



TORAH OHR • PARSHAS SHEMOS • MAAMAR 4

זה שמי לעולם וזה זכרי לדור דר

“This is My Name forever, and this is My remembrance from generation to generation”



The words of the Scribes, like the prohibitive commandments, come from a level too high to be held in a vessel or in writing: ayeh, “Where is the scribe?”, the source in Chochmah above the Written Torah, the “book.” This is why the Oral Torah stayed oral, and why the rabbinic blessings over the mitzvos, which draw down an encompassing light, are “sweet upon me” more than the mitzvos themselves.

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 words of the Scribes, like the prohibitive commandments, come from a level too high to be held in a vessel or in writing: ayeh, “Where is the scribe?”, the source in Chochmah above the Written Torah, the “book.” This is why the Oral Torah stayed oral, and why the rabbinic blessings over the mitzvos, which draw down an encompassing light, are “sweet upon me” more than the mitzvos themselves.

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 Tikkunei Zohar links the 365 prohibitive commandments to the yud-hei of the Name Havayah and the 248 positive commandments to its vav-hei. Why are the prohibitions higher, and why was the Oral Torah not written? The answer is “Where (ayeh) is the scribe?”: ayeh, aleph with yud-hei, is the scribe above the book, the source in Chochmah of the Written Torah. The positive commandments come from Z’eir Anpin, where lights rest in vessels, so they are done by action and could be written; the light of the prohibitive commandments has no vessel and is reached only by negating its opposite. The words of the Scribes are fences of the same kind, rooted in the scribe, so they stayed oral; even the Written Torah leaves its loftiest matters unwritten. The maamar then explains why the words of the Scribes are “sweet upon me” more than the wine of the Torah. Love that has a reason stays within Chochmah; the hidden love of self-sacrifice, beyond reason, is brought out by the mitzvos and revealed on Shabbos. The rabbinic blessings over the mitzvos draw down an encompassing light, “upon me,” through running and returning.

OUTLINE

- 1 The scribe above the book** ¶1-2
The Tikkunei Zohar ties the prohibitive commandments to yud-hei and the positive ones to vav-hei. Why are the prohibitions higher, and why was the Oral Torah not written? The answer begins with ayeh, aleph and yud-hei, the scribe above the Written Torah.
- 2 Positive and prohibitive commandments** ¶3-4
The positive commandments come from the vessels of Z’eir Anpin, so they can be done and written; the light of the prohibitive commandments has no vessel and is reached only by negation, “in a land not sown.”

3 Why the Oral Torah stayed oral

¶5

The words of the Scribes are fences, like prohibitions, rooted in the scribe above the book, so they could only be spoken; speech, too, is drawn from Chochmah.

4 What the Written Torah leaves unwritten

¶6-9

G-d's speech to Moshe is the flow from the Infinite into Chochmah, Moshe's speech to Israel its flow downward; for lofty matters such as the warning of the locusts, only the lower stage was written.

5 Love with a reason and love beyond it

¶10-12

To explain "sweet upon me," the maamar contrasts love because "He is your life," which stays within Chochmah, with self-sacrifice that comes from the Infinite One beyond reason, present in every Jew.

6 The wine of the Torah and Shabbos

¶13-16

The mitzvos, the wine of the Torah, carry the supernal will and bring the hidden love out; on Shabbos, when the Sefiros rise back to G-d's own Being, that love is revealed as well.

7 The blessings: "sweet upon me"

¶17-19

The rabbinic blessings over the mitzvos draw down an encompassing light, above the inner light of the mitzvah itself, and so are sweet "upon me."

8 The words of the blessing

¶20-23

"Blessed are You ... who has sanctified us with His commandments" traces a descent and an ascent, running and returning, matched in a person by "Fortunate is the man who fears G-d ... he desires His commandments greatly."

KEY CONCEPTS

"Where is the scribe?" איה סופר

Ayeh, aleph with yud-hei, names the hidden source in Chochmah that "writes" the Written Torah, the book. The prohibitive commandments and the words of the Scribes come from it.

Prohibitive and positive commandments מצות לא תעשה ומצות עשה

The 248 positive commandments come from vav-hei, Z'eir Anpin, where the lights have vessels; the 365 prohibitive commandments come from yud-hei, a light without a vessel, reached only by negating its opposite.

The words of the Scribes דברי סופרים

The rabbinic enactments, fences around the Torah. Rooted in the scribe above the book, they could not be written down and remained oral.

The hidden love אהבה מסותרת

The love beyond reason present in every Jew, a readiness for self-sacrifice that wants only to be one with the One. The mitzvos bring it into the open, and Shabbos reveals it.

The wine of the Torah יינה של תורה

The keeping of the mitzvos, in which the supernal will is en clothed. As wine brings out a secret, it brings out the hidden love.

Inner and encompassing light אור פנימי ואור מקיף

The mitzvah itself draws down an inner light that enters the vessels; the blessing over it draws down an encompassing light too high to enter them.

Running and returning (ratzo vashov) רצוא ושוב

The two movements of every flow from above, withdrawal and expansion, which the blessing and a person's own service must both have.

SECTION 1 • 11-2

The scribe above the book

1 זה שמי¹ לעולם^{2,3} וזה זכרי לדר דר. איתא בת"ז⁴ שמי עם⁵ י"ה שס"ה זכרי עם ו"ה רמ"ח.

"This is My Name forever, and this is My remembrance from generation to generation." It is stated in the Tikkunei Zohar: shemi ("My Name") with yud-hei [is] 365; zichri ("My remembrance") with vav-hei [is] 248.

The maamar opens with G-d's words to Moshe at the burning bush: "This is My Name forever, and this is My remembrance from generation to generation." The Tikkunei Zohar reads it by numerical value: shemi ("My Name," 350) plus yud-hei (15) makes 365, the number of prohibitive commandments, and zichri ("My remembrance," 237) plus vav-hei (11) makes 248, the number of positive commandments.

וצ"ל מפני מה שרש מל"ת גבוה יותר⁶ משרש המ"ע שהל"ת נמשכי מבחי י"ה דהוי והמ"ע נמשכים מבחי ו"ה דהוי"ה.

We need to understand why the root of the prohibitive commandments is higher than the root of the positive commandments, in that the prohibitive commandments are drawn from the level of the yud-hei of Havayah, while the positive commandments are drawn from the level of the vav-hei of Havayah.

So the 365 prohibitive commandments are tied to yud-hei, the first half of the Name Havayah, and the 248 positive commandments to vav-hei, its second half. Since yud-hei stands higher in the Name, the first question is why the prohibitions should have the higher root.

גם י"ל מפני מה לא ניתנה תושבע"פ ג"כ בכתב. הענין הוא דכתיב איה סופר⁷ וגו'.

We also need to understand why the Oral Torah was not also given in writing. The explanation is that it is written, "Where (ayeh) is the scribe?" etc.

A second question: why was the Oral Torah not also given in writing, like the Written Torah? The answer starts from Yeshayahu's words "Where (ayeh) is the scribe (sofer)?", which the maamar reads not as a question but as the name of a level.

ונת' במ"א⁸ הפ"י דבחי"י אי"ה עצמו הוא הסופר (והוא בחי"י איה מקום כבודו) כי איתא בס"י⁹ בג' דברים ברא הקב"ה את העולם בסופר וספר וספור.¹⁰

And it has been explained elsewhere that the meaning is that the level of ayeh ("where") itself is the scribe (and this is the level of "Where is the place of His glory?"); for it is stated in Sefer Yetzirah that with three things the Holy One, blessed be He, created the world: with sofer (scribe), sefer (book) and sippur (telling).

Ayeh, "where," names a level so hidden that one can only ask where it is, as the angels ask in the Kedushah, "Where is the place of His glory?" That hidden level is itself "the scribe." Sefer Yetzirah says the world was created with three things, sofer, sefer and sippur: the scribe, the book and the telling.

והנה תושב"כ נק' ספר ובחי"י סופר שלמעלה מבחי"י ספר הוא בחי"י אי"ה שהוא א' י"ה כי מקור ושרש י"ה דשם הוי"ה נמשך מבחי"י האל"ף שהוא בחי"י חכמה דאצילות

Now, the Written Torah is called sefer (book), and the level of sofer (scribe), which is above the level of sefer, is the level of ayeh, which is aleph yud-hei. For the source and root of the yud-hei of the Name Havayah is drawn from the level of the aleph, which is the level of Chochmah (wisdom) of the World of Atzilus (Emanation)

The Written Torah is the sefer, the book, and above the book stands the scribe who writes it. That scribe is ayeh, whose letters are aleph followed by yud-hei: the aleph stands for Chochmah of Atzilus, the source from which the yud-hei of the Name Havayah is drawn.

(ר"ל¹¹ מקור ושרש החכמה כמ"ש במ"א בכוונת א' דאחד דק"ש שהוא בחי"י מזל נוצר¹² דמשם יונק אבא או ר"ל חכמה סתימאה) כמ"ש אאלפך חכמה.¹³

(that is to say, the source and root of Chochmah, as explained elsewhere on the kavanah of the aleph of echad ("One") in the Shema, that it is the level of mazal notzer, from which Abba draws its nourishment; or it means the hidden Chochmah (chochmah stima'ah)), as it is written, "I will teach you (a'alefcha) wisdom."

The parenthesis refines this: the aleph is really the source and root of Chochmah, which elsewhere is identified with mazal notzer, one of the thirteen "adornments of the beard" (tikkunei dikna) in the Kabbalah, from which Abba (Chochmah) draws its flow; or else it is the hidden Chochmah. The proof is Iyov's "a'alefcha chochmah," where the verb for teaching shares the letters of aleph; according to Sefer HaArachim, cited in the Kehot note, this proof goes back to the statement before the parenthesis, that the aleph is Chochmah.

ועוד שבאות אל"ף נכללו בו ג' אותיות דשם הוי" ב"ה כנודע מהאריז"ל¹⁴ שתמונת האל"ף בתושב"כ הוא י"י וי"י ובתפילין י"י וי"ד.

Moreover, the letter aleph includes three letters of the Name Havayah, blessed be He, as is known from the Arizal: that the form of the aleph in the Written Torah is yud, vav, yud, and in tefillin, yud, vav, dalet.

Another reason the aleph stands for the source of the Name: its shape is built from letters of the Name Havayah. As known from the Arizal, in a Torah scroll the aleph is drawn as a yud above, a slanted vav, and a yud below ($10 + 6 + 10 = 26$, the numerical value of Havayah); in tefillin its lower part is drawn as a dalet.

מפני שבתושב"כ מלובש אור אבא דאצי" כי אורייתא מח"ע נפקת והיינו מבחי' יסוד אבא לכך נכתב גם הקוץ התחתון של האל"ף כתמונת י"י רמז לחכמה דאצי" שהוא בחי' י"י דשם הוי" כנודע.

[This is] because the light of Abba of Atzilus is enclothed in the Written Torah, for "the Torah comes forth from supernal Chochmah," that is, from the level of the Yesod (foundation) of Abba. Therefore the lower tip of the aleph is also written in the form of a yud, alluding to the Chochmah of Atzilus, which is the level of the yud of the Name Havayah, as is known.

The aleph of the Torah scroll ends below in a yud because the Written Torah carries the light of Abba, Chochmah of Atzilus: "the Torah comes forth from supernal Chochmah," through the Yesod of Abba, the channel by which Chochmah gives forth. The yud is the letter of the Name that stands for Chochmah.

אבל בתפילין נכתב קוץ התחתון של האל"ף בתמונת ד' שהוא בחי' מחשבה עילאה שהוא בחי' לאה שהוא עד"מ כמו הד' שיש בו התפשטות לאורך ורוחב.¹⁵

But in tefillin the lower tip of the aleph is written in the form of a dalet, which is the level of supernal thought (machshavah ila'ah), which is the level of Leah; this is, by way of analogy, like the dalet, which has extension in length and in breadth.

In tefillin the lower part of the aleph is a dalet, which stands for supernal thought, called Leah. The dalet's two strokes, one across and one down, picture spreading out in length and breadth, as thought spreads out what it has received.

2 וזהו איה סופר. דהיינו שמקור של התושב"כ שנק' ספר עילאה כמ"ש בזהר אית ספר ואית ספר.¹⁶

And this is [the meaning of] "Where is the scribe?": that is, the source of the Written Torah, which is called the supernal sefer (book), as it is written in the Zohar, "There is a book and there is a book,"

Now the verse "Where is the scribe?" is applied. The Written Torah is called the supernal book, and the Zohar speaks of two books, "There is a book and there is a book": a book above and a book below.

