



TORAH OHR • PARSHAS SHEMOS • MAAMAR 1

# 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.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

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



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## THE BIG IDEA

The 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.
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- 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.
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- 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.
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- 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.
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- 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.
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- 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.
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- 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 סתמיין 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 • ¶1-3

## 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.<sup>3</sup>

“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 בואם<sup>4</sup> מצרימה. גם להבין השינויים<sup>5</sup> מהתם להכא. דכאן נאמר הבאי 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 from there to 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 מצרימה יעקב<sup>6</sup>. ועוד צ״ל מ״ש בפרשת ויגש בני ישראל כו' יעקב ובניו שכולל יעקב ג״כ בכלל בני ישראל<sup>7</sup> והרי יעקב הוא ישראל עצמו כמ״ש לא יעקב יאמר עוד שמך<sup>8</sup> 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.

3 וא"כ איך נק' בני ישראל.<sup>9</sup> והענין דהנה כתיב ירד ירדנו<sup>10</sup> כו' ירידה אחר ירידה וכן ביצ"מ וגאולה כתיב ואנכי אעלך גם עלה<sup>11</sup> כו' עלה נעלה<sup>12</sup> 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' עליות<sup>13</sup> שהוא עילוי אחר עילוי ובאמת ביצ"מ לא נתעלו רק פעם א' כמ"ש אעלה אתכם מעני מצרים<sup>14</sup> 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 (וכן בשמות ג' פסוק י"ד אמר לו ענין הגאולה האחרונה כדפירש רש"י שם):<sup>15</sup>

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 • 14-7

## The purpose of exile: from Sinai to the inner Torah

4 דהנה כתיב כימי צאתך<sup>16</sup> 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' בכדי לזכו לקבלת התורה פנים בפנים דבר<sup>17</sup> 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 G-d spoke.”

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

5 וכמ"ש וזה לך האות<sup>18</sup> כו' 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 התורה<sup>19</sup> שיהי' לעי"ל כי במתן תורה הי' קבלת התורה הנגלית אבל פנימית טעמי התורה יהי' הגלוי שלהם לעי"ל.

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.<sup>20</sup> וכך בענין השעבוד והגלות שנאמר בגלות מצרים וימררו את חייהם<sup>21</sup> 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.<sup>22</sup> 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.<sup>23</sup> שאין בידינו הלכה ברורה ודין ברור כי כל דיני התורה במחלוק' 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, teachings of the Tannaim left outside the Mishnah, and "bricks" (levenim) is libun hilchesa, the "whitening" or clarifying of the law, from the same root as 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.

וא"כ כמו שע"י שעבוד מצרים בחומר ובלבנים זכו למתן תורה כך ג"כ ע"י לבון הלכתא שבזמננו זה. יזכו לגלוי פנימי התורה לע"ל להיות אראנו נפלאות:<sup>24</sup>

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 להבין<sup>25</sup> ענין לבון הלכתא (וגם ענין בכל עבודה בשדה) ואיך עייז יהי הגלוי לע"ל. יש להקדים פי' 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 ובג"ע העליון וג"ע 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 G-d" 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 G-d" in the World to Come, in Gan Eden, the spiritual Garden of Eden, which has an upper and a lower level.

שהוא השגת הנשמות נהנין מזיו השכינה<sup>26</sup> שהוא תענוג נפלא עד אין קץ ותכלית בלי גבול.<sup>27</sup>

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 עליון ותחתון אבל באמת יש כמה בחי” ג”ע 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.

וזהו משובח ומפואר עדי עד. וכמארז”ל צדיקים אין להם מנוחה<sup>28</sup> בעוה”ב שנאמר ילכו מחיל<sup>29</sup> אל חיל.<sup>30</sup>

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<sup>31,32</sup> ה’ וכמארז”ל מוטב דלידייני<sup>33</sup> כו’:

And “the pleasantness of G-d,” 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 G-d.” And as our Sages, of blessed memory, said, “Better that he be judged,” etc.

This delight, “the pleasantness of G-d,” 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 שאברהם בחר לו שעבוד גלות<sup>34</sup> תחת יסורי גיהנם.<sup>35</sup> 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 לכסף<sup>36</sup> שהפסולת והסיג"י נשרפים תוך הכור ונשאר הכסף נקי מכל סיג כך כדי שתוכל

הנפש לקבל אור ענג העליון להיות נהנים כו'

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. So too, in order that the soul be able to receive the light of the supernal delight, to be "taking pleasure," etc.,

Gehinnom works like the refiner's crucible: the fire burns away the dross and leaves pure silver. In the same way the soul must be cleansed before it can receive the supernal delight of Gan Eden.

צריכה להתברר תחלה באש של גיהנם להפריד הרע מן הטוב כי לא יגורך רע כתיב<sup>37</sup>

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."

Before the soul can enjoy that delight, its evil must be separated from its good, 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.<sup>38,39</sup>

וגלות אדום נק' כור עוני<sup>40</sup> 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 הנה<sup>41</sup> הנשמה היא נברא<sup>42</sup> 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"י אור התענוג בכלי ולבוש כמ"ש עוטה אור כשלמה<sup>43</sup> שהוא אור תורה<sup>44</sup> וכמ"ש ונהר יוצא מעדן<sup>45</sup> 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 עדן<sup>46</sup> בשם התיקוני זוהר עדן עילאה הוא בחינת כתר עליון ולכן נאמר על בחי עדן עין לא ראתה<sup>47</sup> 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, a work of Kabbalah whose section Erchei HaKinuyim explains Kabbalistic terms. 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"י ג"ן סדרים דאורייתא כי אורייתא מחכמה נפקת<sup>48,49</sup> ואין התלבשות אור א"ס ב"ה אלא בחכמה כח מ"ה בחי"י 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, 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<sup>50</sup> מלכות דא"ס שנקרא שמו הגדול שנמשך ומתלבש בחכמה כו') כי כל התורה היא שמותיו של הקב"ה<sup>51</sup> 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 the great Name is clothed in Chochmah and the Torah comes from Chochmah, the soul can grasp His great Name through the Torah. The great Name is the Supernal Keser, the Malchus (kingship) of the Infinite One, the outermost level of the Infinite itself, which is drawn into Chochmah. The whole Torah is made of G-d's Names, so whoever grasps the Torah grasps His Name.

#### SECTION 4 • ¶12-15

### Queens and concubines: Mishnah and Baraisa

12 וז"ש רז"ל<sup>52</sup> ששים המה מלכות אלו ששים מסכתות<sup>53</sup> ושמונים פלגשים אלו הבריות<sup>54</sup> ועלמות אין מספר אלו ההלכות.<sup>55</sup>

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 מתניתא מלכתא<sup>56, 57, 58</sup> הוא ע"פ מארז"ל אשה מזרעת אודם<sup>59</sup> 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 וילדה<sup>60</sup> 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 ותזרני חיל<sup>61</sup> מלשון זורה את גורן<sup>62</sup> בחי' בירורי (ובאמת זהו ענין בירור אחר בירור שהרי טפת נוקבא היא נמשכ' 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 ונתבררי עד שנהפכים לדם בככד ועולה ללב ומשם למוח ואח"כ נמשך מהמוחין שלה הזרעת הטפה כמ"ש בע"ח שלי"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 seed-ing 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 the Kabbalistic work Etz Chaim, gate 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 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 אתברירו<sup>63</sup> טמא וטהור אסור ומותר. פי' מותר שאינו אסור וקשור בידי החיצונים ויוכל לעלות וליכלל בקדושה כי הדם הוא הנפש.<sup>64</sup>

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 אינון<sup>65</sup> כבדא ולבא ומוחא<sup>66</sup> 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 לבושים ובתים בחינת מקיפים הנה הבירור הזה הוא ע"י בחי' חכמה בחי' 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 חכמתו ית' חכים ולא בחכמה ידיעא<sup>67</sup> להיות בחינת הבירורים הוא על ידי התנאים בעלי המשנה וכמו שכתוב והאיתנים מוסדי ארץ.<sup>68</sup>

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 so as to be the level of the refinements, is 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<sup>69,70</sup> שהם המיסדים את הארץ<sup>71</sup> בחינת תורה שבעל פה<sup>72</sup> וכמו שכתוב משכיל לאיתן<sup>73</sup> שממשיכים מבחינת משכיל וכתוב משכיל על דבר<sup>74</sup> 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. 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 המלך<sup>75</sup> עמה הוא תמידי ויחוד זה הוא המשכת מ"ד דח"ע לברר המ"ן דב"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 continually refine the "feminine waters" of Ban. 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 נקי איתן ע' באגה"ק ע"פ וצדקה כנחל איתן)<sup>76</sup> ע"ד משה קבל תורה מסיני<sup>77, 78</sup> כו' עד ונביאים מסרוה לאנשי כנה"ג 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 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 (סוכה דף כח.) גבי ר' אליעזר י"ב אמר להם שמעתי י"ח אמר להם לא שמעתי<sup>79</sup>.

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 המרובים<sup>80</sup> 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 מה<sup>81</sup> (בחי מ"ה דמ"ד המברר ב"ן שהוא בירור אחר בירור) מן המים משיתהו.<sup>82</sup>

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 הבטול בחיצוניות. ולכן עלה גופו כו'. ולכן ההלכות שאמרו התנאים במשנה הם בחי אלהות ממש שהוא מה שנמשך אחר בירור ב' דמ"ה<sup>83</sup> דחכמה עלאה.<sup>84</sup>

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 אלו ואלו דא"ה<sup>85</sup> הן ולכן מותבינן תיובתא מנייהו. וזהו שארז"ל אין הגליות מתכנסות<sup>86</sup> אלא בזכות המשניות שנאמר גם כי יתנו בגוים<sup>87</sup> 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'<sup>88</sup> 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<sup>89,90</sup> שהיא בחי' עלייה אחר ההבדלה. הוא ע"י הצדקה

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

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.

כי צדקה תרומם<sup>91</sup> כו' וימינו תחבקני דוקא וכמ"ש ואתם תלקטו לאחד אחד<sup>92</sup> כו'. למיהוי אחד באחד<sup>93</sup> הוא ע"י הצדקה תרומם כו':

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 exalts" raises 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<sup>94,95</sup> שיחוד המלך עמה רק באקראי ובהצנע כו'. וכך הנה המשכת ח"ע 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 כל מתניתא דלא מתניא בי ר' חייא ור' אושעיא לאו מתניתא (שאינן ודאים וברורים וע"ד שנשתכחו שלשת אלפים הלכות<sup>96</sup> בימי אבלו 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 בי ר"ח ור"א אינן ודאים כ"כ כי לא נמשך בהם טפת מ"ד מבחי' עדן העליון. והיינו לפי שהם מבריאה ולא מאצילות כי באצ"י מאיר ח"ע 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 ור"א לא נמשך מבחי' האצ"י מבירור האמת ע"כ אינן ודאים כ"כ רק מתניתא דר"ח ור"א הם נמשכים ע"פ הבירור הב' דח"ע שהוא בחי' יחוד עליון דמ"ד ומ"ן ואעפ"כ נק' רק פילגשי' 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 מיכאל עומד ומקריב נשמות<sup>97</sup> הצדיקים<sup>98</sup> ע"ג 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' בירור בנשמות הראויים ליכלל באו"ס שהוא לפרקים כו' (וכמ"ש במ"א בפ"י הזהר פ' חיי שרה ע"פ והנה רבקה<sup>99</sup> 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 מספר<sup>100</sup> אלו<sup>101</sup> ההלכות שהן מימרות האמוראים דלא מותבין מנייהו תיובתא כלל. וכמארז"ל גברא אנברא קא רמית.<sup>102</sup> שנקי עלמות לשון בתולות.

"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).

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," young women not yet married.

עד לא קבילת דכר<sup>103</sup> אקרי כו'. שאין השראת ח"ע דאצי' בתוכו כי תלמוד בבריאה<sup>104</sup> ונקי בורא חשך<sup>105</sup> שאין מאיר שם ח"ע בגילוי כו'

"Before she has received a male, she is called," etc. 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.

The Zohar says that a woman is called a maiden until she receives a male. 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.

רק שהן בחי' כלי מכוון להשראת ח"ע כדכתיב בתולות אחריה רעותיה<sup>106</sup> מובאות לך תוכלנה בשמחות וגיל תבואנה בהיכל מלך.

They are only the level of a vessel prepared for supernal Chochmah to rest in, 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."

Still, they are vessels ready to receive supernal Chochmah, like the maidens of the Psalm who are brought with joy into the King's palace.

וזהו ענין לבון הלכתא<sup>107</sup> שצריך ללבן ההלכות ולהמשיך בתוכן ח"ע חכים ולא בחכ' 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 בפ' ב"מ שע"י ממשיך עומק החכמה וזהו בחי' לבון שממשיך מבחי' לובן 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 ביוה"כ וכל ענין העבודה גם עכשיו בלבון הלכתא זהו לברר בירורים הנ"ל. ואז לע"ל 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 דשמיה<sup>108</sup> כי הנה יש ז' שמות שאין נמחקין<sup>109</sup> והיינו שם אל בחסד<sup>110</sup> 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.

