NOTE

בגוכת"ק ובאוה"ת כרך ח שם: הגם שראש האדם וידו שמוני בהם התפילין הוא ג"כ: דבר גשמי.

55

משא"כ כשמונחים על השולחן . . וגם כשעכו"ם מניח אותם

That maamar notes that these two examples seem unusual; but although Torah Ohr was printed from listeners' notes, the Tzemach Tzedek reviewed the maamarim before printing, so the examples are exact: tefillin on a table, or put on by a non-Jew, achieve nothing, for the mitzvot must be in Israel, who are called "a land of desire."

KEHOT'S NOTE

בד"ה הבאים ישרש תשמ"ג מעיר ע"ז שבי' דוגמאות אלו בלתי רגילות לכאורה, אף שהספר תו"א נדפס מרשימת השומעים שרשמו את לשון אדמו"ר הזקן, מ"מ הרי כ"ק אדמו"ר הצ"צ הגי' את המאמרים טרם שנמסרו לדפוס, הרי מובן שדוגמאות אלה הם בדיוק, דכאשר התפילין מונחים על השולחן או שעכו"ם מניח אותם אין בזה שום ענין כלל, כי המצות צריכים להיות בישראל דוקא שנקראו ארץ חפץ. במאמרי אדה"ז נביאים ע' צו מביא ב' הדוגמאות הנ"ל, אבל שם ע' פו (הנחה אחרת). בלקו"ת שמע"צ פג, ב מביא רק הדוגמא מעו"ג, ושם ציין לכאן.

56

כי תהיו אתם לי ארץ חפץ

G-d promises through Malachi that if Israel bring their tithes, "all the nations will call you fortunate, for you shall be a land of desire." The maamar reads it as Israel being the "earth" in which the mitzvot are sown and grow.

Malachi 3:12 מלאכי ג'

וְאֶשְׂרֵי אֲתֹכֶם כְּלִי-הַגֹּיִם כִּי־תִהְיוּ אֶתֶם אֶרֶץ חֶפֶץ אֲמַר ה' צְבָאוֹת:

And all nations shall call you happy; For ye shall be a delightful land, Saith the L-RD of hosts.

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KEHOT'S NOTE

מלאכי ג, יב. ראה בד"ה הבאים תשל"ח, תשל"ט שזהו כפי' הבעש"ט המובא בכש"ט (הוצאת קה"ת) הוספות אות מד שכמו שבארץ נמצא בה כל הון יקר כן הוא בישראל שיש בהם כל האוצרות ולכן צ"ל קיום המצות ע"י ישראל דוקא. באוה"ת כרך ח ע' ביתננו מוסיף אחר הכתוב כי תהיו אתם ארץ חפץ "שבהם ועל ידם יש הכח הזה להצמיח גילוי אור א"ס ע"י זריעת מעשה המצות ולכן נאמר ויקם עדות ביעקב ותורה שם בישראל, ובכל התורה כתוב דבר אל בני ישראל כו' כי על ידן יהי צמיחת האור והגילוי בקיום המצות לפי שבהן יש כח זה (עמ"ש במ"א ע"פ יונתי בפ"י קומי לך)". ראה לקו"ת שה"ש טז, ד.

57

כי תהיו אתם לי ארץ חפץ

Likkutei Torah cites this maamar, where the Congregation of Israel is called "a land of desire" in which the mitzvot are sown, and reconciles it with its own point that the power to make salvations grow lies in the animal soul: the sowing takes place when the G-dly soul is enlothed in the animal soul.

KEHOT'S NOTE

מובא בלקו"ת האינו עד, ג: "ועמ"ש בד"ה הבאים ישרש יעקב דלשם נתבאר שכנס"י נק' ארץ חפץ והמצות נורעו בארץ זו דייקא ע"ש באריכות ואין זה סותר למש"כ דמ"מ זריע זה היא דוקא בהיות הנפש אלקית מלוכשת בנפש הבהמית".

PARAGRAPH 12

58

אני הו"י לא שנית

Through Malachi G-d says, "For I, Havayah, have not changed." The maamar cites it for Ein Sof being unaffected by creation.

Malachi 3:6 מלאכי ג':

כִּי אֲנִי ה' לֹא שֵׁנִיתִי וְאַתֶּם בְּנֵי־יַעֲקֹב לֹא כִלִיתֶם:

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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59

מלכותך מכ"ע

David's psalm of praise: "Your kingship is a kingship of all olamim," plainly "of all ages," a kingship without end (context: Steinsaltz Tanakh). The maamar reads olamim as "worlds": worlds come into being through G-d's kingship, which requires a people.

Psalms 145:13 תהילים קמ"ה:

מַלְכוּתְךָ מִלְכוּת כָּל־עֲלָמִים וּמַמְשְׁלָתְךָ כָּל־דּוֹר וָדּוֹר:

Thy kingdom is a kingdom from all ages, And Thy dominion endureth throughout all generations.

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KEHOT'S NOTE

תהילים קמה, יג.

60

אין מלך בלא עם

The Rebbe's note there lists the sources of this saying.

תניא, חלק שני; שער היחוד והאמונה ז'כ"ב: Tanya, Sha'ar HaYichud 7:2' ... כי תכלית בריאת העולם הוא בשביל התגלות מלכותו יתברך, ד"אין מלך בלא עם, פירוש "עם" – מלשון "עוממות", שהם דברים נפרדים וזרים ורחוקים ממעלת המלך, כי אילו אפילו היו לו בנים רבים מאד – לא שיהי שם "מלוכה" עליהם, וכן אפילו על שרים לבדם, רק "ברוב עם" – דווקא – "הדרת מלך".

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KEHOT'S NOTE

עמק המלך שער שעשועי המלך רפ"א. ס' החיים פי' גאולה פ"ב. בחיי וישב לה, ל. תניא ח"ב פי"ז. להעיר מפרדיא פ"ג – הערת כ"ק אדמו"ר ז"ע באוה"ת פי' שמות עי' פט. וראה לעיל א, ה במי"מ לשם.

61

אין מלך בלא עם

Rabbeinu Bachya explains that on Rosh Hashanah, the day the world was created, we call G-d "the King," since that day began His works, "for there is no king without a people." The Kehot note gives it among the sources of this saying.

Rabbeinu Bahya, Bereshit 38:30'לי"ח: בראשית ל"ח: רבנו בחיי,

62

אין מלך בלא עם

Before creation the Torah tells G-d: if a king has no army and no camp, over whom does he reign, and if no people praise him, what is his glory? The Rebbe's note compares it with this saying.

Pirkei DeRabbi Eliezer 3:5'ה"ה: פרקי דרבי אליעזר ג'ה"ה: 3:5

מִיָּד נִתְעַצַּץ הַקָּדוֹשׁ בְּרוּךְ הוּא בַּתּוֹרָה שֶׁשָּׁמָּה תוֹשִׁיָּה לְבָרָא אֶת הָעוֹלָם. הַשִּׁיבָה לוֹ וְאָמְרָה: רַבּוֹן הָעוֹלָמִים, אִם אֵין צָבָא וְאִם אֵין מַחֲנֶה לְמֶלֶךְ – עַל מָה הוּא מוֹלֵךְ? וְאִם אֵין עַם מְקַלְסִין לְמֶלֶךְ אֵי זֶה הוּא כְבוֹדוֹ שֶׁל מֶלֶךְ? שָׁמַע אֲדוֹן הָעוֹלָם וְעָרַב לוֹ. אָמְרָה תּוֹרָה: בֵּי נִתְעַצַּץ הַקָּדוֹשׁ בְּרוּךְ הוּא לְבָרָא אֶת הָעוֹלָם, שֶׁנֶּאֱמַר (משלי ח, יד): "לִי עֲצָה וְתוֹשִׁיָּה" וכו'. מִכָּאן אָמְרוּ חֲכָמִים: כָּל מַלְכוּת שָׂאִין לָהּ יוֹעֲצִים, אֵין מַלְכוּתָהּ מַלְכוּת. וּמִזֵּין אָנוּ לְמַדִּים? מִמַּלְכוּת בֵּית דָּוִד שֶׁהָיוּ לָהּ ...

Forthwith the Holy One, blessed be He, took counsel with the Torah whose name is Tushijah (Stability or Wisdom) with reference to the creation of the world. (The Torah) replied and said to Him: Sovereign of the worlds! if there be no host for the king and if there be no camp for the king, over whom does he rule? If there be no people to praise the king, where is the honour of the king? The Holy One, blessed be He, heard this and it pleased Him. The ...

Pirke DeRabbi Eliezer, Sefaria Vocalized Edition (Public Domain) • Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916 (Public Domain)

63

ישתבח שמך לעד

The blessing that closes Pesukei Dezimra: "May Your Name be praised forever, our King." One of the lines of prayer quoted here on G-d's kingship.

Siddur Ashkenaz, Weekday, Shacharit, Pesukei Dezimra, Yishtabach חסד, ימי חול, תפילת שחרית, פסוקי דזמרה, ישתבח

ישתבח שמך לעד מלכנו. האל המלך הגדול והקדוש בשמים ובארץ. כי לך נאה ה' אלקינו ואלקי אבותינו. שיר ושכחה הלל וזמרה. עז וממשלה. נצח גדלה וגבורה. תהלה ותפארת. קדשה ומלכות. ברכות והודאות מעתה ועד עולם. ברוך אתה ה' אל מלך גדול בתשכחות. אל ההודאות אדון הנפלאות הבורך בשרי זמרה. מלך אל חי העולמים.

Praised be Your Name forever, our King, Almighty the great and holy King in heaven and on earth. For to You it is fitting [to offer] Adonoy, our G-d, and G-d of our fathers, song and praise, glorification and hymns, [to proclaim Your] strength and dominion, victory, grandeur, and might, praise and glory, holiness and sovereignty, blessings and thanksgivings, from now and forever. Blessed are You, Adonoy, Almighty, King [Who is] great in [our] praise Almighty, of [to Whom we offer our] thanksgiving, Master of [Whom we praise for His]

...

The Metsudah siddur, 1981 (CC-BY) • Translation based on the Metsudah linear siddur, by Avrohom Davis, 1981 (CC-BY)

PARAGRAPH 13

64

וצבא השמים לך משתחוים

"And the hosts of heaven bow down to You." The angels' bowing is the example of beings nullified before G-d as King.

Nehemiah 9:6'ו"ט: נחמיה ט'ו"ט: 9:6

אתה-הוא ה' לְבָדָךְ אַתָּה עֲשִׂיתָ אֶת־הַשָּׁמַיִם שָׁמַיִם הַשָּׁמַיִם וְכָל־צָבָאם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיָּמִים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחִיָּה אֶת־כָּל־ם וְצָבָא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִים:

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

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

65

ע"י בחיי הביטול מיש לאין

Likkutei Torah explains, through "Havayah your G-d is a consuming fire," that G-d's light rests in a person only through the nullification of his will, as fire takes hold of the wick only as it consumes it; so drawing G-d's light through Torah and mitzvos depends on Yaakov and Yisrael, the subduing and transforming of the self (iskafya and is'hapcha).

KEHOT'S NOTE

ראה לקו"ת אחרי כו, ב.

66

ברא כרעא דאבוה

The words here quote Yevamot 3a:2-4; the passage is

shown below.

יבמות ג' א:ב-ד"ד-2:3a Yevamot

דָּאָמַר רַבָּא: אָמַר לִי רַב יִצְחָק בַּר אֲבָדִימִי: אֲתִיָּא "הִנֵּה" "הִנֵּה", אֲתִיָּא "זִמָּה" "זִמָּה". הִשְׁתָּא דְאִמְרַת כָּל מַלְתָּא דְאִתֵּיא מִדְּרִשָּׁא חֲבִיבָא לָקָה, לִיתְנִי לְאַחֲוֹת אִשָּׁה לְבִסּוּף! אִיִּדִּי דְאִיִּרִי בְּאִסּוּר אַחֲוֹתָא, תְּנָא אַחֲוֹת אִשְׁתּוּ.

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

KEHOT'S NOTE

ראה תוס' יבמות ג, א ד"ה מקמי.

67

ברא כרעא דאבוה

Tosafot cite the saying that a son is his father's leg, an extension of the father. The gloss uses it to show why a father's relation to his son is not kingship.

Tosafot on Yevamot 3a ג' יבמות על

68

(משא"כ . . בבחי' מלך)

The Tzemach Tzedek notes there that this parenthetical gloss is by "Maharil," the Alter Rebbe's brother.

KEHOT'S NOTE

באווה"ת פ' שמות ע' צא מציינ הצ"צ שהגה זו היא ל"מהרי"ל" — אחי כ"ק אדה"ו.

69

תהיו אתם ארץ חפץ

"You shall be a land of desire." Israel is the place where G-d's will is chiefly revealed, and so the soil in which the mitzvos grow.

Malachi 3:12ב"ג: מלאכי

וְאֶשְׂרוּ אֶתְכֶם כְּלִי־הַגּוֹיִם כִּי־תִהְיוּ אֶתֶם אֶרֶץ חֶפֶץ אָמַר ה' צְבָאוֹת:

And all nations shall call you happy; For ye shall be a delightful land, Saith the L-RD of hosts.

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

70

אשה יראת ה'

The close of "A woman of valor": "Grace is false and beauty is vain; a woman who fears Havayah, she shall be praised." The maamar reads it of the Congregation of Israel as G-d's bride, whose awe brings light.

Proverbs 31:30ל"א: משה'לי

שֶׁקֶר הָיוּ וְהָבֵל הִיפִּי אִשָּׁה יִרְאֵת־ה' הִיא תִתְהַלֵּל:

Grace is deceitful, and beauty is vain; But a woman that feareth the L-RD, she shall be praised.

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KEHOT'S NOTE

משלי לא, ל. מובא בלקו"ת שה"ש מ, א.

71

מלשון בהלו נרו

Job recalls his former days, "when His lamp shone over my head." The maamar links tis'halal ("she shall be praised") with behilo ("shone"), so that her awe becomes illumination.

Job 29:3ג"ט: איוב

בְּהָלוּ נְרוֹ עָלַי רֹאשִׁי לְאוּרוֹ אֶלְהֶ חֲשֶׁה:

When His lamp shined above my head, And by His light I walked through darkness;

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KEHOT'S NOTE

ע"פ איוב כט, ג. וראה גם בלקו"ת שה"ש מח, ג בפירוש השם בית הלל, שהוא מלשון בהילו נרו.

PARAGRAPH 14

72

הבאים ישרש יעקב

The maamar's opening verse, now explained: Yaakov's taking root is the mitzvos planted in physical things.

Isaiah 27:6ו"ז: ישיעיהו

הַבָּאִים יִשְׂרָשׁ יַעֲקֹב וְיִצְיָן וּפְרַח יִשְׂרָאֵל וּמָלְאוּ פְּנֵי־תֵבֶל תְּנוּכָה:

In days to come shall Jacob take root, Israel shall blossom and bud; And the face of the world shall be filled with fruitage.

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

73

היינו השרשה למטה הוא בחי' המצות

Or HaTorah notes that here the mitzvos are light sown for the righteous, absorbed and rooted in Yaakov, the "land of desire," where they grow.

KEHOT'S NOTE

באווה"ת כרך ז ע' ב'תקלו מציינ שכאן נתבאר בפ' ישרש יעקב שהמצות הם אור זרוע לצדיק ונקלטים ונשרשים בבחי' יעקב שהוא בחי' ארץ חפץ כו' הצומח להצמיח האור זרוע כו' שלכאורה זה ההיפך ממארו"ל כל מי שמעשיו מרובין מחכמתו דומה לאילן שענפיו מועטין ושרשיו מרובין הרי האדם נשרש ע"י מעשה המצות, ומבאר דשניהם אמת ע"ש.

74

יעקב יו"ד עקב

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

KEHOT'S NOTE

ע"ח ש"ג ספ"ב. פרדס שעה"כ בערכו. קהלת יעקב בערכו.

75

יעקב יו"ד עקב

Etz Chaim reads Yaakov as yud akev: ten sparks of light placed in the "heel," the World of Asiyah. The Kehot note gives this place for the reading.

Sefer Etz Chaim 3:2ב"ג: עץ חיים

... כי אין עומדים כל הפרצופים בשה ובקומה א' נמצא כי ראש המלכות דעשיה נפגשה בתחתית העקב דא"ק וכעד"ז בכל שאר הבחי' לא יכילם העין כ"א נגולו כספר השמים וכפי דבוק זה האבר שבזה הפרצוף באבר הפרצוף שכנגדו לפעמים יפגשו עין בחוטם ואזן בעקב וכיוצא בזה לאין קץ. וזהו ענין חכמת הצירוף כ"ב אותיות א"ב אלי"ף עם כולם וכולם עם אלי"ף וכיוצא בשאר האותיות והם הם גורמים השינוי שאין לך יום שדומה לחבירו ואין צדיק דומה לחבירו ואין בריה דומה לחבירתה וכל הנבראים כולם לצורך גבוה כי אין יניקת כולם ...

Sefer Etz Chaim (Public Domain)

76

יעקב יו"ד עקב

The Pardes, in its gate of appellations (entry Yaakov), derives Yaakov from akev, "heel," and explains that with the

The maamar reads “upon” (al) as “above”: the sowing of mitzvos is above all the “waters” of comprehension.

ישעיהו ל"ב:כ"ב: Isaiah 32:20

אשר יכם זרעי על כל מימים משלחי רגלי השור והחמור:

Happy are ye that sow beside all waters, That send forth freely the feet of the ox and the ass.

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

85

ונהר יוצא מעדן

“And a river went out of Eden to water the garden.” The source for calling the comprehension of Gan Eden “water.”

בראשית ב':י"ד: Genesis 2:10

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

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

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

KEHOT'S NOTE

בראשית ב', י.

PARAGRAPH 18

86

אשרי מי שבא לכאן ותלמודו בידו

The saying heard in the upper world: “Fortunate is he who comes here with his learning in his hand.” The maamar explains why learning about physical matters is valued there.

פסחים נ"א: ח"ז-7-8: Pesachim 50a

ושמעתי שהיו אומרים: אשרי מי שבא לכאן ותלמודו בידו. ושמעתי שהיו אומרים: הרוגי מלכות אין אדם יכול לעמוד במקצתו. (ומאן) ניהו? אילימא רבי עקיבא וחביריו — משום הרוגי מלכות ותו לא? אלא: הרוגי לוד.

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

KEHOT'S NOTE

פסחים ג, א. ראה מאמרי אדה"צ אתהלך ליאזניא ע"י קבו.

87

אלו מציאות

The Mishnah opens, “These found objects belong to the finder.” The maamar uses it as an example of Torah dealing with physical matters.

Mishnah Bava Metzia 2:1א' ב' משנה בבא מציעא

אלו מציאות שלו, ואלו חייב להקריז. אלו מציאות שלו, מצא פרות מפזרין, מעות מפזרות, כריכות ברשות הרבים, ועגולי דבלה, כפרות של נחתום, מחרוזות של דגים, וחתוכות של בשר, וגזי צמר הבאות ממדינתו, ואניצי פשתן, ולשונות של ארגמן, הרי אלו שלו, דברי רבי מאיר. רבי יהודה אומר, כל שיש בו שנוי, חייב להקריז. כיצד. מצא עגול ובתוכו חרס, כפר ובתוכו מעות. רבי שמעון בן אלעזר אומר, כל כלי אנפורקא אינו חייב ...

Which found objects belong to the finder and which ones must be proclaimed [in the lost and found]? These found objects belong to the finder: if a man found scattered fruit, scattered money, small sheaves in the public domain, cakes of figs, bakers' loaves, strings of fish, pieces of meat, wool

shearings [as they come] from the country of origin, stalks of flax and strips of purple wool, according to Rabbi Meir. Rabbi Judah says: “Anything which has in it something unusual, must be proclaimed. How is this so? If ...

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

88

נהנין מזיו השכינה

In the World to Come the righteous sit and “delight in the radiance of the Shechinah.” The maamar places the growth from absorbed Torah above this.

ברכות י"ז א:י"ב-12a: Berachot 17a

מרגלא בפומיה דרב: לא כעולם הזה העולם הבא. העולם הבא אין בו לא אכילה ולא שתיה ולא פריה ורביה ולא משה ומתן ולא קנאה ולא שגאף ולא תחרות, אלא צדיקים יושבין ועטרותיהם בראשיהם ונהנים מזיו השכינה, שנאמר: “ויחזו את האלקים ויאכלו וישתו”.