הוא בחי' אי"ה א' עם י"ה שהאל"ף הוא מקור לי"ה כנ"ל שהוא הסופר את הספר דהיינו שהוא מקור התושב"כ שנמשכ"י הימנו:

is the level of ayeh, aleph with yud-hei, for the aleph is the source of the yud-hei, as [explained] above. It is the one that writes (sofer) the book; that is, it is the source of the Written Torah, which is drawn from it.

The source of that book is ayeh: aleph joined to yud-hei, the aleph being the source of the yud-hei. Ayeh is therefore "the scribe" who writes the book, the source from which the Written Torah is drawn.

SECTION 2 • 13-4

Positive and prohibitive commandments

3 דהנה כללות התושב"כ הוא מדבר בענין קיום מצות עשה. שנמשכים מבחי' ו"ה שהוא בחי' ז"א דאצי' שהאורות מחולקים בתוך הכלים שהן רמ"ח אברים דז"א שמשם נמשכים רמ"ח מ"ע

For the Written Torah as a whole speaks about the fulfillment of the positive commandments, which are drawn from the level of vav-hei, which is the level of Z'eir Anpin (the emotive attributes) of Atzilus, where the lights are divided within the vessels, which are the 248 limbs of Z'eir Anpin, from which the 248 positive commandments are drawn.

As a whole, the Written Torah speaks of fulfilling positive commandments, and these come from vav-hei, the level of Z'eir Anpin of Atzilus. There the lights are divided among vessels, as a body's life is divided among its limbs, and the 248 "limbs" of Z'eir Anpin are the source of the 248 positive commandments.

ולכך המקיים מ"ע ממשיך עליו אור עליון דז"א¹⁷ ולכך ניתנה התורה בכתב להיות האורות דז"א מתלבשים בכלים ממש לכך נתלבשה חכמת התורה ג"כ בכתב כו' באותיות ותגין כו'

And therefore one who fulfills a positive commandment draws upon himself the supernal light of Z'eir Anpin. And therefore the Torah was given in writing: since the lights of Z'eir Anpin are enclothed in actual vessels, the wisdom of the Torah was therefore also enclothed in writing, etc., in letters and crowns (tagin), etc.

Doing a positive commandment therefore draws the light of Z'eir Anpin onto the person. And because in Z'eir Anpin the lights are enclothed in real vessels, the Torah's wisdom could also be enclothed in writing, in letters and their crowns (tagin).

אמנם שרש הל"ת אף שהן ג"כ בתושב"כ מ"מ הן למעלה ממדרגת המ"ע אלא שהם נמשכים מבחי"י"ה.

However, the root of the prohibitive commandments: although they too are in the Written Torah, nevertheless they are above the rank of the positive commandments; rather, they are drawn from the level of yud-hei.

The prohibitive commandments are also written in the Written Torah, yet their root is higher: they come from yud-hei.

מפני ששרש הל"ת הוא מבחי"י ומדרגה גבוה שאינו יכול להתלבש בתוך כלים כמו המ"ע שהתפילין והאתרוג הם כלים להאור כו'

[This is] because the root of the prohibitive commandments is from a high level and rank that cannot be en clothed within vessels, as with the positive commandments, where the tefillin and the esrog are vessels for the light, etc.

Their root is too high to be en clothed in vessels. A positive commandment does have a vessel for its light: the tefillin or the esrog is a physical object through which the light comes.

משא"כ הל"ת שאין לאותו האור כלי שיוכל לשכון בו בבחי"ה הן ע"י מעשה רק ע"י לאו ושלילה הוא מושג שאין יכולים להכיר מהותו

Not so the prohibitive commandments: that light has no vessel in which it could dwell in the mode of "yes," through action. Only through "no" and negation is it grasped, [as something] whose essence one cannot recognize,

The light of the prohibitive commandments has no such vessel; it cannot come through a "yes," an action. It is grasped only through a "no," the way something whose essence cannot be known is grasped only by saying what it is not.

רק לשלול ההפוך כמו לא תאכל חלב ודם לפי שזהו מנגד לקדושת האור לפי שהיא מבחי"י סט"א.

but can only negate its opposite. For example, "You shall not eat fat and blood": because this opposes the holiness of the light, since it is from the level of the sitra achra (the other side).

So the prohibition of eating forbidden fat and blood asks not for an act but for refraining. These things oppose the holiness of that light because they come from the sitra achra, and setting them aside is how the light is reached.

4 וע"י שלילת ההפוך נמשך גלוי האור אבל אי"א להמשיכו ע"י מעשה כמו ע"י תפילין וציצית

And through negating the opposite, the revelation of the light is drawn down; but it is impossible to draw it down through action, as through tefillin and tzitzis,

Negating the opposite does draw down a revelation of that light, but it cannot be drawn through an act such as putting on tefillin or wearing tzitzis.

ע"ד האורות הנמשכים ע"י מ"ע לפי שמעלת האורות הנמשכים ע"י ל"ת גדולים וגבוהים יותר מהנמשכים ע"י מ"ע וא"א לעשות להם כלים בבחי' הן רק ע"י לאו שקדם להן

in the manner of the lights drawn down through the positive commandments. For the lights drawn down through the prohibitive commandments are greater and higher in stature than those drawn down through the positive commandments, and it is impossible to make vessels for them in the mode of "yes," but only through a "no" that comes before the "yes,"

Action is the way of the lights drawn through positive commandments. The lights drawn through prohibitive commandments are greater and higher, so no vessel of "yes" can be made for them; they come only through a "no" that comes before the "yes."

דהיינו ע"י שלילת ההפוך. וזהו בארץ לא זרועה¹⁸ וזהו שהל"ת נמשכים מבחינת י"ה שלמעלה מו"ה:

that is, through negating the opposite. And this is [the meaning of] "in a land not sown." And this is [why] the prohibitive commandments are drawn from the level of yud-hei, which is above vav-hei.

That "no" is the negation of the opposite. This, the Alter Rebbe says, is Yirmeyahu's "in a land not sown," a level known only through a "not," and it is why the prohibitive commandments are drawn from yud-hei, above vav-hei.

SECTION 3 • 15

Why the Oral Torah stayed oral

5 והנה כל דברי סופרים הוא הכל עד"ז של הל"ת שהרי ד"ס הם לעשות סייג לתורה¹⁹ עשו משמרת למשמרתי²⁰ כו'

Now, all the words of the Scribes (divrei soferim) are entirely in this manner of the prohibitive commandments, for the words of the Scribes are to make a fence for the Torah: "Make a safeguard for My safeguard," etc.

All the rabbinic enactments, "the words of the Scribes," work like the prohibitive commandments, because their purpose is to make a fence around the Torah, as the Talmud reads "Keep My safeguard" to mean "make a safeguard for My safeguard." A fence is a "no": it keeps a person away from what is forbidden.

לכך נקרא דברי סופרים ששרשם מבחי' סופר שהוא בחי' אי"ה סופר שהוא ענין אי"ה כנ"ל שהל"ת נמשכים מי"ה.

Therefore they are called “the words of the Scribes (soferim)”: for their root is from the level of sofer (scribe), which is the level of “Where (ayeh) is the scribe,” which is the matter of aleph yud-hei, as [explained] above, that the prohibitive commandments are drawn from yud-hei.

That is why they are called the words of the soferim: their root is sofer, “Where is the scribe?”, aleph yud-hei, the same root from which the prohibitive commandments come.

וכמו"כ כל ד"ס נמשכים משם לכן הם למעלה מתושב"כ שנק' ספר דרמ"ח מ"ע נמשכים מו"ה שהם מתלבשים בכלים.

And likewise all the words of the Scribes are drawn from there. Therefore they are above the Written Torah, which is called sefer (book), for the 248 positive commandments are drawn from vav-hei, which are en clothed in vessels.

Coming from there, the words of the Scribes stand above the Written Torah, the “book,” whose 248 positive commandments come from vav-hei and are en clothed in vessels.

משא"כ ד"ס הם מבחי' שלמעלה מזו לכן לא היה באפשר להתלבש במעשה הכתב אלא בעל פה דוקא

Not so the words of the Scribes: they are from a level above this; therefore it was not possible for them to be en clothed in the act of writing, but only orally, specifically.

Because the words of the Scribes come from a level above vessels, they could not be en clothed in writing and had to remain oral. This answers the maamar's second question, why the Oral Torah was not written down.

כי אבא יסד ברתא ²¹ שבחי' הדבור נמשך מן הח"ע שהוא בחי' איה סופר כנ"ל (וע' מ"ש ע"פ שחורה אני ²² ונאווה ²³ מענין זה):

For “Abba founded the daughter”: the level of speech is drawn from supernal Chochmah (wisdom), which is the level of “Where is the scribe,” as [explained] above. (And see what is written on the verse “I am black, yet comely” on this matter.)

Speech itself comes from supernal Chochmah, as in the saying “Abba founded the daughter”: Chochmah (Abba) is the foundation of Malchus, the level of speech (the daughter). So the spoken word is drawn straight from “Where is the scribe?”; the parenthesis refers to a fuller discussion on the verse “I am black, yet comely.”

SECTION 4 • ¶6-9

What the Written Torah leaves unwritten

6 והנה גם בתושב"כ עצמה ימצאו ענינים אשר לא נכתבו מצד מעלתן הרמה. דהיינו שלפעמים נאמר וידבר ה' אל משה לאמר כך וכך. שנתפרש ונכתב בתורה הצווי והאמירה של הקב"ה למשה בענין מצוה ההיא.

Now, even in the Written Torah itself there are matters that were not written, because of their lofty stature. That is: sometimes it says, "And G-d spoke to Moshe, saying," such and such, so that the command and the saying of the Holy One, blessed be He, to Moshe regarding that mitzvah is spelled out and written in the Torah.

Even within the Written Torah some things were left unwritten because they are so lofty. Often the Torah does record G-d's own command to Moshe about a mitzvah, in the familiar words "And G-d spoke to Moshe, saying."

7 ולפעמים לא נכתב רק הצווי של משה לישראל בענין מצוה ההיא ולא נכתב הצווי של הקב"ה אליו

And sometimes only Moshe's command to Israel regarding that mitzvah is written, and the command of the Holy One, blessed be He, to him is not written,

Sometimes the Torah records only Moshe's command to Israel about a mitzvah, and not G-d's command to Moshe.

וכמו כל משנה תורה שאמר משה לישראל כמה מצות אשר לא נתפרשו היכן צוהו הש"י ע"ז.

as in all of Mishneh Torah (Deuteronomy), where Moshe told Israel a number of mitzvos about which it is not spelled out where G-d, blessed be He, commanded him concerning this.

Much of Deuteronomy (Mishneh Torah) is like this: Moshe teaches Israel mitzvos, and the Torah never says where G-d commanded him about them.

8 וכה"ג נמצא הרבה בתורה. וצריך להבין למה לא נכתב הצווי של הקב"ה. אך הענין כי משה הוא בחי יסוד אבא²⁴

And there are many [cases] like this in the Torah. We need to understand why the command of the Holy One, blessed be He, was not written. But the explanation is that Moshe is the level of the Yesod (foundation) of Abba,

Such cases are common, and the question is why G-d's command was left unwritten. The answer begins with Moshe's level: he is the Yesod of Abba, the channel through which Chochmah gives forth.

ולכן זכה שתנתן התורה על ידו דאורייתא מח"ע נפקת.²⁵ ופי' ויאמר או וידבר ה' אל משה.

and therefore he merited that the Torah be given through him, for "the Torah comes forth from supernal Chochmah." And the meaning of "And G-d said" or "And G-d spoke to Moshe"

This is why the Torah was given through Moshe, since "the Torah comes forth from supernal Chochmah." Accordingly, the words "And G-d said" or "And G-d spoke to Moshe" have an inner meaning, given next.

הוא בחי' הדבור וההמשכה מן המאציל אור א"ס ב"ה ליסוד אבא ח"ע בענין המצוה ההיא או ההגדה ההיא.

is the level of the speech and the drawing forth from the Emanator, the Infinite Light (Or Ein Sof), blessed be He, to the Yesod of Abba, supernal Chochmah (wisdom), regarding that mitzvah or that account.

They describe the speech and flow from the Emanator, the Infinite Light, into the Yesod of Abba, supernal Chochmah, about a particular mitzvah or teaching. G-d speaking to Moshe is the flow from the Infinite into Chochmah.