כי כדי שיהיה המשכת אור א"ס ב"ה דלאו מכל אינון מדות איהו כלל<sup>111, 112</sup> במדת החסד כדי להיות עולם חסד יבנה<sup>113</sup> הוא רק מבחי' שם והארה בעלמא מא"ס ב"ה והוא בחי' שם אל.<sup>114</sup>

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.

17 וכידוע שאין ערוך השם של האדם<sup>115</sup> עד"מ לגבי עצמותו וכלא חשיבי. וכן שם אלקים בגבורה.<sup>116</sup>

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 יבנה<sup>117</sup> הוא ע"י התומ"צ ע"י מצוה זו נמשך שם זה במדה זו כו' אך עיקר הפי' לאתקנא רזא דשמיא 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.

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 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 דשמיא שיהי' נמשך גלוי בחי' זו בשאר כל השמו' וז"ש ר"פ וארא אל אברהם<sup>118</sup> כו'

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. And this is what is said at the beginning of Parshas Va'eira, "And I appeared to Avraham," etc.,

So "perfecting the mystery of His Name" means drawing the revelation of the great Name into all the other Names. The maamar applies this to G-d's words to Moshe at the beginning of Parshas Va'eira, "I appeared to Avraham, to Yitzchak and to Yaakov as Kel Shakai."

ושמי הוי' לא נודעתי להם לפי שלא ניתנה התורה להם כי גלוי שם הוי' שהיא בחי' שמו הגדול הוא ע"י מתן תורה וכמ"ש במ"א.

“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.

G-d's Name Havayah, here identified with His great Name, was not made known to the Patriarchs because they did not yet have the Torah. Its revelation came only with the Giving of the Torah at Sinai.

**20** וזהו ענין וקרבנו 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 כי לא יטוש <sup>119</sup> ה' את עמו בעבור שמו הגדול וכתוב ביהושע ומה תעשה לשמך הגדול <sup>120</sup> כי תלת קשרין מתקשרין דא בדא <sup>121</sup> ישראל מתקשרין באורייתא ואורייתא בקוב"ה.

And this is what is written, “For G-d 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 G-d 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 דהע"ה היה מחבר תורה שלמעלה <sup>122</sup> 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 • ¶21

## “The names of the children of Israel”

21 וזהו פי' ואלה שמות בני ישראל<sup>123</sup> 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' בזוה"ק<sup>124</sup> 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 העשי' כמ"ש באגה"ק<sup>125</sup> וכך הוא פי' שמות בני' שבני' 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., 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. So “the names of the children of Israel” means that Jewish souls draw down and reveal the supernal Names in the world.

וכמ"ש"ל בפי' לאתקנא רוא דשמייה כו' ובפי' 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 שהן הן השמות עליונים וכנודע ג"כ בפע"ח איך יחוד קוב"ה 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 נמשלה לרחל כמ"ש כרחל לפני גוזזי<sup>126</sup> 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 שבטי" הם כנגד י"ב צירופי הוי"ה שבכל חדש מאיר צירוף אחד מי"ב צירופי<sup>127</sup> הוי"ה באדני כו כמ"ש במ"א. וז"ש בשבטים הראובני השמעוני<sup>128</sup> כו שיש שם י"ה בכל א' מהשבטים כו.<sup>129</sup>

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 מו' זהו בגימט' אלה

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: this is the numerical value of eileh,

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.

כמ"ש במ"א ע"פ אלה פקודי המשכן<sup>130, 131</sup> והוא בחי' המשכה אך מקודם צ"ל העלאה והיינו ע"י שם  
מ"ב וזהו ואלה גימט' מ"ב ועמ"ש במ"א פ' תולדות<sup>132</sup> ע"פ ויקרא להן שמות כשמת<sup>133</sup> שהא' בוי"ו והבי'  
בלא וי"ו ע"ש).

as is explained elsewhere on “These are the accounts of the Mishkan,” 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 is explained this way elsewhere, on “These are the accounts of the Mishkan,” as 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' מצרימה קאי על זמן הגלות כי יש בחי' מצרים דקדושה למעלה

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,

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.”

כמ"ש בלק"ת<sup>134</sup> בענין הגרון שנק' מצרים לשון מצר כו' והיינו כי מצרים לשון מצר בחי העלם והסתר וידוע דבזמן הגלות כתיב אותותינו לא ראינו.<sup>135</sup>

as is written in Likkutei Torah regarding the throat, which is called Mitzrayim (Egypt), from the word meitzar (a narrow place), etc. 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 we have not seen."

The Arizal's Likkutei Torah, on Vayeshev, calls the throat Mitzrayim, from meitzar, a narrow place. 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 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 נק' ארץ טובה ורחבה<sup>136</sup> 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 הענין<sup>137</sup> 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.

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 ורחבה <sup>138</sup> 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 ירדנו <sup>139</sup> (מצרימה) כו' ירידה אחר ירידה וכן ביצ"מ וגאולה כתיב ואנכי אעלה גם עלה <sup>140</sup> כו' עלה נעלה <sup>141</sup> 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 יעקב לשם יש להקדים משל <sup>142</sup> א' והוא כי

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, which is this.

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.

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

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 יש תאוה לדבר זה אך לפעמים המחשבה מקבלת מהשכל עצמו וממדות שבשכל אף שלא נתפשט עדיין המדה בלב וכנודע מענין ההפרש בין קפידא לכעס שהכעס הוא מדה 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. As is known from the difference between displeasure (kepeida) and anger: anger is an attribute in 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. The example is the difference between displeasure (kepeida) and anger: anger is an emotion felt in the heart.

משא"כ הקפידא היא רק במוח ועכ"ז המחשבה מלא ממנה וכן עד"ז בשארי מדות שבשכל יוכל להיות המחשבה מקבלת מהן עצמן שלא ע"י המדות שבלב ותדע דאפי' הדבור מקבל לפעמי' מהשכל שלא ע"י המדות.

Displeasure, by contrast, 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.

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 כנז' ע"פ והיה מדי חדש<sup>143</sup> כו' ע"ש. וכ"ש בענין המחשבה רק לפעמים מקבלת המחשבה ג"כ מהמדות וע' במאמר הזהר דפ' פנחס ע"פ אנכי אשמח<sup>144</sup> 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 G-d." He adds that the application to Yaakov's descent in Vayigash, given below, will show the same thing.

ומשתלשלי ויורד' מטה מטה להיות אותיות הדבור ועכ"ז עודם קשורי' ומיוחדים באור השכל המאיר ומתלבש בהם שהרי מחשבתו של אדם היא לפ"ע 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 הרי דברה תורה כלשון בני"א.

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 מעשיך<sup>145</sup> ה' כולם בחכמה עשית הרי שהתהוות העולמות הוא ע"י בחי' חכמה.<sup>146</sup>

For it is written, "How manifold are Your works, O G-d; 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 נעשו<sup>147</sup> שהתהוותם הוא ע"י בחי' דבור. אלא היינו שנשתלשלי חכמתו ית'

חכים

Yet it is written, "By the word of G-d the heavens were made," [meaning] that they came into being through the level of speech. Rather, the meaning is that His wisdom, may He be blessed,

Yet another verse says the heavens were made "by the word of G-d," through speech. The answer is that G-d's wisdom descends and clothes itself in His speech.

ולא בחכמה ידיעא<sup>148, 149</sup> בדבר ה' הן עשרה מאמרות יהי אור<sup>150</sup> יהי רקיע<sup>151</sup> תדשא הארץ<sup>152</sup> בחי' עלמין דאתגליין.

[which is] “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).

G-d's wisdom, “wise, but not with a knowable wisdom,” in the words of the Tikkunei Zohar, descends into 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'

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.,

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.

כנודע למעינינו בסי הזהר בענין ההיכלות שיש למעלה ג"כ בעלמין סתימין בחי' שמים וארץ וכוכבים ומזלות מלאכים ונשמות ומן העולם ועד העולם מאיר ומתלבש בהן חכמתו ית' חכים ולא בחכמה ידיעא

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

The Zohar's account of the Heichalos (Chambers) describes the hidden worlds as having their own heavens and earth, stars, angels and souls. 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).

(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 קודם התלבשותה בבחי' עלמין דהיינו קודם התלבשותה גם בעלמין סתימין נק' ישראל לי ראש<sup>153</sup> 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<sup>154</sup> כך בחי' הארה משמו הגדול מלובש בבחי' ישראל לי ראש היא בחי' ח"ע. כמאמר וקרבתנו מלכנו<sup>155</sup> לשמך הגדול וכמשי"ל).

(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 rests chiefly 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 להתלבש תוך עלמין נק' יעקב יו"ד עקב<sup>156</sup> שנמשך הארה מבחי' ח"ע הנקרא יו"ד להתלבש בבחי' עלמין שהן רק בחי' עקביי לגבי ח"ע 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 רגלי<sup>157</sup> שבח"י ארץ שהיא בח"י מל' נק' הדום רגלי והוא בח"י 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 פ' קדושים<sup>158</sup> ועבדי אשר בחרתי<sup>159</sup> 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 his explanation of a passage of the Zohar in Kedoshim that reads "My servant whom I have chosen" as Yaakov.

וז"ש מידי אביר יעקב<sup>160</sup> משם רועה אבן ישראל שבח"י אבן הוא אותיות כנודע בס"י<sup>161</sup> שתי אבנים בונות<sup>162</sup> כו' והם מקבלים מבח"י יעקב) וזהו שנק' יעקב בריח התיכון<sup>163</sup> המבריה מן הקצה אל הקצה.<sup>164</sup>

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 ובניו<sup>165</sup> שהיא ירידה בבח"י מצר וגבול להתלבש בבח"י עלמין סתימין.<sup>166</sup>

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 יעקב שבחי יעקב בשם בני יכונה שהרי הוא מקבל מבחי ח"ע שהוא בחי ישראל (הנז' שם כפי 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.<sup>167</sup> דהנה ענין אותות ומופתים הוא שינוי הטבע כמו ולקחת ממימי היאור<sup>168</sup> כו

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.,

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.

והיו לדם ביבשת והוא ע"י הארת ח"ע בחי שם הוי"ה (כנ"ל שבחי שם הגדול מאיר בח"ע).

"and they shall become blood on the dry land." 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 פרעה לא ידעתי את<sup>169</sup> 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 משתנים הצירופים כי התהוות המים הוא ממאמ' יקוו המים<sup>170</sup> שנמשך בדבר ה' מע"מ. 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 ידך אל חיקך<sup>171</sup> כו' ויוציאה מחיקו והנה שבה כבשרו כו'.

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 בחי הארת החכמה כמ"ש כי מן המים משיתהו<sup>172</sup> בחי ח"ע.

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 אותותינו לא ראינו אותותינו דייקא כי ישראל עלו במחשבה.<sup>173, 174</sup> לפי שבגלות הוא בחי הסתר והעלם עד שנראה העולם ליש ודבר בפ"ע. וכמ"ש אתה אל מסתתר:<sup>175</sup>

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."

**26** ובחי ירידה הב' הוא מ"ש כאן ואלה שמות בני ישראל הבאים מצרימה את יעקב<sup>176</sup> שבחי ישראל לי ראש יורד בבחי מצר וצמצום עם בחי 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 אחזה<sup>177</sup> שהקול היוצא מהבל הלב הוא קול פשוט ומתצמצם להיות נחלק בה' מוצאות הפה אחזה"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' כבד פה וכבד לשון<sup>178</sup> 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 דייקא. ועכ"ז עודנה קשורה ומיוחדת במקורו ושרשו בחי' ישראל לי ראש שמאיר ומתגלה גם בעולם הדבור כמ"ש לא יעקב יאמר עוד שמך<sup>179</sup> כי אם ישראל.<sup>180</sup>

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 אחד<sup>181</sup> למהוי אחד באחד.<sup>182</sup>

(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 וביתו<sup>183</sup> באו<sup>184</sup> ראובן ושמעון בחי' ראייה ושמיעה<sup>185</sup> שנמשך גם בעלמין דאתגליין מבחי' ישראל וכמ"ש ותקרא את שמו ראובן<sup>186</sup> 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 [G-d] has seen,” 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.

28 ותקרא את שמו שמעון<sup>187</sup> כי שמע הוי'. לוי עתה הפעם ילוה אישי אלי<sup>188</sup> בחיי התקשרות ויחוד

“And she called his name Shimon, for G-d has heard.” Levi: “Now this time my husband will be joined to me,” the level of bonding and union.

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

כי ראייה ושמיעה היא בחיי השגחה פרטית על כל דרכי בניא ובוהן כליות ולב<sup>189</sup> לפניך נגלו כל תעלומות

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.