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. II).

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berachot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

PARAGRAPH 19

89

ויקם עדות ביעקב

Asaf's psalm: “He established a testimony in Yaakov and set a Torah in Yisrael.” Proof that Yaakov is associated with the Torah.

תהילים ע"ח:ה' 78:5 Psalms

ויקם עדות ביעקב ותורה שם בישׂראל אשר צוה את אבותינו להודיעם לבניהם:

For He established a testimony in Jacob, And appointed a law in Israel, Which He commanded our fathers, That they should make them known to their children;

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KEHOT'S NOTE

תהלים עח, ה.

90

תתן אמת ליעקב

Micah ends his prophecy, “Grant truth to Yaakov, kindness to Avraham.” With the next source, it shows that Yaakov's attribute, truth, is the Torah.

מיכה ז' כ"ו Micah 7:20

תתן אמת ליעקב חסד לאברהם אשר נשבעת לאבותינו מימי קדם:

Thou wilt show faithfulness to Jacob, mercy to Abraham, As Thou hast sworn unto our fathers from the days of old.

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KEHOT'S NOTE

מיכה ז, כ. ראה לעיל לו, ג.

91 ואין אמת אלא תורה

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

KEHOT'S NOTE

ירושלמי ר"ה ג, ח.

92 ואין אמת אלא תורה

The Sages' saying that "truth" means Torah. It completes the link between Yaakov and Torah.

Jerusalem Talmud Rosh Hashanah 3:9 השנה ראש השנה
ג:ט

... בר נש ביש הוא. כי דור תהפוכות הָמָה. רבי לוי בשם רבי חמא בר חנינה. והיה הנשור אין כתוב כאן אלא כל הנשור. אפילו נשיכת כלב. אפילו נשיכת נחש. ולא דמיא. נשיכת כלב ורָאָה. נשיכת נחש והביט. רבי יודה גזרין בשם רבי אָהָא. נשיכת כלב שאינו ממינו. ורָאָה. נשיכת נחש שהוא ממינו. והביט. ורָאָה. נשיכת נחש שהוא מחלחל. והביט.

MISHNAH: Similarly, the Eternal said to Moses, yourself make a poisonous snake and put it on a pole. 21:8., etc. Does the snake kill or the snake make live? But in times when Israel look upwards and make their thought subservient to their Father in Heaven they were healed, otherwise they were rotting. HALAKHAH: . rabba 31(8). Rabbi Yasa said, in four places it is said "make for yourself." In three it is explicit, one is not explicit. Make yourself an ark of gopher wood. 6:14.. Make yourself two silver ...

The Jerusalem Talmud, edition by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY) • The Jerusalem Talmud, translation and commentary by Heinrich W. Guggenheimer. Berlin, De Gruyter, 1999-2015 (CC-BY)

93 ומלאו פני תבל

The end of the maamar's opening verse: "and they will fill the face of the world with produce." The maamar reads tenuvah as the fruit of the mitzvos planted in Israel.

ישעיהו כ"ז:ו

הַבָּאִים יִשְׂרָשׁ יַעֲקֹב יִצְיָץ וּפְרַח יִשְׂרָאֵל וּמָלְאוּ פְנֵי-תֵבֶל תְּנוּבָה:

In days to come shall Jacob take root, Israel shall blossom and bud; And the face of the world shall be filled with fruitage.

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KEHOT'S NOTE

ישעיי כז, ו. — המשך הפסוק הבאים ישרש יעקב.

PARAGRAPH 20

94 תפלות אבות תקנום

Rabbi Yosei son of Rabbi Chanina says that the Patriarchs instituted the prayers. The maamar uses it to link the three Patriarchs with drawing down through prayer.

Berakhot 26b:4-5 ה"ד-ה"ו

איתמר, רבי יוסי ברבי חנינא אמר: תפלות אבות תקנום. רבי יהושע בן לוי אמר: תפלות כנגד תמידין תקנום. תניא כוותיה דרבי יוסי ברבי חנינא, ותניא כוותיה דרבי יהושע בן לוי. תניא כוותיה דרבי יוסי ברבי חנינא: אברהם תקן תפלת שחרית, שנאמר: "וישכם אברהם בבקר אֵל

המקום אשר עמד שם", ואין "עמידה" אלא תפלה, שנאמר: "ויצמד פינקס ויפלל".

It has been reported : R. Jose b. R. Hannina said : The Patriarchs instituted the Tefillot. R. Joshua b. Levi said: The Tefillot were instituted to correspond with the continual sacrifices. There is a teaching in agreement with both of them. There is a teaching in agreement with R. Jose b. R. Hannina: Abraham instituted the morning Tefillah; as it is said, "And Abraham got up early in the morning to the place where he had stood" (Gen. xix. 27) — "standing" means prayer; as it is said, "Then ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Tractate Berakot by A. Cohen, Cambridge University Press, 1921 (Public Domain)

KEHOT'S NOTE

ברכות כו, ב.

PARAGRAPH 21

95 מים תחתונים בוכין

The Tikkunei Zohar says that the lower waters weep, saying, "We want to be before the King." The maamar uses it as the model for the bitterness that must precede prayer.

תקו"ז תיקון ה' 19a:15-16

בקדמיתא איהי מ"ם סתימא. וכד אתפשט קו דאיהי ו' מן המדה איהי אתפתחת ואתעבדת ב'. ודא בראשית ב' ראשית נקודה בהיכליה. וכד איהי ס סתימא איהי מ"ם רבתא מלסרבה המשרה (ס"א למרב"ה בגימט' עזיר או זר"ע בההוא היכל זרע זרעין לתקונא דיליה המשרה בגימט' תקו"ן עם האותיות והמלה ודא מם רבתי) ואתעבדת עזקא.

Constantinople, 1740 (CC-BY-NC)

KEHOT'S NOTE

ת"ז ת"י ה.

96 ברוך שאמר

Torah Ohr explains "Blessed is He who spoke, and the world came to be": the life and existence of all worlds come from a mere utterance, the level of Malchus as speech, which is only a glimmer that does not touch G-d's essence.

KEHOT'S NOTE

ראה גם לקמן סז, א.

97 ברוך שאמר

The blessing that opens Pesukei Dezimra: "Blessed is He who spoke, and the world came to be." The maamar uses it for contemplating how all the worlds came into being through a mere utterance.

Siddur Ashkenaz, Weekday, Shacharit, Pesukei Dezimra, Sידור אשכנז, ימי חול, תפילת שחרית, פסוקי 1-2 Barukh She'amar דומרה, ברוך שאמר א-ב

ברוך שאמר צריך לאומרו בניגון ובנעימה כי הוא שיר נאה ונחמד. וכתב בספר היכלות שיש בו פ"ז תיבות וס"י ראשו כתם פז (טור או"ח נא) ברוך שאמר והיה העולם. ברוך הוא. ברוך עושה בראשית. ברוך אומר ועושה. ברוך גזור ומקיים. ברוך מרחם על העולם. ברוך מרחם על העבירות. ברוך משלם שכר טוב ליראיו. ברוך חי לעד וקיים לנצח. ברוך פודה ומציל. ברוך שמו. ברוך אתה הי אלמנינו מלך העולם האל

האב הרחמן המהלל בפי עמו משבח ומפאר בלשון חסידיו ועבדיו
ובשירי דוד ...

This blessing introduces the Pesukei Dezimrah . It was mentioned by Rabbi Isaac Alfasi (Rif) over 800 years ago in his commentary to Maseches Berachos 32. The Taz (Orach Chaim 51:1) states that this prayer was instituted by the “Men of the Great Assembly.” The blessing contains eighty-seven words suggesting the numerical value of פז poz, refined gold. Blessed is He Who spoke, and the world came into being, blessed is He; blessed is He Who maintains the creation; blessed is He Who says and does; blessed is He Who ...

The Metsudah siddur, 1981 (CC-BY) • Translation based on the Metsudah linear siddur, by Avrohom Davis, 1981 (CC-BY)

98

מוטב דלידייני

When Elisha ben Avuyah (Acher) died, Rabbi Meir said, “Better that he be judged and come into the World to Come.” The maamar cites it to show that closeness to G-d is worth even the sufferings of Gehinnom.

Chagigah 15b:3 ט”ו ב:ג

כי נח נפשיה דאחר, אמרי: לא מידן לדידייניה, ולא לעלמא דאתי לייתי. לא מידן לדידייניה — משום דעסק באורייתא, ולא לעלמא דאתי לייתי — משום דחטא. אמר רבי מאיר: מוטב דלידייניה וליתי לעלמא דאתי. מתי אמות, ואעלה עשן מקברו. כי נח נפשיה דרבי מאיר סליק קוטרך מקבריה דאחר.

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

KEHOT’S NOTE

חגיגה טו, ב. ראה לעיל ח, ד.

99

נהנין מזיו השכינה

In the World to Come the righteous “delight in the radiance of the Shechinah.” This is the closeness for which the suffering is worthwhile.

Berakhot 17a:12 א:י”א

מרנא בפורמיה דרב: לא כעולם הזה העולם הבא. העולם הבא אין בו לא אכילה ולא שתיה ולא פריה ורביה ולא משא ומתן ולא קנאה ולא שנואה ולא תחרות, אלא צדיקים יושבין ועטרותיהם בראשיהם ונהנים מזיו השכינה, שנאמר: “ויחזו את האלקים ויאכלו וישתו.”

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, “And they beheld G-d, and did eat and drink” (Exod. xxiv. II).

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PARAGRAPH 22

100

בכי תקיעא בלבאי מסטרא דא וחדוה מסטרא דא

Rabbi Elazar, weeping with Rabbi Shimon over the separation of the higher levels, says, “Weeping is lodged in my heart on one side, and joy in my heart on the other,” for he

has heard teachings he never heard before. The maamar borrows his words for the bitterness over one’s distance and the soul’s joy.

ספר הזהר, אחרי מות נ”ד:שלי”ב-56:340-54:332 Zohar, Achrei Mot

1The first 18 lines of the Hebrew text are not found in our translation. THE NAKEDNESS OF THY FATHER’S WIFE SHALT THOU NOT UNCOVER. Who is meant by thy father’s wife? Said R. Simeon: ‘We have learnt: As long as the Matrona is with the King and giveth suck to thee, she is called “thy mother”. Now, however, that she is banished with thee and is removed from the King, she is called “thy father’s wife”. She is his wife, because he has not divorced her, although she is in exile. ...

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

101

יעקב שהוא בחי רחמנות

The Zohar: Avraham brought blessing, Yitzchak aroused judgment, and “Yaakov came and aroused compassion in the world.” The Kehot note gives it for Yaakov as the attribute of compassion.

Zohar I, 87b פו, זח”א

KEHOT’S NOTE

זח”א פו, ב. ועוד.

PARAGRAPH 23

102

הקל קול יעקב

The note points to the maamar on this verse in the Siddur for the theme of the voice.

KEHOT’S NOTE

מענין קול עיין בסידור בדי”ה הקל קול יעקב. ובבה”ז פ’ פנחס למאמר לדף רנד. אוה”ת בראשית כרך ד פ’ תולדות ד”ה זה.

103

הקל קול יעקב

Yitzchak, touching the disguised Yaakov, says, “The voice is the voice of Yaakov, but the hands are the hands of Eisav.” The maamar uses the voice, formed from opposites joined by a middle element, as an analogy for Yaakov’s compassion.

Genesis 27:22 כ”ז:כ”ב

ויגש יעקב אלי-יצחק אביו וימשחו ויאמר הקל קול יעקב והידים ידי עשו:

And Jacob went near unto Isaac his father; and he felt him, and said: ‘The voice is the voice of Jacob, but the hands are the hands of Esau.’

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104

יעקב בריח התיכון

The Zohar calls the middle bar “the pillar of Yaakov.” Given by the Kehot note for Yaakov as the middle bar.

Zohar III, 186a קפו, זח”ג

Zohar II, 175b קעה, זח”ב

KEHOT’S NOTE

זח”ג קפו, א. ראה זח”ב קעה, ב.

105

בריה התיכון שמבריה מן הקצה

G-d tells Moshe how the Mishkan's boards are held: "The middle bar in the midst of the boards shall run from end to end." The maamar applies it to Yaakov, who joins the upper end to the lower.

Exodus 26:28 שמות כ"ח:26

והבריה התיכון בתוך הקרשים מבריה מן הקצה אל הקצה:

and the middle bar in the midst of the boards, which shall pass through from end to end.

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106

והיו לאחדים

G-d tells Ezekiel to join the sticks of Yehudah and Yosef: "bring them close to each other as one stick, and they shall become one in your hand." The maamar borrows the words for the middle bar joining the boards into one.

Ezekiel 37:17 יחזקאל ל"ז:17

וקרב אתם אחד אל אחד לה לעץ אחד והיו לאחדים בידך:

and join them for thee one to another into one stick, that they may become one in thy hand.

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PARAGRAPH 24

107

וזהו הבאים ישרש . . שיקבלו ישראל התומצ

The note refers to the Rebbe's explanation of this passage there.

KEHOT'S NOTE

ראה ביאור כ"ק אדמו"ר ז"ע בד"ה הבאים ישרש תשמ"ח הנ"ל ע' קכו.

108

פכ"פ דבר ה'

Moshe reminds Israel, "Face to face Havayah spoke with you on the mountain, out of the fire." The revelation at Sinai, for which the descent into Egypt was the preparation.

Deuteronomy 5:4 דברים ה':4

KEHOT'S NOTE

דברים ה, ד.

109

בחומר ובלבנים

"They embittered their lives with hard labor, with mortar and with bricks." The maamar identifies Egypt with bitterness, the stage that comes before revelation.

Exodus 1:14 שמות א':14

וימרו את חייהם בעבדה קשה בחמר ובלבנים ובכל עבדה בשדה את כל עבדתם אשר עבדו בהם בפרה:

And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them serve with rigour.

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110

ישרש יעקב יציץ ופרח

The opening verse, now read as the growth of the Torah in

Israel after the descent into Egypt.

Isaiah 27:6 ישעיהו כ"ז:6

הבאים ישרש יעקב יציץ ופרח ישראל ומלאו פני תבל תנובה:

In days to come shall Jacob take root, Israel shall blossom and bud; And the face of the world shall be filled with fruitage.

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

PARAGRAPH 25

111

עין בעין יראו

Isaiah tells of Zion's watchmen singing together, "for eye to eye they will see Havayah's return to Zion." The open revelation of the time to come, for which exile is the preparation.

Isaiah 52:8 ישעיהו נ"ב:8

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

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

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112

בכדי לשעתיד יוכלו לקבל בחי פנימיות התורה

Likkutei Torah refers here: as explained in this maamar, the growth of the time to come is the level of Yisrael, and so too the revelation of the inner dimension of the Torah, the inner core and essence of supernal Chochmah, will be in the time to come.

KEHOT'S NOTE

בלקו"ת בלק עה, א מציין לכאן. "שבחי הצמיחה שלעתיד זהו בחי ישראל וכך התגלות פנימיות התורה שהיא פנימית ועצמות ח"ע יהי לעתיד."

113

וזהו בוראך יעקב

The Rebbe notes there: "See on all this above [in Or HaTorah], p. 45 ff."

KEHOT'S NOTE

באוה"ת פ' שמות ע' ק מציין כ"ק אדמו"ר ז"ע "ראה בכ"ז לעיל [באוה"ת שם] ע' מה ואילך."

114

בוראך יעקב ויוצרך ישראל

The verse from the start of the maamar, now explained: creation is the matter, Yaakov; formation is the form and revelation, Yisrael.

Isaiah 43:1 ישעיהו מ"ג:1

ועתה כה אמר ה' בראך יעקב ויצרך ישראל אל תירא כי גאלתיך קראתי בשמך ליאתה:

But now thus saith the L-RD that created thee, O Jacob, And He that formed thee, O Israel: Fear not, for I have redeemed thee, I have called thee by thy name, thou art Mine.

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115

יוצר אור ובורא חושך

G-d declares through Isaiah, "He forms light and creates darkness, makes peace and creates evil; I, Havayah, do all these." It shows that "creating" goes with matter and dark-

ness and “forming” with light, resolving the question about Yaakov and Yisrael.

ישעיהו מ"ה:ד' Isaiah 45:7

יוצר אור ובורא חשך עשה שלום ובורא רע אני ה' עשה כל־אלה:

I form the light, and create darkness; I make peace, and create evil; I am the L-RD, that doeth all these things.

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KEHOT'S NOTE

ישעיי מה, ז.

116 כל שיראת חטאו קודמת

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

KEHOT'S NOTE

אבות ג, ט. זח"ג ערה, ב.

117 כל שיראת חטאו קודמת לחכמתו חכמתו מתקיימת

Rabbi Chanina ben Dosa's teaching that one whose fear of sin precedes his wisdom, his wisdom endures. The maamar reads it as awe preparing the ground for growth.

משנה אבות ג:ט' Pirkei Avot 3:9

רבי חנינא בן דוסא אומר, כל שיראת חטאו קודמת לחכמתו, חכמתו מתקיימת. וכל שחכמתו קודמת ליראת חטאו, אין חכמתו מתקיימת. הוא היה אומר, כל שמעשיו מרבין מחכמתו, חכמתו מתקיימת. וכל שחכמתו מרבה ממעשיו, אין חכמתו מתקיימת:

Rabbi Hanina ben Dosa said: anyone whose fear of sin precedes his wisdom, his wisdom is enduring, but anyone whose wisdom precedes his fear of sin, his wisdom is not enduring. He [also] used to say: anyone whose deeds exceed his wisdom, his wisdom is enduring, but anyone whose wisdom exceeds his deeds, his wisdom is not enduring.

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118 אשה יראת ה'

“A woman who fears Havayah, she shall be praised,” recalled from earlier in the maamar: awe comes first, and then light and revelation.

משלי ל"א:30 Proverbs 31:30

שקר החן והקבל היפי אשה יראת ה' היא תתהלל:

Grace is deceitful, and beauty is vain; But a woman that feareth the L-RD, she shall be praised.

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ביאור על הנ"ל

An Explanation of the Above



Israel and the Torah are each higher than the other, from different points of view. As they are Above, the Torah and mitzvos surpass Israel; but they have come down into this world like tasteless seeds, and only Israel, the “earth” whose bittul is a power of growth, can make the divine delight hidden in them sprout into revelation, fully in the Time to Come.

THE MAAMAR IN BRIEF

This maamar explains the root of the one before it. It opens with a contradiction: that Israel are bound to the Torah places the Torah above Israel, while the Torah as a bride and as produce, with Israel “the first of His produce,” places Israel above it. The answer begins from the Talmud’s “the latter miracle is greater”: descent from nothing to something is the natural order, while raising the something into nothing goes against it, and that power belongs to Israel, “a land of desire.” The mitzvos have come down like tasteless seeds that hold the supernal delight; Israel’s souls, rooted in Malchus and defined by bittul, are the earth whose power of growth makes it sprout, as a mother brings out what the father’s drop conceals. This needs light from Above. The full fruit comes in the Time to Come, when the present encompassing light is drawn inward and a greater one revives the dead. So Israel are higher than the Torah as a seed below, and the Torah higher as it is Above. The maamar ends with Yaakov as matter, Yisrael as form, and fear of sin as the ground of lasting wisdom.

OUTLINE

- | | | |
|----------|--|-------------|
| 1 | The question | ¶1-2 |
| | One saying of the Sages places the Torah above Israel; the Torah as a bride, the scholar as its “master,” and Israel as “the first of His produce” place Israel above the Torah. | |
| 2 | Something into nothing | ¶3-7 |
| | Descent from nothing to something is the natural order; raising the something into nothing is the greater wonder. Israel, “a land of desire,” rooted in Malchus and its bittul, are the earth that makes the seed of the mitzvos grow, and their iskafya is restraint even in what is permitted. | |

3 The seed takes hold

¶18-11

Like the father's drop brought into form in the mother's womb, the mitzvos, rooted in the supernal will, are revealed through their absorption in Israel. This needs light from Above ("she shall be praised" as "she will be made to shine"), and Torah must be learned so it is truly "in hand."