9 וענין וידבר משה אל בני' הוא ההמשכה שנמשך מיסוד אבא גילוי ענין ההוא לישראל. ולכך יש איזו ענינים גבוהים מאד.

And the matter of "And Moshe spoke to the children of Israel" is the drawing forth by which the revelation of that matter is drawn from the Yesod (foundation) of Abba to Israel. And therefore there are some matters that are very lofty,

"And Moshe spoke to the children of Israel" is the second stage: the flow from the Yesod of Abba, Moshe, by which the matter is revealed to Israel. Because the flow has two stages, some matters are too lofty for the first stage to be written.

שלא היה יכול להתלבש בכתב ענין ההמשכה מאור א"ס ב"ה בח"ע בענין ההוא רק נכתב ההמשכה והגילוי מיסוד אבא למטה שזהו ענין וידבר משה כו'.

for which the drawing forth from the Infinite Light (Or Ein Sof), blessed be He, into supernal Chochmah (wisdom) regarding that matter could not be en clothed in writing; only the drawing forth and the revelation from the Yesod of Abba downward was written, which is the matter of "And Moshe spoke," etc.

For such very lofty matters, the first stage, the flow from the Infinite Light into supernal Chochmah, could not be en clothed in writing. Only the second stage was written, the flow from the Yesod of Abba downward: "And Moshe spoke."

וכמו בענין הארבה שהתרה משה את פרעה כי אם מאן אתה²⁶ כו' הנני מביא מחר ארבה כו' ולא נאמר הצווי של הקב"ה בענין ההתראה.

As in the matter of the locusts, when Moshe warned Pharaoh, "For if you refuse," etc., "behold, tomorrow I will bring locusts," etc.; and the command of the Holy One, blessed be He, regarding the warning is not stated.

An example is the plague of locusts. Moshe warns Pharaoh, "For if you refuse to let My people go, behold, tomorrow I will bring locusts into your border," yet the Torah never records G-d commanding him to give that warning.

והיינו להיות ששרש הארבה גבוה מאד כידוע בענין וארבה את זרעו²⁷ ואתן לו את יצחק כו'

That is, because the root of the locust (arbeh) is very lofty, as is known regarding "And I multiplied (va'arbeh) his seed, and I gave him Yitzchak," etc.

The reason is that the root of the locust is very high. The word arbeh, "locust," is spelled like va'arbeh, "and I multiplied," in the verse about G-d multiplying Avraham's seed and giving him Yitzchak.

(צ"ע דאח"כ נכתב הצווי של הקב"ה בענין הארבה נטה את ידך²⁸ וצ"ל דבענין ההתראה לפרעה לא היה יכול להיות נכתב)

(This requires further study, since afterward the command of the Holy One, blessed be He, regarding the locusts is written: "Stretch out your hand." And one must say that regarding the warning to Pharaoh it could not be written.)

A parenthesis notes a difficulty: a little later the Torah does record G-d's command about the locusts, "Stretch out your hand." It answers that it was only the warning to Pharaoh that could not be written.

ויש ענינים שיוכל להיות נכתב הצווי של הקב"ה למשה ולא נכתב הצווי של משה לישראל בענין ההוא רק שממילא מובן שמסתמא אמר משה לישראל מאחר שנכתב שאמר השי"ת למשה כו':

And there are matters where the command of the Holy One, blessed be He, to Moshe could be written, and Moshe's command to Israel regarding that matter is not written; only it is understood of itself that Moshe presumably told Israel, since it is written that G-d, blessed be He, told Moshe, etc.

The reverse also happens: G-d's command to Moshe is written, but Moshe's passing it on to Israel is not. It is simply understood that Moshe told them, since the Torah says G-d told him.

SECTION 5 • 10-12

Love with a reason and love beyond it

10 להבין מארז"ל ע"פ כי טובים דודיך מייין. ערבים עלי^{29,30} דברי סופרים יותר מיינה של תורה.³¹ וי"ל לשון עלי והל"ל לי.

[We need] to understand the saying of our Sages, of blessed memory, on the verse "For your love is better than wine": "The words of the Scribes are sweet upon me (arevim alai) more than the wine of the Torah." And we need to understand the expression alai ("upon me"); it should have said li ("to me").

A new section opens with the Sages' teaching on "For your love is better than wine": "The words of the Scribes are sweet upon me, more than the wine of the Torah." The maamar asks why they said alai, "upon me," and not li, "to me."

הנה כתיב לאהבה את³² ה' אלקיך כי הוא חיך. פ"י כי הוא חיך. היינו נתינת טעם.

Now, it is written, "To love Havayah your G-d, for He is your life." The meaning of "for He is your life" is that it gives a reason.

To answer, the maamar first looks at the verse "To love Havayah your G-d ... for He is your life." The words "for He is your life" give a reason for the love.

11 וכנודע דכי משמש בארבע לשונות.^{33,34} וכאן הוא משמש בלשון דהא. שהוא נתינת טעם לאהבה את ה' אלקיך מפני שהוא חיך.

As is known, ki serves in four senses, and here it serves in the sense of dehai ("because"): it gives a reason for loving Havayah your G-d — because He is your life.

As the Talmud says, the word ki has four meanings; here it means "because." The verse gives the reason to love G-d: because He is your life.

שהמאציל העליון ב"ה הוא מקור החיים ומקור התענוגים כמ"ש כי עמך מקור חיים^{35,36} וגוי וממך הכל³⁷ כתיב שממנו נמשכו כל החיים והתענוגים הנמצאים בארבעה עולמות אבי"ע והוא ית' הוא חיי החיים.

For the supernal Emanator, blessed be He, is the source of life and the source of delights, as it is written, "For with You is the source of life," etc.; and it is written, "Everything is from You": from Him are drawn all the life and delights found in the four worlds of Atzilus (Emanation), Beriah (Creation), Yetzirah (Formation) and Asiyah (Action), and He, may He be blessed, is the Life of life.

The Emanator is the source of all life and all delight, as the verses say, "For with You is the source of life" and "Everything is from You." All the life and pleasure in the four worlds, Atzilus, Beriah, Yetzirah and Asiyah, comes from Him, so He is the Life of all life.

12 ואי לזאת כשיתבונן האדם בזה יומשך מזה לאהבה את ה' שכמו שאוהב האדם לחיי נפשו כך יאהוב את ה' שהוא חיי החיים כולם וחיי נפשו בפרט.

Accordingly, when a person contemplates this, he will be drawn by it to love G-d: just as a person loves the life of his soul, so will he love G-d, who is the Life of all life, and the life of his own soul in particular.

Contemplating this, a person comes to love G-d: as everyone loves his own life, so he will love G-d, the Life of all life and of his own soul in particular.

אך אהבה זו שנמשכה מן הטעם כי הוא חייך לא נק' עדיין מס"נ הנא' בפסוק בכל נפשך ובכל מאדך³⁸ מאחר שנמשכ' מן הטעם כי הוא חייך ונודע שבח"י טנת"א הוא בבחי' הנאצליי טעמים בחכמה³⁹ כו'.

But this love, which is drawn from the reason "for He is your life," is not yet called the self-sacrifice (mesirus nefesh) stated in the verse "with all your soul and with all your might," since it is drawn from the reason "for He is your life." And it is known that the level of ta'amim, nekudos, tagin and osiyos (cantillation notes, vowels, crowns and letters) is in the level of the emanated [realms]: ta'amim ("reasons") in Chochmah (wisdom), etc.

Yet love born of a reason is not yet the self-sacrifice of "with all your soul and with all your might." A reason belongs to Chochmah: of the four parts of the Torah's text (cantillation notes, vowels, crowns and letters), the ta'amim, a word that also means "reasons," are placed in Chochmah, which is one of the emanated levels.

אבל המאציל א"ס ב"ה מרומם ונשגב אף מגדר החכמה כמ"ש כולם בחכמה עשית⁴⁰ שהחכמה נחשבת לעשיי גשמית קמיה ית'.

But the Emanator, the Infinite One (Ein Sof), blessed be He, is exalted and transcendent even beyond the bounds of Chochmah, as it is written, "You made them all with wisdom": for Chochmah is considered physical action (asiyah) before Him, may He be blessed.

The Emanator, the Infinite One, is beyond even Chochmah. "You made them all with wisdom" counts Chochmah among the things He made: before Him, even wisdom is like physical action.

ומזה נמשך בחי מסירת נפש (שיש בכח בכל אי מישראל מחמת שמלובש בנשמתו הארה מבחי א"ס ב"ה שלמעלה מן החכמה והטעם כו')

And from this is drawn the level of self-sacrifice (which is present in potential in every one of Israel, because there is enclothed in his soul a radiance from the level of the Infinite One, blessed be He, which is above Chochmah and reason, etc.):

From this level beyond Chochmah comes the capacity for self-sacrifice. Every Jew has it at least in potential, because a ray of the Infinite One, which is above Chochmah and reason, is enclothed in his soul.

למסור נפשו באחד בלי טעם ודעת כלל רק מצד אהבה הפשוטה לה' המרומם לבדו ואין ערוך אליו כלל וכמ"ש אני הוי"ה לא שנית⁴¹ כו'

to give over his soul to the One, without any reason or knowledge at all, but only out of a simple love for G-d, who alone is exalted and to whom there is no comparison at all; as it is written, "I, Havayah, have not changed," etc.

This self-sacrifice means giving oneself over to the One with no reason at all, out of simple love for G-d, who alone is exalted beyond any comparison. The verse "I, Havayah, have not changed" expresses that He is beyond all change.

בין קודם שנברא העולם ובין אחר שנברא העולם אין בו שום שינוי והתפעלות כלל וענין אהבה זו היינו שאינו רוצה להיות נפרד מיחודו ית'

Whether before the world was created or after the world was created, there is no change or being affected in Him at all. And the nature of this love is that one does not want to be separated from His unity, may He be blessed,

Creating the world made no change in Him whatsoever. The love that answers to this level is the wish never to be separated from His unity.

אלא למהוי אחד באחד ממש והיינו ענין בכל נפשך ובכל מאדך למסור נפשו ממש למעלה מן הטעם והדעת והוא ההתקשרות במהותו ועצמותו ית' שלמעלה מעלה מבחי' טנת"א כנ"ל:

but rather “to be one with the One,” truly. And this is the meaning of “with all your soul and with all your might”: to actually give over his soul, above reason and knowledge; and this is the bond with His very Being and Essence, may He be blessed, which is far, far above the level of ta’amim, neku-dos, tagin and osiyos, as [explained] above.

Its aim is to be truly “one with the One,” and this is “with all your soul and with all your might”: giving one-self over beyond reason. It binds the soul to G-d’s very Being, far above the level of ta’amim, the realm of reasons.

SECTION 6 • ¶13-16

The wine of the Torah and Shabbos

13 והנה אהבה ומס"נ זו יש בכל א' מישראל בכח אלא שהיא בבחי' העלם והסתר. וכדי להוציאה מהעלם אל הגלוי הוא ע"י בחינת יינה של תורה דוקא.

Now, this love and self-sacrifice (mesirus nefesh) is present in potential in every one of Israel, only it is in a state of hiddenness and concealment. And bringing it out from hiddenness into revelation is through the level of “the wine of the Torah,” specifically.

This love and readiness for self-sacrifice exist in every Jew in potential, but hidden. They come into the open only through “the wine of the Torah.”

כמארז"ל נכנס יין יצא סוד⁴² והסוד הגנוז בנפש היא האהבה מסותרת הנ"ל וע"י שיכנס בנפשו בחי' יינה של תורה

As our Sages, of blessed memory, said: “Wine enters, the secret comes out.” And the secret hidden away in the soul is the hidden love mentioned above. And when the level of the wine of the Torah enters his soul,

As the Sages say, “Wine enters, the secret comes out.” The secret hidden in the soul is this hidden love, and the wine that brings it out is the wine of the Torah entering the soul.

שהוא בחי' קיום התומ"צ שעייז נמשך התגלות האהבה המסותרת שתצא האהבה אל הגלוי בלב כנס"י שיהיו בוערים באהבה פשוטה למהוי אחד באחד.

which is the level of fulfilling the Torah and the mitzvos, through this the revelation of the hidden love is drawn forth, so that the love comes out into revelation in the heart of the Congregation of Israel (Knesses Yisrael), so that they burn with a simple love "to be one with the One."