לב שלא כדעת הכופרים<sup>190</sup> בהשגחה פרטית ויאמרו לא יראה<sup>191</sup> יה ולא יבין אלקי יעקב מאחר שנמשך בסדר ההשתלשלות בדבר ה' ועלמין דאתגליין.

[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.

This rejects those who deny individual Providence, whom the Psalm quotes: “G-d 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.

אלא שעודני קשורו במקורן ושרשן (וזהו פי' ואלה שמות כו' שגם במצרים נמשך בחיי השמות עליונים איש וביתו דכר ונוקבא יחוד מ"ה וב"ן רק שאותותינו לא ראינו אך העלם זה הוא סבת הגלוי העצום אח"כ וכמ"ש בסמוך):

Rather, they are still bound to their source and root. (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.)

In truth the lower levels remain bound to their root. 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 להיות<sup>192</sup> בחי הגלוי א"א להיות אלא ע"י בחי העלם תחלה בחינת יו"ד צמצום ואח"כ ה' התפשטות אורך ורוחב כברייתו של עולם<sup>193</sup> 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' צ"ל גילוי מתן תורה הנגלות לנו ולבנינו<sup>194</sup> פכ"פ דבר<sup>195</sup> ה' היה די בגלות רד"ו שנה ולע"ל שיתגלה פנימית התורה

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 G-d spoke," the exile of two hundred and ten years was enough. But for the Time to Come, when the inner dimension (pnimiyus) of the Torah will be revealed,

For the revelation at Sinai, the revealed part of the Torah, the 210 years in Egypt were enough. But the revelation of the Torah's inner dimension in the Time to Come requires a far longer darkness.

כי עין בעין יראו<sup>196</sup> כו' ונגלה כבוד<sup>197</sup> ה' כו' צריך כל אריכות החשך הזה ברישא חשוכא

for "eye to eye they shall see," etc., and "the glory of G-d shall be revealed," etc., the whole length of this darkness is needed: "first darkness."

When "eye to eye they shall see" and "the glory of G-d shall be revealed," the light will be so great that the whole long darkness of this exile must come before it.

וכמ"ש וישכם אברהם בבקר<sup>198</sup> שלהיות גלוי בחינת אברהם הוא בבקר אחר חשכת הלילה דוקא (כי הנה מ"ת היה גלוי שם הוי"ה וכמ"ש ושמי הוי"ה לא נודעתי להם<sup>199, 200</sup> רק במ"ת נאמר אנכי<sup>201</sup> 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 כתיב והיה הוי"י לי לאלקים<sup>202</sup> שיהיה גלוי ממקום עליון יותר עד דשם הוי"י יהיה חשוב רק כאלקים כמ"ש במ"א וזהו עיקר ענין גלוי שמו הגדול וכנודע דב"ג מדה"ר 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<sup>203</sup> באור הוי"ה פ"י באור המאיר בשם הוי"ה כמ"ש באד"ר (דק"ל) וזהו ענין שמע ישראל הוי"ה<sup>204</sup> כו'

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). And this is the meaning of "Hear, O Israel, Havayah," etc.:

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. So too the Shema says, "Hear, O Israel, Havayah."

ישראל דייקא. בשכמל"ו יעקב אמרו<sup>205</sup> והוא ענין יחודא עילאה ויחודא תתאה למהוי אחד באחד כו':<sup>206</sup>

"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.

The Shema 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<sup>207</sup> דלכאורה אינו מובן דאם ירידת יעקב למצרים הוא ענין המשכת הארת ח"ע בעלמין סתימין ועלמין דאתגליין כנ"ל.

The explanation of the matter: at first glance it is not understood: 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.

A question arises. If Yaakov's descent into Egypt is simply the drawing of Chochmah into the hidden and revealed worlds, as explained, it seems hard to understand.

א"כ תמוה איך נק' זה בשם גלות מצרים והלא כך צ"ל סדר השתלשלו' והתהוות העולמות כמ"ש כלם בחכמה עשית<sup>208</sup> והיינו ע"י עשרה מאמרות כנ"ל.

If so, it is puzzling how this can be called the exile of Egypt. 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?

Why should this be called "the exile of Egypt"? 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<sup>209, 210</sup> 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.

כך בגלות כתי' אותותנו לא ראינו<sup>211</sup> פי' אותותנו הוא בחי' אותיות התורה והתפלה שהם בחי'

So too of the exile it is written, "Our signs we have not seen." The meaning: "our signs" are the level of the letters of Torah and prayer.

So too in exile "our signs we have not seen": "our signs" (ososeinu) are the letters (osiyos) of Torah and prayer.

המשכות מסוכ"ע בממכ"ע אכן בגלות אין התגלות אור א"ס לעינינו רק האותיות הם מסותרים נעלמים אבל ולבי ער כי למעלה יש כל התגלות האורות.

They 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). 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.

Those letters draw G-dliness from the light that encompasses the worlds into the light that fills them. 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 היי התגלות שכינה למטה ממש והיי 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.

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.

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.

רק למעלה ולבי ער<sup>212</sup> ולכן בגלות ג"כ נראה עולם כמנהגו נוהג.<sup>213</sup> אך באמת הוא עושה נפלאות גדולות לבדו<sup>214</sup> שהוא לבדו מכיר בהן הגם שאין נראה לעינינו:

Only above is there "and my heart is awake." 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.

Above, "my heart is awake." 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 דודאי אילו הי' הגלוי בהעלמין מבחי" ח"ע לא היו העלמין מסתירין ומעלימין כ"כ 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' הגאולה ע"י מרבע"ה שהוא מבחי" הארת ח"ע מיד נעשו אותות ומופתים לעין כל בשינוי הטבע כו' ומשום שהדבור בטל לגבי ח"ע מקורו וע"ד מאמר מי שאמר לשמן וידלוק<sup>215</sup> 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 ממש שזהו הנק' בחי' ישראל משא"כ בגלות אז אין הגלוי בהעלמין מבחי" הח"ע ממש שהוא מבחי" הנק' ישראל לי ראש.

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

That happens when Chochmah itself, called Yisrael, is revealed. In exile the revelation in the worlds does not come from Chochmah itself, "Yisrael, li rosh."

רק שנמשך בקיעת איזה הארה דרך מסך ולבוש ובחי" זו נק' יעקב ומבחי" זו מאיר בהעלמין להחיותם מאין ליש

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.

Only a faint radiance breaks through a screen and a garment; 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 קרבנה<sup>216</sup> 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 לבדו<sup>217</sup> שאין בעל הנס מכיר בניסו<sup>218</sup> 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 conceal. 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 conceal 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 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 אם באותיות אלו או בדבורים אחרים כפי שצריך לו כך יוכל לשנות הצירופים.

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 שמשיג ענינה לא יוכל לשנות הצירופים כלל רק יגידה בצירופי 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 בבהמה<sup>219</sup> כו' לא יוכל לומר בצירופי אחרים רק יחזיר הלשון כמו שהוא ממש בלי תוס' 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 שיודע פנימי ותוך המכוון יוכל לומר דיני המשנה בלשונות ודבורים אחרים כו' וזהו שאנו אומרים יהא שמיה<sup>220</sup> רבא מברך לעלם ולעלמי עלמיא.

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. And this is what we say, "May His great Name be blessed forever and to all eternity (le'alam u'le'almei almaya)."

One who understands its inner meaning can state its laws in other words. This is the meaning of the Kaddish, "May His great Name be blessed forever and to all eternity": in Aramaic, alam and almaya also mean "world," so we ask that His great Name be revealed in all the worlds.

פי' שהבקשה שיהי הגלוי בהעלמין מבחי' שמו הגדול<sup>221</sup> ממש ועיי' לא יסתירו העלמין כלל. ועמ"ש כפ' חקת ע"פ על כן יאמרו המושלים<sup>222, 223</sup> כו' ונחשב חשבונו של עולם:<sup>224</sup>

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 speak in parables say," etc., [and] "let us calculate the account of the world."

The request is that the revelation in the worlds come from His great Name itself; then the worlds will not conceal at all. The Alter Rebbe refers to his explanation in Chukas of "Therefore those who speak in parables say," which the Talmud reads as "Come, let us calculate the account of the world."

## 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 חכים ולא בחכמה <sup>225</sup> ידיעא א"א להשיג כי הוא כמו שהוא ית' לבדו הוא גם אילו לא ברא העולמות. רק בחי' נה"י 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 הוא עד"מ כליות יועצות <sup>226</sup> איך להשפיע. ע' באגה"ק ד"ה להבין משל ומליצה. <sup>227</sup> ובחי' נה"י דאבא נק' ישראל סבא. <sup>228</sup>

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 שנק' יש"ס באותיות המחשבה ולכן יעקב שהוא מבחי אחוריים דאבא המתלבש בתבונה נק' בן לישראל זה שהוא יש"ס נה"י דאבא.<sup>229</sup>

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 כפ' ויגש ואלה שמות בני"י כו' יעקב ובניו<sup>230</sup> שיעקב עצמו בכלל בני ישראל יכונה משום דהתם

מיירי בענין ההמשכה מבחי יש"ס 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 נקרא יעקב בני ישראל כו' והיא הירידה הראשונה דמצרימה היינו בבחי אותיות המחשבה שנק' ג"כ מצרימה שהם בחי אותיות וכלים המגבילים האור כו' 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 כפ' שמות פעם ב' ואלה שמות בני"י הבאים מצרימה והדבור מקבל מבחי 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 בחיי ז"א כי הגם שז"א היינו ו"ק דאצי" חג"ת נה"י.

For Yisrael Zuta is the level of Z'eir Anpin (the emotive attributes). For although Z'eir Anpin is the six extremities (vav ketzavos) of Atzilus: Chesed (kindness), Gevurah (restraint), Tiferes (beauty), Netzach (victory), Hod (splendor) and Yesod (foundation),

Yisrael Zuta is Z'eir Anpin, the six emotive Sefiros of Atzilus, from Chesed to Yesod.

אך כשהמוחין דאז"א נתלבשו בו נק' ישראל לי ראש כי יש הפרש גדול בין כשהמוחין מאירים במדות או כשהם רק מדות לבד.

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.

When the intellect of Abba and Imma (Chochmah and Binah) is clothed in Z'eir Anpin, 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" 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 ע"פ השמים כסאי<sup>231, 232</sup> בפירוש צדקה תרומי<sup>233</sup> כו' וזהו מי כעמך ישראל גוי אחד<sup>234</sup> כו') ולכן כשהמוחין מאירי" בז"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 במדו'. משא"כ ישראל סבא זהו נה"י 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 בני הנאמר בפ' שמות דקאי על ירידה הב' שהיא המשכת ז"א באותיות הדבור וע"כ בחי' יעקב לא נק'

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. Therefore the level of Yaakov is not called

The verse in Shemos refers to the second descent, the drawing of Z'eir Anpin into the letters of speech. That is why Yaakov is not called one of "the children of Israel" there.

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

"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.

Yaakov, the "back" of Abba, is not a child of Yisrael Zuta; in the analogy he is rather its brother.

וז"ש בניי הבאים מצרימה את יעקב<sup>235</sup> 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 בְּכֹר 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

בכרך 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 בְּכֹר 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.

Zohar II, 2b, 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' ויגש נקי בני ישראל בחייו, ובפי' שמות שהי' אחר שנסתלק נקי ישראל ע"ש.

10

יירדנו

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.

בראשית מ"ג:כ"ז

וַיֹּאמְרוּ בִּי אֲדֹנֵי יָרֵד יִרְדְּנוּ בְּתַחֲלָה לְשִׁכְר־אֶכֶל:

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 promises Yaakov before he goes down to Egypt, "I will go down with you to Egypt, and I will also surely bring you up." The doubled verb hints at two ascents.

בראשית מ"ו:ד

אֲנֹכִי אֶרֶד עִמָּךְ מִצְרַיִם וְאֲנֹכִי אֶעֱלֶה גַם-עִלְיָה וְיוֹסֵף יִשִּׁית יָדוֹ עַל-עֵינַי:

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.

במדבר י"ג:ל"א

וַיֹּסֶס כָּלֵב אֶת-הָעָם אֱלֹהֵי-מֹשֶׁה וַיֹּאמֶר עֲלֶה נַעֲלֶה וְיִרְשְׁנוּ אֶתָּה 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' שנה מציין לכאן. ראה לקו"ש חט"ז ע' 126. ובד"ה הבאים ישרש תשל"ח.

14

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.

שמות ג':י"ז

וַאֲמַר אֶעֱלֶה אֶתְכֶם מִעֲנֵי מִצְרַיִם אֶל-אֶרֶץ הַכְּנַעֲנִי וְהַחִתִּי וְהָאֱמֹרִי וְהַכְּנַעֲנִי וְהַחִתִּי וְהַיִּבְסִי 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.

שמות ג':י"ד

וַיֹּאמֶר אֱלֹקִים אֶל-מֹשֶׁה אֲשֶׁר אֶהְיֶה 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

Micah's prophecy of the final redemption, modelled on the Exodus. The maamar learns from it that the purpose of the present exile parallels that of Egypt.