4 Two kinds of encompassing light

¶12-16

The resurrection will come through the revelation of sovev kol almin. Today's sovev is a makif that relates to the inner, like a minyan that stirs one person and not another; in the future the present makifim will be drawn inward and new heavens revealed, a light that reaches even the dead and that grows from the mitzvos.

5 Garments and fruit; the answer

¶17-19

The mitzvos are now concealing garments and seeds and will later be fruit whose taste is revealed. As they are Above they are a "broad" vessel for the Infinite. So Israel are above the Torah as a seed below, and the Torah above Israel as it is Above.

6 Yaakov and Yisrael

¶20-22

Yaakov, the heel and the connecting voice, is the rooting and the matter; Yisrael, li rosh, is the blossoming and the revealed form. Fear of sin, the bittul of the "land of desire," is what lets wisdom endure.

KEY CONCEPTS

Power of growth כח הצומח

The earth's power to make a seed sprout into fruit like itself. In the maamar it is the power of the souls of Israel, rooted in the Malchus of Ein Sof, to bring the hidden delight of the mitzvos into revelation.

Seed גרעין

A thing that holds the whole fruit hidden but has no taste of its own: the image of the mitzvos and the Torah as they have come down into this world, like tzitzis of wool or tefillin of parchment.

The nullification of the something into nothing ביטול היש לאין

The ascent of created existence back into G-dliness, the reverse of creation "something from nothing." It goes against the natural order, and it is G-d's "desire" that Israel fulfill.

Iskafya אתכפיה

Subduing oneself, here in what is permitted. It is the practical form of the bittul of Malchus, the "land of desire," and the "fear of sin" that lets wisdom endure.

Absorption (kelitah) קליטה

The seed's taking hold in the earth or the womb. Torah and mitzvos must be absorbed in the soul, and learning held "in hand," for them to grow.

Encompassing light (makif) מקיף

Light that stays beyond what it affects. One kind relates to the inner and shines into it; the general kind surrounds equally without entering. Today's sovev kol almin is the first kind; the Time to Come will reveal a greater one.

Yaakov and Yisrael יעקב וישראל

Yaakov (yud and akev, "heel") is the rooting, the connecting middle level and the matter of things, creation something from nothing; Yisrael (li rosh, "a head for Me") is the blossoming, the form and the revealed light.

SECTION 1 • 11-2

The question

1 ביאור על הנ"ל

An explanation of the above.

The heading marks this maamar as a biur, an “explanation,” of the maamar just before it. Likkutei Torah, quoted in the notes on paragraph 3, refers to it as “the explanation on [the verse] ‘Those who came, Yaakov will take root.’”

2 להבין שרש הדברים. הנה ג' קשרי¹ מתקשרין² ישראל באורייתא כו' שמדרגת התורה היא למעלה מישראל

To understand the root of these matters: now, “three bonds are bound together: Israel to the Torah,” etc., which means that the rank of the Torah is above Israel.

The Alter Rebbe sets out to explain the root of the previous maamar's ideas by raising a contradiction between sayings of the Sages. The Zohar's teaching that three are bound together, Israel to the Torah and the Torah to the Holy One, blessed be He, puts the Torah above Israel, as the link between Israel and G-d. The longer transcript of this maamar in Maamarei Admur HaZaken, Nevi'im (the Alter Rebbe's discourses on the Prophets), opens by naming the problem outright: two sayings of the Sages that contradict each other.

והרי התורה נקראת בשם בחי' כלה³ כמארז"ל [כמאמר רבותינו זכרונם לברכה] אל תקרי מורשה⁴ אלא מאורשה⁵ כו' ונק' העוסק בתורה בעל תורה מארי דאורייתא⁶ כו'

Yet the Torah is called by the name ‘bride,’ as our Sages, of blessed memory, said, “Do not read morashah (‘inheritance’) but me’orasah (‘betrothed’),” etc. And one who occupies himself with Torah is called a baal Torah (the Torah's ‘husband’ or ‘master’), marei de’oraisa (‘master of the Torah’), etc.

Other sayings put Israel above the Torah. The Sages read the verse “The Torah that Moshe commanded us is an inheritance (morashah) of the congregation of Yaakov” as me’orasah, “betrothed,” making the Torah a bride and Israel the groom, the higher partner. A Torah scholar is called baal Torah, and baal means both “master” and “husband,” so the one who learns is the Torah's master.

וכתיב קדש ישראל לה' ראשית תבואתה⁷ כו' כי התורה נק' בשם בחי' לחם כמ"ש לכו לחמו בלחמי⁸ וגם נקראת בשם יין תבואת הכרם⁹ ונק' שמן¹⁰ דזית נמי אקרי תבואה¹¹ כו'.

And it is written, "Israel is holy to Havayah, the first of His produce," etc., for the Torah is called by the name 'bread,' as it is written, "Come, eat of my bread," and it is also called by the name 'wine,' "the produce of the vineyard," and it is called 'oil': "for the olive, too, is called produce," etc.

A third proof is the verse "Israel is holy to Havayah, the first of His produce," for the Torah is called by the names of produce: bread ("Come, eat of my bread"), wine, "the produce of the vineyard," and oil, since the Sages count the olive, too, as produce. If Israel are "the first" of this produce, its beginning and source, then Israel would seem to stand above the Torah, the opposite of the first saying.

SECTION 2 • 13-7

Something into nothing

3 והענין הוא דארז"ל [דאמרו רבותינו זכרונם לברכה] מן שמיא מיהב יהבי¹² מישקל לא שקלי וגדול הנס האחרון כו'.

And the explanation is: our Sages, of blessed memory, said, "From Heaven they give; they do not take [back]," and "the latter miracle is greater," etc.

The answer begins with a story in the Talmud: Rabbi Chanina ben Dosa, in great poverty, prayed and was given the leg of a golden table from Heaven; when his wife saw in a dream that their table in the World to Come would lack a leg, he prayed again and it was taken back. The Sages remarked that the second miracle was greater than the first, for Heaven is known to give but not to take back.

כי הנס הראשון שנתנו לו זהב מן השמים אינו גדול כ"כ [כל כך] שכך הוא סדר ההשתלשלות להיות יורד למטה עד שיורד מרוחניות לגשמיות כי אין לך עשב¹³ שאין לו מזל¹⁴ והמזל הוא רוחני ונמשך מאין ליש.

For the first miracle, that he was given gold from Heaven, is not so great, since this is the order of the chain of descending worlds (hishtalshelus): to come down below, until it descends from spirituality to physicality, for "there is no blade of grass that has no mazal," and the mazal is spiritual, and it is drawn from nothing to something.

Gold coming down from Heaven is not so remarkable, because flowing downward is the natural direction of the chain of descending worlds. As the Sages say, every blade of grass has a mazal, a spiritual force above it from which its life is drawn, "from nothing to something": every physical thing receives its existence from a spiritual source above it.

משא"כ הנס האחרון להתעלות מיש לאין הוא נפלא ביותר¹⁵ נגד הדרגת ההשתלשלות.

The latter miracle, however, to be raised up from something to nothing, is most wondrous, against the gradation of the hishtalshelus.

The second miracle, the gold rising back up, runs against that whole order: it is a movement from something to nothing, and therefore far more wondrous. In Likkutei Torah, Pinchas, which refers back to this passage, the Alter Rebbe adds that creation from nothing to something is the ordinary order, while the something becoming nothing is a change of nature, and so it brings joy Above.

4 ובחי' זו אינה אלא בישראל דוקא וכמ"ש כי תהיו אתם לי ארץ חפץ.¹⁶ פי' חפץ ורצון שלמעלה שיהיה ביטול היש לאין וחפץ זה תהיו אתם לי כו'.

And this level exists only in Israel specifically, as it is written, "For you shall be for Me a land of desire." That is: the desire and will Above is that there be self-nullification (bittul) of the something into nothing, and it is this desire that "you shall be for Me," etc.

This power to raise the something into nothing belongs specifically to Israel, whom the prophet calls "a land of desire." The "desire" is G-d's own will that created existence become nullified to Him, and Israel are to be that desire.

דהנה כנס"י [כנסת ישראל] מקור נש"י [נשמות ישראל] נקרא [נקראת] בשם ארץ שיש בה כח הצומח להצמיח כל פרי למינהו ע"י אשר זרעו בו על הארץ¹⁷

For the Congregation of Israel (Knesses Yisrael), the source of the souls of Israel, is called by the name "land" (eret), for it has the power of growth, to make every fruit grow according to its kind, through "that whose seed is in it, upon the earth."

Knesses Yisrael, the Congregation of Israel, is the collective source of all Jewish souls. It is called "land" (eret, which also means "earth") because, like the earth, it has the power of growth, making each seed sprout into fruit of its own kind.

והנה בהגרעין אין בו טעם ומתיקות אלא הוא כעץ בעלמא

Now, in the seed there is no taste or sweetness; rather, it is like mere wood.

The analogy is examined closely. A seed has no taste or sweetness of its own; it is like a bit of wood.

וגם בכח הצומח אין בו תמונת הפרי שהרי נצמח ממנו כל פרי לפי הגרעין הנזרע חטה ושעורה וגפן וא"כ מוכרח שאין בו בחי חטה דא"כ לא היה נצרך להזריע

And in the power of growth, too, there is no image of the fruit, for every fruit grows from it according to the seed that is sown: wheat, barley and vine. If so, it must be that there is no aspect of wheat in it, for if there were, there would be no need to sow.

Nor does the earth's power of growth contain the form of any particular fruit. The proof: the same earth grows wheat, barley or grapes, depending on what is sown. If the earth already contained wheat, no one would need to sow wheat.

אלא שע"י התאחדות הגרעין שיש בו בהעלם תמונת הפרי¹⁸ עם הארץ עי"ז מתלבש בו כח הצומח להצמיח בדומה לגרעין.¹⁹

Rather, through the union of the seed, which holds the image of the fruit in concealment, with the earth, through this the power of growth enclothes itself in it, to make [fruit] grow resembling the seed.

So fruit needs both partners. The seed holds the fruit's form, but hidden, and the earth supplies the power of growth; when the seed unites with the earth, that power enters the seed and brings out fruit like it. The Alter Rebbe's Siddur makes the same point from natural science: the whole form of the apple can be seen in its sown seed through a viewing instrument.

5 וכך הוא הענין המצות שנשתלשלו וירדו למטה עד שנעשה כדמות הגרעין שאין בו טעם כמו ציצית מצמר ותפילין מקלף כו'

And so it is with the mitzvos, which came down through the chain of descending worlds (hishtal-shelus) and descended below until they became like the seed that has no taste, such as tzitzis of wool and tefillin of parchment, etc.

The mitzvos follow the same pattern. Coming down through all the worlds, they have reached this world in a form that seems tasteless, like a seed: tzitzis are plain wool and tefillin are parchment, and nothing about the physical object shows its divine meaning.

אך מ"מ יש בהם ענג העליון וע"י ישראל העושים ומקיימים המצות נצמח ונגדל ענג העליון להיות בגילוי.

Yet nevertheless, the supernal delight is in them, and through Israel, who do and fulfill the mitzvos, the supernal delight sprouts and grows, to be revealed.

Yet hidden within them is the supernal delight, G-d's own pleasure in the mitzvah. When Jews perform the mitzvos, that delight "sprouts" and grows until it is revealed, as the earth draws fruit out of a seed.

6 והיינו לפי שישראל הם בבחי' ארץ בחי' מלכות שכל הי"ס [היי ספירות] נמשכים בה שהוא בחי' בטול בחי' אתכפייא ואתהפכא כו'.

This is because Israel are on the level of land (eretz), the level of Malchus (sovereignty), into which all the ten Sefiros are drawn, which is the level of self-nullification (bittul), the level of iskafya and is'hapcha (subduing and transforming), etc.

Israel can do this because they are on the level of "earth," which is Malchus, the last of the Sefiros, into which all ten flow. The nature of Malchus is bittul, and in a person's service it appears as iskafya, subduing one's inclinations, and is'hapcha, transforming them.

ואין פי' אתכפייא על רע גמור כי האומר אחטא כו'²⁰ אין מספיקין בידו כו'. אלא במותר לך²¹ כו' שהוא בחי' בטול היש לאין שהוא נעלה מבחי' יש מאין.

And iskafya does not refer to outright evil, for "one who says, 'I will sin...,'" etc., "is not given the opportunity [to repent]," etc. Rather, [it refers] to "what is permitted to you," etc., which is the level of the nullification of the something into nothing, which is higher than the level of something from nothing.

Iskafya here is not about outright evil: with real sin one may not count on repairing it afterward, for the Sages say that one who says "I will sin and repent" is not given the chance to repent. Iskafya means holding back in what is permitted, in the spirit of the Sages' teaching "Sanctify yourself in what is permitted to you," and that is the bittul of the something into nothing, higher than creation's something from nothing.

7 וזהו שרש ומקור נשמות ישראל. ולכן ע"י קליטת הגרעין דתורה ומצות בנשמות ישראל שיש בהם כח הצומח בחי' נעוץ סופן בתחלתן²² מלכות דא"ס נצמח ונגלה הענג העליון שבמצות להיות בגילוי.

And this is the root and source of the souls of Israel. Therefore, through the absorption (kelitah) of the seed of Torah and mitzvos in the souls of Israel, which possess the power of growth, the level of "their end is wedged in their beginning," the Malchus of the Infinite One (Ein Sof), the supernal delight in the mitzvos sprouts and is disclosed, to be revealed.

Bittul, then, is the root of the souls of Israel. When the "seed" of Torah and mitzvos is absorbed in the souls, their power of growth, the Malchus of Ein Sof, makes the supernal delight hidden in the mitzvos sprout and show itself. This Malchus is described as "their end is wedged in their beginning": the last level is rooted in the very first, which is why the lowest can bring out what the highest holds.

ולכן נקראת כנ"י [כנסת ישראל] בשם אשה יראת²³ ה' כי בחי' הבטול הוא בחי' היראה ופחד ה' לנגד עיניו.

Therefore the Congregation of Israel is called by the name "a woman who fears Havayah," for the level of self-nullification (bittul) is the level of awe, and of the dread of G-d before one's eyes.

This is also why the Congregation of Israel is called "a woman who fears Havayah." Bittul expresses itself as awe, living with "the dread of G-d before one's eyes," and this awe is what the verse praises.

SECTION 3 • 18-11

The seed takes hold

8 והנה עיקר יצירת והתהוות הולד הוא מטפת האב מזריע לוכן²⁴ שממנו עצמות וגידין²⁵ כו'.

Now, the main formation and coming-into-being of the child is from the drop of the father, [who] "sows the white, from which [come] the bones and sinews," etc.

A second analogy, from the formation of a child. The Talmud teaches that the father "sows the white," from which the bones and sinews form, so the essence of the child comes from the father.

אלא שע"י שהייה בבטן אמו אוכל ממה שאמו אוכלת²⁶ כו' יוצא מהעלם אל הגילוי בכל אבריו מה שהי' [שהייה] בתחלה בהעלם בטפת האב.

But through its stay in its mother's womb, [where] "it eats from what its mother eats," etc., it emerges from concealment into revelation in all its limbs: what was at first concealed in the father's drop.

In the father's drop all of this is only potential and hidden. During its months in the mother's womb, where, the Sages say, the child "eats from what its mother eats," it develops limb by limb and comes out into revealed existence. In Torah Ohr, Bereishis, the Alter Rebbe uses the same image to explain "Havayah is Elokim" as the revelation of what was hidden.

9 וכמו"כ [וכמו כן] הוא ענין המצות שרשם למעלה הוא רצון העליון וירדו למטה ברבוי ההשתלשלות להיות בבחי' גרעין תר"ך עמודי אור כמו העמוד שמחבר מעלה ומטה

So too is the matter of the mitzvos: their root Above is the supernal will, and they descended below through the many [stages of] the chain of descending worlds (hishtalshelus), to be in the state of a seed: the 620 pillars of light, like the pillar that connects above and below.

The mitzvos are like the father's drop: their root is G-d's supernal will, and they came down through the many stages of the worlds until they reached the form of a "seed." They are the 620 "pillars of light" (the Torah's 613 commandments and the seven of the Sages; 620 is also the numerical value of keser, "crown," the level of the divine will), and like a pillar each mitzvah joins above and below.

וע"י הקליטה שנקלטו בישראל שיש בהם כח הצומח נצמח גילוי המצות כמו שהן למעלה.

And through the absorption, by which they were absorbed in Israel, who possess the power of growth, the revelation of the mitzvos as they are Above sprouts forth.

When the mitzvos are absorbed in Israel, whose souls hold the power of growth, they grow until they are revealed as they truly are Above.

10 וזהו אשה יראת היא תתהלל²⁷ לשון בהלו נרו²⁸ כו' הללו י"ה

And this is [the meaning of] "A woman who fears [Havayah], she shall be praised (tis'halal)": [tis'halal is] an expression of "when His lamp shone (behilo)," etc., [as is] "Praise Yah (halelu Yah)."

The verse "A woman who fears Havayah, she shall be praised" is read in a new way: tis'halal, "she shall be praised," shares its root with behilo, "when His lamp shone," so it also means "she will be made to shine." The same root is in halelu Yah, "praise Yah," read as "make Yah shine."

שטעם אמירת פסוקי דזמרה קודם ק"ש [קריאת שמע] כי ק"ש [קריאת שמע] ואהבת²⁹ הוא מחמת התבוננות בפסוקי דזמרה שהוא ספור שבחיו של מקום יוצר משרתים ואשר משרתיו כו' וצריך להאיר ולהלל התבוננו' [התבוננות] בחי' י"ה מלמעלה.

For the reason for reciting the Pesukei deZimrah (the Verses of Song) before the Shema is that the Shema [with its] "You shall love" comes from contemplation in the Pesukei deZimrah, which is a recounting of the praises of the Omnipresent: "Who forms ministering [angels], and Whose ministers," etc. And one must illuminate and make shine (lehallel) the contemplation, the level of Yud-Hei, from Above.

This is why the Pesukei deZimrah, the psalms that recount G-d's praises, are said before the Shema: the love commanded in the Shema ("You shall love") is born of contemplating His greatness in them; the words "Who forms ministering [angels]" come from the blessing before the Shema, which praises Him in the same way. Yet that contemplation, the level of Yud-Hei (the letters that stand for Chochmah and Binah, the mind), must itself be lit up from Above: "make Yah shine."

11 וזהו הללו יה ועשרה הללויה להלל מלמעלה מעלה עד רום המעלות [המעלות] וכך הוא בענין ישראל שנק' אשה יראת ה' שצריכה להתהלל ולהאיר מלמעלה בכדי להיות בהן בחי' קליטה,

And this is [the meaning of] "Praise Yah," and the ten [times] "Halleluyah": to make shine (lehallel) from higher and higher, up to the loftiest heights. And so it is with Israel, who are called "a woman who fears Havayah," who must be made to shine (lehis'halel) and be illuminated from Above, so that there will be in them the level of absorption.

The ten halleluyahs say the same: each of Psalms 146-150, said in the Pesukei deZimrah, opens and closes with "Halleluyah," and together they "make shine" from ever higher, up to the loftiest heights. So too Israel, the "woman who fears Havayah," must be made to shine from Above, and only then can the seed of Torah and mitzvos be absorbed in them and grow.

וכן בענין התורה אשרי מי שבא לכאן³⁰ ותלמודו בידו הוא ג"כ על דרך זה כי התורה ג"כ ירדה מלמעלה למטה להיות בחי' גרעין וכדי להיות בחי' קליטה צריך להיות תלמודו בידו דוקא כנ"ל:

And so too with the Torah: "Fortunate is he who comes here with his learning in his hand" is also along these lines, for the Torah, too, descended from above to below to be in the state of a seed, and in order for there to be the level of absorption, his learning must be in his hand specifically, as explained above.

The same holds for the Torah, which also came down to the state of a seed. The Sages say, "Fortunate is he who comes here with his learning in his hand": only learning that is truly absorbed and held "in hand" can take root and grow.

SECTION 4 • ¶12-16

Two kinds of encompassing light

12 והנה כתיב אור זרוע לצדיק³¹ שאור תורה ומצות הוא כעת בבחי' זריעה ולעתיד יהי' [יהיה] בבחי' גילוי בבחי' פרי ומלאו פני תבל תנובה³² כו'.

Now, it is written, "Light is sown for the righteous": the light of Torah and mitzvos is now in the state of sowing, and in the Time to Come it will be in the state of revelation, in the state of fruit, "and they will fill the face of the world with produce," etc.