The wine of the Torah is the keeping of the Torah and its mitzvos. Through it the hidden love is revealed in the heart of Knesses Yisrael, so that they burn with a simple love, wanting to be one with the One.

14 והנה בשבת מתגלה ג"כ בחי' האהבה מסותרת בבחי' גלוי.⁴³ והענין דהנה כתיב ששת ימים עשה⁴⁴ ה' את השמים וכו' וביום השביעי שבת.

Now, on Shabbos too the level of the hidden love is revealed, openly. The explanation: it is written, "Six days G-d made the heavens," etc., "and on the seventh day He rested."

On Shabbos too the hidden love comes into the open. To explain why, the maamar turns to the verse "Six days G-d made the heavens," and so on, "and on the seventh day He rested."

כי בעשרה מאמרות שהם ע"ס נברא העולם.^{45,46} ובראשית נמי מאמר הוא^{47,48} דהיינו שגם החכמה דאצי' ראשית האצי' הוא ג"כ בחי' מאמר לבד לגבי מהו"ע ית' וכנ"ל בענין כלם בחכמה עשית.

For the world was created with ten utterances, which are the ten Sefiros. And "In the beginning" is also an utterance": that is, even the Chochmah (wisdom) of Atzilus (Emanation), the beginning of Atzilus, is also only a level of utterance relative to His Being and Essence, may He be blessed, as [explained] above on "You made them all with wisdom."

The world was created through ten utterances, which are the ten Sefiros, and the Talmud counts "In the beginning" as an utterance too. So even Chochmah of Atzilus, the first of all levels, is only an "utterance" compared with G-d's own Being, as "You made them all with wisdom" showed above.

15 ובש"כ נשפלו החכמה והמדות עליונות שהם הע"מ לברוא העולם כמו עד"מ האדם העושה איזה מלאכה שכותב או מצייר איזה ציור

And during the six days of Creation the supernal Chochmah (wisdom) and emotive attributes (middos), which are the ten utterances, were lowered to create the world. As, by way of analogy, a person who does some work, who writes or draws some picture:

During the six days of Creation the supernal Chochmah and emotive attributes, the ten utterances, were lowered in order to create. The maamar compares this to a person who writes or draws.

אזי משפיל שכלו ומחשבתו לעיין באותו הציור והכתב וכשגמר מחשבתו חוזרים שכלו ומחשבתו למהותן ועצמותן.

he then lowers his intellect and thought to look into that picture and writing; and when he has finished his thought, his intellect and thought return to their own being and essence.

While working, he lowers his mind and thought into the picture or the writing; when he finishes, his mind and thought return to their own state.

⁴⁹ כך עדי"מ למעלה בשי"ב נשפלו הע"ס עליונות להיות בריאת העולם על ידיהן ובשבת שבת וינפש שנתעלו החכמה ומדות למהו"ע ית' המרומם ונשגב לבדו בבחי' אין ערוך כו' מקור התענוגים.

So too, by way of analogy, above: during the six days of Creation the supernal ten Sefiros were lowered, so that the creation of the world would come about through them; and on Shabbos, "He rested and was refreshed": Chochmah and the middos were raised up to His Being and Essence, may He be blessed, who alone is exalted and transcendent, at the level of "There is none to compare," etc., the source of delights.

So above: during the six days the ten Sefiros lowered themselves so as to create through them, and on Shabbos "He rested and was refreshed": Chochmah and the middos rose back up into G-d's own Being, beyond all comparison, the source of all delight.

16 ולכן מתגלה בשבת בחי' אהבה מסותרת שהיא מבחי' זו למעלה מבחי' חכמה ובחי' טעמים כו' כנ"ל.

Therefore on Shabbos the level of the hidden love is revealed, for it is from this level, above the level of Chochmah (wisdom) and the level of reasons, etc., as [explained] above.

That is why the hidden love is revealed on Shabbos: it comes from the very level, above Chochmah and reasons, to which the Sefiros return on Shabbos.

וכ"ז בא ע"י שנכנס בנפש האדם בחי' יינה של תורה היינו קיום המצות שבהם מלוכש רצון העליון שהוא למעלה מבחי' חכמה כנודע

And all this comes about through the level of the wine of the Torah entering a person's soul, that is, the fulfillment of the mitzvos, in which the supernal will is enlothed, which is above the level of Chochmah, as is known.

All this comes about through the wine of the Torah entering the soul, which means keeping the mitzvos, for the supernal will, which is above Chochmah, is enlothed in them.

ועי"י גילוי רצה"ע יתעורר באדם גלוי האהבה מסותרת שהיא בחי' אהבה ורצון שלמעלה מן החכמה והטעם וזהו ענין נכנס יין יצא סוד:⁵⁰

And through the revelation of the supernal will, the revelation of the hidden love will be aroused in a person, which is a level of love and will that is above Chochmah and reason. And this is the meaning of "Wine enters, the secret comes out."

When the supernal will is revealed through the mitzvos, it awakens in the person the hidden love, itself a love and will above Chochmah and reason. This is "Wine enters, the secret comes out."

SECTION 7 • ¶17-19

The blessings: "sweet upon me"

17 ועתה יובן ענין ערבים עלי ד"ס יותר מיינה של תורה. עלי דוקא והיינו כי המצות עצמן נק' יינה של תורה כנ"ל. והנה הברכות⁵¹ שמברכים על המצות הם מד"ס.^{52,53}

Now the meaning of "The words of the Scribes are sweet upon me more than the wine of the Torah" will be understood — "upon me" specifically. That is: the mitzvos themselves are called "the wine of the Torah," as [explained] above; and the blessings recited over the mitzvos are from the words of the Scribes.

Now the Sages' saying can be understood, with its stress on "upon me." The mitzvos themselves are the wine of the Torah, and the blessings said over the mitzvos are rabbinic, from the words of the Scribes.

18 והם למעלה מקיום המצות עצמן כמ"ש בע"ח⁵⁴ שע"י עצם המצוה נמשך בחי' האו"פ המתלבש בתוך הכלים ממש ועי"י הברכה שעל המצוה ממשיכים בחי' האור מקיף⁵⁵ שהוא למעלה מבחי' האו"פ שלכך א"י להתלבש בתוך הכלי

And they are above the fulfillment of the mitzvos themselves, as is written in Etz Chaim: through the mitzvah itself the level of the inner light (Or Pnimi) is drawn down, which is en clothed within the actual vessels; and through the blessing over the mitzvah one draws down the level of the encompassing light (Or Makif), which is above the level of the inner light, and for this reason it cannot be en clothed within the vessel.

The blessings rank above the mitzvah itself. As written in Etz Chaim, the Arizal's teachings, the act of the mitzvah draws down an inner light (Or Pnimi) that enters the vessels, while the blessing over it draws down an encompassing light (Or Makif), too high to enter any vessel.

וז"ש רז"ל כל המצות מברך עליהן עובר לעשייתן⁵⁶ לשון עובר הוא ענין מקיף⁵⁷ כמו עובר לסוחר.^{58, 59}

And this is what our Sages, of blessed memory, said: "Over all the mitzvos one recites a blessing oveir la'asiyasan (before doing them)." The word oveir denotes something encompassing, as in oveir lasocher ("current with the merchant").

This is hinted in the Sages' rule that a blessing is said over a mitzvah "oveir la'asiyasan," before doing it. Oveir literally means "passing over," and the maamar reads it as encompassing, as in the silver Avraham paid, "current with the merchant" (oveir lasocher).

19 וזהו ענין ערבים עלי ד"ס ולא אמר לי. כי פי" עלי היינו לומר שהמשכה ע"י הברכה הוא בבחי' מקיף

And this is the meaning of "The words of the Scribes are sweet upon me (alai)," and it did not say li ("to me"): for the meaning of alai is to say that the drawing down through the blessing is in the mode of the encompassing [light],

This is why the Sages said "sweet upon me" and not "to me": "upon" means that what the blessing draws down is encompassing, resting above the person rather than entering within.

וזהו עלי ולכך ערבים יותר מיינה של תורה שהם רק בחי' או"פ כו' ונועם ה' והעריכות הנמשך ע"י הברכה שהוא מד"ס הוא מבחי' מקיף וזהו ערבים עלי.

and this is alai ("upon me"). And therefore they are sweeter than the wine of the Torah, which is only the level of the inner light, etc. And "the pleasantness of G-d" and the sweetness drawn down through the blessing, which is from the words of the Scribes, is from the level of the encompassing [light]; and this is "sweet upon me."

That is why the words of the Scribes are sweeter than the wine of the Torah, the mitzvos, which bring only inner light. The pleasantness and sweetness drawn down by the rabbinic blessing come from the encompassing level: "sweet upon me."

SECTION 8 • 120-23

The words of the blessing

20 ופי' וענין לי הברכה בא"י אמ"ה אקב"ו היינו ברוך הוא המשכ' מבחי' ראש ומקור כל ברכה מקור החיים שלמעלה מהשתלשלות.

And the meaning and substance of the wording of the blessing, “Blessed are You, Havayah, our G-d, King of the world, who has sanctified us with His commandments and commanded us,” is this: Baruch (“blessed”) is a drawing down from the level of the head and source of all blessing, the source of life, which is above the chain of descending worlds (hishtalshelus).

Now the wording of the blessing, “Blessed are You, Havayah, our G-d, King of the world, who has sanctified us with His commandments and commanded us,” is explained phrase by phrase. Baruch, “blessed,” is a drawing down from the head and source of all blessing, the source of life, which is above the chain of worlds.

ונמשך ברכה והמשכה זו אל בחי' אתה הוא בחי' עלמא דאתגליא שיהיה בחי' הוי"ה שהוא כללות ההשתלשלות יו"ד צמצום ה"א התפשטות ו' המשכה ה' התפשטות.

And this blessing and drawing down is drawn to the level of Atah (“You”), which is the level of the revealed world (alma de'isgalya), that there be the level of Havayah, which is the whole of the chain of descent: the yud, tzimtzum (contraction); the hei, expansion; the vav, drawing down; the hei, expansion.

This flow is drawn to Atah, “You,” addressed as one who is present, which stands for the revealed world, so that it becomes Havayah, the whole chain of worlds in four letters: yud, contraction; hei, expansion; vav, drawing down; and the final hei, expansion.

21 וז"ש ברכת הוי"ה⁶⁰ היא תעשיר ובאברהם כתיב והיה ברכה⁶¹ שהברכה היא בחי' הוי"ה ואח"כ אומרים אמ"ה שיומשך השפע למטה עד גם בבחי' מלך העולם שהיא בחי' מל' דאצי' שהיא בחי' תחתונה שבאצי' כנודע.

And this is what is written, “The blessing of Havayah, it makes rich”; and of Avraham it is written, “And be a blessing”: for the blessing is the level of Havayah. And afterward we say “our G-d, King of the world,” so that the flow (shefa) be drawn downward, even to the level of “King of the world,” which is the level of Malchus (sovereignty) of Atzilus (Emanation), which is the lowest level in Atzilus, as is known.

So it says, “The blessing of Havayah, it makes rich,” and Avraham is told, “And be a blessing”: blessing is the level of Havayah. Then come the words “our G-d, King of the world,” drawing the flow further down to Malchus of Atzilus, the lowest level of Atzilus.

אשר הוא בחי' תענוג העליון כמה שכתוב באשרי כי אשרוני בנות.⁶² בכדי לקדשנו במצותיו הקב"ה מניח תפילין⁶³ כו' שהם מבחי' מהו"ע ית'.

Asher ("who") is the level of the supernal delight, as it is written, "In my happiness (be'oshri), for daughters have called me happy." In order "to sanctify us with His commandments": the Holy One, blessed be He, puts on tefillin, etc., which are from the level of His Being and Essence, may He be blessed.

Asher, "who," is read as delight, like Leah's words when she named Asher, "In my happiness (be'oshri), for daughters have called me happy." That delight is "to sanctify us with His commandments," which come from G-d's own Being, as the Talmud says that the Holy One, blessed be He, Himself puts on tefillin.

22 ונמצא יש בהכרכה בחי' רוי"ש תחלה הוא השוב להמשיך השפע למטה עד בחי' מלך העולם ואח"כ הרצוא קדשנו במצותיו במהו"ע להמשיך משם למטה.

It follows that in the blessing there is the level of running and returning (ratzo vashov). First is the returning: to draw the flow down to the level of "King of the world." And afterward the running: "who has sanctified us with His commandments," into His Being and Essence, to draw down from there below.

