



TORAH OHR • PARSHAS SHEMOS • MAAMAR 5

לבך יהגה אימה איה סופר איה שוקל וגו'

“Your heart will meditate on dread: ‘Where is the one who counts? Where is the one who weighs?’”



The divine power that measures and limits everything, the Zohar’s “scale” and “line of measure,” is not separate from G-d: it comes from His very highest level, Ayeh, which alone can lower itself to measure every detail. Contemplating that the One beyond all grasp weighs every particle of existence brings a great awe of G-d that leaves no room for lesser fears.

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 divine power that measures and limits everything, the Zohar's "scale" and "line of measure," is not separate from G-d: it comes from His very highest level, Ayeh, which alone can lower itself to measure every detail. Contemplating that the One beyond all grasp weighs every particle of existence brings a great awe of G-d that leaves no room for lesser fears.

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

Isaiah's verse, "Where is the one who counts? Where is the one who weighs?", is read through the Zohar's "scale" (matkela), which the Alter Rebbe identifies with the line of measure (kav hamiddah): the power that decides how much Chesed and how much Gevurah flows into the Sefiros of Atzilus and arranges them as right and left lines. This is why the Sefiros are called middos, "measures." In the Zohar this power is the botzina dekadina, the Gevurah of Atik Yomin enclothed in the Mocha Stima'ah. Since measuring is a contraction, and G-d's essence knows no limits, one might think this power a separate entity. So the verse says that Ayeh, "where," the great encompassing circle, is itself the one who counts and weighs: only the One who is truly high can lower Himself this far, just as only G-d Himself, not an angel, could descend into Egypt. The Torah, which preceded the world by a set two thousand years, and the mitzvos, with their fixed dimensions, also belong to this measure. The three-fold "where" matches the angels' threefold "holy." Contemplating all this brings great awe, and with it freedom from external fears.

OUTLINE

- 1 The scale and the line of measure** ¶1
The Zohar's scale is the line of measure that apportions the Sefiros. It is no separate power: Ayeh, the highest encompassing level, itself counts and weighs, just as only G-d Himself could descend into Egypt.
- 2 Torah, mitzvos and the awe of G-d** ¶2
The Torah and the mitzvos also have measure, whose source is Ayeh, beyond all grasp like the angels' "holy." Contemplating that this level measures every detail brings great awe, which leaves no room for external fears.

KEY CONCEPTS

the line of measure (kav hamiddah) קו המדה

The divine power that measures out the flow of light into the Sefiros, deciding how much kindness and how much restraint each receives and how they divide into right and left.

the scale (matkela) מתקלא

The Zohar's term, in the Sifra DiTzeniusa, for the balance by which the divine attributes are weighed; the maamar identifies it with the line of measure.

botzina dekardinusa בוצינא דקרדוניטא

The Zohar's "lamp of darkness," identified here as the Gevurah of Atik Yomin enclothed in the Mocha Stima'ah, the source of all the measuring.

middos (measures) מדות

The Sefiros are called middos, "measures," because each of them is measured out by the line of measure.

Ayeh ("where") איה

Read as a name for the great circle, the encompassing level of G-d beyond all grasp; the maamar teaches that this very level is the one who counts and weighs.

kadosh (holy) קדוש

Means separate, beyond all thought. Its numerical value, 410, matches the 410 "hairs" of Arich Anpin, and the threefold "holy" corresponds to the verse's threefold "where."

external fear יראה חיצונית

Fear of worldly loss, such as lacking bread; it falls away when a person has the great awe of G-d.

SECTION 1 • 11

The scale and the line of measure

1 לבך יהגה אימה^{1,2} איה סופר איה שוקל וגו'. איתא בזהר ספרא דצניעותא³ תקיל במתקלא. והוא ענין קו המדה⁴

“Your heart will meditate on dread: ‘Where is the one who counts? Where is the one who weighs?’” etc. It is stated in the Zohar, in the Sifra DiTzeniusa: “weighing on the scale.” And this is the matter of the line of measure (kav hamiddah),

The maamar opens with Isaiah’s verse, “Your heart will meditate on dread: ‘Where is the one who counts? Where is the one who weighs?’” The Alter Rebbe links it to the Zohar’s Sifra DiTzeniusa, which speaks of a divine “scale” (matkela), and identifies that scale with the line of measure (kav hamiddah), the power in G-dliness that sets limits and proportions.