The maamar now turns to the future. "Light is sown for the righteous": in the present, the light of Torah and mitzvos is like sown seed, and in the Time to Come it will appear as fruit, as the prophet says, "they will fill the face of the world with produce."

דהנה תחית המתים שיהיה לעתיד הוא ע"י גילוי בחי' סובב כל עלמין וקמיי [וקמיה] כחשיכה כאורה³³ כו'.

For the resurrection of the dead that will take place in the Time to Come will come through the revelation of the level of the light that encompasses all worlds (sovev kol almin), and before Him "darkness is like light," etc.

The resurrection of the dead will come through the revelation of sovev kol almin, the light too great to enter the worlds. Before Him "darkness is like light," so this light can reach even those lying in the darkness of death.

אך הנה גם כעת הוא בחינת סוכ"ע. וא"כ מהו זה התוספת והעילוי שיהיי [שיהיה] לעתיד. והענין כי ממלא כל עלמין וסוכ"ע הם בחי' מקיפים ובחי' פנימיים.³⁴

But even now there is the level of sovev kol almin. If so, what is this addition and elevation that there will be in the Time to Come? The explanation is that the light that fills all worlds (memalei kol almin) and sovev kol almin are the levels of makifim (encompassing [lights]) and pnimiyim (inner [lights]).

But sovev kol almin exists even now, so what will be new? The answer begins by distinguishing makifim, "encompassing" lights that stay beyond a thing, from pnimiyim, "inner" lights that enter it; sovev kol almin is an encompassing light and memalei kol almin an inner one.

13 והנה יש ב' בחי' מקיפים הא' הוא מה ששייך לפנימי ומאיר בו שהארה זו הוא מחי' אותו

Now, there are two levels of makifim (encompassing [lights]). The first is that which relates to the inner and shines into it, so that this radiance gives it life.

There are two kinds of encompassing light. The first stays outside, yet it relates to the inner and shines into it, and its radiance gives the inner life. In Likkutei Torah, Behar, the Alter Rebbe sets out these same two makifim, citing this maamar, and uses the distant one to explain why G-d's foreknowledge does not compel a person's free choice.

והב' הוא מקיף הכללי שמקיף בהשוואה אחת ואינו מאיר בפנימי כלל.³⁵ וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] אכל בי עשרה שכינתא שריא³⁶ בבחי' מקיף כו'.

And the second is the general makif, which encompasses in one equal way and does not shine into the inner at all. As our Sages, of blessed memory, said, "Upon every group of ten the Shechinah (Divine Presence) rests," in the manner of a makif, etc.

The second is the general makif, which surrounds everything equally and does not shine into the inner at all. The Sages' teaching that the Shechinah rests upon every group of ten is an example of a makif; in Iggeres HaKodesh (the Holy Epistle, the fourth part of the Tanya), epistle 23, the Alter Rebbe explains that this indwelling is a light without limit that cannot enter a finite soul, and so it encompasses it from above, from head to foot.

14 והנה יש מתפעל כשמתפלל בעשרה או כשרואה שחבירו מתפלל בכוונה מתפעל גם הוא להתפלל יותר מרגילותו שכוונת חבירו בתפלתו אצלו הוא בחי' מקיף ואינו נכנס בו בבחינת פנימית עכ"ז [עם כל זה] הוא מתפעל והוא בחי' מקיף המאיר בפנימי.

Now, there is one who is stirred when he prays with ten, or when he sees his fellow praying with devotion: he too is stirred to pray more than his usual. For his fellow's devotion in his prayer is, for him, on the level of a makif (encompassing [light]), and it does not enter into him in an inner way; nevertheless he is stirred. This is the level of a makif that shines into the inner.

An example of the first kind: someone praying in a minyan, or watching another pray with devotion, is moved to pray with more feeling than usual. The other person's devotion does not become his own inner experience, yet it stirs him; it is a makif that shines into the inner.

15 ויש שאינו מתפעל כלל והיינו שאין מאיר בו בפנימיות ונשאר בחי' מקיף הכללי שאינו מאיר כלל.

And there is one who is not stirred at all; that is, it does not shine into his inner being, and it remains the level of the general makif (encompassing [light]), which does not shine [within] at all.

Another person in the same minyan is not moved at all. For him the presence remains a general makif, surrounding him without shining within.

וכך יובן הדבר בבחי' סוכ"ע דעכשיו הוא בחי' מקיף וסובב השייך לפנימי סובב כל עלמין דייקא משא"כ לעתיד לבא³⁷ כתיב ונגולו כספר השמים.³⁸

And so the matter can be understood regarding the level of the light that encompasses all worlds (sovev kol almin): now it is the level of a makif, a sovev that relates to the inner: sovev kol almin, "encompassing all worlds," precisely. But concerning the Time to Come it is written, "And the heavens shall be rolled up like a scroll."

Sovev kol almin as it is now is the first kind, a makif that relates to the inner: its very name, "encompassing all worlds," defines it in relation to the worlds. In Likkutei Torah, Rosh Hashanah, the Alter Rebbe explains that because sovev encompasses the worlds it is still within their category, as the heavens that surround the earth are themselves finite. Of the Time to Come, though, Isaiah foretells that "the heavens shall be rolled up like a scroll," and the next paragraph explains what this means.

16 וגם נאמר כאשר השמים החדשים³⁹ והארץ החדשה וגו' ששמים בחינת מקיפים דכעת יגולו כספר להתלכש בבחי' פנימי ויתגלו מקיפ' [מקיפים] ושמים חדשים

And it is also said, "As the new heavens and the new earth," etc.: that the heavens, the level of the makifim (encompassing [lights]) of the present, will be rolled up like a scroll, to be en clothed in the level of the inner, and makifim and new heavens will be revealed.

Isaiah also speaks of "the new heavens and the new earth." The maamar reads the present heavens as today's makifim: they will be "rolled up," drawn inward to become inner light, and new makifim, new heavens, will be revealed.

ואז ע"י אור הגדול שהוא גם המתים שוכני עפר יחיו⁴⁰ לפי שלפניו כחשיכה כאורה⁴¹ וכמשל האור והשלהבת היותר גדולה מאירה למרחוק ביותר.

And then, through that great light, even the dead, the dwellers in the dust, will live, because before Him darkness is like light; as in the analogy of light and flame: the greater one shines the farthest.

Through that great light the dead will live, for before Him darkness is like light. The analogy is a flame: the larger it is, the farther its light reaches, and so the greatest light reaches even those who lie in the dust.

וגילוי ההוא שלעתיד הוא ע"י המצות שיעשו פרי למעלה

And that revelation of the Time to Come comes through the mitzvos, which will produce fruit Above.

That future revelation will come from the mitzvos, which will bear their fruit Above: the seed sown now is what grows into the great light of the Time to Come.

וכמשל הוולד הגם שגידולו מן האשה. כמארז"ל [כמאמר רבותינו זכרונם לברכה] אוכל ממה שאמו אוכלת⁴² כו' עכ"ז [עם כל זה] אפשר שהולד יהי' [יהיה] גדול במעלה מן האשה שהולד זכר הוא בחי' משפיע ואמו בחי' מקבל בחי' נוקבא כו':

It is like the analogy of the child: although its growth is from the woman, as our Sages, of blessed memory, said, "It eats from what its mother eats," etc., nevertheless it is possible for the child to be greater in rank than the woman, for a male child is on the level of a giver (mashpia), and his mother on the level of a receiver (mekabel), the level of Nukva (the feminine / Malchus), etc.

The analogy of a child shows how what grows through something can surpass it: though the unborn child grows from its mother, "eating from what its mother eats," a male child may be greater than she. In the Kabbalistic terms the maamar uses, male and female stand for the functions of giving (mashpia) and receiving (mekabel), the receiver being called Nukva; the point of the analogy is that what grows by means of the receiver can be greater than the receiver, as the Additional Explanation that follows spells out.

SECTION 5 • ¶17-19

Garments and fruit; the answer

17 וזהו שהמצות נקראים לבושים ובחי פירות שהמצות כעת הם בבחינת גרעין והם בחינת לבושים המעלימים עד שנראה כאלו אין בהם טעם כלל ציצית מצמר כו'.

And this is [why] the mitzvos are called garments and [also] the level of fruits: the mitzvos now are in the state of a seed, and they are the level of garments that conceal, until it seems as though they have no taste at all: tzitzis of wool, etc.

This explains why the mitzvos are called both “garments” and “fruits.” Now they are seeds and garments that hide what is in them, so that tzitzis of wool, for example, seem to have no taste at all.

משא"כ גילוי המצות כמו שיהיו לעתיד יהיו בבחי' פרי גילוי טעם ותענוג וכדפי' רש"י [רבי שלמה יצחקי] על פסוק ישקני מנשיקות פיהו^{43,44} שלע"ל [שלעתיד לבוא] יתגלה לנו טעמי התורה.

But the revelation of the mitzvos as they will be in the Time to Come will be in the state of fruit, a revelation of taste (ta'am) and delight, as Rashi explains on the verse “Let him kiss me with the kisses of his mouth,” that in the Time to Come the reasons (ta'amim) of the Torah will be revealed to us.

In the Time to Come they will be fruit, their taste and delight revealed. Rashi, on the verse “Let him kiss me with the kisses of his mouth,” writes that G-d has promised to appear again to explain to Israel the secret of the Torah's reasons; the Hebrew ta'am means both “reason” and “taste,” so the revealed reasons are the fruit's revealed taste.

18 וזהו לכל תכלה ראיתי קץ⁴⁵ רחבה מצותך מאד פי' לכל תכלה⁴⁶ הוא בחי' השגות נשמות ומלאכים דבריאה יצירה עשייה יש קץ וגבול להשגתם לפי שהן בחי' נבראים ובע"ג⁴⁷ [ובעלי גבול / ובעל גבול]

And this is [the meaning of] “To every perfection I have seen an end; Your commandment is exceedingly broad.” The meaning is: “to every perfection” refers to the level of the comprehension of souls and angels of the Worlds of Beriah (Creation), Yetzirah (Formation) and Asiyah (Action); there is an end and limit to their comprehension, because they are in the category of created and finite beings.

The verse “To every perfection I have seen an end; Your commandment is exceedingly broad” contrasts two things. “Every perfection” (tichlah) is the comprehension of souls and angels in the worlds of Beriah, Yetzirah and Asiyah: as created, finite beings, their understanding has a limit. At the end of Iggeres HaKodesh 17 the Alter Rebbe reads tichlah as kelos hanefesh, the soul's yearning in Gan Eden, the world of souls, which has a limit, and “Your commandment” as tzedakah, a broad vessel for the Infinite Light.

משא"כ מצותך כמו שהן למעלה היא רחבה מאד רחבה הוא בחי' כלי קבול רחב לקבל בתוכו אור א"ס כלי גבול

But "Your commandment," as [the mitzvos] are Above, "is exceedingly broad": "broad" means the level of a wide receptacle, to receive within it the Infinite Light (Or Ein Sof) without limit.

"Your commandment," the mitzvos as they are Above, is "exceedingly broad." "Broad" describes a wide vessel, able to receive the Infinite Light without limit.

ולכן נאמר רחבה ולא אמר ארוכה כמו שנאמר בהתורה ארוכה מארץ מדה⁴⁸ והיינו לפי ששם מדבר בענין המשכות וירידות השתלשלות התורה למטה מטה

Therefore it says "broad" and does not say "long," as is said of the Torah, "Its measure is longer than the earth." That is because there it speaks of the drawings-down and descents of the Torah through the chain of descending worlds (hishtalshelus), lower and lower.

The verse says "broad" and not "long," though the Torah is called "longer than the earth." "Long" describes the Torah's descent, drawn down step by step through the chain of worlds, ever lower.

והוא בחי' אורך שמשתלשל ויורד מטה מטה באורך וכאן מדבר במצות כמו שהן למעלה ומצותך דייקא קאמר רחבה כו':

And this is the level of length, extending step by step and descending lower and lower, lengthwise. Here, however, it speaks of the mitzvos as they are Above, and it says "Your commandment" specifically [is] "broad," etc.

Length is extension downward. This verse speaks of the mitzvos as they are Above, and so it calls "Your commandment" specifically "broad": a capacity to contain the Infinite, not a line of descent.

19 וזהו קדש ישראל לה' ראשית תבואתה⁴⁹ היינו מצד התלבשות התורה למטה בבחי' גרעין הרי מעלת ישראל הוא למעלה מן התורה

And this is [the meaning of] "Israel is holy to Havayah, the first of His produce": that is, from the perspective of the Torah's enclothement below in the state of a seed, the rank of Israel is above the Torah.

Now the opening question is resolved. "Israel is holy to Havayah, the first of His produce" speaks of the Torah as it is enclothed below, in the state of a seed, and from that point of view Israel stand higher than the Torah.

שהרי בישראל יש כח הצומח ונקראים ראשית תבואתה שהן הראשית שממנו נצמח ונגדל התבואה להיות בגילוי הטעם ותוספת ברכוי כו'.

For in Israel there is the power of growth, and they are called “the first (reishis) of His produce,” for they are the reishis, the beginning from which the produce sprouts and grows, to come into the revelation of its taste and into abundant increase, etc.

Israel hold the power of growth, and so they are called reishis, “the first of His produce”: reishis also means “beginning,” and Israel are the beginning from which the produce sprouts and grows, its taste revealed and multiplied.

משא”כ מצד התורה ומצות כמו שהן למעלה התורה מאד נעלה ממדרגת ישראל שישראל מתקשראן באורייתא כו'.

But from the perspective of the Torah and mitzvos as they are Above, the Torah is far higher than the rank of Israel, for “Israel are bound to the Torah,” etc.

But from the point of view of the Torah and mitzvos as they are Above, the Torah is far higher than Israel, and so the saying is true that Israel are bound to the Torah. Each set of sayings is right, each from its own point of view.

SECTION 6 • ¶20-22

Yaakov and Yisrael

20 וזהו הבאים ישרש יעקב יציץ ופרח ישראל⁵⁰ שהשרשה והצמיחה הוא בבחינת יעקב יו”ד עקב בריח התיכון כו'.

And this is [the meaning of] “Those who came, Yaakov will take root; Yisrael will bud and blossom”: the taking root and the growing are on the level of Yaakov, yud-akev (‘yud’ [and] ‘heel’), the middle bar, etc.

Now the verse on which this explanation is built, “Those who came, Yaakov will take root; Yisrael will bud and blossom,” is explained. Taking root and growing belong to Yaakov, a name read as yud and akev, “heel,” the lowest part of the body; Yaakov is also called “the middle bar,” the bar that ran through all the boards of the Tabernacle from end to end, a connecting level that reaches all the way down.

ועי"ז יציץ ופרח ישראל לי ראש⁵¹ כו'. דהנה כתיב הקל קול יעקב⁵² שהקול מחבר ומביא הרוחניו להתגשם.

And through this, "Yisrael will bud and blossom": Yisrael, li rosh ('a head for Me'), etc. For it is written, "The voice is the voice of Yaakov": the voice connects, and brings the spiritual to become physical.

Through Yaakov's rooting, "Yisrael will bud and blossom": the letters of Yisrael spell li rosh, "a head for Me," the level of the head and of revealed light; earlier in Torah Ohr, Shemos, the Alter Rebbe explains li rosh as the level of Chochmah. Yaakov's role as connector is seen in "The voice is the voice of Yaakov," for the voice is what brings the spiritual into physical form.

דהנה ארז"ל [אמרו רבותינו זכרונם לברכה] עינא ולבא תרין סרסורי דחטאה^{53,54} הן כי העין רואה והלב חומד⁵⁵ כו' לפי שבעין יש גידין ועורקי המוח ועי"ז מתפעל במוחו⁵⁶ ומשם יורד ג"כ ע"י גידים ועורקים ללב ועדיין הוא רוחני חמדת הלב

For our Sages, of blessed memory, said, "The eye and the heart are the two agents of sin," for "the eye sees and the heart desires," etc. This is because in the eye there are sinews and veins of the brain, and through this one is affected in his brain, and from there it descends, also through sinews and veins, to the heart; and the heart's desire is still spiritual.

To show how the voice connects, the maamar traces a desire from its start. The Sages call the eye and the heart "the two agents of sin," for the eye sees and the heart desires: through the eye's channels the brain is affected, and from there the impression passes to the heart, where the desire is still spiritual.

ואח"כ מהבל הלב יורד ע"י קנה הלב לקנה הריאה ולריאה ומשם מתחלק ההבל ויוצא דרך ה' מוצאות הפה להיות בגילוי בדבור גשמי

Afterward, from the breath of the heart, it descends through the tube of the heart to the windpipe of the lungs and to the lungs, and from there the breath divides and goes out through the five places of articulation of the mouth, to be revealed in physical speech.

Then the heart's breath passes through the windpipe and the lungs and divides among the five places of articulation in the mouth, becoming physical speech. The inner, spiritual desire has become an audible, physical thing.

ונמצא שהקול הוא מחבר גשמית ברוחנית וגם הנה בקול עצמו יש ג' בחינות אש ומים שהם ב' הפכים ובחינת רוח הוא המחברם.

It turns out that the voice connects the physical with the spiritual. Moreover, in the voice itself there are three aspects: fire and water, which are two opposites, and the aspect of air (ruach), which joins them.

So the voice is the bridge between physical and spiritual. Even within the voice there are three elements: fire and water, which are opposites, and air (ruach), which joins them; this middle, joining element is Yaakov's quality, as the next paragraph shows.

21 וזהו תפלות אבות תקנום⁵⁷ כו' ויעקב כלול משניהם כו'.

And this is [the meaning of] "The prayers were instituted by the Patriarchs," etc., and Yaakov comprises both of them, etc.

The Talmud says the Patriarchs instituted the prayers, and Yaakov, the third, combines the qualities of Avraham and Yitzchak: Avraham's drawing down from Above and Yitzchak's rising up from below.

וכמשל הרב המשפיע לתלמידו הנה כשמשפיע השכל כמו שהוא אצלו לא יבין התלמיד כלל. וכן אם ימנע מלהשפיע. ולכך מוכרח להיות בחי' ממוצע הכלול משניהם.

It is like the analogy of a teacher imparting to his student: when he imparts the concept as it is with him, the student will not understand at all; and likewise if he refrains from imparting. Therefore there must be an intermediate level that comprises both.

An analogy shows why a combining, middle level is needed. If a teacher conveys an idea as it is in his own mind, the student will understand nothing; if he withholds it, the student also receives nothing, so there must be a middle level that combines giving with holding back.

וזהו תתן אמת ליעקב⁵⁸ ואין אמת אלא תורה^{59, 60} שהתורה היא ג"כ עד"ז יש בה מצות בבחי' העלאות ובבחי' המשכות.

And this is [the meaning of] "You will give truth to Yaakov," and "there is no truth but Torah": for the Torah, too, is like this; it contains mitzvos in the mode of ascents and in the mode of drawings-down.

This is "You will give truth to Yaakov": truth is Torah, and the Torah has Yaakov's quality. It too combines both directions: it holds mitzvos in the mode of "ascents," raising from below, and in the mode of "drawings-down," bringing light from Above.

וזהו כה אמר⁶¹ ה' בוראך יעקב כו'. יעקב בראך ישראל יצרך⁶² כו'. דהנה כתיב יוצר אור ובורא חשך⁶³ כו'.

And this is [the meaning of] "So says Havayah, your Creator, Yaakov," etc.: "Yaakov created you; Yisrael formed you," etc. For it is written, "Who forms light and creates darkness," etc.

Isaiah's "So says Havayah, your Creator, Yaakov, and He who formed you, Yisrael" is read by the Midrash, quoted at the start of the previous maamar, as G-d telling His world, "Yaakov created you; Yisrael formed you": Yaakov is linked with creation and Yisrael with formation. Another verse, "Who forms light and creates darkness," links formation with light and creation with darkness, as the next paragraph explains.

22 והנה ידוע שבכל דבר יש חומר וצורה⁶⁴ שהחומר הוא עצם הדבר כמו שהוא הוא בחי' יעקב וידוע עקב סדר השתלשלות הבריאה יש מאין.

Now, it is known that in everything there is matter and form. The matter is the essence of the thing as it is; it is the level of Yaakov, yud-akev, the order of the chain of descending worlds (hishtal-shelus) of creation, something from nothing.