מיכה ז':ט"ו

כִּימֵי צֵאתְךָ מֵאֶרֶץ מִצְרַיִם אֶרְאֲנוּ 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 that at Sinai "face to face G-d spoke with you." The maamar uses it to describe the Giving of the Torah as the goal of the Egyptian exile.

דברים ה':ד

פָּנִים בְּפָנִים דִּבֶּר ה' עִמָּכֶם בְּהָר מִתּוֹךְ 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־לְךָ הָאוֹת כִּי אֲנֹכִי שֶׁלַחְתִּיךָ 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.

## 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 יראה

"Eye to eye they shall see, when G-d returns to Zion." The maamar reads it as the open revelation of the Time to Come.

ישעיהו נ"ב: ח' Isaiah 52:8

קול צפירה נשאו קול יחדו ירגנו כי עין בעין יראה ושוב ה' ציון:

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

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KEHOT'S NOTE

ישע"י 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 בְּחֹמֶר וּבְלִבָּנִים וּבְכָל־עֲבֹדָה בַּשָּׂדֶה אֶת כָּל־עֲבֹדָתָם אֲשֶׁר־עָבְדוּ כָהֵם בְּפָרֶךְ:

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

...ואלה שמות בני ישראל הבאים מצרימה את יעקב

bricks" libun hilchesa, "and with all labor in the field" the Baraisa.

זח"ג קנג, א' Zohar III, 153a

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", 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.

## PARAGRAPH 7

## 23 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 והתשתת 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 תרס"ו). עכ"ל שם. בלקו"ת וזאת הברכה צו, ב. שה"ש לו, ג. מציין לכאן.

## 24 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 בְּחֹמֶר וּבְלִבָּנִים וּבְכָל־עֲבֹדָה בַּשָּׂדֶה אֶת כָּל־עֲבֹדָתָם אֲשֶׁר־עָבְדוּ כָהֵם בְּפָרֶךְ:

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

## 25 והנה להבין

In the margin the Tzemach Tzedek wrote a heading for this section: "2.

KEHOT'S NOTE

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

## 26 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"ז א:י"ב-12a:17 Berakhot

מרגל לא בפומיה דרב: לא בעולם הזה העולם הבא. העולם הבא אין בו לא אכילה ולא שתיה ולא פריה ורביה ולא משא ומתן ולא קנאה ולא שנאה ולא תחרות, אלא צדיקים יושבין ועטרותיהם כראשיהם ונגהים 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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- 27 King David asks to dwell in G-d's house "to behold the pleasantness of G-d." The maamar reads it as the delight of the soul in Gan Eden.

תהילים כ"ז ד:4 Psalms

אחת שאלתי מאתה אותה אבקש שבתי בביתיה פלימי חיי לחות בנעםיה ולבקר 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

- 28 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 להאריז"ל.

- 29 "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 ח:84 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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- 30 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

...ואלה שמות בני ישראל הבאים מצרימה את יעקב

to strength." The maamar cites it to show that the delights of Gan Eden have no end.

ברכות ס"ד א:י"ב-13ג:64a:12 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 בניהם".

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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- 31 לחזות בנועם ה'

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

KEHOT'S NOTE

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

- 32 לחזות בנועם ה'

"To behold the pleasantness of G-d." The maamar says this delight is worth all the sufferings of Gehinnom.

תהילים כ"ז ד:4 Psalms

אחת שאלתי מאתה אותה אבקש שבתי בביתיה פלימי חיי לחות בנעםיה ולבקר 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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- 33 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:315 Chagigah

כי נח נפשיה דאחר, אמרי: לא מידן לידייניה, ולא לעלמא דאתי לייתי. לא מידן לידייניה — משום דעסק באורייתא, ולא לעלמא דאתי לייתי — משום דחטא. אמר רבי מאיר: מוטב דלידייניה ולייתי לעלמא דאתי. מתי אמות, ואעלה עשן מקברו. כי נח נפשיה דרבי מאיר סליק קוטר א מקבריה דאחר.

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KEHOT'S NOTE

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

## PARAGRAPH 10

## 34 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 פ' מד. באוה"ת חוקת ע' תשדד מציין לכאן.

## 35 שאברהם בחר לו שעבוד גלות תחת יסורי גיהנם

The Midrash on the Covenant between the Parts tells that Avraham, shown Gehinnom and the subjugation to the kingdoms, chose the kingdoms for his descendants. The maamar explains why exile can serve in place of Gehinnom.

Bereshit Rabbah 44:2-3 ג'ב-ג'ב: בראשית רבה

... (משלי יא) רשע עושה פעולת שקר וגו' רשע עושה פעולת שקר, זה נמרוד, שהיו פעולותיו על שקר. וזורע צדקה, זה אברהם, שנאמר (בראשית יט): ושמו דרך ה' לעשות צדקה ומשפט. שכן אמת, אל תירא אברהם אנכי מגן לך שכרך הרבה מאד: דבר אחר: אל תירא אברהם הה"ד (ישעיה מא) ואתה ישראל עבדי יעקב אשר בחרתיך זרע אברהם אוהבי אשר החזקתיך מקצות הארץ ממספוטמיה ומחברותיה ומאציליה קראתיך. ממפולשין שבה קראתיך, זמנתיך, בחרתיך ולא מאסתיך. בחרתיך, באברם. ולא מאסתיך, באברהם. אל תירא כי עמך אני, אל תשתע כי אני אלקיך. אמר ...

Another matter, "after [these] matters..." - it is written: "A wise man fears and turns from evil, but the fool becomes enraged and overconfident" (Proverbs 14:16). "A wise man fears" - "fear not, Abram." [And G-d said to him,] "Do not be wise in your own eyes; fear the L-rd and turn away from evil" (Proverbs 3:7). "Do not be wise in your own eyes" - with what you see with your eyes, thinking: 'Perhaps I will produce offspring, perhaps I will not produce offspring.' [Rather,] "fear the L-rd" - ...

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## 36 "The refining pot is for silver and the furnace for gold." The maamar uses the image of refining metal for the purification of the soul.

Proverbs 27:21 משלי כ"ז: כ"א

מִצְרֶה לְכֶסֶף וְכוֹר לְזָהָב וְאִישׁ לְפִי מִהְלָלוֹ:

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

"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 יִגְרֶה 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

"G-d 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.

דברים ד':כ"ד Deuteronomy 4:20

וְאַתֶּם לָקַח ה' וַיּוֹצֵא אֶתְכֶם מִכּוּר הַבְּרָזִל 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

"Behold, I have refined you, but not as silver; I have chosen you in the furnace of affliction." The Alter Rebbe applies "the furnace of affliction" to the exile of Edom, which also refines the soul.

ישעיהו מ"ח:י"ד Isaiah 48:10

הִנֵּה צִרְפִּיתִיךָ וְלֹא בְכֶסֶף בְּחִרְתִּיךָ כְּכוֹר עֹנִי:

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

בבז"ק 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

"Who wraps Himself in light as in a garment." The maamar reads the light as the Torah, the garment through which G-d's delight reaches the soul.

תהילים ק"ד:ב' Psalms 104:2

עֹטֵה-אֹר כְּשֶׁלֶמֶה נוֹטֵה שְׁמַיִם כִּיְרִיעָה:

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

באווה"ת במדבר כרך ה ע' ארתעט מציינ ע"ז: "וכן נתי' בלקו"ת ד"ה שיר השירים פ"ב שהתלבשות הארת שמו הגדול בהתורה זהו ענין רננא דאורייתא, ועיין עוד מענין זה דהתורה נקי עוטה אור כשלמה שהיא הממוצע בסידור בתחלתו בד"ה ועשו להם ציצית, ובהביאור שם בסופו גבי ושורש ענין התורה בפנימיות וחיצוניות כו', ועיין עוד מזה בלקו"ת סיד"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

וְנָהָר יֵצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת־הַגֶּן 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

מוכא גם באווה"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

וּמַעֲוֹלָם לֹא־שָׁמְעוּ לֹא הֶאֱזִינוּ עֵין לֹא־רָאָתָה אֱלֹקִים וּלְתַדָּר יַעֲשֶׂה לְמַחֲכֶה־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

אמר רבי חייא בר אבא אמר רבי יוחנן: כל הנביאים כולן לא נתנבאו אלא למשיא בתו לתלמיד חכם, ולעושה פרקמטיא לתלמיד חכם, ולמנהגה תלמיד חכם מנכסיו. אבל תלמידי חכמים עצמן — "עין לא ראתה אלקים ולתה יעשה למחכה לו". ואמר רבי חייא בר אבא אמר

...ואלה שמות בני ישראל הבאים מצרימה את יעקב

רבי יוחנן: כל הנביאים כולן לא נתנבאו אלא לימות המשיח, אבל לעולם הבא, "עין לא ראתה אלקים ולתה יעשה".

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 באווה"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

##### KEHOT'S NOTE

זח"ב קכא, 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

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)

#### 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 מז, 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. בלקו"ת שה"ש ג, א מציינ 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 say-

ings [of the Amoraim], and the matter of libun hilchesa will be understood.”

## KEHOT'S NOTE

בבבך 1052 בגיליון בגוכתי"ק הצ"צ: "ענין משניות ובריייתות ומימרות ויובן ענין ליבון הלכתי". נתבאר בסה"מ תרכ"ז ע' פט.

## 53 ששים המה מלכות אלו ששים מסכתות

"There are sixty queens and eighty concubines, and maidens without number." The Sages read the verse as the Mishnah, the Baraisos and the halachos, and the maamar builds the next paragraphs on it.

Song of Songs 6:8 וי"ח: שיר השירים

ששים המה מלכות ושמונים פלגשים ועלמות אין מספר:

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

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## KEHOT'S NOTE

והש"ש ו, ח. שהש"ר שם.

## 54 ושמנים 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

ברבות שם אלו פ' פרשיות שבתוי"כ וזהו כעין ברייתא — אוה"ת שמות ע' יב.

## 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 בשש"ש שם — אוה"ת שמות שם.

## 56 מתניתא מלכתא

The Rebbe notes there that Beitzah 28b reads "masninin 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 וי"ח: תענית כ"א

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

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

## KEHOT'S NOTE

כ"ה בכתובות (סא, ב) ובכ"מ. אבל בביצה כח, ב: מתניתין מלכתא ולכאורה כן צריך להגיד כאן, בתורה אור ובלקו"ת שה"ש ע"פ זה. וכן הוא לנכון בתורת חיים ד"ה ואלה שמות (ע' 26). כי בתלמוד בבלי מתניתא הוא כינוי לבריייתא 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' יב.

## 57 מתניתא מלכתא

In the Talmud "masnisa malkesa" is a memory aid: teachings on the Mishnah and the Baraisa are said in the name

...ואלה שמות בני ישראל הבאים מצרימה את יעקב

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 וי"ח: כתובות ס"א ב

רב פפא אמר: מתניתין ומתניתא — רב מלכיא. שמעתתא — רב מלכיו. וסימנך: מתניתא מלכתא. מאי ביניהו? איכא ביניהו שפחות. רבן שמעון בן גמליאל אומר וכו'. היינו תנא קמא! איכא ביניהו דמיטללא בגורייתא קיטגייטא ונדרשיר.

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## 58 מתניתא מלכתא

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

Beitzah 28b:14-15 וי"ד: ביצה כ"ח ב

רב פפא אמר: מתניתין ומתניתא — רב מלכיא. שמעתתא — רב מלכיו. וסימנך: מתניתין מלכתא. מאי ביניהו? איכא ביניהו שפחות. מתני לא יאמר אדם לטבח: שקול לי בדינך בשר, 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 וי"א: נדה ל"א א

תנו רבנן: שלשה שותפין יש באדם — הקדוש ברוך הוא, ואביו, ואמו. אביו מזריע הלובן, שממנו עצמות, וגידים, וצפרננים, ומוח שבאשו, ולובן שבעין. אמו מזרעת אדם, שממנו עור, ובשר, ושערות, ושחור שבעין. והקדוש ברוך הוא נותן בו רוח, ונשמה, וקלסתר פנים, וראיית העין, ושמיעת האוזן, ודבור פה, והלוח הגללים, ובינה, והשכל.

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## KEHOT'S NOTE

נדה לא, א.

## 60 אשה כי תזריע וילדה

"When a woman brings forth seed and gives birth." The verse describes the woman as the one who seeds.

Leviticus 12:2 וי"ב: ויקרא

דבר אליבני ישראל לאמר אשה כי תזריע וילדה זכר וטמאה שבעת ימים כימי נדת דותה תטמא:

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 ותזני חיל

"You have girded me with strength for battle." The maamar reads the verb as winnowing, the sifting of good from

waste.

II Samuel 22:40:מי"ב כ"ב שמואל ב

ותורני חיל למלחמה תכריע 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:רות ג

ועתה הלא בצו 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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KEHOT'S NOTE

רות ג, ב.