So the blessing contains ratzo vashov, running and returning. First comes the "returning," drawing the flow down to "King of the world"; then the "running," "who has sanctified us with His commandments," reaching into G-d's own Being in order to draw down from there.

ווי"ש אשרי איש ירא את⁶⁴ ה'. מתחלה בחי' ריחוק שירא לגשת אל הקדש מי אנכי כי באתי עד הלום.⁶⁵

And this is what is written, "Fortunate is the man who fears G-d": first the level of distance, that he is afraid to approach the holy — "Who am I, that I have come this far?"

The verse "Fortunate is the man who fears G-d" shows the same order in a person. First comes distance: he is afraid to approach the holy, thinking, "Who am I, that I have come this far?"

23 ואח"כ במצותיו חפץ מאד.⁶⁶ דהיינו אמת שאיני ראוי לכך אך מ"מ במצותיו חפץ מאד. והטעם שצ"ל רוי"ש

And afterward, "he desires His commandments greatly": that is, it is true that I am not worthy of this, but nevertheless "he desires His commandments greatly." And the reason there must be running and returning

Then comes "he desires His commandments greatly": true, I am not worthy of this, and yet he greatly desires His mitzvos. The maamar now asks why there must be both running and returning.

כי כל המשכה מלמעלה צ"ל ע"י מטי ולא מטי תחלה בחי הסתלקות שהוא ענין לא מטי ואח"כ התפשטות בחי מטי.

is that every drawing down from above must come through “reaching and not reaching” (mati velo mati): first the level of withdrawal, which is the matter of “not reaching,” and afterward expansion, the level of “reaching.”

Every flow from above comes through “reaching and not reaching” (mati velo mati): first a withdrawal, the “not reaching,” and then an expansion, the “reaching.”

ולכן צ"ל אתעדל"ת ג"כ בחי רוי"ש וזהו ענין ערבים עלי ד"ס ששרש דברי חז"ל נמשך מבחי סופר בחי איה סופר

And therefore the arousal from below must also be [in] the mode of running and returning. And this is the meaning of “The words of the Scribes are sweet upon me”: for the root of the words of our Sages, of blessed memory, is drawn from the level of sofer (scribe), the level of “Where is the scribe?”

So the arousal from below, our own service, must also have running and returning. This explains “The words of the Scribes are sweet upon me”: the Sages’ words come from sofer, “Where is the scribe?”

שהוא למעלה מבחי יינה של תורה שתושב"כ נק' ספר כו' וכמש"ל. ועמ"ש מענין ברכת המצות בפסוק ועשית בגדי קדש^{67,68} ע"ש:

which is above the level of the wine of the Torah, for the Written Torah is called sefer (book), etc., as explained above. And see what is written on the blessings over the mitzvos on the verse “And you shall make holy garments”; see there.

The scribe stands above the wine of the Torah, since the Written Torah is only the “book,” as explained at the start. For more on the blessings over the mitzvos, the maamar refers to the explanation of the verse “And you shall make holy garments.”

IN ONE'S AVODAH

Every Jew carries a hidden love for G-d that is beyond reason; keeping the mitzvos, the wine of the Torah, brings it into the open, and Shabbos reveals it too. A person's service should run and return as the blessing does, as in "Fortunate is the man who fears G-d": first awe that keeps its distance, "Who am I, that I have come this far?", and then, though he knows he is not worthy, "he desires His commandments greatly."

QUESTIONS FOR DISCUSSION

1. Why can the light of the prohibitive commandments be reached only by negating its opposite, and how does that explain why the Oral Torah was not written down?
2. What is the difference between loving G-d "because He is your life" and the self-sacrifice of "with all your soul"?
3. How do the mitzvos, "the wine of the Torah," bring out the hidden love, and why does Shabbos reveal it too?
4. Why is the blessing over a mitzvah, a rabbinic enactment, "sweet upon me" more than the mitzvah itself?
5. How do awe that keeps its distance and longing for the mitzvos fit together in "Fortunate is the man who fears G-d ... he desires His commandments greatly"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

- 1 Here too the Tikkunei Zohar reads the verse this way: she-mi with yud-hei is the 365 prohibitive commandments, and zichri with vav-hei the 248 positive commandments. It does so to show that the Torah was created with the Name of the Holy One, blessed be He, and is called by His Name.

תקוני הזהר ס"ד א:ב'2:64a Tikkunei Zohar

דָּהָא קוּדְשָׁא בְּרִיךְ הוּא סַד אֵיהּ, וְאֵיהּ לֹא הָוָה מְמַל בְּאֵלֵינוּ קְלִי
וְדַבְּרוּרֵינוּ דְּאִנְכִי, אֶלָּא לְאַחֲזָא דְשְׁמִיהּ וְיִקְרִיהּ הָוָה בְּאוּרֵינָא, וּבְגִין דָּא
קוּדְשָׁא בְּרִיךְ הוּא מְלִיל מִינָהּ (נ"א בדינא), בְּגִין דִּיתְּוַעְוַעוּן כָּל אוּמִין
דְּעָלְמָא מֵאֵלֵינוּ דְּמִשְׁתַּלְּזִין בֵּהּ, וּבְגִין דָּא אָמַר קוּדְשָׁא בְּרִיךְ הוּא לְמַשָּׁה
(שמות ג טו) זֶה שְׁמִי עֲלֵעָם וְזֶה יְקָרִי לְדוֹר דוֹר, שְׁמִי עִם יִי"ה שֶׁס"ה
פְּקוּדֵין דְּלֵא תַעֲשֶׂה, וְזֶה עִם וִי"ה רַמ"ח פְּקוּדֵין דְּעִשָּׂה, לְאַחֲזָא
דְּאוּרֵינָא כְּשֶׁמָּא דְקוּדְשָׁא בְּרִיךְ הוּא אֲתַבְּרִיאַת, ...

Tikkunei Zohar - Vocalized (Public Domain)

- 2 זה שמי לעולם
- According to the note, a transcript of this maamar is printed there.

KEHOT'S NOTE

הנחת הר"מ בן אדה"ו בסה"מ תקס"ז ע"י ר.י. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. המאמר עם הגהות וקיצורים באוה"ת כרך ח ע' בתתנא. ראה מאמרי אדה"א נ"ך ע' נה ובמ"מ לשם שמוסד על ד"ה זה (הנחת כ"ק אדה"א בסה"מ תקס"ז ע"י ר.י). בלקו"ת פקודי ה, א מציינ לד"ה זה בענין איה היינו י"ה הם ח"י"ב והאלף פלא זהו בחי' הכתר.

- 3** **זה שמי לעולם**
- When Moshe asks G-d's Name at the burning bush, he is told, "This is My Name forever, and this is My remembrance from generation to generation." The maamar opens with this verse and reads it through the Tikkunei Zohar's count of the commandments.

שמות ג' ט"ו Exodus 3:15

וַיֹּאמֶר עוֹד יִקְרָאִים אֶל־מֹשֶׁה כֹּה־תֹאמַר אֶל־בְּנֵי יִשְׂרָאֵל ה' אֱלֹהֵי אֲבֹתֵיכֶם
אֱלֹהֵי אַבְרָהָם אֱלֹהֵי יִצְחָק וְאֱלֹהֵי יַעֲקֹב שְׁלַחְנִי אֲלֵיכֶם זֶה־שְּׁמִי לְעֹלָם וְזֶה
זִכְרִי לְדֹר דֹּר:

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

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

KEHOT'S NOTE

שמות ג. טו.

- 4 אֵיתָא בְּתוֹ
- The Zohar says that all the positive and prohibitive commandments depend on the Name Havayah, and gives the same reading: shemi with vud-hei is 365 prohibitive com-

mandments, zichri with vav-hei 248 positive commandments. The Kehot note lists it with the Tikkunei Zohar.

Zohar I, 24a א"כ ,

Zohar III, 278b, זח"ג רעה.

KEHOT'S NOTE

בהקדמה ד, סע"ב. וראה זח"א כד, א. שם בהשמטות תג, א. זח"ג רעח, ב. ועוד. ראה לקמן ס. א. לקו"ת פקודי ג. ב. אוה"ת סידור ע"עב.

- 5** אֵיתָא בְּתִ"ז שְׁמִי עִם י"ה שְׁס"ה זְכָרִי עִם וִ"ה רַמ"ח

In the Introduction to the Tikkunei Zohar (Kehot gives the end of folio 4b; on Sefaria the passage is on 5a), the 365 prohibitive commandments, which are awe, are placed before the 248 positive commandments, which are love, and the verse is read: shemi with yud-hei is 365, zichri with vav-hei is 248. This is the teaching the maamar sets out to explain.

Tikkunei Zohar 5a:4'א' ד'ה' תיקוני הזוהר

... דַּיִנוֹן דְּחִילוֹ, לְרַמ"ח פְּקוּדֵי דַּיִנוֹן רַחֲמֵינוּ, הִדָּא הוּא דְּכַתִּיב (שמות ג טו) זֶה שְׁמִי לְעֹלָם וְכוּ', שְׁמִי עִם יִיָּה שֶׁס"ה, וְכָרִי עִם וִיָּה רַמ"ח.

Tikkunei Zohar - Vocalized (Public Domain)

- ## 6 מפני מה שרש מל"ת גבוה יותר

The note points to this maamar on the question of why the root of the prohibitive commandments is higher than that of the positive commandments.

KEHOT'S NOTE

ראה ד"ה מאי מברך ה"ת"ש.

- 7 א"י ספר

Yeshayahu describes how the people will recall past terror: “Where is the scribe? Where is the one who weighs?” The maamar reads *ayeh*, “where,” as the name of a hidden level that is itself the scribe.

Isaiah 33:18 יִשְׁעֵיהֶן לִ"ג:ח"י

לִבְךָ יִהְיֶה אִימָה אִיָּה סֶפֶר אִיָּה שֶׁקֵּל אִיָּה סֶפֶר אֶת־הַמַּגְדִּלִּים:

Thy heart shall muse on the terror: 'Where is he that counted, where is he that weighed? Where is he that counted the towers?'

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

KEHOT'S NOTE

ישע"י לג. יח.

- 8 וְנָתַתְּ בְּמִצָּעַ

The page is the next maamar, “Your heart will meditate on terror: Where is the scribe, where is the one who weighs?” There ayeh is the great circle, the light that encompasses all worlds, before which darkness and light are alike, and it is itself the scribe and the weigher that measures out the Sefiros; the measure is not a separate thing.

KEHOT'S NOTE

לקמן נג, ב.

9

איתא בס"י

A close parallel: *sofer* is *Chochmah*, which flows into *sefer*, *Binah* or thought, which flows into *sippur*, speech, through which the worlds come into being.

KEHOT'S NOTE

פ"א מ"א. ראה לקו"ת סוכות פ, ב. סה"מ תרנ"ז ע"י קנז.

10

בג' דברים ברא הקב"ה את העולם בסופר וספר וספור

Sefer Yetzirah opens by saying that G-d created His world with three *sefarim*: two words spelled alike, *sefer* and *sefer*, and *sippur*. The *maamar* reads them as *sofer*, *sefer* and *sippur*: the scribe, the book and the telling, and places the scribe above the book.

Sefer Yetzirah 1:1א: ספר יצירה

בשלשים ושתים נתיבות פליאות חכמה חקק י'ה צבאות אלקי ישראל אלקים חיים ומלך עולם אל שדי רחום וחנן רם ונשא שוכן עד מרום וקדוש שמו וברא את עולמו בשלשה ספרים בספר וספר וספור:

Yah, the L-rd of hosts, the living G-d, King of the Universe, Omnipotent, All-Kind and Merciful, Supreme and Extolled, who is Eternal, Sublime and Most-Holy, ordained (formed) and created the Universe in thirty-two mysterious paths of wisdom by three *Sepharim*, namely: 1) *S'for* 2) *S'for* 3) *S'for* which are in Him one and the same.

Sefer Yetzirah, Warsaw 1884 (Public Domain) • *Sefer Yetzirah*, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

11

האל"ף — (ר"ל)

A textual variant: where our text opens the parenthesis with "that is to say" (ר"ל), Or *HaTorah* reads "it seems that it means" (נראה דר"ל), presenting the explanation as a suggestion.

KEHOT'S NOTE

באוה"ת כרך ז ע' ב'תתנב: (נראה דר"ל).

12

במ"א — בחי' מזל נוצר

This encyclopedia of Chabad concepts has an entry on the letter aleph; the note points to it for the place "elsewhere" that discusses the aleph of *echad* as *mazal notzer*.