Every created thing has matter and form. Matter, the bare existence of the thing, corresponds to Yaakov, yud-akev, reaching down to the heel: it is the work of creation, something from nothing. In Torah Ohr, Mikeitz, the Alter Rebbe explains that the matter of each thing was created by G-d's word, from nothing to something, while its form, its shape and appearance, was made by His "desire" (chefetz).

והצורה שהוא גילוי האור הוא בחינת ישראל ל"י רא"ש⁶⁵ וכמשל האבוקה הגדולה שמאירה למרחוק ביותר.

And the form, which is the revelation of the light, is the level of Yisrael, li rosh ('a head for Me'), like the analogy of the great torch that shines the farthest.

Form, the revelation of light in the thing, corresponds to Yisrael, li rosh, the head. It is like a great torch whose light reaches far.

וזהו מאמר רז"ל [רבותינו זכרונם לברכה] כל שיראת חטאו קודמת לחכמתו⁶⁶ חכמתו מתקיימת⁶⁷ שע"י יראת חטאו שהוא בחי' אתכפיה בחי' ארץ חפץ. הנה ע"י זה חכמתו מתקיימת שהוא בחי' גילוי כו' וד"ל [ודי למבין]:

And this is [the meaning of] the saying of our Sages, of blessed memory, "Anyone whose fear of sin comes before his wisdom, his wisdom endures": through his fear of sin, which is the level of iskafya (subduing), the level of "a land of desire," through this his wisdom endures, which is the level of revelation, etc. This is sufficient for one who understands.

This explains the Mishnah, "Anyone whose fear of sin comes before his wisdom, his wisdom endures." Fear of sin is iskafya, the bittul of "a land of desire," the earth in which seeds grow; when it comes first, wisdom, the revealed light, can endure.

IN ONE'S AVODAH

The maamar draws its lesson from the Mishnah "Anyone whose fear of sin comes before his wisdom, his wisdom endures." A person first makes himself "a land of desire" through iskafya, holding back even in what is permitted, and then the seeds of Torah and mitzvos take root in him and their hidden delight comes into the open. Torah learning must be truly absorbed, "his learning in his hand." And prayer needs light from Above: the love of the Shema grows out of contemplating G-d's praises in the Pesukei deZimrah.

QUESTIONS FOR DISCUSSION

1. Why is the ascent from "something" to "nothing" a greater wonder than the descent from "nothing" to "something"?
2. In what sense are the mitzvos like a seed with no taste, and what makes their hidden delight sprout?
3. How does iskafya in permitted matters differ from avoiding outright sin, and why is it called the nullification of the something into nothing?
4. What is the difference between a makif that shines into the inner and the general makif, and how does prayer in a minyan show it?
5. How can both be true: that Israel stand above the Torah, and that the Torah stands above Israel?

SOURCES AND REFERENCES

Notes

PARAGRAPH 2

1 להבין . . הנה ג' קשרי

According to the note, a different and longer transcript (hanachah) of this maamar is printed there.

KEHOT'S NOTE

הנחה אחרת באריכות במאמרי אדה"ז נביאים ע' פט מתחיל: "ולהבין שרשן של הדברים הנ"ל יובן בהקדים לבאר ב' מאמרים דחז"ל הסותרים זא"ז שלפעמים ארז"ל תלת קשרי . . .".

2 ג' קשרי מתקשרין

The Zohar speaks of three levels bound to one another: the Holy One, blessed be He, the Torah and Israel. The maamar reads it as placing the Torah between Israel and G-d, and so above Israel.

Zohar III, 73a עג, זח"ג

KEHOT'S NOTE

זח"ג עג, א. ראה הערת כ"ק אדמו"ר זי"ע בסה"מ תרנ"ז ע' כח בשוה"ג. וראה גם במאמרי אדה"א שמות ח"א ע' צט-ק.

3 והרי התורה נקראת בשם בחי' כלה

The Mishnah reads "the day of his wedding" in the Song of Songs as the day the Torah was given. The Kehot note refers to it for the image of the Torah as a bride.

Taanit 26b כ"ו בענין תענית

KEHOT'S NOTE

ראה תענית כו, ב. ראה רש"י ומצודת דוד בשוה"ש ג, יא.

4 אל תקרי מורשה

The Talmud reads the verse "The Torah that Moshe commanded us is an inheritance (morashah)" as me'orasah, "betrothed." The maamar uses it to show that the Torah is called a bride.

Berakhot 57a:4 ד"א: ברכות נ"ז

הבא על אמו בְּחֵלוֹם — יִצְפָּה לְבִינָה, שְׁנֵאֲמַר: "כִּי אִם לְבִינָה תִקְרָא".
הבא על נַעֲרָה מְאוֹרָסָה — יִצְפָּה לְתוֹרָה, שְׁנֵאֲמַר: "תּוֹרָה צִוָּה לָנוּ מֹשֶׁה מוֹרָשָׁה קִהְלַת יַעֲקֹב", אֵל תִּקְרֵי "מוֹרָשָׁה" אֶלָּא "מְאוֹרָשָׁה". הַבָּא עַל אֲחוּת בְּחֵלוֹם — יִצְפָּה לְחֻמָּה, שְׁנֵאֲמַר: "אָמַר לְחֻמָּה אֲחֹתִי אֶת".
הַבָּא עַל אֵשֶׁת אִישׁ בְּחֵלוֹם — מוֹבָטָח לוֹ שֶׁהוּא בֶן הָעוֹלָם הַבָּא. וְהִנֵּי מִיֵּלֵי דָלָא יָדַע לָהּ וְלֹא הִרְהַר בָּהּ מְאוֹרָתָא.

Who dreams of having intercourse with his mother may hope for understanding; as it is said, "Yea, thou wilt call understanding 'mother'" (Prov. ii. 3). [Who dreams] of having intercourse with a betrothed maiden may hope for Torah, as it is said, "Moses commanded us a law [Torah], an inheritance of the congregation of Jacob" (Deut. xxxiii. 4) — read not morashah "an inheritance" but me'orasah "betrothed maiden." Who dreams of having had intercourse with his sister may hope for wisdom; as it is said, "Say unto wisdom, thou ...

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KEHOT'S NOTE

ברכות נו, א וש"נ.

5 אלא מאורשה

The other transcript of this maamar reads: "but me'o-rasah, that the Torah is called a bride, a betrothed bride, which is the reverse of the matter," that is, the reverse of the saying that Israel is bound to the Torah.

KEHOT'S NOTE

במאמרי אדה"ז נביאים ע' פח: "אלא מאורסה שהתורה נק' בחי' כלה כלה מאורסי שזהו בהיפוך הענין".

6 מארי דאורייתא

The Kehot note refers to this passage of the Zohar for the expression marei de'oraisa, "masters of the Torah." The maamar uses the title to show that the one who learns is the Torah's master.

Zohar III, 216a רטז, זח"ג

KEHOT'S NOTE

ראה זח"ג רטז, א. במאמרי אדה"ז שם: מארי משנה מארי קבלה שזה ישתוה לזה המאמר שהתורה נק' מאורסי כנ"ל אבל במאמר דישאל מתקשראן באורייתא הוא בהיפוך. ע"ש שמתחיל לבאר ענין השתלשלות אור ישר ואור חור.

7 קדש ישראל לה' ראשית תבואתה

G-d tells Jeremiah to remind Jerusalem of Israel's devotion in its youth, when it followed Him into the wilderness: "Israel is holy to Havayah, the first of His produce," set apart for Him like the first fruits of a harvest, so that all who devour it bear guilt. The maamar reads reishish, "first," as the beginning from which the produce, the Torah, grows, which would put Israel above the Torah.

Jeremiah 2:3 ירמיהו ב' ג'

קִדְשׁ יִשְׂרָאֵל לַיהוָה רִאשִׁית תְּבוּאָתָהּ כָּל־אֲכָלֶיךָ יֵאָשְׁמוּ רָעָה תִּבְאָ אֲלֵיָהֶם נְאֻם־יְיָ

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

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KEHOT'S NOTE

ירמ"י ב, ג.

8 לכו לחמו בלחמי

Wisdom, pictured as a hostess who has prepared her feast, calls to the simple: "Come, eat of my bread, and drink of the wine I have mixed." The maamar cites it to show that the Torah, G-d's wisdom, is called bread, a kind of produce, and wine as well.

Proverbs 9:5 משלי ט' ה'

לְכוּ לֶחֱמוּ בִלְחָמִי וּשְׁתוּ בַיַּיִן מִסֻּכְתִּי:

'Come, eat of my bread, and drink of the wine which I have mingled.

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KEHOT'S NOTE

משלי ט, ה.

9

תבואת הכרם

In the law against sowing a vineyard with other seeds, the Torah calls the grapes "the produce of the vineyard" (tevuas hakerem), which would become forbidden together with the seed. The maamar uses the phrase to count wine, another name of the Torah, as produce.

Deuteronomy 22:9:ט"ז

לֹא־תִזְרַע כְּרָמְךָ כְּלָאִים כִּי־תִקְדַּשׁ הַמָּלְאָה הַזֶּרַע אֲשֶׁר תִּזְרַע וּתְבוּאֹת הַכְּרָם:

Thou shalt not sow thy vineyard with two kinds of seed; lest the fulness of the seed which thou hast sown be forfeited together with the increase of the vineyard.

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10

בשם יין תבואת הכרם ונקי שמן

According to the note, proofs from verses are brought there that the Torah is called wine and oil.

KEHOT'S NOTE

ראה במאמרי אדה"א שמות סע"א שמביא ראיה מפסוקים.

11

דוית נמי אקרי תבואה

The Kehot note gives this page of the Talmud, where the blessing over olive oil is discussed. The maamar uses the point that the olive, too, counts as produce to place oil, another name of the Torah, among the kinds of produce.

Berachot 35b:ל"ה

KEHOT'S NOTE

ברכות לה, ב.

PARAGRAPH 3

12

מן שמיא מיהב יהבי

The Talmud tells how a golden table leg was given from Heaven to Rabbi Chanina ben Dosa and taken back at his prayer, and says the second miracle was greater, since Heaven gives but does not take back. The maamar sees in it the difference between descent from Above and ascent from below.

Taanit 25a:ד"א

אמר לה: נִיחָא לָךְ דְּמִיכָל אֶכְלִי כּוּלִי עֲלֵמָא אֶפְתּוּרָא דְּמִשְׁלָם וְאַנְּנֵן אֶפְתּוּרָא דְּמַחְסֵר. אֲמַרְהָ לָקָה: וּמַאי נִעְבִּיד? בְּעֵי רַחְמִי דְּנִשְׁקָלִינְהוּ מִינָּךְ. בְּעֵי רַחְמִי וְשְׁקִלוּהוּ. תִּנָּא: גְּדוּל הָיָה נִסְ אַחֲרֹן יוֹתֵר מִן הָרִאשׁוֹן. דְּגַמְרִי, דְּמִיָּהֵב יָהֵבִי מִיִּשְׁקָל לֹא שְׁקָלִי.

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KEHOT'S NOTE

תענית כה, א. וראה לעיל יז, ג. לקמן סו, ג.

13

אין לך עשב

The note says the source of the saying "there is no blade of grass that has no mazal" is given at this earlier passage of Torah Ohr.

KEHOT'S NOTE

14

אין לך עשב שאין לו מזל

Rabbi Simon teaches that there is no blade of grass without a mazal in the heavens that strikes it and tells it, "Grow!" The maamar cites it to show that every physical thing draws its existence from a spiritual source above it, from nothing to something.

Bereshit Rabbah 10:6:י"ו

בר סירא אמר: אלוה העלה סמים מן הארץ, בהם הרופא מרפא את המכה, ובהם הרוקח מרקח את המרקחת. אמר רבי סימון: אין לך כל עשב ועשב, שאין לו מזל ברקיע, שמכה אותו ואומר לו גדל, הדא הוא דכתיב (שם לח): הידעת חקות שמים אם תשים משטרו בארץ וגו'. לשון שוטר (שם י). התקשר מעדנות כימה, או מושכות כסיל תפתח. רבי חנינא בר פפא ורי סימון אמר: כימה מעדנת את הפירות, וכסיל מושך בין קשר לקשר. הדא הוא דכתיב (שם): התוציא מזרות בעתו ועיש על בניה תנחם. רבי תנחום בר חיאי ...

Bar Sira said: G-d produced drugs from the earth with which the physician heals the wound, and with which the pharmacist mixes his compounds.38:4. Rabbi Simon said: There is not a single blade of grass that does not have a constellation in the firmament that strikes it and says to it: 'Grow.' That is what is written: "Do you know the rules of the heavens? Will you establish its dominion [mishtar] on earth?" (Job 38:33). It is an expression of being in charge [shoter]. "Will you tie the chains of ...

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15

להתעלות מיש לאין הוא נפלא ביותר

Likkutei Torah refers back to this passage.

KEHOT'S NOTE

בלקו"ת פנחס עז, ג מציין לכאן.

PARAGRAPH 4

16

כי תהיו אתם לי ארץ חפץ

Through Malachi, G-d promises that if Israel bring their tithes in full, all the nations will call them fortunate, "for you shall be a land of desire"; the verse itself has no "for Me" (li), which the maamar's wording adds. The maamar reads "desire" as G-d's will for the nullification of the something into nothing, and "land" as the earth that makes seeds grow.

Malachi 3:12:י"ב

וְאִשְׁרוּ אֶתְכֶם כָּל־הַגּוֹיִם כִּי־תִהְיוּ אֶתֶם אֶרֶץ חָפֶץ אֲמַר ה' צְבָאוֹת:

And all nations shall call you happy; For ye shall be a delightful land, Saith the L-RD of hosts.

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KEHOT'S NOTE

מלאכי ג, יב.

17

אשר זרעו בו על הארץ

On the third day of creation the earth is told to bring forth fruit trees "whose seed is in it, upon the earth." The maa-

mar uses the phrase for fruit growing from a seed in the earth.

בראשית א':11 Genesis

וַיֹּאמֶר אֱלֹקִים תְּדַשָּׂא הָאֲרֶץ דָּשָׂא עֵשֶׂב מְזִרִיעַ וְרַע עֵץ פְּרִי עֵשֶׂה פֶּרִי לְמִינוֹ אֲשֶׁר זָרְעוּ-בוֹ עַל-הָאֲרֶץ וַיְהִי-כֵן:

And G-d said: 'Let the earth put forth grass, herb yielding seed, and fruit-tree bearing fruit after its kind, wherein is the seed thereof, upon the earth.' And it was so.

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18 שיש בו בהעלם תמונת הפרי

The Siddur states the point explicitly: "as one sees, in the sown apple seed, the whole form of the apple by means of a viewing instrument, as explained in books of natural science."

KEHOT'S NOTE

בסידור קצא, ב: "כמו שרואים בגרעין התפוח הנזרע כל צורת התפוח ע"י כלי ההבטה כמבואר בספרי הטבע". ובמאמרי אדה"צ פרשיות פי' שלח עי' תרלד: "וכנאמר בספרי הפילוסופים". וראה ביאורו"ז קג, ב "בכלי האצטרליו"ב", וכ"ה במאמרי אדה"א שמות עי' ט.

19 עיי"ז מתלבש בו כח הצומח להצמיח בדומה לגרעין

The other transcript adds a parenthesis, calling it the principle on which the whole matter rests: the mitzvos are the seeds that fell in the shattering into "something," and they are refined in Malchus of Atzilus, "the dust of the earth," through its bittul, rising as mayin nukvin (an elevation from below) to their root, the Malchus of Ein Sof, to draw down its power of growth, an addition of the Infinite Light far greater than the original.

KEHOT'S NOTE

ראה במאמרי אדה"צ נביאים עי' צא שמוסיף: "(וזכר כלל זה שע"ז נשען כל הענין דהיינו המצות המה הזרע"י שנפלו בשבירה ליש ומברר"י במלי דאצ"י עפר הארץ ע"י מציאות הביטול שבה ונעשה מהן בחי' העלאת מין לשרשו מלי' דא"ס להמשיך כח הצומח דא"ס דהיינו תוסי' אור א"ס המתוסף בתו' מרובה על העיקר. . ועוד זאת בתוסי' אור המשכי' השפע דמלי' ד"ס במלי' דאצ"י להוסיף אור שזה המ"ד [בכת"י ב': המ"ד שזה התוס'] בתוסי' אור גורם סיבת הגילוי דהאורי' שהי' נעלמי' כמו הכח הצומח גורם סיבת הצמיחה וד"ל ודו"ק)". ואולי תוספות ביאור לקמן נד, ד מיוסד על ביאור זה.

PARAGRAPH 6

20 כי האומר אחטא כו'

The Mishnah says that one who says "I will sin and repent, I will sin and repent" is not given the opportunity to repent. The maamar uses it to show that iskafya cannot refer to outright evil.

יומא 85b:7-8 ח"ח-ב

... תשובה — מכפרת על עבירות קלות: על עשה, ועל לא תעשה. ועל המורות הוא תולה, עד שיבא יום הכפורים ויכפר. האומר: אֲחַטָּא וְאָשׁוּב, אֲחַטָּא וְאָשׁוּב — אין מספיקין בידו לעשות תשובה. אֲחַטָּא וְיִוֵּם הכפורים מכפר — אין יום הכפורים מכפר. עבירות שבין אדם למקום — יום הכפורים מכפר, עבירות שבין אדם להבירו — אין יום הכפורים

מכפר, עד שירצה את חבריו. דרש רבי אלעזר בן עזריה: "מכל חטאתיכם לפני ה' תטהרו". עבירות שבין אדם למקום — ...

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KEHOT'S NOTE

יומא פה, ב.

21 במותר לך

Rava explains the Torah's call to holiness as "Sanctify yourself in what is permitted to you." The maamar takes this restraint in permitted things as the true meaning of iskafya, the nullification of the something into nothing.

יבמות כ' א:ט"ו Yevamot 20a:15

איסור קדושה — שניות מדברי סופרים, ואמאי קרי לקה איסור קדושה? אמר אביי: כל המקיים דברי חכמים נקרא קדוש. אמר לקה רבא: וכל שאינו מקיים דברי חכמים, קדוש הוא דלא מיקרי, רשע נמי לא מיקרי! אלא אמר רבא: קדש עצמך במותר לך.

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PARAGRAPH 7

22 נעוץ סופן בתחלתן

Sefer Yetzirah says of the ten Sefiros that "their end is wedged in their beginning, and their beginning in their end." The maamar uses it for the power of growth in the souls of Israel, the Malchus of Ein Sof: the last level, rooted in the very first.

ספר יצירה א':7 Sefer Yetzirah 1:7

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשהלת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedged to the live coal; because the L-rd is one and there is not a second one, and before one what wilt thou count?

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

23 אשה יראת ה'

The poem of the woman of valor that closes Proverbs ends, "Grace is false and beauty is vain; a woman who fears Havayah, she shall be praised." The maamar applies it to the Congregation of Israel, whose bittul is awe of G-d.

משלי ל"א:30 Proverbs 31:30

שָׁמֵר חַחַן וְהָבֵל חִפִּי אִשָּׁה יִרְאַת־ה' הִיא תִתְהַלָּל:

Grace is deceitful, and beauty is vain; But a woman that feareth the L-RD, she shall be praised.

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KEHOT'S NOTE

משלי לא, ל.

PARAGRAPH 8

24 והתהוות הולד . . האב מזריע לובן

The words here quote Niddah 31a:9; the passage is shown

below.

Niddah 31a:9 ט"א: נדה

תנו רבנן: שלשה שותפין יש באדם — הקדוש ברוך הוא, ואביו, ואמו. אביו מזריע הלוחן, שממנו עצמות, וגידים, וצפרנים, ומוח שבראשו, ולוחן שבעין. אמו מזרעת אדם, שממנו עור, ובשר, ושערות, ונשחור שבעין. והקדוש ברוך הוא נותן בו רוח, ונשמה, וקלסתר פנים, וראיית העין, ושמיצת האוזן, ודבור פה, והלוח רגלים, וכינה, והשכל.

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KEHOT'S NOTE

נדה לא, א.

25

לוחן שממנו עצמות וגידין

The Talmud teaches that three partners form a person, the Holy One, blessed be He, the father and the mother, and that the father sows the white, from which come the bones, the sinews and more. The maamar uses it for the hidden essence that the father contributes.