63

בחכמה אתברירו

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:דברים י"ב כ"ג

רק חזק לבלתי אכל הדם כי הדם הוא הנפש ולא-יתאכל הנפש עם-הבשר:

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:זח"ב קנג,

Zohar I, 138a:זח"א קלח,

KEHOT'S NOTE

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

...ואלה שמות בני ישראל הבאים מצרימה את יעקב

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 4:30-9:73:ג"ט-ל-ט:ספר הזהר, תולדות

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:ג'ד-ב:תקוני הזהר י"ז ב

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 דאמצעייתא. צדק מלכותא קדישא. מאזני צדק \*תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

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68

והאיתנים מוסדי ארץ

"Hear, O mountains, the controversy of G-d, and you mighty ones, the foundations of the earth." The maamar reads "mighty ones" (eisanim) as the Tannaim, who founded the Oral Torah.

Micah 6:2:מיכה ו' ב'2

שמעו הרים את-ריב ה' והאתנים מוסדי ארץ כי ריב לה' עם-עמו ועם-ישראל יתוכח:

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:זח"ב קי, בב

KEHOT'S NOTE

זח"ב קי, ב. תיקוני זהר ת"י כא (מג, סע"ב). וראה 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:כ"ט-כ"י:תקוני הזהר מ"ג ב

דבגלותא אתמר בעמודא דאמצעייתא מרחוק י"י נראה לי. צדיק קרוב לה. ובגיניה אתמר טוב שכן קרוב מאח רחוק. ובגין דא שמעו הרים אלין אבהן. את ריב י"י דא שכינתא דאיהי ריב עם אבהן בגין דמרחקין

לה מבעלה דאינון אתקריאו אמוראים. והאיתני מוסדי ארץ אלן אינון תנאים. ואלין תנאים איתניי בהפור

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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 עי שטו: "ופי וענין מוסדי לכאורה הוא מלשון יסוד, כמו שעל היסוד עומד הבנין שהעיקר תלוי בו. . כן י"ל ענין פי מוסדי ארץ שהם יסוד הארץ דתושבע"פ. . אין הפי 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 intellect from which the Tannaim draw.

Psalms 89:1 א:ט:א

משכיל לאיתן האזרחי:

Maschil of Ethan the Ezrahite.

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##### KEHOT'S NOTE

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

משכיל על-דבר ימצא טוב ובוטח בה אשוריו:

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 נק' 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' ביריח "שלכן המשנה נק' 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

“And righteousness like a mighty stream.” The Alter Rebbe cites Iggeres HaKodesh on this verse for eisan as the Yesod of Abba.

Amos 5:24 ד:כ"ד

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

Pirkei Avot 1:1 א:א:א

משה קבל תורה מסיני, ומסרה ליהושע, ויהושע לזקנים, וזקנים לנביאים, ונביאים מסרה לאנשי כנסת הגדולה. הם אמרו שלשה דברים, הוו מתונים בדין, 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:א:ב

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

Akavya 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.

משנה עדיות ה'ז: Mishnah Eduyot 5:7

בשעת מיתתו אמר לבנו, בני, חזר בך בארבעה דברים שהייתי אומר. אמר לו, ולמה לא חזרת בך. אני שמעתי מפי המרבים, והם שמעו מפי המרבים. אני עמדתי בשמועתי, והם עמדו בשמועתו. אבל אתה שמעת מפי היחיד, ומפי המרבים. מוטב להניח דברי היחיד, ולאחז בדברי המרבים. אמר לו, אבא, פקד עלי לחבריה. אמר לו, אני מפקיד. אמר לו, שמה עילה מצאת בי. אמר לו, לאו. מעשיך יקרבוד ומעשיך ירחיקוך:

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

## ונחנו 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: Exodus 16:7

ובקר וראיתם את־כבוד ה' בשמעו את־תלגתיכם עליה ונחנו מה כי תלינו עלינו:

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

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KEHOT'S NOTE

שמות טז, ז.

82

## מן המים משיתוהו

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': Exodus 2:10

ויגדל הילד ותבאָהוּ לְבַת־פַּרְעֹה וַיְהִי־לָהּ לְבֵן וַתִּקְרָא שְׁמוֹ מֹשֶׁה וַתֹּאמֶר כִּי מִן־הַמַּיִם מְשִׁיתֶהוּ:

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 בי דמיה 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 דמיה דחכמה שלמעלה מן השכל כמ"ש במ"א, ולכן הם המוסדי ארץ כו", עכ"ל ע"ש.

84

## אליהו בגימטרי ב"ן

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

KEHOT'S NOTE

מאו"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 living G-d." The maamar cites it to show that every teaching of the Mishnah is divine.

Eruvin 13b עירובין י"ג בבבא

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': Bava Batra 8a:10

רבי לטעמיה, דאמר רבי: אין פורענות בא לעולם אלא בשביל עמי הארץ. כההוא דמי קלילא דשדו אשכריא, אתו לקמיה דרבי ואמרו לקה: "ליתבו רבנו בחדו". אמר להו: "לא". אמרו לקה: "ערוקינו". [אמר להו:] "ערוקו". ערוק פלגיהו, דליה פלגא.

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Vayikra Rabbah ז' ויקרא רבה ז'

KEHOT'S NOTE

ב"ב ח, א. ויק"ר ז. ראה לקו"ת בחוקותי מח, 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

The verse the Sages read as a promise that the study of Mishnah will bring the ingathering of the exiles.

Hosea 8:10 הושע ח' י"י

גם כִּי־יִתְּנוּ בַּגּוֹיִם עֵתָה אֶקְבֹּצָם וַיַּחֲלוּ מִצֵּט מִמֶּשָׁא מֶלֶךְ שָׂרִים:

Yea, though they hire among the nations, now will I gather them up; and they begin to be diminished 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

בכור 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 הל' 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 justice, 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 תורה, עניינים י"א

חִיבִין אֲנִי לְהַזְהִיר בְּמִצְוֹת צְדָקָה יוֹתֵר מִכָּל מִצְוֹת עֲשֵׂה. שֶׁהַצְדָּקָה סִימָן לְצִדִּיק וְרַע אֲבָרָהֶם אָבִינוּ שְׁנֵאָמַר (בראשית יח יט) "כִּי יִדְעִיתִי לְמַעַן אֲשֶׁר יִצְוֶה אֶת בְּנֵי" (בראשית יח יט) "לַעֲשׂוֹת צְדָקָה". וְאִין כָּסֵא יִשְׂרָאֵל מִתְכַּוֵּן וְדַת הָאֱמֶת עוֹמֶדֶת אֵלָּא בְּצְדָקָה שְׁנֵאָמַר (ישעיה נד יד) "בְּצְדָקָה תִּכּוֹנְנִי". וְאִין יִשְׂרָאֵל נִגְאָלִין אֵלָּא בְּצְדָקָה שְׁנֵאָמַר (ישעיה א כז) "צִיּוֹן בְּמִשְׁפָּט תִּפְדֶּה וְשָׁכִינָהּ 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 תְּרֹמֵם גּוֹי וְחַסְדַּי לְאֲמִים 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

"And you shall be gathered one by one, O children of Israel." The maamar reads it as the final gathering and union.

ישעיהו כ"ז:י"ב Isaiah 27:12

וְהָיָה בַּיּוֹם הַהוּא יִחַבֵּט 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 למיחוי אחד באחד

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

Zohar II, 135a זח"ב קלה, א135a

KEHOT'S NOTE

זח"ב קלה, א.

## PARAGRAPH 15

## 94 כמשל הפלגש

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

KEHOT'S NOTE

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

## 95 כמשל הפלגש

The Midrash, which the Or HaTorah cites here, contrasts a king who goes openly to his wife with one who goes in secret to his concubine. The maamar uses the image for the occasional drawing of Chochmah into the Baraisos.

Vayikra Rabbah 1 א' ויקרא רבה א'1

## 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.

תמורה ט"ז א:ג' ד'4-3 Temurah 16a:3-4

גּוּפָא, אָמַר רַב יְהוּדָה אָמַר שְׁמוּאֵל: שְׁלֹשֶׁת אֲלָפִים הִלְכוֹת נִשְׁתַּכְּחוּ בַּיָּמִי אֲבָלוּ שֶׁל מֹשֶׁה. אָמְרוּ לוֹ לִיהוֹשֻׁעַ: שְׂאֵל! אָמַר לָהֶם: "לֹא בְּשִׁמְיָם הֵי"א. אָמְרוּ לוֹ לְשְׁמוּאֵל: שְׂאֵל! אָמַר לָהֶם: "אֵלֶּה הַמִּצְוֹת" — שְׂאִין הַנִּבְיָא רִשְׁאִי לְחֹדֶשׁ דְּבַר מַעֲתָה. אָמַר רַבִּי יִצְחָק נִפְתָּח: אִף חֲטָאת שְׁמֵתוֹ בְּעֻלְיָה נִשְׁתַּכְּחָה בַּיָּמִי אֲבָלוּ שֶׁל מֹשֶׁה.

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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.

מנחות ק"י א"ט: 9-11a: Menachot

(דברי הימים ב, ג) לעולם זאת על ישראל אמר רב גידל אמר רב זה מזבח בני 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 קי, א. ובביא"ז להצ"צ כרך א ע' רצו "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

"And behold, Rivkah was coming out, with her pitcher on her shoulder." The Alter Rebbe refers to his explanation of the Zohar on this verse.

בראשית כ"ד: 45: Genesis

אני טרם אכלה לדבר אלי לבי והנה רבקה יצאת וכדה על-שכמה ותירד העינה 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:

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 ז"ג רטז,

Tikkunei Zohar, Tikkun 28 תקוני' תיקון כח

## KEHOT'S NOTE

ז"ג רטז, א. ת"ז ת" 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 א"ב כ"ב: 1-2 Eruvin

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.

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## KEHOT'S NOTE

עירובין פב, א. וש"נ.

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.

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

"Who forms light and creates darkness." The maamar reads "creates" (bore) as the World of Beriah, where supernal Chochmah is hidden.

Isaiah 45:7 ישעיהו מ"ה: 7

יוצר אור ובורא חשך עשה שלום ובורא רע אני הי 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

"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: 15

לרקמות תובל למלך בתולות אחריה רעותיה מובאות 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 hilcheta.

## KEHOT'S NOTE

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

108

מ"ש בזהר . . לאתקנא רוא דשמיה

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 3:1א: שיר השירים ג

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 סז, ד. בלקו"ת מצורע כה, א. שה"ש ג, א. מציין לכמה מקומות בענין השם. בסה"מ תרלד ע"ק: ושם מקשה ענין אומרו רוא דשמיי והל"ל אתקנא שמיה ע"ש. קטע מכאן בסה"מ תרל"ג כרך ב ע"שנד.

109

הנה יש ז' שמות שאין נמחקין

The Talmud lists the Names of G-d that may not be erased. The maamar explains each as a radiance of the Infinite drawn into one of His attributes.

Shevuot 35a:27ז"א: שבועות ל"ה א

למימרא דחננו ורחום שמות גינהו? ורמינהי: ג' שמות שנמחקין, וג' שמות שאין נמחקין – אלו הן שמות שאין נמחקין: כגון "אל", "אלקיה", "אלקים", "אלקיים", "אלקיים", "אֵלֶּיךָ אֲשֶׁר אֶהְיֶה", "אֵלֶּיךָ דָּלֶת" ו"יוד הי", "ש"י", "צבאות" – הרי אלו אין נמחקין.

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KEHOT'S NOTE

ראה שבועות לה, א. בהנבאר כאן ראה בארוכה באוה"ת פ' שמות כרך א ע"קג ואילך.

110

שם אל בחסד

A classic work of Kabbalah whose Gate of the Names explains which Name belongs to each Sefirah, such as Kel to Chesed.

KEHOT'S NOTE

ראה פירוש שער השמות פ"א ואילך.

111

דלא מכל אינון מדות איהו כלל

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

KEHOT'S NOTE

ת"ז בהקדמה ד"ה פתח אליהו.

112

דלא מכל אינון מדות איהו כלל

In Eliyahu's prayer (Patach Eliyahu), after naming G-d's attributes, the Tikkunei Zohar says that He is "not of any of these attributes at all." The maamar uses it to show that each Name is only a radiance of Him drawn into an attribute.

Tikkunei Zohar 17b:5-7ז"ב: תקוני הזהר י"ז ב

אבל לאו דאית לך צדק ידיעא דאיהו דין. ולא משפט ידיעא דאיהו רחמי ולא מכל אליון מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך דהא רשותא אית לך (נ"א אתיהיב לך) לגלגה רזין שמירין על ידך

מה דלא אתיהיב רשו לגלגה לשום בר נש עד כען. קם רבי שמעון פתח ואמר לך י"י הגדולה והגבורה וכי

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113

עולם חסד יבנה

"The world is built with kindness." The maamar uses it for the drawing of the Infinite Light into the attribute of Chesed.