KEHOT'S NOTE

ראה בספר הערכים מערכת אותיות אות אלף טור קל הערה 309.

13

אאלפך חכמה

Elihu says to Iyov, "Be silent, and I will teach you (*a'alefcha*) wisdom." The verb for teaching shares its letters with aleph, so the verse links the aleph to *Chochmah*.

איוב ל"ג:ל"ג Job 33:33

אם-אינן אתה שמע-לי החרש ואאלפך חכמה:

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

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

KEHOT'S NOTE

איוב לג, לג. בספר הערכים כרך אותיות אות אלף טור תרנ"ה במילואים להערה 300 כי שהוכחה כמ"ש אאלפך היא על מש"ש לפנ"ז (לפני)

החצעי"ג) שהאלף הוא בחי' חכמה דאצילות (וההוכחה היא על זה שהאלף (אולפנא) היא חכמה ולא על תי' "מקור ושרש החכמה"), ע"ש.

14

כנודע מהאריז"ל

There the aleph's shape is explained: a yud at its head, a yud at its foot and a slanted line between them like a vav.

KEHOT'S NOTE

ראה לקמן נט, א. באוה"ת שמות כרך ח ע' ב'תרנד ליתא תי' "מהאריז"ל".

15

אורייתא מחכמה עילאה נפקת

The *Zohar* on *Yisro* says, "The Torah comes forth from *Chochmah* above." The *maamar* uses it to show that the Written Torah carries the light of *Abba*, which is *Chochmah*.

Zohar II, 85a פה, זח"ב

KEHOT'S NOTE

זח"ב פה, א. וראה שם קכא, א.

PARAGRAPH 2

16

כמ"ש בזהר אית ספר ואית ספר

Explaining "This is the book of the generations of Adam," the *Zohar* teaches, "There is a book and there is a book: a book above and a book below." The *maamar* uses it to call the Written Torah the supernal book.

Zohar II, 70a ע, זח"ב

KEHOT'S NOTE

זח"ב ע, א.

PARAGRAPH 3

17

המקיים מ"ע ממשיך עליו אור עליון דז"א

The first chapter of *Iggeres HaTeshuvah* explains that by fulfilling a positive commandment a person draws down light and flow from the Infinite Light into the upper worlds and onto his G-dly soul, as we say "who has sanctified us with His commandments," citing the *Zohar*'s "the 248 commandments are the 248 limbs of the King."

KEHOT'S NOTE

ראה אגה"ת פ"א.

PARAGRAPH 4

18

בארץ לא זרועה

G-d recalls Israel's devotion in following Him "in the wilderness, in a land not sown." The *maamar* reads the phrase as a level reached only through a "not," the way of the prohibitive commandments.

Jeremiah 2:2ב:י' רמיהו

הלך וקראת באזני ירושלם לאמר כה אמר ה' זכרתי לך חסד נעוריהך אהבת כלולתיך לכתה אחרי במדבר בארץ לא זרועה:

Go, and cry in the ears of Jerusalem, saying: Thus saith the L-RD: I remember for thee the affection of thy youth, the love of thine espousals; how thou wentest after Me in the wilderness, in a land that was not sown.

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KEHOT'S NOTE

ירמיי ב, ב.

PARAGRAPH 5

19

לעשות סייג לתורה

The Men of the Great Assembly taught, “make a fence around the Torah.” The maamar sees every rabbinic enactment as such a fence.

Pirkei Avot 1:1 אבות אבות

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.

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

20

עשו משמרת למשמרת

The Talmud reads “You shall keep My safeguard” (Leviticus 18:30) as “make a safeguard for My safeguard,” the basis for rabbinic prohibitions that guard the Torah’s own prohibitions.

Yevamot 21a:12-13 יבמות כ”א א: י”ב-י”ג

רב כהנא אמר מהכא: “ושמרתם את משמרת” — עשו משמרת למשמרת. אמר לקה אב”י לרב יוסף: הא דאורייתא היא! דאורייתא, ופירשו רבנן. כל התורה נמי פירשו רבנן! אלא: מדרכנן, וקרא אסמכתא בעלמא.

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21

אבא יסד ברתא

There the Zohar’s “Abba founded the daughter” is explained: as Chochmah comes from nothing into something, not by gradual descent, so Malchus, the level of letters, is founded directly in Chochmah and also comes from “nothing.”

KEHOT'S NOTE

נסמן לעיל ד, ג.

22

ע”פ שחורה אני

The page confirms it.

KEHOT'S NOTE

אולי הכוונה ללקויות שה”ש ז, א.

23

Knesses Yisrael says, “I am black, yet comely.” The parenthesis refers to the explanation of this verse for more on this theme.

Song of Songs 1:5 שיר השירים א:ה

שחורה אני ונאווה בנות ירושלם כהלי קדר כיריעות שלמה:

‘I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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PARAGRAPH 8

24

משה הוא כחי יסוד אבא

the passage shares nothing with the note

KEHOT'S NOTE

מא”א מ, נה. ראה לקמן קיב, ב.

25

דאורייתא מח”ע נפקת

The Zohar on Yisro says, “The Torah comes forth from Chochmah above.” Here it explains why the Torah was given through Moshe, who is the Yesod of Abba, Chochmah.

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

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

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

PARAGRAPH 9

26

כי אם מאן אתה

Moshe and Aharon warn Pharaoh: “For if you refuse to let My people go, behold, tomorrow I will bring locusts into your border.” The Torah records the warning but no command from G-d to deliver it.

Exodus 10:4 שמות י:ד

כי אם-מאן אתה לשלח את-עמי הגני מביא מחר ארבה בגבולך:

Else, if thou refuse to let My people go, behold, to-morrow will I bring locusts into thy border;

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KEHOT'S NOTE

שמות י, ד.

27

וארבה את זרעו

Yehoshua recounts that G-d led Avraham through Canaan, “and I multiplied his seed, and I gave him Yitzchak.” The Alter Rebbe links arbey, “locust,” to va’arbey, “and I multiplied,” as a sign of the locust’s lofty root.

Joshua 24:3 יהושע כ”ד:ג

ואקח את-אביכם את-אברהם מעבר הנהר ואולף אתו בכל-ארץ כנען וארבה את-זרעו ואתן-לו את-יצחק:

And I took your father Abraham from beyond the River, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac.

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KEHOT'S NOTE

יהושע כד, ג.

28

נטה את ירך

After Moshe’s warning, G-d tells him, “Stretch out your hand over the land of Egypt for the locusts.” The paren-

thesis notes that this command is written, though no command to give the warning is.

שמות י"ב:12 Exodus 10:12

וַיֹּאמֶר ה' אֶל־מֹשֶׁה נְטֵה יָדְךָ עַל־אֶרֶץ מִצְרַיִם בְּאֶרְכָּהּ וַיַּעַל עַל־אֶרֶץ מִצְרַיִם וַיֹּאכַל אֶת־כָּל־עֵשֶׂב הָאֶרֶץ אֶת כָּל־אֲשֶׁר הִשְׁאִיר הַבָּרָד:

And the L-RD said unto Moses: 'Stretch out thy hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, even all that the hail hath left.'

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PARAGRAPH 10

29 להבין — ערבים עלי

According to the note, another transcript of this section of the maamar is printed there.

KEHOT'S NOTE

הנחה אחרת בסה"מ תקס"ה ע' רב. הנחה אחרת ובאריכות יותר במאמרי אדח"ז כתובים ח"ב ע' כג. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. ראה מאמרי אדח"א נביאים ע' נה.

30 כי טובים דודיך מיין, ערבים עלי ד"ס

"Let him kiss me with the kisses of his mouth, for your love is better than wine." The Sages read this verse as praise for the words of the Scribes.

שיר השירים א:2 Song of Songs 1:2

יִשְׁקֵנִי מִנְשִׁיקוֹת פִּיהוּ כִּי־טוֹבִים דְּדִיךְ מִיַּיִן:

Let him kiss me with the kisses of his mouth— For thy love is better than wine.

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עבודה זרה ל"ה א:6 Avodah Zarah 35a:6

השיאו לְדַבֵּר אַחֵר וְכוּ'. מֵאִי כִּי טוֹבִים דְּדִיךְ מִיַּיִן? כִּי אֵתָּה רַב דִּמְיָ אֶמֶר: אֶמֶרָה כְּנֶסֶת יִשְׂרָאֵל לִפְנֵי הַקְדוּשׁ בְּרוּךְ הוּא: רְבוּנוּ שֶׁל עוֹלָם, עֲרִיכִים עָלֶי דְּבָרֵי דוֹדִיךְ יוֹתֵר מִיַּיִנָּה שֶׁל תוֹרָה.

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KEHOT'S NOTE

שה"ש א, ב. שהש"ר שם. ראה ע"ז לה, א.

31 ערבים עלי דברי סופרים יותר מיניה של תורה

The Midrash on this verse says, "The words of the Scribes are dearer than the words of the Torah, as it says, 'For your love is better than wine.'" The maamar explains why this is so.

שיר השירים רבה א:ח-ט"ז Shir HaShirim Rabbah 1:8-9

... לְסִסְתִּי בְּרַכְבִּי פְרָעָה, דְּרַשׁ רַבִּי פִּפְּסִי (אִיּוֹב כג, יג): וְהוּא בְּאֶחָד וּמִי יִשְׁכְּנוּ, דְּוִיחִידִי לְכָל בְּאִי עוֹלָם וְאִין לְהִשְׁבִּי עַל דְּבָרֵי מִי שְׁאֶמֶר וְהִיָּה הָעוֹלָם. אֶמֶר לוֹ רַבִּי עֲקִיבָא דִּיה פִּפְּסִי שְׁלֵא לְהִשְׁבִּי עַל דְּבָרֵי מִי שְׁאֶמֶר וְהִיָּה הָעוֹלָם, לִפִּי שֶׁהִפֵּל בְּאֶמֶת וְהִכַּל בְּדִין, שְׁכֵן כְּתִיב (ישעיה ו, א): וְאֶרְאָה אֶת ה' יֹשֵׁב עַל כֶּסֶף רֶם וְנִשְׂאָא. אֶמֶר רַבִּי סִימּוֹן כֶּסֶף שְׁמִפְרִישׁ בֵּין מִיתָה לְחַיִּים, (מלכים א כב, יט): וְכָל צָבָא הַשָּׁמַיִם עוֹמְדִים עָלָיו מִימִינוֹ וּמִשְׁמָאלוֹ, וְכִי יֵשׁ שְׁמָאל לְמַעְלָה, וְהֵלֵא ...

"If you do not know, fairest among women, go out in the footsteps of the flock, and herd your kids by the tents of the

shepherds" (Song of Songs 1:8). "Go out in the footsteps of [be'ikvei] the flock." Rabbi Eliezer, Rabbi Akiva, and the Rabbis, Rabbi Eliezer says: From the coal-baked loaf that the Israelites took in their hands from Egypt, from which they ate for thirty-one days, as Rabbi Shila said: You know that there were sixty-two meals for the Israelites from this coal-baked loaf, [you know] what ...

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32 לאהבה את ה'

Moshe urges Israel "to love Havayah your G-d, to listen to His voice and to cleave to Him, for He is your life." The maamar reads "for He is your life" as the reason given for the love.

דברים ל"ב:20 Deuteronomy 30:20

לְאַהֲבָה אֶת־ה' אֱלֹהֶיךָ לְשִׁמְעַת קוֹלּוֹ וּלְדַבְּקָה־בּוֹ כִּי הוּא חַיִּיה וְאָרְךָ יְמֶיךָ לְשִׁכֹּת עַל־הָאֲדָמָה אֲשֶׁר נִשְׁבַּע ה' לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לֵאמֹר:

to love the L-RD thy G-d, to hearken to His voice, and to cleave unto Him; for that is thy life, and the length of thy days; that thou mayest dwell in the land which the L-RD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

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KEHOT'S NOTE

דברים ל, כ.

PARAGRAPH 11

33 דכי משמש בארבע לשונות

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

KEHOT'S NOTE

ראש השנה ג, א.

34 דכי משמש בארבע לשונות

Reish Lakish teaches that ki has four meanings: "if," "perhaps," "but" and "because." The maamar reads the ki of "for He is your life" in the last sense, as a reason.