Niddah 31a:9 ט"א: נדה

תנו רבנן: שלשה שותפין יש באדם — הקדוש ברוך הוא, ואביו, ואמו. אביו מזריע הלוחן, שממנו עצמות, וגידים, וצפרנים, ומוח שבראשו, ולוחן שבעין. אמו מזרעת אדם, שממנו עור, ובשר, ושערות, ונשחור שבעין. והקדוש ברוך הוא נותן בו רוח, ונשמה, וקלסתר פנים, וראיית העין, ושמיצת האוזן, ודבור פה, והלוח רגלים, וכינה, והשכל.

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KEHOT'S NOTE

נדה לא, א. וראה לעיל ו, ב.

26

אוכל ממה שאמו אוכלת

The Talmud describes the unborn child, which "eats from what its mother eats and drinks from what its mother drinks." The maamar uses it for the mother's part in bringing the child's hidden form into revealed existence.

Niddah 30b:18 ח"ב: נדה

דרש רבי שמלאי: למה הולד דומה במעי אמו — לפנקס שמקופל, ומונח ידיו על שתי צדעיו, שתי אציליו על שתי ארכובותיו, ושני עקביו על שתי עגבותיו, וראשו מונח לו בין ברכיו, ופיו סתום, וטבורו פתוח. ואוכל ממה שאמו אוכלת, ושותה ממה שאמו שותה, ואינו מוציא רעי שמא יהרוג את אמו. וכיון שיצא לאור העולם — נפתח הסתום, ונסתם הפתוח, שאמלא כן אינו יכול להיות אפילו שעה אחת.

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PARAGRAPH 10

27

אשה יראת היא תתהלל

"A woman who fears Havayah, she shall be praised," the close of the praise of the woman of valor. The maamar reads tis'halal, "she shall be praised," as "she will be made to shine."

Proverbs 31:30 ל"א: משלי

שקר החן והקבל היפי אשה יראתה היא תתהלל:

Grace is deceitful, and beauty is vain; But a woman that feareth the L-RD, she shall be praised.

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28

בהלו נרו

Job, longing for the days when G-d watched over him, recalls the time "when His lamp shone over my head, and by His light I walked through darkness." The maamar uses behilo, "shone," to show that the root of tis'halal, "she shall be praised," also means to shine.

Job 29:3 ג"ט: איוב

בהלו נרו עלי ראשי לאורו אלה חשך:

When His lamp shined above my head, And by His light I walked through darkness;

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KEHOT'S NOTE

איוב כט, ג.

29

ואהבת

The Shema commands, "You shall love Havayah your G-d with all your heart, with all your soul and with all your might." The maamar teaches that this love is born of the contemplation of G-d's praises in the Pesukei deZimrah, which is why they are said before the Shema.

דברים ו' ח"ה: 6:5 Deuteronomy

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

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

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PARAGRAPH 11

30

אשרי מי שבא לכאן

Rav Yosef, son of Rabbi Yehoshua ben Levi, fell ill and lost consciousness; when he recovered he told his father that he had heard them say in the upper world, "Fortunate is he who comes here with his learning in his hand." The maamar applies it to the Torah as a seed that must be absorbed in order to grow.

פסחים נ' א: ח"ז-ח"ז: 50a:7-8 Pesachim

ושמעתי שהיו אומרים: אשרי מי שבא לכאן ותלמודו בידו. ושמעתי שהיו אומרים: הרוגי מלכות אין אדם יכול לעמוד במחיצתו. (ומאן) נינהו? אילימא רבי עקיבא וחביריו — משום הרוגי מלכות ותו לא? אלא: הרוגי לוד.

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KEHOT'S NOTE

פסחים נ, א.

PARAGRAPH 12

31

אור זרוע לצדיק

A psalm of G-d's kingship promises, "Light is sown for the righteous, and joy for the upright in heart." The maamar reads "sown" literally: the light of Torah and mitzvos is now a seed and will later be revealed as fruit.

תהילים צ"ו: י"א-י"א: 97:11 Psalms

אור זרע לצדיק ולישרי לב שמחה:

Light is sown for the righteous, And gladness for the upright in heart.

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KEHOT'S NOTE

תהלים צו, יא. בלקו"ת בשלח ב, א מציין לכאן.

32

ומלאו פני תבל תנובה

Isaiah's prophecy of G-d's vineyard, Israel, ends: "Those who came (or: in days to come), Yaakov will take root; Yisrael will bud and blossom, and they will fill the face of the world with produce." Here the maamar applies its last words to the future fruit of Torah and mitzvos.

ישעיהו כ"ז:ו"א

הבאים ישרש יעקב יציי ויפריח ישראל ומלאו פני תבל תנובה:

In days to come shall Jacob take root, Israel shall blossom and bud; And the face of the world shall be filled with fruitage.

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33

כחשיכה כאורה

David, saying that nothing can hide him from G-d, declares that even darkness does not darken for Him: "darkness is like light." The maamar applies it to the light of sovev kol almin, before which even death is no barrier.

תהילים קל"ט:י"ב

גם־חשך לא־יחשיך ממך ולילה כיום יאיר כחשיכה כאורה:

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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34

כי — והנה יש בי בחי מקיפים

Or HaTorah raises a question about the makif that does not affect the vessel: one may still say that it is closer than the aspect by which sovev kol almin gives life even to evil.

KEHOT'S NOTE

ראה אוה"ת ראה ע' תתט: "וצי"ע בענין המקיף שאין הכלי מתפעל ממנו דמ"מ אפ"ל שקרוב יותר מבחי מה שסוכי"ע מחי גם את הרע והמ"י. ועי בהתוס' ביאור ע"פ יביאו לבוש מל', וצי"ע". בענין בי מקיפים — בלקו"ת בהר מד, ג. בלק עב, ד. מציין לכאן.

PARAGRAPH 13

35

ואינו מאיר בפנימי כלל

Likkutei Torah refers back to this maamar.

KEHOT'S NOTE

בלקו"ת ר"ה נט, ג מציין לכאן.

36

אכל כי עשרה שכינתא שריא

The Talmud states that the Shechinah rests upon every gathering of ten. The maamar takes this presence as an example of an encompassing light.

Sanhedrin 39a:11א"ל

אמר לקה קיסר לרבן גמליאל: אמריתו כל בי עשרה שכינתא שריא, כמה שכינתא איכא? קרייה לשמיעה, מחא בקה באפתקא. אמר לקה: אמאי על שמשא בביתיה דקיסר? אמר לקה: שמשא אכולי עלמא ניקחא.

ומה שמשא דחד מן אלה אלפי רבוא שמשי דקמי קודשא בריך הוא ניקחא אכולי עלמא, שכינתא דקודשא בריך הוא על אהת כמה וכמה.

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

KEHOT'S NOTE

סנהדרין לט, א. ראה אנה"ק סי' כג תניא פרק ו. לקוטי שיחות ח"ב ע' 645 הערה ג.

PARAGRAPH 15

37

משא"כ לעתיד לבא

The passage contrasts the shofar of Rosh Hashanah with the Time to Come, of which it is written, "On that day a great shofar will be sounded." The shofar now draws from sovev kol almin, yet it is only "shofar," for sovev, since it encompasses the worlds, still belongs to their category; in the future what is now sovev will be revealed inwardly and a sovev from a level beyond all worlds will be drawn down, which Likkutei Torah links to the "new heavens" of this maamar.

KEHOT'S NOTE

ראה לקו"ת ר"ה נט, ג.

38

ונגולו כספר השמים

Isaiah, describing the upheaval of the day of G-d's judgment, foretells that the host of heaven will waste away and "the heavens shall be rolled up like a scroll." The maamar reads the "heavens" as the present makifim, which will be drawn inward and give way to a higher revelation.

ישעיהו ל"ד:ד

ונמקו כל־צבא השמים ונגלו כספר השמים וכל־צבאם יבול כנבל עלה מנפן וכנקלת מתאנה:

And all the host of heaven shall moulder away, And the heavens shall be rolled together as a scroll; And all their host shall fall down, As the leaf falleth off from the vine, And as a falling fig from the fig-tree.

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KEHOT'S NOTE

ישע"י לד, ד.

PARAGRAPH 16

39

כאשר השמים החדשים

In his closing prophecy Isaiah tells Israel in G-d's name that as "the new heavens and the new earth" He will make will stand before Him, so their offspring and their name will stand. The maamar reads the new heavens as new makifim, revealed when the present ones are drawn inward.

ישעיהו ס"ו:כ"ב

כי כאשר השמים החדשים והארץ החדשה אשר אני עשה עמדים לפני נאם־י כן יעמד ורעכם ושמכם:

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your seed and your name remain.

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KEHOT'S NOTE

ישע"י סו, כב.

40

שוכני עפר יחיו

Isaiah prophesies, "Your dead will live... awake and sing, you who dwell in the dust." The maamar draws on it for the resurrection that the great light of the Time to Come will bring.

ישעיהו כ"ו:19ט"ז

יחיו מתיהו נבלתי יקומו הקיצו ורננו שכני עפר כי טל אורת טלך וארץ רפאים תפיל:

Thy dead shall live, my dead bodies shall arise—Awake and sing, ye that dwell in the dust—For Thy dew is as the dew of light, And the earth shall bring to life the shades.

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41

כחשיכה כאורה

David says that nothing is hidden from G-d: before Him "darkness is like light." The maamar gives it as the reason the future light reaches even the dead.

תהילים קל"ט:12

גם־חשך לא־יחשיך ממך ולילה כיום יאיר כחשיכה כאורה:

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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42

אוכל ממה שאמו אוכלת

The Talmud describes the unborn child, which "eats from what its mother eats and drinks from what its mother drinks." The maamar uses it to show that the child grows from its mother and can still surpass her.

נדה ל' ב:18

דרש רבי שמלאי: למה הולד דומה במעי אמו — לפנקס שמקופל, ומונח ידיו על שתי צדעיו, שתי אציליו על שתי ארכובותיו, ושני עקביו על שתי עגבותיו, וראשו מונח לו בין ברכיו, ופיו סתום, וטבורו פתוח. ואוכל ממה שאמו אוכלת, ושותה ממה שאמו שותה, ואינו מוציא רעי שמא יהרג את אמו. וכיון שצא לאור העולם — נפתח הסתום, ונסתם הפתוח, שאמלא כן אינו יכול להיות אפילו שעה אחת.

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KEHOT'S NOTE

נדה ל, ב.

PARAGRAPH 17

43

וכדפי רש"י על פסוק ישקני מנשקות פיהו

The first words of the song after its title are the maiden's, longing for her beloved (in the Sages' reading, the Congregation of Israel longing for G-d): "Let him kiss me with the kisses of his mouth, for your love is better than wine." The maamar cites the verse through Rashi's explanation of it.

שיר השירים א:ב:2

ישקני מנשקות פיהו כ"י טובים לדיך מ"יין:

Let him kiss me with the kisses of his mouth— For thy love is better than wine.

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KEHOT'S NOTE

שה"ש א, ב "ומובטחים מאתו להופיע עוד עליהם לבאר להם סוד טעמיה ומסתר צפונותיה ומחלים פניו לקיים דברו".

44

ישקני מנשקות פיהו

Rashi writes that Israel, remembering the giving of the Torah, are assured that G-d will appear to them again "to explain to them the secret of its reasons and the hidden places of its treasures." The maamar takes this as the future revelation of the "taste" of the mitzvos.

רש"י על שיר השירים א:ב:2-3

ישקני מנשקות פיהו. זה השיר אומרת בפיה בגלותה ובאלמנותה: "מי יתן וישקני המלך שלמה מנשקות פיהו כמו מאז, לפי שיש מקומות שנושקין על גב היד ועל הכתף, אך אני מתאוה ושוקקת להיותו נוהג עמי כמנהג הראשון. כהן אל כלה, פה אל פה: כי טובים. לי דודיך מכל משהו זין ומכל ענג ושמה. ולשון עברי הוא להיות כל סעדת ענג ושמה נקראת על שם היין, כענין שנאמר "אל בית משה היין", "בשיר לא ישתו ...

Let him kiss me with the kisses of his mouth. She recites this song with her mouth in her exile and in her widowhood, "If only King Shlomo would kiss me with the kisses of his mouth as of yore," because in some places they kiss on the back of the hand or on the shoulder, "but I desire and wish that he behave with me as his original behavior, like a bridegroom with a bride, mouth to mouth." as in Bereishis 27:26 and Ibid. 29:11, and in many other ...

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PARAGRAPH 18

45

לכל תכלה ראיתי קץ

In the long alphabetical psalm in praise of the Torah, the psalmist says that he has seen an end to every perfection, but G-d's commandment is exceedingly broad, without bound. The maamar reads the first half as the limited comprehension of created beings and the second as the mitzvos as they are Above, a vessel for the Infinite.

תהילים קי"ט:96

לכל־תכלה ראיתי קץ ורחבה מצותך מאד:

I have seen an end to every purpose; but Thy commandment is exceeding broad.

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KEHOT'S NOTE

תהלים קיט, צו.

46

פיי לכל תכלה

The note points to these places in Or HaTorah for further explanation of the verse "To every perfection I have seen an end."

KEHOT'S NOTE

ראה אוה"ת בראשית כרך ג תקה, ב. בלק עי תתקנה.

47 ומלאכים . . נבראים ובע"ג

The end of this epistle explains the same verse.

KEHOT'S NOTE

ראה אגה"ק ססי"ז.

48 ארוכה מארץ מדה

Tzofar, rebuking Job, says that G-d's wisdom is beyond human reach: "Its measure is longer than the earth and broader than the sea." The maamar applies "longer" to the Torah and reads it as the Torah's descent through the worlds.

איוב י"א:ט"ז:9

אַרְכָּה מֵאַרְצָּה מִדָּה וְרַחְבָּהּ מִנִּיִּים:

The measure thereof is longer than the earth, and broader than the sea.

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KEHOT'S NOTE

איוב י"א, ט.

PARAGRAPH 19

49 קדש ישראל לה' ראשית תבואתה

"Israel is holy to Havayah, the first of His produce." Here the maamar explains that Israel are reishis, the "first" and the beginning, from which the produce, the Torah as it is below, grows.

ירמיהו ב'ג:3

קִדְשׁ יִשְׂרָאֵל לַיהוָה רִאשִׁית תְּבוּאָתָהּ כָּל־אֲכָלֵיו יִאֲשְׁמוּ רָעָה תְּבֹא אֲלֵיהֶם נֶאֱמַר

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

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PARAGRAPH 20

50 הבאים ישרש יעקב יציץ ופרח ישראל

Isaiah prophesies of G-d's vineyard, Israel, that Yaakov will take root and Yisrael will bud and blossom, filling the world with produce. Its first word, haba'im, can be read "in days to come" or "those who came"; the previous maamar reads it as those who came down to Egypt, and this one reads the rooting as Yaakov's level and the blossoming as Yisrael's.

ישעיהו כ"ז:6

הַבָּאִים יִשְׂרָשׁ יַעֲקֹב יִצְיֹץ וּפְרַח יִשְׂרָאֵל וּמָלְאוּ פְּנֵי־תֵהֶלֶת תְּנוּכָה:

In days to come shall Jacob take root, Israel shall blossom and bud; And the face of the world shall be filled with fruitage.

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51 ישראל לי ראש

The note refers back to page 50d, where Torah Ohr explains "Yisrael, li rosh" as the level of Chochmah.

KEHOT'S NOTE

נסמן לעיל נ, ד.

52

הקל קול יעקב

Yitzchak, touching Yaakov disguised as Eisav, says, "The voice is the voice of Yaakov, but the hands are the hands of Eisav." The maamar takes the voice as Yaakov's quality of joining the spiritual with the physical.

בראשית כ"ב:22

וַיֵּצֵא יַעֲקֹב אֶל־יִצְחָק אָבִיו וַיִּמָּשְׁהוּ וַיֹּאמֶר הֶקֶל קוֹל יַעֲקֹב וְהַיָּדִים יְדֵי עֵשָׂו:

And Jacob went near unto Isaac his father; and he felt him, and said: 'The voice is the voice of Jacob, but the hands are the hands of Esau.'

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KEHOT'S NOTE

בראשית כו, כב.

53

עינא ולבא תריין סרסורי דחטאה

The note points there for another use of the saying that the eye and the heart are the two agents of sin.

KEHOT'S NOTE

ירושלמי ברכות א, ה. מאמרי אדה"א שמות ח"א ע"כ.

54

עינא ולבא תריין סרסורי דחטאה

The Jerusalem Talmud calls the eye and the heart "the two agents of sin." The maamar uses the saying to trace how a desire passes from the eye to the brain and heart and finally into speech.

תלמוד ירושלמי ברכות א:ה:15

55

העין רואה והלב חומד

On "do not stray after your heart and after your eyes," Rashi writes that the heart and the eyes are the body's spies and agents of sin: "the eye sees, the heart desires, and the body commits the sin." The maamar quotes his words in tracing a desire from the eye to the heart.

רש"י על במדבר ט"ו:39

וזכרתם את כל מצות ה'. שְׁמַנְיָן גִּימְטְרִיָּא שֶׁל צִיצִית שֶׁשׁ מֵאוֹת, וּשְׁמוֹנָה חוּטִין וְחֲמִשָּׁה קְשָׁרִים הָרִי תְּרִי"ג (תנחומא): ולא תתורו אחרי לבבכם. כמו "מתור הארץ" (במדבר י"ג); הַלֵּב וְהָעֵינַיִם הֵם מְרַגְלִים לְגוֹת, מְסַרְסְרִים לוֹ אֶת הָעֵצָבוֹת, הָעֵינַיִם רוֹאֶה וְהַלֵּב חוֹמֵד וְהַגּוֹף עוֹשֶׂה אֶת הָעֵצָבָה (תנחומא):

AND YE SHALL REMEMBER ALL THE COMMANDMENTS OF THE L-RD — The verb צִיצִית will remind one of all the commandments because the numerical value of the letters of the word צִיצִית is six hundred, and there are eight threads and five knots in the fringes, so that you have six hundred and thirteen, which is also the number of the commandments of the Torah. — The verb has the same meaning as in (Numbers 13:25), "and they returned from searching (מתור) ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann -- corrected vocalization (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

56

ועיי' מתפעל במוחו

There the Tzemach Tzedek remarks: "In truth, the wording of the verse 'after your heart and after your eyes' implies that the beginning is from the heart." That is the reverse of the order here, where the process starts with the eye and passes through the brain to the heart.

KEHOT'S NOTE

ע' באוה"ת פ' עקב ע' תרכא "ובאמת לשון הפסוק אחרי לבבכם ואחרי עיניכם משמע שההתחלה מן הלב", ע"ש.

PARAGRAPH 21

57

תפלות אבות תקנום

One view in the Talmud holds that the daily prayers were instituted by the Patriarchs: Avraham the morning prayer, Yitzchak the afternoon prayer and Yaakov the evening prayer. The maamar adds that Yaakov combines the qualities of the other two.

ברכות כ"ו ב:ד'ה-5 Berakhot 26b:4-5

איתמר, רבי יוסי ברבי חנינא אמר: תפלות אבות תקנום. רבי יהושע בן לוי אמר: תפלות כנגד תמידין תקנום. תנא כוותיה דרבי יוסי ברבי חנינא, ותנא כוותיה דרבי יהושע בן לוי. תנא כוותיה דרבי יוסי ברבי חנינא: אברהם תקן תפלת שחרית, שנאמר: "וישכם אברהם בבקר אל המקום אשר עמד שם", ואין "עמידה" אלא תפלה, שנאמר: "ויעמד פניחם ויפללו".

It has been reported : R. Jose b. R. Hannina said : The Patriarchs instituted the Tefillot. R. Joshua b. Levi said: The Tefillot were instituted to correspond with the continual sacrifices. There is a teaching in agreement with both of them. There is a teaching in agreement with R. Jose b. R. Hannina: Abraham instituted the morning Tefillah; as it is said, "And Abraham got up early in the morning to the place where he had stood" (Gen. xix. 27) — "standing" means prayer; as it is said, "Then ...

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KEHOT'S NOTE

ברכות כו, ב.