Psalms 89:3ט"ג: תהילים

כ"אמרת עולם חסד יבנה שמים תכון אמונתך כהם:

For I have said: 'For ever is mercy built; In the very heavens Thou dost establish Thy faithfulness.

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KEHOT'S NOTE

תהלים פט, ג.

114

כו' — (שבה) — שהיא בחי' גלוי כו'

This manuscript lacks the whole passage from here ("In it are clothed...") to the end of paragraph 21 ("which is the level of revelation, etc."); it resumes on page 50a with "And the explanation of the matter."

KEHOT'S NOTE

בבזך 1052 ליתא מכאן עד דף נ, א וביאור הענין.

## PARAGRAPH 17

115

וכידוע שאין ערוך השם של האדם

The note gives it as a place where the analogy of a person's name, which is nothing beside his essence, is discussed.

KEHOT'S NOTE

ראה סה"מ תקס"ג ח"א ע' חצר. סה"מ תקס"ח ע' רכו ובכ"מ.

116

וכן שם אלקים בגבורה

The Zohar associates the Name Elokim with Gevurah. The maamar gives it as a second example of a Name drawn into an attribute.

Zohar I, 64bז"א סד, בז"א

KEHOT'S NOTE

ראה זח"א סד, ב. ובכ"מ.

117

"The world is built with kindness." Torah and mitzvos draw G-d into His attributes so that the world may be built with kindness.

Psalms 89:3ט"ג: תהילים

כ"אמרת עולם חסד יבנה שמים תכון אמונתך כהם:

For I have said: 'For ever is mercy built; In the very heavens Thou dost establish Thy faithfulness.

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## PARAGRAPH 19

118

וארא אל אברהם

"I appeared to Avraham, to Yitzchak and to Yaakov as Kel Shakai, but by My Name Havayah I was not known to

them.” The maamar explains that the Patriarchs lacked this revelation because the Torah had not yet been given.

שמות ו:3:ג' Exodus

וַאֲרָא אֶל-אַבְרָהָם אֶל-יִצְחָק וְאֶל-יַעֲקֹב בָּאֵל שְׁדֵי וְשָׁמִי 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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KEHOT'S NOTE

שמות ו, ג.

## PARAGRAPH 20

119

כי לא יטוש ה' את עמו

“For G-d 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־יִטֹּשׁ ה' אֶת־עַמּוֹ בְּעִבּוֹר שְׁמוֹ הַגָּדוֹל כִּי הוֹאִיל ה' לַעֲשׂוֹת אִתְּכֶם לֹא־יִטֹּשׁ:

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:9 Joshua

וְיִשְׁמְעוּ הַכְּנַעֲנִי וְכָל יִשְׂכֵי הָאָרֶץ וְנָסְבוּ עָלֵינוּ וְהִכְרִיתוּ אֶת־שְׁמִנוּ מִן־הָאָרֶץ וּמִה־תַּעֲשֶׂה לְשִׁמְךָ הַגָּדוֹל:

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, 73a Zohar III,

KEHOT'S NOTE

ראה זח"ג עג, א. ראה הערת כ"ק אדמו"ר ז"ע בסה"מ תשי"ח ע' 113.

122

דהע"ה היי מחבר תורה שלמעלה

The Zohar describes King David as joining the Torah above with the Holy One, blessed be He. The maamar

...ואלה שמות בני ישראל הבאים מצרימה את יעקב

reads it as drawing His great Name into Chochmah.

זח"ג רכב, 222b Zohar III,

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':1:1 Exodus

וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרֵימָה 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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124

ויעש דוד שם ופיי בזה"ק

“And David made a name.” The Zohar reads it as David making a holy Name, and the maamar applies it to the “names” of the children of Israel.

שמואל ב ח':י"ג II Samuel 8:13

וַיַּעַשׂ דָּוִד שֵׁם בְּשָׁבוֹ מִהַכּוֹתוֹ אֶת־אַרְם בְּגִיא־מֶלֶח שְׁמוֹנֶה עָשָׂר אֶלֶף:

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, 113b Zohar III,

KEHOT'S NOTE

שמואל-ב ח, יג. זח"ג קיג, ב.

125

כמ"ש באנה"ק

The text says that Iggeres HaKodesh explains the heh of the Name as speech, “the breath of His mouth,” reaching the World of Asiyah; the note identifies the section.

KEHOT'S NOTE

סי"ה.

126

כרחל לפני גוזזי

“Like a ewe (rachel) before her shearers.” The maamar uses the word rachel to link the Congregation of Israel with Rachel.

ישעיהו נ"ג:7 Isaiah

נִגַּשׁ וְהוּא נִנְעָה וְלֹא יִפְתַּח־פִּיו כֶּשֶׁה לְשֹׁכֵחַ יוֹכֵל וּכְרַחֵל לִפְנֵי גֹזְזֶיהָ נִאֲלָמָה וְלֹא יִפְתַּח פִּיו:

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 מ"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 האר"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.

במדבר כ"ו:7 Numbers 26:7

אלה משפחת 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 בפ' 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 כו, ב): וי"ב ראשי חדשי השנה שגם הם נקראים מועדים כנגד י"ב שבטים. וראה אוה"ת בראשית שם ע"א. מטות ע' ארפא (לקוי"ש לפ' בשלח חכ"ו ע' 90. ולט"ו באב תשמ"ז הערה 64).

## 130 ע"פ אלה פקודי המשכן

The place the text means by "as explained elsewhere on 'These are the accounts of the Mishkan,'" for eileh as the drawing down of the Names.

## 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:21 Exodus 38:21

אלה פקודי המשכן משכן העדת אשר פקד עלי פי משה עבדת ה' וכן 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 ייקרא 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 Genesis 26:18

וישב יצחק ויחפר את-בארות המים אשר חפרו בימי אברהם אביו ויסתמום פלשתים אחרי מות אברהם ויקרא להן שמות כשמת אשר-קרא להן אביו:

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

"Our signs we have not seen; there is no longer any prophet." The maamar reads "signs" as the letters and Names hidden in exile.

תהילים ע"ד:9 Psalms 74:9

אותותינו לא-ראינו איננו נביא ולא-אתנו ידע עד-מה:

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' ח:8 Exodus 3:8

ואני ארד להצילו מיד מצרים ולהעלתו מן-הארץ ההוא אל-ארץ טובה ורחבה אל-ארץ זבת חלב ודבש אל-מקום הכנעני והחתי והאמרי והפריזי והחוי והיבויסי:

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

בכרך 1052 בגיליון בגוכתי"ק הצ"צ: "ענין ב' ירידות דמצרים". באוה"ת עי קג ביאור ארוך. וסיומו בכרך ז עי 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 בפ' בשלח [לקמן] ע"פ וירא ישראל את ה' הגדולה. בסה"מ תרכ"ט (הוצאה חדשה) עי רצו: ועי מענין שמו הגדול בלקו"ת בד"ה אני כו' אשר הוצאתיך. . ובד"ה צו את בניי 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:

וארד להצילו מיד מצרים ולהעלותו מן הארץ ההוא אל ארץ טובה ורחבה אל ארץ זבת חלב ודבש אל מקום הנקנעני והחתי והאמרי והפריזי והחוי והיבויסי:

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:

ויאמרו בי אדני ירד ירדנו בתחלה לשבר אכל:

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:

אנכי ארד עמך מצרימה ואנכי אעלה גם-עלה ויוסף ישית ידו על-עיןך:

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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...ואלה שמות בני ישראל הבאים מצרימה את יעקב

141

עלה נעלה

Caleb's "We shall surely go up," another doubled verb of ascent.

Numbers 13:30 במדבר י"ג ל:

ויהם כלב את-העם אלימשה ויאמר עלה נעלה ונרשנו אתה כייכול נוכל לה:

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

"And it shall be, from one new moon to another." The Alter Rebbe refers to what is said about Rosh Chodesh on this verse.

Isaiah 66:23 ישעיהו ס"ו כ"ג:

והיה מדי-חדש בחדשו ומדי שבת בשבתו יבוא כל-בשר להשתחוות לפני אומר 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 G-d." The Alter Rebbe refers to a passage of the Zohar in Parshas Pinchas on this verse.

Psalms 104:34 תהילים ק"ד ל"ד:

יערב עלי שחי אנכי אשמח בה'

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

"How manifold are Your works, O G-d; 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:

מה רבו מעשיך ה' כלם בְּחִכְמָה עָשִׂיתָ 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.

146

שו"ה הוא — בחי' צמצום

The word "first" (techilah) is added, so that the yud is the level of tzimtzum first.

## KEHOT'S NOTE

בכור הנ"ל נוסף בגוכתי"ק: "תחלה".

## PARAGRAPH 23

147

בדבר ה' שמים נעשו

"By the word of G-d the heavens were made." The maamar explains that G-d's wisdom is clothed in His word.

Tehillim 33:6 לייג: תהלים

בְּדִבְרֵי ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּי כָל־צָבָאָם:

By the word of the L-RD were the heavens made; And all the host of them by the breath of His mouth.

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KEHOT'S NOTE

תהלים לג, ו.

148

חכים ולא בחכמה ידיעא

The words here quote Tikkunei Zohar, Patach Eliyahu • 17b:3-4; the passage is shown below.

Tikkunei Zohar, Patach Eliyahu • 17b:3-4 ב:ג:ד' תיקוני 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 דאמצעייתא. צדק מלכותא קדישא. מאזני צדק \*תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

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KEHOT'S NOTE

ת"ו בהקדמה (פתח אליהו).

149

חכים ולא בחכמה ידיעא

From Eliyahu's prayer (Patach Eliyahu) in the introduction to Tikkunei Zohar: "You are wise, but not with a knowable wisdom." The maamar applies it to G-d's own wisdom, which descends and is clothed in His speech and in all the worlds.

Tikkunei Zohar 17b:3-4 ב:ג:ד' תיקוני 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 דאמצעייתא. צדק מלכותא קדישא. מאזני צדק \*תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

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150

יהי אור

The first of the Ten Utterances of creation.

בראשית א:3 ג:א' Genesis

וַיֹּאמֶר אֱלֹקִים יְהִי אוֹר וַיְהִי־אֹר:

And G-d said: 'Let there be light.' And there was light.

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151

The utterance that created the firmament.

בראשית א:6 ו:א' Genesis

וַיֹּאמֶר אֱלֹקִים יְהִי רָקִיעַ בְּתוֹךְ הַמַּיִם וְיִהְיֶה מִבְדִּיל בֵּין מַיִם לְמַיִם:

And G-d said: 'Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.'

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152

תדשא הארץ

The utterance that brought forth vegetation.

בראשית א:11 א"י Genesis

וַיֹּאמֶר אֱלֹקִים תְּדַשָּׂא הָאֲרֶץ דָּשָׁא עֵשֶׂב מְזִרִיעַ זֶרַע עֵץ פְּרִי עֵשֶׂה פְּרִי לְמִינֹו אֲשֶׁר זֶרְעֹו־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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153

ישראל לי ראש

It brings the reading of Yisrael as li rosh, "a head for Me," in the name of the Zohar; the note also sends the reader to the source notes on that page.

KEHOT'S NOTE

בדרך מצותיך טו, ב בשם הזהר. וראה במ"מ לשם. וראה בפע"ח שער הלולב פ"א. שער הפסוקים להאריז"ל ויחי מזו, כח. מה, ב. ראה לקו"ת שלח מה, ג ואילך.

154

כמ"ש בתניא פנ"ג

Tanya, chapter 53, on the soul resting chiefly in the brain. The maamar compares it to the radiance of His great Name resting in Chochmah.

Tanya, Likkutei Amarim 53:3 ג:ג' תניא, חלק ראשון; ליקוטי אמרים

ובבית שני שלא ה'ה בו הארון והלוחות, אמרו רבותינו ז"ל וזכרונם לברכה, שלא ה'תה שכינה שורה בו, פירוש, מדרגת שכינה שהיתה שורה בבית ראשון שלא כדרך השתלשלות העולמות. אלא, בבית שני, היתה שורה כדרך השתלשלות והתלבשות מלכות דאצילות במלכות דבריאה, ודבריהם במלכות דיצירה, ודיצירה בהיכל קדשי קדשים העשוי, וקדשי קדשים העשוי ה'ה מתלבש בקדשי קדשים שבבית המקדש שלמטה, ושרתה בו ...

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155

וקרבנתנו מלכנו

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

KEHOT'S NOTE

בברכת ק"ש שחרית.

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.

פ"ד מט"ז ע"פ נוסח האריז"ל. ראה גם לעיל כא, א. כב, א. כט, א. ועוד.

157

## והארץ הדום רגלי

"The heavens are My throne and the earth is My footstool." The maamar reads "earth" as Malchus, the letters of speech.

ישעיהו ס"ו:1א' Isaiah 66:1a

כֹּה אָמַר ה' הַשָּׁמַיִם כִּסֵּאי וְהָאָרֶץ הֶדֶם רִגְלֵי אֵינֶה בֵּית אֲשֶׁר תִּבְנוּ לִי וְאֵינֶה מְקוֹם מְנוּחָתִי:

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

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KEHOT'S NOTE

ישע"י סו, א.