ראש השנה ג א:ב-ג Rosh Hashanah 3a:2-3

וְאֶמֶר רַבִּי אֲבָהוּ: אֵל תִּקְרִי "וַיִּרְאוּ", אֵלָּא "וַיִּירְאוּ", כְּדִרִישׁ לְקִישׁ. דְּאֶמֶר רִישׁ לְקִישׁ, "כִּי" מְשַׁמֵּשׁ בְּאַרְבַּע לְשׁונוֹת: אִי, דִּילְמָא, אֵלָּא, דְּהָא. מִי דְמִי? הֵתָם כְּנָעֵן, הֵבָא סִיחוּן! תִּנָּא: הוּא סִיחוּן, הוּא עֶרֶד, הוּא כְּנָעֵן. סִיחוּן — שְׂדוּמָה לְסִיחַ בְּמִדְבָּר, כְּנָעֵן — עַל שֵׁם מְלָכוּתוֹ, וְהָא שְׂמוֹ — עֶרֶד שְׂמוֹ. אִיכָא דְאֶמְרִי: עֶרֶד — שְׂדוּמָה לְעֶרֶד בְּמִדְבָּר, כְּנָעֵן — עַל שֵׁם מְלָכוּתוֹ, וְהָא שְׂמוֹ — סִיחוּן שְׂמוֹ.

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35 כי עמך מקור חיים

Kehot's note points to Psalms 35:10 for these words.

Psalms 35:10 תהילים ל"ה

KEHOT'S NOTE

תהלים לה, י.

36

כי עמך מקור חיים

“For with You is the source of life; in Your light we see light.” The verse shows that G-d is the source of all life. (The Kehot note gives 35:10.)

Psalms 36:10:י"ו: תהילים

כִּי־עִמָּךְ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאָה־אֹר:

For with Thee is the fountain of life; In Thy light do we see light.

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37

וממך הכל

David, giving the gifts for the Temple, says, “For everything is from You, and from Your hand we have given You.” The maamar brings it to show that all life and de-light come from G-d.

I Chronicles 29:14:י"ד: דברי הימים א

וְכִי מִי אֲנִי וּמִי עַמִּי כִּי־נִעְצָר כָּח לְהַתְּנָדָב כְּזֹאת כִּי־מָמַד הַכֹּל וּמִיָּדָה נִתְּנוּ לָךְ:

But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of Thee, and of Thine own have we given Thee.

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KEHOT'S NOTE

דה"א כט, יד.

PARAGRAPH 12

38

בכל נפשך ובכל מאדך

“And you shall love Havayah your G-d with all your heart, with all your soul and with all your might.” The maamar reads “with all your soul” as self-sacrifice beyond reason.

Deuteronomy 6:5:ו"ה: דברים

וְאַהֲבַתְּ אֶת ה' אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ וּבְכָל־מְאֹדְךָ:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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39

טעמים בחכמה

The passage in Vayikra states that all ta'amim are drawn from Chochmah, since ta'amim are in the Name Ayin-Beis, which is Chochmah; so salt, rooted in the gevuros of Abba, Chochmah, has no taste (ta'am) of its own yet gives taste to meat.

Numbers 11:3:ג"א: במדבר

וַיִּקְרָא שֵׁם־הַמָּקוֹם הַהוּא תַבְעֵרָה כִּי־בָעֲרָה בָּהּ אֵשׁ ה'

And the name of that place was called Taberah, because the fire of the L-RD burnt among them.

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KEHOT'S NOTE

ראה לקו"ת ויקרא ד, א. במדבר יא, ג. חוקת נז, ד. לפעמים אמרו טעמים בכתר, ולפעמים אמרו טעמים בחכמה, ראה בארוכה באוה"ת שמות כרך ז ע' ב'תקעב ואילך. שם ע' ב'תקעה (המאמר הנ"ל הוא הגהות לד"ה הידוע "וארא תקע"ב" המובא כו"כ פעמים במאמרי הצ"צ ושלחאריז), ומבאר שם שיש ב' טעמים (א) הטעם המושג בשכל והשגה, וכענין מ"ט דר' מאיר וכו'

זהו ענין טעמים בחכמה, והב' טעם שלמעלה מהשכל ונקי טעם הכמוס, ומציין שם לביאורו מאדה"א פח, ב ואילך.

40

כולם בחכמה עשית

“How many are Your works, G-d; You made them all with wisdom.” The maamar infers that before G-d even Chochmah counts as something made.

Psalms 104:24:כ"ד: תהילים

מִה־רַבּוֹ מַעֲשֵׂיךָ ה' כָּל־ם 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.

41

אני הוי"ה לא שניתי

“For I, Havayah, have not changed.” The maamar uses it to say that the creation of the world made no change in G-d.

Malachi 3:6:ו"ו: מלאכי

כִּי אֲנִי ה' לֹא שָׁנִיתִי וְאַתֶּם בְּנֵי־יִשְׂרָאֵל לֹא כָלִיתֶם:

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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PARAGRAPH 13

42

נכנס יין יצא סוד

Rabbi Chiya teaches that yayin (wine) and sod (secret) both have the numerical value seventy: “Wine enters, the secret comes out.” The maamar applies it to the wine of the Torah bringing out the soul's hidden love.

Eruvin 65a:19-20:כ"ט-ט"א: עירובין

אָמַר רַבִּי חִיָּא: כָּל הַמִּתְיַשֵּׁב בֵּינֵינוּ — יֵשׁ בּוֹ דַּעַת שְׂבָעִים זְקָנִים. “יֵינוּ” נִיתָן בְּשָׂבָעִים אוֹתִיּוֹת, וְ“סוּד” נִיתָן בְּשָׂבָעִים אוֹתִיּוֹת. נִכְנָס יֵינוּ — יָצָא סוּד. אָמַר רַבִּי חִיָּא: לֹא נִבְרָא יֵינוּ אֶלָּא לְנַחֵם אַבְלִים וּלְשַׂלֵּם שָׂכָר לְרֹשְׁעִים, שְׁנֵאמַר: “תָּנוּ שָׂכָר לְאוֹבֵד וְגו'”.

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Sanhedrin 38a:3-4:ד'ג-א: סנהדרין

אָמַר לָהֶם: בְּנֵי, קוֹצִים אַתֶּם מְטִילִין לִי בְּעֵינַי? אָמַר לוֹ רַבִּי חִיָּא: רַבִּי, אֵל יָרַע בְּעֵינַיךָ. “יֵינוּ” נִיתָן בְּשָׂבָעִים אוֹתִיּוֹת, וְ“סוּד” נִיתָן בְּשָׂבָעִים אוֹתִיּוֹת. נִכְנָס יֵינוּ — יָצָא סוּד. אָמַר רַב חֲסֵדָא אָמַר מֶר עוֹקְבָא, וְאַמְרִי לָהּ אָמַר רַב חֲסֵדָא: דְּרַשׁ מִרִּי בַר מֶר, מֵאִי דְּכָתִיב: “וַיִּשְׁקֹךְ ה' עַל הָרָעָה וַיִּבְיֹאֶה עֲלֵינוּ כִּי צָדִיק ה' אֱלֹהֵינוּ?” מִשּׁוֹם דְּצָדִיק ה' — “וַיִּשְׁקֹךְ ה' עַל הָרָעָה וַיִּבְיֹאֶה עֲלֵינוּ?” אִינוּ, צָדִיקָה עֲשָׂה הַקְדוּשׁ בְּרוּךְ הוּא עִם יִשְׂרָאֵל שֶׁהַקְדָּשִׁים גְּלוּת צָדִיקָהּ וְעוֹד גְּלוּת יִכְנֶנָּה ...

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Zohar III, 39a, זח"ג לט,

KEHOT'S NOTE

עירובין סה, א. סנהדרין לח, א. זח"ג לט, א.

PARAGRAPH 14

43 והנה בשבת מתגלה ג"כ בחי' האהבה מסותרת בבחי' גילוי

There the saying "I am black all the days of the week, and comely on Shabbos" is explained: the hidden love, called "black fire," stays hidden all week, but on Shabbos it comes out of hiding into revelation.

KEHOT'S NOTE

ראה ג"כ לקו"ת שה"ש ה, ד. לקמן פו, ד. דאית רצון ואית רצון דוהו ענין הנשמה היתירה שמתגלה בשבת. ועג"כ באוה"ת דרושים לר"ה ע' איתלט.

44 ששת ימים עשה ה' את השמים וכו' וביום השביעי שבת

Shabbos is a sign forever, "for in six days G-d made the heavens and the earth, and on the seventh day He rested and was refreshed." The maamar explains what this rest means above.

שמות ל"א:17 Exodus 31:17

ביני ובין בני ישראל אות הוא לעלם כִּי־שֵׁשֶׁת יָמִים עָשָׂה ה' אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיְנַפֵּשׁ:

It is a sign between Me and the children of Israel for ever; for in six days the L-RD made heaven and earth, and on the seventh day He ceased from work and rested.'

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45 בעשרה מאמרות . . נברא העולם

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

KEHOT'S NOTE

אבות ה, א.

46 בעשרה מאמרות שהם ע"ס נברא העולם

"With ten utterances the world was created." The maamar identifies the ten utterances with the ten Sefiros.

משנה אבות ה:1א Pirkei Avot 5:1a

בַּעֲשָׂרָה מְאֻמְרוֹת נִבְרָא הָעוֹלָם. וּמָה תִּלְמוּד לומר, וְהָלֹא כְּמֵאמַר אֶחָד יָכוֹל לְהִבְרָאוֹת, אֲלָא לְהַפְרֵעַ מִן הָרָשָׁעִים שֶׁמֵּאֲבָדִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מְאֻמְרוֹת, וְלָתֵן שָׂכָר טוֹב לַצְדִּיקִים שֶׁמְקַיְמִין אֶת הָעוֹלָם שֶׁנִּבְרָא בַּעֲשָׂרָה מְאֻמְרוֹת:

With ten utterances the world was created. And what does this teach, for surely it could have been created with one utterance? But this was so in order to punish the wicked who destroy the world that was created with ten utterances, And to give a good reward to the righteous who maintain the world that was created with ten utterances.

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

47 ובראשית נמי מאמר הוא

Counting the ten utterances of creation, the Talmud finds only nine "And He said" and answers, "In the beginning" is also an utterance." The maamar applies this to Chochmah, "the beginning."

ראש השנה ל"ב א:י"ט-כ Rosh Hashanah 32a:19-20

"וַיֹּאמֶר" דְּבִרָאשִׁית תִּשְׁעָה הָיוּ! "בְּרָאשִׁית" נָמִי מֵאמַר הוּא, דְּכָתִיב: "בְּדִבְרֵי ה' שָׁמַיִם נִצְּשׁוּ". רַבִּי יוֹחָנָן בֶּן נוּרִי אוֹמֵר: אִם אָמַר שְׁלֹשׁ שְׁלֹשׁ

מְכוּלָן — נִצָּא. אִיבְעֵינָא לְהוּ, הִיכִי קִתְּנִי: שְׁלֹשׁ מִן הַתּוֹרָה, שְׁלֹשׁ מִן הַנְּבִיאִים, וְשְׁלֹשׁ מִן הַכְּתוּבִים — דְּהוּ תִּשְׁעָה, וְאִיכָא בִּינְיָהוּ חֲדָא, אוּ דְלָמָּא: אֶחָד מִן הַתּוֹרָה, וְאֶחָד מִן הַנְּבִיאִים, וְאֶחָד מִן הַכְּתוּבִים — דְּהוּיִן לְהוּ שְׁלֹשׁ, וְאִיכָא בִּינְיָהוּ טוֹבָא?

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מגילה כ"א Megillah 21a

KEHOT'S NOTE

ר"ה לב, א. מגילה כא, א.

48

ובראשית נמי מאמר הוא

Rabbi Yochanan sets the minimum of ten verses read from the Torah against the ten utterances with which the world was created; the Talmud finds only nine "And He said" and answers, "In the beginning" is also an utterance." The Kehot note gives Megillah 21a; the passage is on 21b.

מגילה כ"א ב:י"א-י"ב Megillah 21b:10-11

הִי נִינְהוּ? "וַיֹּאמֶר" דְּבִרָאשִׁית. הִנֵּי תִשְׁעָה הָיוּ! "בְּרָאשִׁית" נָמִי מֵאמַר הוּא, דְּכָתִיב: "בְּדִבְרֵי ה' שָׁמַיִם נִצְּשׁוּ וּכְרוּחַ פִּי כָל צְבָאִים". אָמַר רַבָּא, רַאשׁוֹן שְׁקָרָא אַרְבַּעָה — מְשׁוּבָח, שְׁנִי שְׁקָרָא אַרְבַּעָה — מְשׁוּבָח, שְׁלִישִׁי שְׁקָרָא אַרְבַּעָה — מְשׁוּבָח.