58

תתן אמת ליעקב

Micah closes his book with a prayer: "You will give truth to Yaakov, kindness to Avraham, as You swore to our fathers from days of old"; in its plain sense the "truth" is G-d's faithfulness to His promise. The maamar, with the Sages' "there is no truth but Torah," links the Torah with Yaakov. (context: Steinsaltz Tanakh)

Micah 7:20 כ"ז: Micah 7:20

תתן אמת ליעקב חסד לאברהם אשר נשבעת לאבותינו מימי קדם:

Thou wilt show faithfulness to Jacob, mercy to Abraham, As Thou hast sworn unto our fathers from the days of old.

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KEHOT'S NOTE

מיכה ז, כ.

59

ואין אמת אלא תורה

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

KEHOT'S NOTE

ראה ירושלמי ר"ה פ"ג ה"ח.

60

ואין אמת אלא תורה

The Kehot note refers to this passage for the equation of truth with Torah. The maamar uses it to show that the Torah shares Yaakov's quality of combining opposites.

Jerusalem Talmud Rosh Hashanah 3:9 השנה ראש השנה ג"ט

... בר נש ביש הוא. כי דור תהפוכות הָמָה. רבי לוי בשם רבי חמא בר חנינה. והיה הנשוח אין כתוב כאן אלא כל הנשוח. אפילו נשיכת כלב. אפילו נשיכת נחש. ולא דמיא. נשיכת כלב ורָאָה. נשיכת נחש והביט. רבי יודה גזרין בשם רבי אָהָא. נשיכת כלב שאינו ממינו. ורָאָה. נשיכת נחש שהוא ממינו. והביט. ורָבֵנּוּ אָמְרִי. נשיכת כלב שאינו מחלחל. ורָאָה. נשיכת נחש שהוא מחלחל. והביט.

MISHNAH: Similarly, the Eternal said to Moses, yourself make a poisonous snake and put it on a pole. 21:8., etc. Does the snake kill or the snake make live? But in times when Israel look upwards and make their thought subservient to their Father in Heaven they were healed, otherwise they were rotting. HALAKHAH: . rabba 31(8). Rabbi Yasa said, in four places it is said "make for yourself." In three it is explicit, one is not explicit. Make yourself an ark of gopher wood. 6:14.. Make yourself two silver ...

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61

כה אמר ה' בוראך יעקב

Isaiah brings G-d's comfort to His people: "So says Havayah, your Creator, Yaakov, and He who formed you, Yisrael: do not fear, for I have redeemed you." The Midrash reads it as G-d telling His world that Yaakov created it, and the maamar pairs Yaakov with creation and Yisrael with formation.

Isaiah 43:1 א"ג: ישעיהו

ועתה כה־אמר ה' בראך יעקב ויצרך ישראל אל־תירא כי גִּאלְתִּידָךְ קִרְאִיתִי בְשֵׁמִי לֵאמֹר:

But now thus saith the L-RD that created thee, O Jacob, And He that formed thee, O Israel: Fear not, for I have redeemed thee, I have called thee by thy name, thou art Mine.

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

62

יעקב בראך ישראל יצרך

The Midrash has G-d say to His world, "My world, My world, who created you, who formed you? Yaakov created you," reading the verse "your Creator, Yaakov, and He who formed you, Yisrael" this way. The maamar builds on it:

Yaakov is the level of creation, the matter of things, and Yisrael the level of formation, their form.

ויקרא רבה ל"ו:ד' Vayikra Rabbah 36:4

63

יוצר אור ובורא חשך

Speaking through Isaiah to Koresh, the Persian king, G-d declares that He alone "forms light and creates darkness." The maamar uses it to link formation with light, the level of Yisrael, and creation with darkness, the level of Yaakov.

ישעיהו מ"ה:ד' Isaiah 45:7

יוצר אור ובורא חשך עֲשֵׂה שְׁלוֹם וּבוֹרֵא רָע אֲנִי ה' עֲשֵׂה כָל-אֵלֶּה:

I form the light, and create darkness; I make peace, and create evil; I am the L-RD, that doeth all these things.

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KEHOT'S NOTE

ישעיי מה, ז.

PARAGRAPH 22

64

שבכל דבר יש חומר וצורה

That passage explains that every thing has matter and form: the matter, the thing in general, such as heaven, earth, sun or moon, was created by G-d's word from nothing to something, while its form, shape and appearance were made by G-d's "desire" (chefetz), which did not come to revelation in speech.

KEHOT'S NOTE

ראה לעיל מא, ד.

65

ישראל לי ראש

As in the note on paragraph 20, the note refers back to page 50d, where Torah Ohr explains "Yisrael, li rosh" as the level of Chochmah.

KEHOT'S NOTE

נסמן לעיל נ, ד.

66

כל שיראת חטאו קודמת לחכמתו

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

KEHOT'S NOTE

אבות פ"ג מ"ט.

67

כל שיראת חטאו קודמת לחכמתו מתקיימת

Rabbi Chanina ben Dosa teaches in the Mishnah that one whose fear of sin comes before his wisdom will keep his wisdom. The maamar reads fear of sin as iskafya and bitul, the ground in which wisdom, the revealed light, takes root and lasts.

משנה אבות ג':ט' Pirkei Avot 3:9

רבי חנינא בן דוסא אומר, כל שיראת חטאו קודמת לחכמתו, חכמתו מתקיימת. וכל שחכמתו קודמת ליראת חטאו, אין חכמתו מתקיימת. הוא ה"ה אומר, כל שמעשיו מרביין מחכמתו, חכמתו מתקיימת. וכל שחכמתו מרבה ממעשיו, אין חכמתו מתקיימת:

Rabbi Hanina ben Dosa said: anyone whose fear of sin precedes his wisdom, his wisdom is enduring, but anyone whose wisdom precedes his fear of sin, his wisdom is not

enduring. He [also] used to say: anyone whose deeds exceed his wisdom, his wisdom is enduring, but anyone whose wisdom exceeds his deeds, his wisdom is not enduring.

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תוספת ביאור

An Additional Explanation



The mitzvos are like a seed: rooted in the 620 pillars of light drawn from Keser, they have descended into wool and parchment, where nothing of their light shows. The souls of Israel, through the fear of G-d and self-nullification, are the “land of desire” whose infinite power of growth brings that hidden light into revelation, and what grows is higher even than the souls themselves.

THE MAAMAR IN BRIEF

This supplement to the preceding discourse explains why the mitzvos are compared to a seed. A seed has no taste or fragrance, yet it holds the whole fruit in hidden, physical form; only when it is sown does the earth’s power of growth reveal that fruit and multiply it beyond measure, though its substance still comes from the seed. A child likewise comes from the father’s drop but grows only within the mother, and can surpass her in rank. The mitzvos are rooted in the 620 pillars of light drawn from Keser, the light that encompasses all worlds, yet they are clothed in wool and parchment, like a seed that looks like mere wood. The souls of Israel are the “land of desire”: their fear of G-d and bittul make them Malchus, rooted in the Malchus of Ein Sof, with a power of growth that is infinite. What grows, however, is rooted in Yesod of Adam Kadmon, above the souls’ own root. The maamar then distinguishes the near makif, which the mitzvos draw down now, from the separate makif, the “Will of all wills,” which will shine only in the Time to Come and bring the Resurrection of the Dead.

OUTLINE

1 The seed and the earth

¶11–3

A seed holds the whole fruit hidden in physical form. The earth’s power of growth reveals it and multiplies it beyond measure, but the fruit’s substance comes from the seed alone.

2 The drop and the mother

¶14

The child’s essence is in the father’s drop, but it grows only within the mother; and so she can bear a child of higher rank than herself.

3 The mitzvos as a seed

¶5

Torah and mitzvos are called “sowing.” Rooted in the 620 pillars of light drawn from Keser, they are clothed in wool and parchment, like a seed that looks like plain wood; this is how they can bring an infinite revelation in the Time to Come.

4 The land of desire

¶6-7

The souls of Israel, who keep the mitzvos, are the “land of desire” and the “woman who fears Havayah.” Their bittul makes them Malchus of Atzilus, rooted in the Malchus of Ein Sof, with an infinite power to make grow.

5 A fruit higher than the earth

¶8

As a seed, Torah and mitzvos need the souls of Israel; but the fruit that grows is rooted in Yesod of Adam Kadmon, far above Malchus of Adam Kadmon, the souls’ root.

6 Two encompassing lights

¶9-10

The near makif gives life and stirs the inner being; the separate makif does not shine in the worlds at all. The mitzvos now draw down the near makif, Keser and the Supernal Will; in the Time to Come the separate makif, the “Will of all wills,” will also shine, bringing the Resurrection of the Dead.

KEY CONCEPTS

the seed גרעין

The analogy for the mitzvos as they are in this world: it holds the whole form and power of the fruit, but hidden in a physical form that looks like plain wood.

the power of growth כח הצומח

The earth’s power to bring what is hidden in the seed into revelation and to multiply it beyond measure; in the analogy, the souls of Israel, whose root in the Malchus of Ein Sof makes this power infinite.

the 620 pillars of light תרין עמודי אור

The root of the mitzvos, drawn from Keser. The number 620 is the numerical value of כתר and equals the 613 commandments of the Torah with the seven rabbinic ones.

a land of desire ארץ חפץ

The prophet’s name for Israel, read as the souls of Israel: through the fear of G-d and bittul they are Malchus, the fertile “earth” in which the mitzvos grow.

the near makif מקיף הקרוב

An encompassing light that does not enter, yet still gives life and stirs the inner being, like the “mazel” of Daniel’s companions. It is the Supernal Will, Keser, which the mitzvos draw down now.

the separate makif מקיף המובדל

An encompassing light utterly beyond the bounds of the worlds, the “Will of all wills,” far above the level of will. It will shine only in the Time to Come.

Malchus and Yesod of Adam Kadmon מלכות ויסוד דא”ק

The roots of the souls of Israel and of the mitzvos. Yesod is far above Malchus, so what grows from the mitzvos is higher than the souls in which it grows.

SECTION 1 • 11-3

The seed and the earth

1 תוספת ביאור

An additional explanation.

This heading marks a short supplement to the discourse just before it, which compared the mitzvos to a seed and the souls of Israel to the earth whose power of growth brings out the fruit hidden in the seed. Here that analogy is worked out in more detail.

2 וביאור הענין¹ דהנה הגרעין אע"פ [אף על פי] שאין בו טעם וריח מ"מ יש בו כל תמונת וכל הפרי ממש אלא שהוא בקיצור נמרץ ובבחי' העלם כאלו הוא עץ בעלמא.

And the explanation of the matter: for the seed, although it has no taste or fragrance, nevertheless actually contains the entire form and power of the fruit; only, it is in utmost condensation and in the aspect of concealment, as though it were mere wood.

A seed has none of the fruit's taste or fragrance, yet everything that will make up the fruit is already inside it, compressed and hidden, so that it looks like a bit of plain wood. This is the starting point of the analogy: something can be wholly present in a form that shows nothing of it.

וכן עד"ז טפת האב² יש בה כללות כל הרמ"ח אברים ממש וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] אב מזריע לובן³ שממנו עצמות וגידים כו' וכנודע ג"כ בספרי הטבע רק שירדה בגשמיות מאד בדילוג הערך כגרעין לגבי ערך הפרי

And so too, in the same way, the father's drop actually contains the general structure of all the 248 limbs, as our Sages, of blessed memory, said: "The father sows the white, from which [come] the bones and sinews," etc.; and as is also known from the books of natural science. Only, it has descended very far into physicality, by a leap in rank, like the seed relative to the rank of the fruit.

The second example is the father's drop, which already contains the whole body, all its 248 limbs, in general form. The Talmud's teaching that the father supplies the "white" from which bones and sinews form, and the natural science of the time, are cited in support; yet the drop has fallen so far into physicality that it bears no comparison to the person, just as a seed bears no comparison to a fruit.

אך ע"י שנזרע הגרעין בארץ ונכלל כחו בכח הצומח וכח הצומח שבארץ זאת פעולתו להוציא לאור כח הפרי שכלול בהגרעין מההעלם אל הגילוי

But through the sowing of the seed in the earth and the absorption of its power into the power of growth — and this is the work of the power of growth in the earth: to bring out to light the power of the fruit that is contained in the seed, from concealment into revelation,

The seed becomes a fruit only when it is sown and its own power merges with the earth's power of growth, whose whole work is to bring the fruit hidden in the seed out of concealment into revelation. In Likkutei Torah, Behar, the Alter Rebbe describes the process in detail: the sown seed rots, and the power of growth hidden in it is nullified into the earth's general power of growth, which then grows fruit like the seed, with great increase.

להיות ממנו פרי בטעם וריח ומראה יפה מה שכשהי' [שכשהיה] זה בהגרעין הי' [היה] בהעלם עצום עד שלא היה ניכר ונרגש כלל שום טעם וריח רק עץ בעלמא

so that from it there comes to be a fruit with taste and fragrance and a beautiful appearance, [all] of which, when it was in the seed, was in immense concealment, so much so that no taste or fragrance at all could be discerned or sensed, only mere wood.

The fruit that grows has taste, fragrance and beauty, all of which were so deeply hidden in the seed that nothing of them could be sensed. The earth reveals what was truly there but could not be perceived.

וגם עוד זאת שיצמיח מגרעין א' פירות הרבה מאד בתוספת ברכה מרובה לאין שיעור נגד פרי הא' שממנו נלקח הגרעין.

And moreover, from one seed it makes very many fruits grow, with an added blessing, abundant beyond measure, compared with the one fruit from which the seed was taken.

The earth does more than reveal: from a single seed it brings forth a great many fruits, a blessing out of all proportion to the one fruit from which the seed came.

אבל מ"מ מוכן שעיקר טעם וריח ומראה של הפירות הצומחים נלקחו מן הגרעין הנזרע שהיו כלולים בו ממש.

But nevertheless it is understood that the essence of the taste, fragrance and appearance of the fruits that grow was taken from the seed that was sown, for they were truly contained in it.

Even so, the taste, fragrance and appearance of all the new fruits come from the seed itself, where they were truly present. What the earth adds is revelation and multiplication, not the substance of the fruit.

3 ובלעדו לא הי' [היה] כלל צמיחת פירות אלו המשובחים כ"א ממנו דוקא צמחו ובאו.

And without it there would have been no growth at all of these fine fruits; rather, it is from it specifically that they grew and came.

The fine fruits could never have grown without the seed; they came from it alone.

אלא שלפי שבעוד שהיו בחי' אלו בהגרעין הנה נתגשמו וירדו והיו כעץ בעלמא ולולי כח הצומח שבארץ לא הי' [היה] מהם שום צמיחה והי' [והיה] נשאר הכח בהעלם ולא הי' [היה] יוצא אל הגילוי כלל

It is only that, because while these aspects were in the seed they had become physical and had descended and were like mere wood, were it not for the power of growth in the earth, no growth at all would have come from them, and the power would have remained in concealment and would not have come out into revelation at all.

Why, then, is the earth needed? While taste, fragrance and appearance were in the seed, they had become physical and descended, so the seed was like plain wood; without the earth's power of growth they would never have grown or come into view at all.

וזה שיצא מההעלם אל הגילוי הוא עי' כח הצומח וגם עי' נמשך הגילוי בתוספת ברכה מרובה יותר אפילו מהפרי שממנו נלקח הגרעין כנ"ל.

And that it came out from concealment into revelation is through the power of growth; and also, through it, the revelation is drawn forth with an added, abundant blessing, greater even than the fruit from which the seed was taken, as explained above.

So the power of growth does two things: it brings what is hidden in the seed into revelation, and it multiplies it, yielding far more than the one fruit from which the seed was taken.

SECTION 2 • 14

The drop and the mother

4 ועד"ז ממש הוא במשל התהוות הולד מהטפה ע"י האשה

And it is exactly the same in the analogy of the child's coming into being from the drop through the woman.

The same structure holds for a child, who comes into being from the father's drop through the mother.

שאַע"פּ [שאף על פי] שעיקר מהות הולד הוא כלול בהטפה מ"מ כיון שכבר ירד בדילוג הערך מבחינת מהות אדם למהות טפה גשמית לכן לולי שהי' [שהיה] נקלט בבטן הנקבה לא הי' [היה] מזה שום התהוות והי' [והיתה] נשאר' טפה גשמית.

Although the main essence of the child is contained in the drop, nevertheless, since it has already descended, by a leap in rank, from the level of the essence of a human being to the essence of a physical drop, therefore, had it not been absorbed in the belly of the female, nothing at all would have come into being from it, and it would have remained a physical drop.

The child's essence is in the drop, but the drop has descended, by a leap that leaves no comparison, from the level of a human being to that of a physical drop. Because of that descent, the drop on its own produces nothing: had it not been received within the mother, it would simply have remained a physical drop.

רק שע"י שנקלט ברחם הנוקי' [הנוקבא] נעשה צמיחה וגידול זה להיות ולד ברמ"ח איברי' כו' שבה דוקא יש הכח הזה.

Only, through its being absorbed in the womb of the female, this growth and development takes place, so that it becomes a child with 248 limbs, etc.; for it is specifically in her that this power exists.

Being received in the womb is what brings about the growth and development into a complete child with all 248 limbs. This power of growth is found specifically in the mother, just as, in the example of the seed, it is found in the earth.

ומ"מ עיקר ושרש הולד נמשך מהטפה ועל כן אנו רואים שהאשה יולדת ולד שהוא גדול המעלה ממנה שהרי יולדת זכר והיא עצמה מעלמא דנוקבא:

And nevertheless, the essence and root of the child are drawn from the drop. And therefore we see that the woman bears a child who is greater in rank than she, for she bears a male, while she herself is from the world of Nukva (the feminine).

Still, the child's essence and root come from the drop, which is why a mother can bear a child of higher rank than herself: she bears a male, while she herself is of "the world of the feminine." In the Kabbalistic terms of the preceding discourse, the male is the level of the giver (mashpia) and the female, Nukva, the level of the receiver; what grows within the receiver can stand above her because its root lies in what was given.

SECTION 3 • 15

The mitzvos as a seed

5 והנמשל מזה הוא כי התומ"צ [התורה ומצות] נק' בשם זריעה זורע צדקות כו'. וכמ"ש במ"א ע"פ שש שנים תזרע שדך⁴ שהם שיתא סדרי משנה כו'.

And what this analogy illustrates is that the Torah and the mitzvos are called by the name "sowing": "He sows righteous deeds," etc. And as is written elsewhere on the verse "Six years you shall sow your field": that these are the six orders of the Mishnah, etc.

Now the analogy is applied. The Torah and the mitzvos are called "sowing," as in the phrase "He sows righteous deeds" from the morning prayers, and as in the reading, given elsewhere, of "Six years you shall sow your field" as the six orders of the Mishnah.

כי הנה לכאורה אינו מובן איך ע"י מצות מעשיות יומשך לע"ל [לעתיד לבוא] גלוי אור א"ס ב"ה שאין לו קץ ותכלית.

For at first glance it is not understood how, through practical mitzvos, a revelation of the Infinite Light (Or Ein Sof), blessed be He, which has no end or limit, will be drawn down in the Time to Come.

Here is the difficulty that the analogy answers: mitzvos are physical acts, so how can they bring about, in the Time to Come, a revelation of the Infinite Light, which has no end or limit? A limited deed seems unable to produce a limitless result.

אך הענין כי שרש המצות גבוה מאד שהם בחי' תר"ך עמודי אור הנמשך מכתר עליון בחי' סוכ"ע ממש אלא שירדו ונתלבשו בגשמיות ציצית בצמר תפילין בקלף

But the explanation is that the root of the mitzvos is very high: they are the level of the 620 pillars of light that are drawn from the Supernal Keser (the Crown), the very level of the light that encompasses all worlds (sovev kol almin). Only, they have descended and become enclothed in physicality: tzitzis in wool, tefillin in parchment.

The answer is that the mitzvos are rooted very high: they are the 620 "pillars of light" drawn from Keser, the very level of the light that encompasses all worlds. The number 620 is the numerical value of the word keser (כתר), and it equals the Torah's 613 commandments together with the seven rabbinic ones. In this world, though, the mitzvos are enclothed in physical things, such as wool for tzitzis and parchment for tefillin.

והי' [והרי זה] כמו הגרעין שאע"פ [שאף על פי] שיש בו כח ותמונת הפרי. אבל הוא בהסתר והעלם עד שאינו ניכר כלל כ"א הוא כעץ בעלמא.

And this is like the seed: although it holds the power and form of the fruit, yet it is in hiddenness and concealment, to the point that it is not discernible at all, but is like mere wood.