שהוא המודד ושוקל כל הע"ס דאצ"י בשיעור ומדה כמה יהיה המשכת והתפשטות מדת החסד וכמה יהיה המשכת מדת הגבורה ואיך שיתחלקו בבחי' קוין ימין ושמאל בד' רוחות ומעומ"ט שהם ו"ק דז"א כו'

which is what measures and weighs all the ten Sefiros of the World of Atzilus (Emanation) by amount and measure: how much drawing-forth and spreading-forth there will be of the attribute of Chesed (kindness), and how much drawing-forth of the attribute of Gevurah (restraint), and how they will be divided into lines, right and left, in the four directions and above and below, which are the six extremities (vav ketzavos) of Z'eir Anpin (the emotive attributes), etc.

The line of measure decides how much of each divine attribute flows forth in Atzilus, the highest world: how much kindness (Chesed), how much restraint (Gevurah), and how they are arranged as lines to the right and to the left. The six directions, the four sides together with above and below, correspond to the six emotive Sefiros that make up Z'eir Anpin.

(ולפיכך נקראו הספ"י לשון מדות ע"ש שנמדדו כמ"ש במ"א)⁵ ומדה זו היא בחי' גבורה וצמצום לצמצום שיהיה ההמשכה בשיעור ומדה כו'.

(And this is why the Sefiros are called by the term middos, “measures”: because they are measured, as is written elsewhere.) And this measure is the level of Gevurah and tzimtzum (contraction): to contract, so that the drawing-forth will be by amount and measure, etc.

In a parenthesis the Alter Rebbe notes that this is why the Sefiros are called middos, a word that means both “attributes” and “measures”: each is given a measured amount. Measuring is itself an act of Gevurah and tzimtzum, for to measure is to hold back the flow so that it comes in a fixed amount.

וכי נעשה ע"י בחי' קו המדה שהוא הנק' בזהר בוצינא דקרדוניתא⁶ דנקיב כו' שהוא ענין גבורה דע"י המתלבשת במו"ס וע"ז אמר הכתוב איה סופר איה שוקל.

All this is done through the level of the line of measure, which is what the Zohar calls "the botzina dekardinusa (the lamp of darkness) that bored," etc., which is the matter of the Gevurah of Atik Yomin that is enclothed in the Mocha Stima'ah (the hidden brain). And concerning this the verse says, "Where is the one who counts? Where is the one who weighs?"

The Zohar names this measuring power the botzina dekardinusa, the "lamp of darkness" that bored, and the Alter Rebbe identifies it as the Gevurah of Atik Yomin enclothed in the Mocha Stima'ah. Atik Yomin is the innermost level of Keser, the crown above intellect, and the Mocha Stima'ah, the "hidden brain," is the concealed wisdom of Arich Anpin, Keser's outer level. This power is what the verse calls "the one who counts" and "the one who weighs."

פי' דהוה ס"ד כיון שמדה ומשקל זה הוא בחי' גבורה וצמצום לגבי עצמות א"ס ב"ה המופשט מגדר גבול ומדה ומגדר התחלקות קוין וספ"י כו' אלא סובב הכל בסקירה אחת וקמיה כחשיכה כאורה⁷ שוין כנודע.

Meaning: one might have supposed — since this measure and weight is a level of Gevurah and contraction relative to the very essence of the Infinite One (Ein Sof), blessed be He, Who is removed from the bounds of limit and measure and from the bounds of division into lines and Sefiros, etc., but rather encompasses everything in a single glance, and before Him darkness and light are alike, as is known —

Here the Alter Rebbe begins to explain why the verse asks "where." One might think that the line of measure, a power of restraint and contraction, cannot be the Infinite One Himself, Whose essence has no limits, no lines and no Sefiros, Who takes in everything "in a single glance," and before Whom, in the words of Psalms, "darkness and light are alike."

א"כ הוה ס"ד דבחי' זו דקו המדה הוא מהות נפרד כו' ע"כ אמר איה סופר איה שוקל כו' פי' איה הוא בחי' העיגול הגדול⁸ בחי' סובב דקמיה כחשיכה כאורי שוין

if so, one might have supposed that this level of the line of measure is a separate entity, etc. Therefore it says, "Where (Ayeh) is the one who counts? Where is the one who weighs?" etc. Meaning: Ayeh is the level of the great circle, the level of the encompassing [light] (sovev), before which darkness and light are alike;

From this one might conclude that the measuring power is a separate entity, standing apart from G-d. The verse rules this out by reading ayeh, "where," as a name: Ayeh is the "great circle," the encompassing light (sovev) that stands above every distinction, even that of darkness and light.

הנה הוא עצמו ממש הוא הסופר והשוקל⁹ בבחי' מתקלא וקו המדה הנ"ל ואין זה מהות בפ"ע ח"ו

this itself, truly, is the one who counts and the one who weighs, by way of the scale (matkela) and the line of measure mentioned above, and this is not an entity unto itself, G-d forbid.