158

## ע"פ זוהר 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"ז לאדה"א קלט, א. הנחה אחרת בסה"מ תקס"ה ע' תרט. וראה אוה"ת פי שמות ע' לט.

159

## ועבדי אשר בחרתי

"And My servant whom I have chosen." The Zohar in Kedoshim reads it as Yaakov.

ישעיהו מ"ג:10 Isaiah 43:10

אַתֶּם עֲדֵי נְאֻמִּי וְעַבְדִּי אֲשֶׁר בָּחַרְתִּי לְמַעַן תִּדְעוּ וְתִאֱמָנוּ לִי וְתִבְּנוּ כִּי־אֲנִי הוּא לִפְנֵי לֹא־נוֹצֵר אֶל וְאַחֲרַי לֹא יִהְיֶה:

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

וַתֵּשֶׁב בְּאֵיתָן קִשְׁתּוֹ וַיִּפְּאוּ זְרָעֵי יָדָיו מִיַּד־יָדֵי אַבִּיר יַעֲקֹב מִשָּׁם רָעָה אֶבֶן יִשְׂרָאֵל:

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 בסי

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

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 קנבי האף והפה. ובהן נחקקו שבעה רקיעים ושבע ארצות ושבע שעות. לפיכך חבב שביע' ...

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.

Zohar III, 186a זח"ג קפו, א

Zohar II, 175b זח"ב קעה, כב

KEHOT'S NOTE

זח"ג קפו, א. ראה זח"ב קעה, ב.

164

## בריה התיכון המבריה 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

וְהַבְּרִיחַ הַתִּיכוֹן בְּתוֹךְ הַקְּרָשִׁים מִבְּרֶחַ מִן־הַקֶּצֶה אֶל־הַקֶּצֶה: 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 יעקב ובניו

The verse in Vayigash, which the maamar now reads as the first descent, into the hidden worlds.

בראשית מ"ו:8 Genesis 46:8

וְאֵלֶּה שְׁמוֹת בְּנֵי־יִשְׂרָאֵל הַבָּאִים מִצְרָיִם יַעֲקֹב וּבָנָיו בְּכֹר 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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166

## בבחי עלמין סתימין דלא אתגליון

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.

תניא, חלק שני, שער היחוד והאמונה 11:5 Tanya, Sha'ar HaYichud  
"א:ה"

והם שני מיני עולמות: עלמין סתימין דלא אתגלגליון, הם המתהווים וחסידים וקיימים מכחות והמשכבות נעלמות, כמו אותיות הממשכה שבנשמת האדם על דרך משל; ו"עלמין דאתגלגליון", נבראו וחסידים מהתגלות שנתגלו כחות והמשכבות הנעלמות, הנקראות בשם "אותיות הממשכה", וכשהן בבחינת התגלות להחיות עלמין דאתגלגליון, 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:ט

אותותינו לא־ראינו אי־עוד נביא וְלֹא־אֲנֵנוּ יָדַע עֲדָמָה:

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:ט

וְהָיָה אִם־לֹא יֵאֱמִינוּ גַם לְשֵׁנִי הָאֵתוֹת הָאֵלֶּה וְלֹא יִשְׁמְעוּן לְקוֹלְךָ וְלִקְחַת מִמֵּימֵי הַיָּאֹר וּשְׂפַכְתָּ הִנֵּכָּשָׁה וְהָיָה הַמַּיִם אֲשֶׁר תִּקַּח מִן־הַיָּאֹר וְהָיָה לְדָם בְּיָבֶשֶׁת:

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 level of nature.

Exodus 5:2 ב:ב

וַיֹּאמֶר פַּרְעֹה מִי ה' אֲשֶׁר אֶשְׁמַע בְּקוֹל לְשַׁלַּח אֶת־יִשְׂרָאֵל לֹא יָדַעְתִּי אֶת־ה' וְגַם אֶת־יִשְׂרָאֵל לֹא אֶשְׁלַח:

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:ט

וַיֹּאמֶר אֱלֹקִים יִקְוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מְקוֹם אֶחָד וְתֵרָאָה הַיַּבֶּשֶׁה 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.

שמות ד:7 ז:ז

וַיֹּאמֶר הֲשֵׁב יָדְךָ אֶל־חִיקְךָ וְיִשָּׁב יָדִי אֶל־חִיקִי וַיּוֹצֵא מִחִיקִי וַהֲנֵה שִׁכְבָּה כְּבָשָׁר:

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 י:י

וַיִּגְדַּל הַיֵּלֶד וְתִבְאָהוּ לְבַת־פַּרְעֹה וַיְהִי־לָהּ לְבֵן 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 "Israel arose in thought," as the Kehot note gives it.

תקוני תיקון 6 • 23b:3-4

א"ל אבא. אם כן ת"ח דאיהו מסטרא דמחשבה דאתמי ביה ישראל עלה במחשבה ליבראות האי אוריתא איהו בן לתלמיד חכם. אם כן אתתא דיליה אמאי צריכא יבום. דהא לא שוו אפרשותא מארי מתניתין לת"ח משאר בני נשא. א"ל ברי (איהו) ודאי צריכא יבום לאלין נשמתין דאזלין ערטילאין משית יומי בראשית.

Constantinople, 1740 (CC-BY-NC)

KEHOT'S NOTE

ב"ר בתחלתו. ת"ז ת"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: רבה א'

... "ה' 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): "יהי שמו לעולם וגו' [לפני שמש ינון שמו]" רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרים 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: ישעיהו מ"ה

אֲכֹל אֶתְּהָ אֵל מְסִתֵּת אֶלְקֵי יִשְׂרָאֵל מוֹשִׁיעַ:

Verily Thou art a G-d that hidest Thyself, O G-d of Israel, the Saviour.

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KEHOT'S NOTE

ישעיי מה, טו.

## PARAGRAPH 26

176

## ואלה שמות בני ישראל 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 א'

וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרִימָה אֶת יַעֲקֹב אִישׁ וּבֵיתוֹ כָּאוּ:

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

"From my flesh I shall see G-d." The maamar uses the workings of the human voice to understand the divine descent.

Job 19:26 ט"ז: איוב כ"ט

וְאַחֵר עוֹרִי נִקְפּוּזָת וּמִבְשָׁרִי אֶחְזֶה אֱלֹהִים:

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 ד'

וַיֹּאמֶר מֹשֶׁה אֶל־ה' בִּי אֲדֹנָי לֹא אִישׁ דְּבָרִים אֲנֹכִי גַם מִתְמוּל גַּם מִשְׁלֶשֶׁם גַּם מֵאֵז דְּבָרָה אֶל־עַבְדְּךָ כִּי כְבֹד־פִּה וְכְבֹד־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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## 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.

Bereshit 32:29 כ"ט: בראשית ל"ב

וַיֹּאמֶר לֹא יַעֲקֹב יֹאמַר עוֹד שְׁמֶךָ כִּי אִם־יִשְׂרָאֵל כִּי־שָׁרִיתָ עִם־אֱלֹקִים וְעִם־אֲנָשִׁים וְתוֹכֵל:

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." The maamar reads Elokim as the contraction through which Chochmah reaches speech.

Exodus 4:16 ט"ז: שמות ד'

וְדִבְרֶהוּא לְךָ אֶל־הָעָם וְהָיָה הוּא יְהִי־לְךָ לְפִה וְאַתָּה תְהִי־לֹו 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

“And you shall be gathered one by one.” The maamar reads it as the union of the levels, “one with the One.”

Isaiah 27:12 כ"ז: י"ב שיעיהו

וְהָיָה בַּיּוֹם הַהוּא יַחְבֹּט ה' מִשְׁבֶּלֶת הַנְּהָר עַד־נַחַל מִצְרַיִם וְאַתֶּם תִּלְקְטוּ 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

ישעיהו 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-יד:קס"ד 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

בבזך 1052 נוסף: “וזה שיש 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.

Exodus 1:1 א' שמות

וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרֵימָה אֶת יַעֲקֹב אִישׁ וּבֵיתוֹ כְּאֵלֶּה:

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 ראיה 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 son Reuven, “for G-d has seen my affliction.” The maamar reads Reuven as sight.

Genesis 29:32 כ"ט: ל"ב בראשית

וַתֵּהָרָה לְאֵה וַתֵּלֶד בֶּן וַתִּקְרָא שְׁמוֹ רְאוּבֵן כִּי אָמְרָה כִּי־רָאָה ה' בְּעֲנִיָּי כִּי עָתָה יִאֲהָבֵנִי 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 son Shimon, “for G-d has heard.” The maamar reads Shimon as hearing.

Genesis 29:33 כ"ט: ל"ג בראשית

וַתֵּהָרָה עוֹד וַתֵּלֶד בֶּן וַתִּאֶמֶר כִּי־שָׁמַע ה' כִּי־שָׁנוּאַה אֲנֹכִי 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 ילוה אישי אלי

Leah named Levi, saying, “Now this time my husband will be joined to me.” The maamar reads it as bonding and union.

Genesis 29:34 כ"ט: ל"ד בראשית

וַתֵּהָרָה עוֹד וַתֵּלֶד בֶּן וַתִּאֶמֶר עָתָה הַפֶּעַם יִלְוֶה אִישִׁי אֵלַי כִּי־לָדַתִּי 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.

## 189 ובוהן כליות ולב

“G-d 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.

Jeremiah 11:20 כ"א: כ"י רמיהו

Havayah צְבָאוֹת שֹׁפֵט צָדֵק בָּחַן כְּלִיּוֹת וְלֵב אָרָאָה נִקְמָתָהּ מִהֶם כִּי אֶלֶיךָ גָּלִיתִי 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

בבזך 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: תהלים

ויאמרו לא יראה י-ה ולא יבין אלקי יעקב:

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

בבזך 1052 בגליון בגוכתי"ק הצ"צ: "העלם צ"ל כדי שאח"כ יהי גילוי".

193

כבריתו 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: שבת ע"ז ב:ח:ד

... אמר לקה. אמר לקה: מאי טעמא ע"ז מסגן ברישא ויהדר אימרי? אמר לקה כבריתו של עולם, דברישא חשוכא ויהדר נהורא. מאי טעמא הגי מכסין והגי מגליון? הגי דמכסין מינייהו — מכסין, והגי דלא מכסין מינייהו — מגליון. מאי טעמא גמלא זוטא גנובתיה? משום דאכל כיסי. מאי טעמא תורא אריכא גנובתיה? משום דדייר באגמי, ובקעי לכרכושי בקי.

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

KEHOT'S NOTE

שבת עז, ב.

194

הנגלות לנו ולבנינו

"The hidden things are for G-d our G-d, and the revealed things are for us and for our children." The maamar applies it to the revealed Torah given at Sinai.

Deuteronomy 29:28: כ"ט:כ"ח דברים

הנסתרת ל Havayah אלקינו והנגלת לנו ולבנינו עד עולם לעשות את כל דברי התורה הזאת:

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

פכ"פ דבר ה'

"Face to face G-d spoke with you," the revelation at Sinai.

Deuteronomy 5:4: ד:ה דברים

KEHOT'S NOTE

דברים ה, ד.

196

עין בעין יראו

"Eye to eye they shall see," the revelation of the Time to Come.

Isaiah 52:8: ישיעיהו נ"ב:ח:י

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

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

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197

ונגלה כבוד ה'

"And the glory of G-d shall be revealed, and all flesh shall see together." Another verse of the future revelation.

Isaiah 40:5: ישיעיהו מ':ה

ונגלה כבוד ה' ויראו כל בשר יחדו כי פי ה' דבר:

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

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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.

Genesis 22:3: בראשית כ"ב:ג

וישכם אברהם בבקר ויחבש את חמרו ויטח את שני נעריו אתו ואת יצחק בנו ויבקע עצי עלה ויטחם וילך אל המקום אשר אמר לו האלקים:

And Avraham 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

ושמי הוי"ה לא נודעתי להם

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

KEHOT'S NOTE

וארא ו, ג.

200

ושמי הוי"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.

Exodus 6:3: שמות ו:ג

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

and I appeared unto Avraham, 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"ב:2: Exodus 20:

אֲנִכִּי 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' לי לאלקים

Yaakov's vow, "and Havayah will be Elokim to me." The maamar reads it as the future revelation, beside which Havayah will seem like Elokim.

בראשית כ"ח:21: Genesis 28:

וְשָׁבְתִי בְּשָׁלוֹם 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

"House of Yaakov, come and let us walk in the light of G-d." The maamar reads it as the light that shines in the Name Havayah.

ישעיהו ב':5: Isaiah 2:

בֵּית יַעֲקֹב לְכוּ וְנִלְכֶּה בְּאוֹר ה'

O house of Jacob, come ye, and let us walk In the light of the L-RD.