In their physical form the mitzvos are like the seed: the whole power of the fruit is within them, but so hidden that nothing of it shows, as if they were plain wood.

SECTION 4 • ¶6-7

The land of desire

6 ועי' נשי' [נשמות ישראל] שמקיים המצוה ומתעטף בציצית ומניח תפילין הם בחי' ארץ חפץ⁵ המצמיחי [המצמיחים] גלוי הפרי מהגרעין בטעם ומראה וריח הוא שיהי' [שיהיה] גלוי תר"ך עמודי אור כו' ממש.

And through the souls of Israel, [each] one who fulfills the mitzvah, wraps himself in tzitzis and puts on tefillin — they are the level of “a land of desire,” which makes the revelation of the fruit grow from the seed, with taste and appearance and fragrance; that is, that there will be an actual revelation of the 620 pillars of light, etc.

The souls of Israel, each person who keeps a mitzvah, wraps himself in tzitzis and puts on tefillin, are the “land of desire” of which the prophet speaks. Like fertile earth, they make the hidden fruit of the mitzvah grow into revelation, until the 620 pillars of light themselves are revealed.

ולכן נק' כנסי' [כנסת ישראל] אשה יראת⁶ כו' כמו באשה יש הכח להצמיח ולהיות בה ועל ידה התהוות הולד מהטפה כנ"ל.

And therefore the Congregation of Israel (Knesses Yisrael) is called “a woman who fears [Havayah],” etc.: just as in a woman there is the power to make grow, and for the coming into being of the child from the drop to take place in her and through her, as explained above.

This is why the Congregation of Israel, the source of all the souls of Israel, is called “a woman who fears Havayah,” from the closing chapter of Proverbs. Like the mother in the analogy, the Congregation of Israel has the power to make grow, so that what is planted becomes a living “child” within her and through her.

7 והיינו לפי שהיא בחי' יראת ה' שיש בהם בחי' הביטול להפך יש לאין וממיררו למיתקו שזהו בחי' ארץ חפץ⁷

That is, because she is the level of the fear of G-d, for in them there is the level of self-nullification (bittul), to turn something (yesh) into nothing (ayin), and bitterness into sweetness; and this is the level of “a land of desire,”

The Congregation of Israel has this power because she embodies the fear of G-d, which is self-nullification: setting aside one's own “something” to become “nothing” before G-d, and turning bitterness into sweetness. This bittul is what makes the souls of Israel a “land of desire.”

היינו בחי' מלכות דאצי' ששרשה מבחי' מלכות דא"ס שהיא מלכות דא"ק [דאדם קדמון] ולכן יש בה הכח להצמיח כו' שהוא בחי' א"ס.

namely, the level of Malchus (sovereignty) of the World of Atzilus (Emanation), whose root is from the level of the Malchus of the Infinite One (Ein Sof), which is the Malchus of Adam Kadmon (Primordial Man); and therefore she has the power to make grow, etc., which is the level of Ein Sof.

In Kabbalistic terms, this “land” is Malchus of Atzilus, whose root is the Malchus of Ein Sof, that is, the Malchus of Adam Kadmon, the primordial level above Atzilus. Because its root is in the Infinite, it has the power to make grow, a power that is itself infinite, as shown by the single seed that becomes countless fruits.

SECTION 5 • 18

A fruit higher than the earth

8 ולכן הם ראשית תבואתה⁸ ומארי דאורייתא שהתומצצ [שהתורה ומצות] כמו שירדו למטה הם בחי' גרעין כו'. אך לאחר שתצמח הפרי ומלאו פני תבל תנוכה⁹ הוא בחי' אור שלמעלה מנשי"י [מנשמות ישראל]

And therefore they are “the first of His produce” and “masters of the Torah”: for the Torah and the mitzvos, as they have descended below, are the level of a seed, etc. But after the fruit grows, and “they will fill the face of the world with produce,” this is the level of a light that is above the souls of Israel,

Since Torah and mitzvos, as they now are, are only a seed that needs the souls of Israel in order to grow, the souls stand above them in this respect: they are called “the first of His produce” and “masters of the Torah.” But once the fruit has grown, at the time when Israel will “fill the face of the world with produce,” the light that is revealed is higher than the souls of Israel themselves.

והיינו בחיי יסוד דא"ק [דאדם קדמון] שלמעלה מעלה מבחי מלכות דא"ק [דאדם קדמון] כו' שמבחי יסוד דא"ק [דאדם קדמון] הוא שרש המצות.

namely, the level of Yesod (foundation) of Adam Kadmon (Primordial Man), which is far, far above the level of Malchus (sovereignty) of Adam Kadmon, etc.; for the root of the mitzvos is from the level of Yesod of Adam Kadmon.

That higher light is Yesod of Adam Kadmon, far above Malchus of Adam Kadmon, the root of the souls. The mitzvos are rooted in Yesod of Adam Kadmon, so what grows from them surpasses the “earth” in which they grow.

SECTION 6 • 19-10

Two encompassing lights

9 וזהו כמשל שהאשה יולדת זכר שהוא למעלה ממנה כנ"ל.

And this is as in the analogy of the woman who bears a male, who is above her, as explained above.

The souls of Israel bring forth a revelation higher than themselves, just as the mother bears a son higher than herself.

וענין ב' בחיי מקיפים¹⁰ הענין הוא כי הנה המקיף הוא ג"כ מחי' ונקי' אור מקיף וזהו בחי' מקיף הקרוב וכמו אבל חרדה גדולה נפלה עליהם¹¹ משום דמזליהו חזי.¹²

And as for the matter of the two levels of makifim (encompassing lights), the explanation is that the makif, too, gives life, and it is called “encompassing light” (Or Makif); and this is the level of the near makif. As in “But a great trembling fell upon them,” because “their mazal saw.”

The maamar now explains the two kinds of makifim, the “encompassing lights.” The first kind surrounds rather than enters, yet it still gives life and is felt; this is the “near makif.” Its example is Daniel’s vision: the men with him did not see it, yet “a great trembling fell upon them,” and the Sages explain that this was because “their mazal saw”: the root of their souls above them, which is itself an encompassing light.

הרי הגיע להם התפעלות בפנימיותם מחמת האור מקיף שהוא בחינת מזליהו כו' ויש עוד בחינת מקיף המובדל לגמרי מגדר העולמות ואינו מאיר בהם כלל לגודל אורו.

Thus a stirring reached them in their inner dimension (pnimiyus) because of the encompassing light, which is the level of “their mazal,” etc. And there is yet another level: a makif that is utterly separate from the bounds of the worlds, and does not shine in them at all because of the greatness of its light.

Though the vision never entered their awareness, it stirred them inwardly through their mazal, an encompassing light that still affects what it surrounds. There is also a second makif, utterly separate from the worlds, whose light is so great that it does not shine in them at all. In Likkutei Torah, Behar, the Alter Rebbe returns to these two makifim, referring back here, and explains through the separate one why G-d's foreknowledge does not compel a person's free choice.

10 וזהו שהמשכת סוכ"ע כעת ע"י המצות הוא בחי' מקיף הקרוב הנ"ל

And this is [the point]: the drawing down of the light that encompasses all worlds (sovev kol almin) now, through the mitzvos, is the level of the near makif mentioned above.

The light that encompasses all worlds, which the mitzvos draw down now, is only the near makif described above.

משא"כ מקיף המובדל כו' אינו מאיר כעת כ"א לע"ל [לעתיד לבוא] שיקויים ונגולו כספר השמים¹³
שמקיף הקרוב יומשך להיות בגלוי ממש ע"ד אור פנימי

But the separate makif, etc., does not shine now, but only in the Time to Come, when “And the heavens shall be rolled up like a scroll” will be fulfilled: that the near makif will be drawn down to be truly revealed, in the manner of an inner light.

The separate makif is not reached by this drawing down; it will shine only in the Time to Come, when “the heavens shall be rolled up like a scroll.” The maamar reads that verse as the near makif being drawn down into full revelation, like an inner light.

ואז יומשך מקיף הגדול ההוא המובדל וכי להיות מאיר ומחיה ג"כ ועי"ז יהי [יהיה] תח"ה [תחיית המתים]

And then that great, separate makif, and so on, will be drawn down to shine and give life as well. And through this there will be the Resurrection of the Dead.

Then the great, separate makif will also be drawn down, to shine and give life, and through it will come the Resurrection of the Dead.

ועמ"ש ע"פ יתקע בשופר גדול¹⁴ כו' שבי בחי' מקיפים אלו הוא כי רצון העליון זהו בחי' כתר וסוכ"ע והוא מקיף הקרוב ויש עוד בחי' הנקי רעוא דכל רעוין שלמעלה מעלה מבחי' רצון כו'. וזהו הללוהו כרב גודלו¹⁵ שיש בחי' אין קץ בבחי' גודלו כו' ע"ש:

And see what is written on the verse “A great shofar will be sounded,” etc.: that [the matter of] these two levels of makifim is that the Supernal Will is the level of Keser (the Crown) and of the light that encompasses all worlds, and it is the near makif; and there is yet another level, called “the Will of all wills” (Ra’ava deChol Ra’avin), which is far, far above the level of will, etc. And this is [the meaning of] “Praise Him according to His abundant greatness”: that there is a level of no end within the level of His greatness, etc. See there.

The reader is referred to the discourse on “A great shofar will be sounded,” in Likkutei Torah, Rosh Hashanah, where the two are identified: the Supernal Will, which is Keser and the light that encompasses all worlds, is the near makif, and above it is the “Will of all wills,” far beyond the level of will. There the Alter Rebbe explains that the shofar of Rosh Hashanah draws from the Supernal Will, while the “great shofar” of the future will draw from the Will of all wills, and that the psalm says “according to His abundant greatness” because His greatness has many levels, one above another, without end.

IN ONE'S AVODAH

When a Jew wraps himself in tzitzis and puts on tefillin, he plants a seed that holds the 620 pillars of light, even though nothing of that light can be seen. What makes it grow is the fear of G-d: self-nullification, turning one's “something” into “nothing” and bitterness into sweetness, through which a person becomes a “land of desire.”

QUESTIONS FOR DISCUSSION

1. What does the earth's power of growth add to the seed, and what does it not add? How does this apply to the souls of Israel and the mitzvos?
2. How can a physical mitzvah, done with wool or parchment, bring about a revelation of the Infinite Light, which has no end, in the Time to Come?
3. Why does the fear of G-d, understood as self-nullification, give the souls of Israel the power to make the mitzvos grow?
4. How can what grows through the souls of Israel be higher than the souls themselves, and how does the analogy of the mother and the son illustrate this?
5. What is the difference between the near makif and the separate makif, and what will change in the Time to Come?

SOURCES AND REFERENCES

Notes

PARAGRAPH 2

1 וביאור הענין

According to the note, in that volume this explanation is included within the body of the maamar itself.

KEHOT'S NOTE

לביאור זה ראה מאמרי אדה"צ נביאים ע' צא שנכלל בתוך המאמר. וראה לעיל במ"מ נד, ב במ"מ לפיסקא "ע"י מתלבש בו כח הצומח" המאמר במאמרי אדה"א שמות ח"א ע' א מיוסד על ד"ה זה. לקטע זה ראה לקו"ת פי בהר מ, ב.

2 דהנה הגרעין . . יש בו כל תמונת וכח הפרי . . עדי"ז טפת האב

The note says that this passage, on the seed that holds the whole form and power of the fruit and on the father's drop, is quoted in Or HaTorah on Nach and discussed there at length.

KEHOT'S NOTE

מובא באוה"ת נ"ך כרך א ע' תל, ע"ש בארוכה.

3 אב מזריע לובן

The Talmud teaches that there are three partners in a person, the Holy One, blessed be He, the father and the mother, and that the father sows the "white" from which bones and sinews come. The maamar cites it to show that the father's drop already holds the whole body.

Niddah 31a:9-10"י-ט:א

תנו רבנן: שלשה שותפין יש באדם — הקדוש ברוך הוא, ואביו, ואמו. אביו מזריע הלובן, שממנו עצמות, וגידים, וצפרניים, ומוח שבראשו, ולובן שבעינו. אמו מזרעת אודם, שממנו עור, וכשר, ושערות, ושחור שבעינו. והקדוש ברוך הוא נותן בו רוח, ונשמה, וקלסתר פנים, וראיית העין, ושמיצת האוזן, ודבור פה, והלוח רגלים, ובינה, והשכל. וכיון שהגיע זמנו להפטר מן העולם, הקדוש ברוך הוא נוטל חלקו וחלק אביו ואמו, ...

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KEHOT'S NOTE

נדה לא, א. וראה אוה"ת יתרו ע' תתקלו ואילך.

PARAGRAPH 5

4 שש שנים תזרע שדך

At Mount Sinai G-d gives Moshe the laws of the Sabbatical year: "Six years you shall sow your field," and in the seventh the land rests. The maamar recalls a reading, given elsewhere, of these six years as the six orders of the Mishnah, so that Torah study is itself a "sowing."

ויקרא כ"ה:ג

שש שנים תזרע שדך ושש שנים תזמר כרמך ואספת את תבואתה:

Six years thou shalt sow thy field, and six years thou shalt prune thy vineyard, and gather in the produce thereof.

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PARAGRAPH 6

5 ארץ חפץ

Through Malachi, G-d promises that if Israel bring their tithes in full, all the nations will call them fortunate, "for you will be a land of desire." The maamar reads it as describing the souls of Israel as the fertile earth in which the mitzvos grow.

מלאכי ג:12

ואשרו אתכם כל־הגוים כי־תהיו אתם ארץ חפץ אִמְרֵי ה' צְבָאוֹת:

And all nations shall call you happy; For ye shall be a delightful land, Saith the L-RD of hosts.

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6 אשה יראת

"A woman who fears Havayah, she shall be praised," from the closing praise of the woman of valor. Here the "woman" is the Congregation of Israel, who, like a mother, brings what is planted in her to birth.

משלי ל"א:30

שָׁקֶר הָחַן וְהַבֵּל הַיָּפִי אִשָּׁה יִרְאֵת־ה' היא תתהלל:

Grace is deceitful, and beauty is vain; But a woman that feareth the L-RD, she shall be praised.

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PARAGRAPH 7

7 ארץ חפץ

Malachi's "land of desire," identified here with Malchus of Atzilus, whose bittul gives it the power to make grow.

מלאכי ג:12

ואשרו אתכם כל־הגוים כי־תהיו אתם ארץ חפץ אִמְרֵי ה' צְבָאוֹת:

And all nations shall call you happy; For ye shall be a delightful land, Saith the L-RD of hosts.

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PARAGRAPH 8

8 ראשית תבואתה

G-d, through Jeremiah, recalls Israel's devotion in the wilderness: "Israel is holy to Havayah, the first of His produce." The maamar uses it to show that the souls of Israel, in whom the "seed" of Torah and mitzvos grows, stand above that seed.

ירמיהו ב:3

קִדַּשׁ יִשְׂרָאֵל לַה' רִאשִׁית תְּבוּאָתָהּ כְּל־אֲכָלֶיּוּ יֵאָשְׁמוּ רָעָה תְּבֹא אֲלֵיהֶם נֶאֱמַר־ה'

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

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9 ומלאו פני תבל תנובה

Isaiah's prophecy of G-d's vineyard, Israel, promises that it will blossom and "fill the face of the world with produce."

Here it describes the fruit that grows from the mitzvos, which is higher than the souls of Israel.

Isaiah 27:6: ישיעיהו כ"ז:

הַבָּאִים יִשְׂרָאֵל יִעֲקֹב יִצְיִן וּפָרַח יִשְׂרָאֵל וּמָלְאוּ פְנֵי-תֵבֶל תְּנוּבָה:

In days to come shall Jacob take root, Israel shall blossom and bud; And the face of the world shall be filled with fruitage.

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PARAGRAPH 9

10 וענין ב' בחי' מקיפם

This passage, on Shabbos, sets out the same two makifim and refers back to this discussion at the end of Parshas Shemos.

KEHOT'S NOTE

ראה לקו"ת בהר מד, ג.

11 אבל חרדה גדולה נפלה עליהם

Daniel alone saw the vision; the men with him did not, "but a great trembling fell upon them," and they fled. The maamar cites it, with the Sages' explanation that "their mazal saw," as an example of an encompassing light that is not perceived yet stirs a person inwardly.

Daniel 10:7: דניאל י':

וְרָאִיתִי אֲנִי דַּנְיָאֵל לְבִדִּי אֶת-הַמְּרָאָה וְהָאֲנָשִׁים אֲשֶׁר הָיוּ עִמִּי לֹא רָאוּ אֶת-הַמְּרָאָה אֲבָל חֲרָדָה גְּדוֹלָה נִפְלְאָה עָלֵיהֶם וַיִּכְרְחוּ בַּהֲחָבֵא:

And I Daniel alone saw the vision; for the men that were with me saw not the vision; howbeit a great trembling fell upon them, and they fled to hide themselves.

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12 משום דמזליהו חזי

The Talmud asks why Daniel's companions were terrified if they did not see the vision, and answers: "although they did not see, their mazal saw." The maamar takes "their mazal" as an encompassing light, the root of the soul above it, which stirred them inwardly though they saw nothing.

Megillah 3a:13-14: מגילה ג' א' י"ג-י"ד:

וכי מאחר דלא חזו, מאי טעמא איבעיתו? אף על גב דאינהו לא חזו, מזליהו חזו. אמר רבינא: שמע מינה: האי מאן דמבעית, אף על גב דאינהו לא חזו, מזליה חזו. מאי תקנתיה? ליקרי קריאת שמע. ואי קאים במקום הטנופת — לינשוף מדוכתיה ארבע גרמדי. ואי לא — לימא הקי: "עיצא דבי טבחי שמינא מינא".

But if they did not see, why were they frightened? Although they themselves did not see, their star saw. Ravina said: We learn from this that if a man is seized with fright though he sees nothing, [the reason is that] his star sees. What is his remedy? He should recite the Shema. If he is in a place

which is foul, he should move away from it four cubits. If he cannot do this, he should say this formula: "The goat at the butcher's is fatter than I am."

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PARAGRAPH 10

13 ונגולו כספר השמים

Isaiah, describing the upheaval of the day of G-d's judgment, foretells that "the heavens shall be rolled up like a scroll." The maamar reads it as the time when the near encompassing light will be revealed like an inner light.

Isaiah 34:4: ישיעיהו ל"ד:

וְנִמְקוּ כָל-צִבְאָה הַשָּׁמַיִם וְנִגְלוּ כְסֵפֶר הַשָּׁמַיִם וְכָל-צִבְאָם יָבֹול כְּנָבֵל עֵלֶה מִגִּטָּן וּכְנִבְלָת מִתְאֲנָה:

And all the host of heaven shall moulder away, And the heavens shall be rolled together as a scroll; And all their host shall fall down, As the leaf falleth off from the vine, And as a falling fig from the fig-tree.

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14 יתקע בשופר גדול

Isaiah prophesies that on that day a great shofar will be sounded, and the lost in Assyria and the outcasts in Egypt will come and bow to Havayah on the holy mountain in Jerusalem. The maamar refers the reader to the discourse on this verse, where the two levels of makifim are explained.

Isaiah 27:13: ישיעיהו כ"ז:

וְהָיָה בַּיּוֹם הַהוּא יִתְקַע בְּשׁוֹפָר גָּדוֹל וּבָאוּ הָאֲבָדִים בְּאֶרֶץ אֲשׁוּר וְהַנִּגְדָּחִים בְּאֶרֶץ מִצְרַיִם וְהִשְׁתַּחֲוּוּ לֵה' בְּהַר הַקֹּדֶשׁ בִּירוּשָׁלַם:

And it shall come to pass in that day, That a great horn shall be blown; And they shall come that were lost in the land of Assyria, And they that were dispersed in the land of Egypt; And they shall worship the L-RD in the holy mountain at Jerusalem.

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15 הללוהו כרב גודלו

The last psalm calls for G-d to be praised in every way: "Praise Him for His mighty deeds; praise Him according to His abundant greatness." The maamar reads "abundant" (rov) as pointing to a level within G-d's greatness that has no end, above even the Supernal Will.

Psalms 150:2: תהילים ק"ב:

הללוהו בגבורתיו הללוהו כרב גדלו:

Praise Him for His mighty acts; Praise Him according to His abundant greatness.

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THE CHASSIDISHE PARSHA

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

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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