What are these? The expressions "And [G-d] said" in the first chapter of Genesis. But there are only nine? "In the beginning" is also a statement [through which the world was created], since it is written, "By the word of the L-rd the heavens were made, and by the breath of his mouth all of the hosts" (Psalms 33:6). Rava said: If the first one reads four verses he is praiseworthy; if the second reads four verses he is praiseworthy; if the third reads four verses he is praiseworthy.

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PARAGRAPH 15

49

שבת וינפש

"And on the seventh day He rested and was refreshed." The maamar reads it as the rising of Chochmah and the middos back to G-d's own Being.

שמות ל"א:17 Exodus 31:17

ביני ובין בני ישראל אות הוא לעלם כִּי־שֵׁשֶׁת יָמִים עָשָׂה ה' אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ וּבַיּוֹם הַשְּׁבִיעִי שָׁבַת וַיְנַפֵּשׁ:

It is a sign between Me and the children of Israel for ever; for in six days the L-RD made heaven and earth, and on the seventh day He ceased from work and rested.'

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PARAGRAPH 16

50

נכנס יין יצא סוד

"Wine enters, the secret comes out." Here the wine is the mitzvos and the secret is the hidden love they bring out.

עירובין ס"ה א:י"ט-כ Eruvin 65a:19-20

אָמַר רַבִּי חִיָּיא: כָּל הַמִּתְנַשֵּׁב בֵּינֵנוּ — לֹשׁ בּוֹ דַּעַת שְׂבָעִים זְקָנִים. "וַיִּי" נִתְּנָה בְּשָׂבָעִים אוֹתִיּוֹת, וְ"סוּד" נִתְּנָה בְּשָׂבָעִים אוֹתִיּוֹת. נִכְנָס יַיִן — יָצָא

סוד. אמר רבי חנין: לא נברא יין אלא לנחם אבלים ולשלם שָׁכר לְרַשָּׁעִים, שְׁנָאֵמַר: "תנו שכר לאובד וגו'".

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PARAGRAPH 17

51 והנה הברכות

According to the note, a passage from this point on is quoted in that maamar, with additions and changes.

KEHOT'S NOTE

קטע מכאן מובא בד"ה חייב אדם לברך תרל"ח פרק ג בהוספות ושינויים.

52 הברכות שמברכים . . הם מד"ס

The note counts the blessings over the mitzvos among the seven rabbinic mitzvos, remembered by the sign נ"ע מצות, and points to a note in this volume on them.

KEHOT'S NOTE

מז' מצות דרבנן — וסימנם נ"ע בשמח"ה. ראה סה"מ ת"ש ע' 50 בהערה.

53 שמברכים על המצות הם מד"ס

Kehot's note points to Berakhot 15a for these words.

Berakhot 15a ט"ו ברכות

KEHOT'S NOTE

ראה ברכות טו, א. רמב"ם הלי ברכות פ"א ה"ב.

PARAGRAPH 18

54 כמ"ש בע"ה

Kehot's note points to where this is explained further: Pri Etz Chaim.

KEHOT'S NOTE

ראה פע"ח שער ספירת העומר ספ"ג.

55 וע"י הברכה שעל המצוה ממשיכים בחיי האור מקיף

In the Arizal's teaching on counting the Omer, to which the Kehot note points, the blessing is speech and breath leaving the mouth, an encompassing light (Or Makif), while the inner light (Or Pnimi) entered only through an offering. The maamar brings this to show that a blessing draws down an encompassing light.

פרי עץ חיים, שער 3:6 Gate of the Omer Count
ספירת העומר ג'ו:

וזה"ש הברכה, כי הוא בסוד דיבור והבל היוצא מן הפה, שהוא סוד אור מקיף, וכל כוונתינו אינו רק בסוד אור מקיף, ובזה עיקר כוונתינו. אמנם אור פנימי אינו נכנס, רק על ידי קרבן, ועתה שאין בית המקדש קיים, ואין בנו כח להמשיכם, אנו אומרים אחר ברכת העומר וספירתו, הרחמן יבנה בית המקדש, ויחזיר עבודת בה"מ למקומה וכו', ועי"ז נתקן איזה דבר, אך עכ"ז ראוי שתכוין בעת שאתה מכין להמשיך א"מ, גם תכוין להמשיך גם א"פ עמו כסדר המקיף ג"כ, אך עיקר כל הכוונה הוא במקיפים, כי הא"פ כבר נכנסו, ואינן ...

Pri Etz Chaim (Public Domain)

56 כל המצות מברך עליהן עובר לעשייתן

Rav Yehudah says in the name of Shmuel, "Over all the mitzvos one recites a blessing oveir la'asiyasan," and the

Talmud proves from verses that oveir here means "before." The maamar finds in the word a hint of the encompassing light.

Pesachim 7b:9-10 ט"ז-ט"ח פסחים

דכולי עלמא מיהא, מעיקרא בעינן לברוכי, מנלן? דאמר רב יהודה אמר שמואל: כל המצות מברך עליהן עובר לעשייתן. מאי משמע דהאי "עובר" לישנא דאקדומי הוא? אמר רב נחמן בר יצחק, דאמר קרא: "וירץ אחימעץ דרך הכפר ויעבר את הכושי". אג"י אמר, מהכא: "והוא עבר לפניהם". ואיבעית אימא מהכא: "ויעבר מלכם לפניהם וה' בראשם".

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KEHOT'S NOTE

פסחים ז, ב. לקו"ת מסעי צב, ג.

57 לשון עובר הוא ענין מקיף

There oveir la'asiyasan is explained: the Sages could have said simply "before doing them," but oveir means that the blessing is an encompassing light over the act of the mitzvah, which raises the act up, as in the Idra Rabba's explanation of oveir lasocher.

KEHOT'S NOTE

ראה גם לקו"ת פ' מסעי צב, ג.

58 עובר לסוחר

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

KEHOT'S NOTE

חיי שרה כג, טז.

59 עובר לסוחר

Avraham weighs out for Efron "four hundred shekels of silver, current with the merchant (oveir lasocher)." The maamar cites the phrase as another use of oveir in the sense of encompassing.

בראשית כ"ג:ט"ז Genesis 23:16

וַיִּשְׁמַע אַבְרָהָם אֶל-עֶפְרוֹן וַיִּשְׁקַל אַבְרָהָם לְעֶפְרוֹן אֶת-הַכֶּסֶף אֲשֶׁר דָּבַר בְּאָזְנוֹ בְּנֵי-חֶת אַרְבַּע מֵאוֹת שֶׁקֶל כֶּסֶף עֹבֵר לַסֹּחֵר:

And Abraham hearkened unto Ephron; and Abraham weighed to Ephron the silver, which he had named in the hearing of the children of Heth, four hundred shekels of silver, current money with the merchant.

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PARAGRAPH 21

60 ברכת ה' היא תעשיר

"The blessing of Havayah, it makes rich." The maamar reads it to say that blessing itself is the level of Havayah.

משלי י"ב:22 Proverbs 10:22

בְּרַכַּת ה' הִיא תַעֲשִׂיר וְלֹא-יִוָּסֵף עִצָּב עִמָּה:

The blessing of the L-RD, it maketh rich, And toil addeth nothing thereto.

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KEHOT'S NOTE

משלי י, כב.

61

והיה ברכה

G-d promises Avraham, "I will make you a great nation and bless you ... and be a blessing." The maamar brings it alongside the previous verse.

Genesis 12:2: בראשית י"ב:ב

וְאֶעֱשֶׂה לְגוֹי גָּדוֹל וְאֶבְרַכְךָ וְאֶגְדַּלְתִּי שְׁמֶךָ וְהָיָה בְרַכָּה:

And I will make of thee a great nation, and I will bless thee, and make thy name great; and be thou a blessing.

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KEHOT'S NOTE

בראשית יב, ב.

62

באשרי כי אשרוני בנות

At the birth of Zilpah's second son Leah says, "In my happiness, for daughters have called me happy," and names him Asher. The maamar reads the asher of the blessing as this supernal delight.

Genesis 30:13: בראשית ל':יג

וְתֹאמַר לְאֵה בְּאֶשְׁרִי כִּי אֲשֶׁרוֹנִי בְּנוֹת וְתִקְרָא אֶת־שְׁמוֹ אֲשֶׁר:

And Leah said: 'Happy am I! for the daughters will call me happy.' And she called his name Asher.

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KEHOT'S NOTE

בראשית ל, יג.

63

הקב"ה מניח תפילין

The Talmud teaches that the Holy One, blessed be He, puts on tefillin, and asks what is written in His tefillin. The maamar uses it to show that the mitzvot come from G-d's own Being.

Berakhot 6a:17-18: ברכות ו' א:יז-יח

אמר רבי אבין בר רב אדא, אמר רבי יצחק: מנין שהקדוש ברוך הוא מניח תפילין שנאמר: "נשבע ה' בימינו ובזרוע עזו". "בימינו" — זו תורה, שנאמר: "מימינו אש דת למו", "ובזרוע עזו" — אלו תפילין, שנאמר: "הי עז לעמו יתן".

Rab Abin b. Rab Adda said in the name of R. Isaac: Whence is it that the Holy One, blessed be He, lays Tefillin? As it is said, "The L-rd hath sworn by His right hand, and by the arm of His strength" (Is. lxii. 8). "By His right hand" means Torah; as it is said, "At His right hand was a fiery law unto them" (Deut. xxxiii. 2); "by the arm of His strength" means Tefillin, as it is said, "The L-rd will give strength unto ...

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KEHOT'S NOTE

ברכות ו, א. ראה לעיל לד, ד.

PARAGRAPH 22

64

אשרי איש ירא את ה' . . במצותיו חפץ מאד

"Fortunate is the man who fears G-d, who desires His commandments greatly." The maamar reads the first half as

the distance of awe and the second as the longing that follows.

Psalms 112:1: תהילים קי"ב:א

הַלְלוּ־יָקָה אֱשֶׁר־יֵאֵשׁ יֵרָא אֶת־חַמְצוֹתָיו חֶפֶץ מְאֹד:

Hallelujah. Happy is the man that feareth the L-RD, That delighteth greatly in His commandments.

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KEHOT'S NOTE

תהלים קיב, א.

65

מי אנכי כי באתי עד הלום

Told that his dynasty will endure, David says, "Who am I ... and what is my house, that You have brought me this far?" The maamar borrows his words for the awe that keeps a person at a distance.

II Samuel 7:18: שמואל ב ז':יח

וַיָּבֹא הַמֶּלֶךְ דָּוִד וַיֵּשֶׁב לִפְנֵי ה' וַיֹּאמֶר מִי אֲנֹכִי אֲדֹנָי ה' וּמִי בֵּיתִי כִּי תִבְאֲתַנִּי עַד־הַלֹּם:

Then David the king went in, and sat before the L-RD; and he said: 'Who am I, O L-rd GOD, and what is my house, that Thou hast brought me thus far?

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KEHOT'S NOTE

ראה שמואל-ב ז, יח.

PARAGRAPH 23

66

במצותיו חפץ מאד

The second half of the verse, "who desires His commandments greatly," is read as the longing for the mitzvot that follows the distance of awe.

Psalms 112:1: תהילים קי"ב:א

הַלְלוּ־יָקָה אֱשֶׁר־יֵאֵשׁ יֵרָא אֶת־חַמְצוֹתָיו חֶפֶץ מְאֹד:

Hallelujah. Happy is the man that feareth the L-RD, That delighteth greatly in His commandments.

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67

ועמ"ש . . בפסוק ועשית בגדי קדש

There the blessing over a mitzvah is likened to the blessing of groom and bride: as "blessing rests only where male and female are," so where there is a giver and a receiver an added flow comes from far above both.

KEHOT'S NOTE

לקמן פב, ד.

68

ועשית בגדי קדש

"And you shall make holy garments for Aharon your brother, for glory and for beauty." The Torah Ohr maamar on this verse (Tetzaveh) discusses the blessings over the mitzvot.

Exodus 28:2: שמות כ"ח:ב

וְעָשִׂיתָ בְּגָדֵי־קֹדֶשׁ לְאַהֲרֹן אָחִיךָ לְכָבוֹד וּלְתִפְאֶרֶת:

And thou shalt make holy garments for Aaron thy brother, for splendour and for beauty.

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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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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