So the verse is read as a statement: Ayeh, the highest, all-encompassing level, is itself the one who counts and weighs. The scale and the line of measure are not an independent power, G-d forbid; it is the Infinite Himself Who measures.

כי ממך הכל¹⁰ כתיב והוא כל יכול להשפיל א"ע כ"כ למדוד הספי' בצמצום והתחלקות כו'

For it is written, "Everything is from You," and He is omnipotent, [able] to lower Himself so far as to measure the Sefiros with contraction and division, etc.

The proof is the verse "Everything is from You": nothing, not even the power to limit, exists apart from G-d. Because He is omnipotent, He can also lower Himself to measure out and divide the Sefiros.

שמדה וצמצום זה נמשך דוקא מן הסובב העיגול הגדול שנקי' אי"ה (שלהיותו מגביה לשבת¹¹ לכך יכול להשפיל¹² א"ע כ"כ למדוד כל פרטי הבחי' שבהעולמות כו'.

For this measure and contraction is drawn specifically from the encompassing [light], the great circle, which is called Ayeh. (For because He is "enthroned on high," He is therefore able to lower Himself so far as to measure all the particular levels in the worlds, etc.

This is why the measuring comes specifically from the very highest level, the "great circle" called Ayeh, and not from something lower. Psalms describes G-d as "enthroned on high" and, in the next verse, as lowering Himself to look upon heaven and earth: precisely because He is so high, He can reach down to measure every detail of the worlds.

וכמ"ש כי רם¹³ ה' ושפל יראה) וכעין מ"ש ועברתי בארץ מצרים¹⁴ אני ולא מלאך¹⁵ שבבחי' מצרים לא¹⁶ היי יכול לירד שום מלאך זולת הקב"ה בכבודו ובעצמו כביכול כמ"ש במ"א:^{17,18}

As it is written, "For G-d is exalted, yet He sees the lowly.") And it is akin to what is said, "And I will pass through the land of Egypt": I, and not an angel. For into the level of Egypt no angel could descend, only the Holy One, blessed be He, in His glory and in His own Self, as it were, as is written elsewhere.

A second verse makes the same point: "G-d is exalted, yet He sees the lowly"; His exaltedness is what lets Him regard the low. The Exodus is similar: on "I will pass through the land of Egypt" the Sages say "I, and not an angel," for no angel could descend to a place as low as Egypt, only the Holy One, blessed be He, Himself.

SECTION 2 • 12

Torah, mitzvos and the awe of G-d

2 והנה גם התורה¹⁹ הוא בכלל בחי' הצמצום דקו המדה שהתורה לא קדמה לעולם רק אלפים²⁰ שנה²¹ היינו ב' אלפין אאלפך חכמה אאלפך בינה.²²

Now, the Torah too is included in the level of the tzimtzum (contraction) of the line of measure, for the Torah preceded the world by only two thousand years, that is, two alfin, "thousands": "I will teach you (a'alefcha) Chochmah (wisdom)," "I will teach you Binah (understanding)."

The Torah too belongs to the realm of the line of measure. The Sages say the Torah preceded the world by two thousand years, a set and limited span, and the maamar reads alfin, "thousands," as a play on a'alefcha, "I will teach you," in the phrases "I will teach you wisdom" and "I will teach you understanding," so the two thousand stand for Chochmah and Binah.

אבל א"ס ב"ה עצמו רם ונשא לבדו מופשט מגדר צמצום והתחלקוי אין לו תחלה ותכלה לכך התורה שלא קדמה לעולם רק אלפים שנה היא מכלל בחי' הצמצומי דקו המדה

But the Infinite One (Ein Sof), blessed be He, Himself is exalted and uplifted, He alone, removed from the bounds of contraction and division; He has no beginning and no end. Therefore the Torah, which preceded the world by only two thousand years, is included among the levels of the contractions of the line of measure.

By contrast, the Infinite One Himself is beyond all contraction and division, with no beginning and no end. Since the Torah precedes the world by a set amount, two thousand years, it has a measure and so belongs among the contractions of the line of measure.

(וכמו שנודע שכל המצות הם בחי' שיעור וצמצום סוכה רק עד כ' אמה.²³ ותפילין מרובעוי דוקא כו' וכה"ג בכל המצות). אלא שבאמת אי"ה עצמו הוא הסופר והשוקל כו'.

(As is known, all the mitzvos are a matter of measure and contraction: a sukkah only up to twenty cubits, tefillin specifically square, etc., and likewise in all the mitzvos.) But in truth Ayeh itself is the one who counts and the one who weighs, etc.