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KEHOT'S NOTE

ישעיי ב, ה.

204

שמע ישראל הוי"ה

"Hear, O Israel, G-d is our G-d, G-d is One." The maamar notes that it addresses "Israel" and reads it as the higher unity.

דברים ו':4: Deuteronomy 6:

שָׁמַע יִשְׂרָאֵל הָאֱלֹהִים הָאֶחָד:

HEAR, O ISRAEL: THE L-RD OUR GOD, THE L-RD IS ONE.

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205

בשכמליו 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 56a: Pesachim 56a

KEHOT'S NOTE

פסחים נו, א.

206

ה' ה'

The Thirteen Attributes of Mercy open 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 34:

וַיַּעֲבֵר 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

וביאור הענין

The text from here to the end of the maamar is not in this manuscript.

KEHOT'S NOTE

מכאן עד סיום המאמר ליתא בבוך 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 104:

מִה־רַבּוֹ מַעֲשֵׂיךָ ה' כָּל־ם בְּחִכְמָה עָשִׂיתָ מְלֵאָה הָאָרֶץ קִנְיָנָךְ:

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

תהילים 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

"I am asleep, but my heart is awake." The maamar reads it as exile: hidden below, awake and revealed above.

שיר השירים ה':2: Song of Songs 5:

אֲנִי יְשֻׁנָּה וְלִבִּי עֹר קוֹל דּוֹדִי דּוֹפֵק פֶּתַח־לִי אֲחֹתִי רָעִיתִי יוֹנְתִי תַמְתִּי שְׂרָאִשִׁי נִמְלֵא־טָל קִרְצוֹתַי 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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## 211 אֹתוֹתֵינוּ לֹא רָאִינוּ

"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: תהילים ע"ד

אֹתוֹתֵינוּ לֹא רָאִינוּ אִין עוֹד נִבְיָא וְלֹא אֲתָנוּ יֵדַע 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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## PARAGRAPH 32

## 212 וְלִבִּי עֹר

"But my heart is awake": above, the revelation continues even in exile.

Song of Songs 5:2 ב"ב: שיר השירים ה'

אֲנִי יִשְׁנָה וְלִבִּי עֹר קוֹל דּוֹדִי דּוֹפֵק פֶּתַח יְלִי אֲחָתִי רִעְתִּי יוֹנְתִי תַמְתִּי שְׂרָאשִׁי נִמְלֵא-טָל קְצוֹתַי רְסִיסֵי לֵילָה:

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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## 213 עוֹלָם כְּמִנְהַגּוֹ נֹהֵג

The Talmud's principle that "the world follows its natural course." The maamar says that in exile this is only how things appear.

Avodah Zarah 54b:14-15 ט"ו: עבודה זרה נ"ד ב'

... אֵילּוּ לְדַבֵּר שְׂאִין הָעוֹלָם צוֹרֵף לוֹ הֵיוּ עוֹבְדִין. הָרִי הוּא מְבַטֵּלָה. הָרִי הָיוּ עוֹבְדִין לַחֲמָה וְלִלְכָנָה וְלִכּוֹכְבִּים וְלַמְּזֻלוֹת, יֹאבֵד עוֹלָם מִפְּנֵי הַשּׁוֹטִים? אֵלָּא עוֹלָם כְּמִנְהַגּוֹ נֹהֵג, וְשׁוֹטִים שֶׁקֶלְקְלוּ עֲתִידֵין לִיתָן אֶת הַדִּין. דָּבָר אַחֵר: הָרִי שֶׁגָּזַל סָאָה שֶׁל חֲטָיִים [וְהֵלֵךְ] וְיָרַע בְּקִרְעָה — דִּין הוּא שֶׁלֹּא תִצְמַח, אֵלָּא עוֹלָם כְּמִנְהַגּוֹ נֹהֵג וְהוֹלֵךְ, וְשׁוֹטִים שֶׁקֶלְקְלוּ עֲתִידֵין לִיתָן אֶת הַדִּין.

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KEHOT'S NOTE

ע"ז נד, ב.

## 214 עוֹשֶׂה נִפְלְאוֹת גְּדוֹלוֹת לְבָדוֹ

"Who alone does great wonders." The maamar reads "alone" as wonders that only G-d recognizes.

Psalms 136:4 ד"ד: תהילים קל"ו

לְעֹשֶׂה נִפְלְאוֹת גְּדוֹלוֹת לְבָדוֹ כִּי לְעוֹלָם חֲסֵדוֹ:

To Him who alone doeth great wonders, For His mercy endureth for ever.

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...ואלה שמות בני ישראל הבאים מצרימה את יעקב

## PARAGRAPH 33

## 215 מִי שֶׁאָמַר לְשֹׁמֵן וַיִּדְלוֹק

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 ו"ה: א: תענית כ"ה

... כְּלִי שֶׁל חוֹמֶץ נִתְחַלֵּף לִי בְּכָלִי שֶׁל שֶׁמֶן וְהִדְלַקְתִּי מִמֶּנּוּ אוֹר לְשַׁבָּת. אָמַר לָהּ: בְּתִי, מֵאֵי אֲכַפֶּת לָךְ? מִי שֶׁאָמַר לְשֶׁמֶן וַיִּדְלוֹק, הוּא יֹאמַר לְחוֹמֶץ וַיִּדְלוֹק. תֵּנָּא: הֵיךְ דּוֹלֵק וְהוֹלֵךְ כָּל הַיּוֹם כּוּלּוֹ, עַד שֶׁהִבִּיאוּ מִמֶּנּוּ אוֹר לְהַבְדִּילָהּ. רַבִּי חֲנִינָא בֶן דּוּסָא הָוּוּ לָקָה הֵנָּה עֵינֵי, אָמְרוּ לָקָה: קָא מִפְסָדָן. אָמַר: אִי קָא מִפְסָדָן — נִכְלִינָהּ דּוּבִי, וְאִי לֹא — כָּל חֵדָּא וְחֵדָּא תִנְתִּי לְאוּרְתָא דּוּבָא בְּקִרְנֵיהּ. לְאוּרְתָא אִינִי כָּל חֵדָּא וְחֵדָּא דּוּבָא בְּקִרְנֵיהּ.

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KEHOT'S NOTE

תענית כה, א.

## 216 וְלֹא נֹדְעָה כִּי בָאָה אֶל קִרְבָּנָהּ

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.

Genesis 41:21 א"כ: בראשית מ"א

וְתִבְאֵנָה אֶל־קִרְבָּנָהּ וְלֹא נֹדְעָה כִּי־בָאוּ אֶל־קִרְבָּנָהּ וּמִרְאִיהֶן רַע כְּאֲשֶׁר בְּתִחְלָה וְאִיקֶץ:

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 לְעוֹשֶׂה נִפְלְאוֹת גְּדוֹלוֹת לְבָדוֹ

"To Him who alone does great wonders." The maamar reads "alone" as wonders that only G-d recognizes.

Psalms 136:4 ד"ד: תהילים קל"ו

לְעֹשֶׂה נִפְלְאוֹת גְּדוֹלוֹת לְבָדוֹ כִּי לְעוֹלָם חֲסֵדוֹ:

To Him who alone doeth great wonders, For His mercy endureth for ever.

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KEHOT'S NOTE

תהלים קלו, ד.

## 218 שֶׁאִין בְּעַל הַנֶּס מַכִּיר בְּנִסּוֹ

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 י"ז-י"ח: נדה ל"א

וְהֵיכִינּוּ דָאָמַר רַבִּי אֱלֶעָזָר: מֵאֵי דְכָתִיב "עוֹשֶׂה נִפְלְאוֹת (גְּדוֹלוֹת) לְבָדוֹ וּבְרוּךְ שֵׁם כְּבוֹדוֹ לְעוֹלָם?" אֲפִילוּ בְּעַל הַנֶּס אֵינוּ מִכִּיר בְּנִסּוֹ. דְּרִישׁ רַבִּי

חנינא בר פפא: מאי דכתיב "ארחי ורבעי זרית וכל דרכי הסכנתה?" 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; משנה חולין ג:ב

ואלו כשירות בבהמה. נקבה הנרגרת או שנסדקה. עד כמה תחסר. רבן שמעון בן גמליאל אומר, עד כאסר האיטלקי. נפחתה הגלגלת ולא נקב קרום של מח, נקב הלב ולא לבית חללו, נשברה השדרה ולא נפסק החוט שלה, נטלה הכבד ונשתיר הימנה כזית, המסס ובית הכוסות שנבקבו זה לתוך זה, נטל הטחול, נטלו הפליות, נטל לחי התחתון, נטל האם שלה, וחרותה בידי שמים. הגלודה, רבי מאיר מכשיר, וחקמים פוסלין:

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 [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 שמיא

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 מח, 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 מח, ג. נ, ב. שבת שובה סו, ב ואילך.

222

כפי חקת ע"פ על כן יאמרו המושלים

The maamar on "Therefore those who speak in parables say, 'Come to Cheshbon,'" which opens with the Talmud's

...ואלה שמות בני ישראל הבאים מצרימה את יעקב

reading, "Come, let us calculate the account of the world," and with the power of answering "Amen, yehei shmei rabba."

KEHOT'S NOTE

לקו"ת סד, ד.

223

על כן יאמרו המושלים

"Therefore those who speak in parables say, 'Come to Cheshbon.'" The Alter Rebbe refers to his explanation of this verse in Chukas.

Numbers 21:27; במדבר כ"א:כ"ז

על-כן יאמרו המושלים באו חשבון תבנה ותכונן עיר סיחון:

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; בבא בתרא ע"ח ב:י"ג-י"ד

"המושלים" - אלו המושלים ביצרם. "בואו חשבון" - בואו ונחשב חשבוננו של עולם; הפסד מצוה כנגד שכרה, 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 ממחשבון, ותאכל את שאיננו מחשבון.

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### PARAGRAPH 37

225

אך עצמיות ח"ע חכים ולא בחכמה

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

באוה"ת ענינים ע' רסד כי "וזהו ג"כ דעת הכוזרי מ"ב ססעי' ב' באמרו ונק' אותו חכם לבב מפני שהוא עצם החכמה ואין החכמה מדה לו כע"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.

Berachot 61a:28-29; ברכות ס"א א: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 מביין, לשון מחתה, פה גומר, ושט מננים 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"י 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.

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## 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"ה שער המוחין שער כ פי"ב. ראה לקו"ת שה"ש כו, ד ואילך. בלקו"ת במדבר ט, מציין לכאן דישראל זוטא היינו המשכת ח"ע שנמשך ומתפשט בהמדות. לקו"ת שלח נ, ב: "ושם [ת"יא כאן] נתבאר דשם הוי"ו הוא שמו הגדול" באוה"ת בשלח ע' תכו מציין לכאן שישאל סבא הוא אחוריים דאבא נה"י דאבא. ע"ש.

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## 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.

Sefer Etz Chaim 20:12 כ"י חיים ע"י

... ואז נקרא חג"ת כנוצר שם וטעם הדבר כי או"א שרשם הם חג"ת נה"י לבד כי חב"ד דאוי"א לקחם עתיק והבין זה נמצא כי כל יש"ס ותבונה נקרא נה"י וכל או"א נקרא חג"ת. והנה עתה לוקח ו"א כלים שלהם ולכן לקח גם בחי"ה דו"א, והוא כי דע כלל א' כי א"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. ...

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## PARAGRAPH 39

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## ואלה שמות בני"י כו"י יעקב ובניו

The verse in Vayigash, which the maamar now explains as the descent into thought, where Yaakov is a son of Yisrael Sava.

Genesis 46:8 ח"ח בראשית מ"ו

ואלה שמות בני"י אשר יקראו יעקב ובניו כבד יעקב ראובן:

...ואלה שמות בני ישראל הבאים מצרימה את יעקב

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

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## ע"פ השמים כסאי

The first maamar of Torah Ohr.

## KEHOT'S NOTE

לעיל א, א.

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## השמים כסאי

"The heavens are My throne." The opening verse of the first maamar of Torah Ohr, to which the Alter Rebbe refers.

Isaiah 66:1 א"ו: שעייהו

כה אמר ה' השמים כסאי והארץ הדם רגלי אי"ה בית אשר תבנו"ל וי"ה 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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## 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

צדקה תרומי גוי וחסד לאמים חטאת:

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

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## מי כעמך ישראל גוי אחד

"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.

I Chronicles 17:21 א"ו: דברי הימים א

ומי כעמך ישראל גוי אחד בארץ אשר הלה האלקים לפדות לו עם לשום לה 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 41

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## בניי הבאים מצרימה את יעקב

The opening verse of Shemos, now explained: speech re-

ceives from Yisrael Zuta and, beside it, from Yaakov.

Exodus 1:1 שמות א':

וְאֵלֶּה שְׁמוֹת בְּנֵי יִשְׂרָאֵל הַבָּאִים מִצְרֵימָה 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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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/](https://www.likuteitorah.com/about/the-chassidishe-parsha/)

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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