The mitzvos show the same thing: each has fixed dimensions, such as a sukkah that may be at most twenty cubits high and tefillin that must be square. Yet in truth all this measuring comes from Ayeh itself, the highest level.

ונא' כאן ג"פ איה נגד ג"פ קדוש²⁴ שקדוש גי' ת"י שהן ת"י נימין דאריך ולזאת אומרים המלאכים איה מקום כבודו שאינו מושג שזהו בחי' קדוש שהוא מובדל דלית מחשבה תפיסא ביה²⁵

And “where” (ayeh) is said here three times, corresponding to the three times “holy” (kadosh) [is said], for kadosh has the numerical value of 410, which are the 410 hairs of Arich [Anpin]. And for this reason the angels say, “Where is the place of His glory?” — [meaning] that He is not grasped, which is the level of kadosh, which is separate, for no thought can grasp Him.

The verse says ayeh, “where,” three times, matching the angels’ threefold “holy” (kadosh) in Isaiah’s vision; kadosh adds up to 410, linked in the Kabbalah to the 410 “hairs” of Arich Anpin, the outer level of Keser. When the angels ask, in the Kedushah, “Where is the place of His glory?”, they express that He cannot be grasped, and that is what kadosh means: separate and beyond all thought.

(ופי' איה סופר את המגדלי' נת' במ"א ע"פ ושדי כמגדלות) ^{26, 27} וזהו ענין לבך יהגה אימה²⁸.

(The meaning of “Where is the one who counts the towers?” has been explained elsewhere, on the verse “and my breasts are like towers.”) And this is the matter of “Your heart will meditate on dread.”

The verse’s third phrase, “Where is the one who counts the towers?”, is explained in another maamar, on the verse from the Song of Songs “and my breasts are like towers.” The Alter Rebbe now turns to the verse’s opening words, “Your heart will meditate on dread.”

דהיינו כשיתבונן המשכיל בענין זה איך שאיה סופר איה שוקל כו' שבחי' איה עצמו הוא הסופר

That is: when the thoughtful person contemplates this matter — how “Ayeh is the one who counts, Ayeh is the one who weighs,” etc., that the level of Ayeh itself is the one who counts

This is how the verse becomes a matter of a person’s inner work. The thoughtful person contemplates that Ayeh, the highest level of G-dliness, is itself the one who counts.

והשוקל ומוודד החיות וההתפשטות בכל פרטי פרטיות הנמצאים אזי תפול עליו אימה ופחד בבחי' יראה גדולה עד מאד וזהו לבך יהגה אימה.

and the one who weighs and measures the life-force and the spreading-forth in all the most minute particulars of everything that exists — then dread and fear will fall upon him, as an exceedingly great awe. And this is “Your heart will meditate on dread.”

When he realizes that this highest level weighs and measures the life-force of every last detail of existence, dread and fear fall upon him, an exceedingly great awe. That is “Your heart will meditate on dread”: the dread comes from the heart’s meditation.

ואזי לא יהי עליו יראה חיצונית פן יחסר לחמו וכה"ג וכתיב סוף דבר הכל נשמע²⁹ את האלקי ירא וגו':³⁰

And then there will not be upon him an external fear, lest he lack his bread, and the like. And it is written, "The end of the matter, when all has been heard: fear G-d," etc.

Once this awe of G-d is upon him, he will no longer have "external" fears, such as the worry that he will lack bread. The paragraph ends with the conclusion of Ecclesiastes: "The end of the matter, when all has been heard: fear G-d."

IN ONE'S AVODAH

Contemplate that Ayeh, the level of G-d beyond all grasp, is itself the one who weighs and measures the life-force of every detail of existence. This brings dread and fear, an exceedingly great awe, which is "Your heart will meditate on dread"; and then external fears, such as the worry that one will lack bread, have no hold, as Ecclesiastes concludes: "fear G-d."

QUESTIONS FOR DISCUSSION

1. Why might one think the line of measure is a separate entity, and how does reading ayeh, "where," as a name answer this?
2. Why must the power to measure come specifically from the highest level? How do "enthroned on high" and "I, and not an angel" illustrate this?
3. In what sense do the Torah and the mitzvos belong to the line of measure, and what examples does the maamar give?
4. How does contemplating that the highest level measures every detail produce awe, and why does that awe remove "external" fears?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 לבך יהגה אימה

Another transcript (hanachah) of this maamar is printed there, according to the note.

KEHOT'S NOTE

הנחה אחרת בסה"מ תקס"ה ע' רד. הנחת כ"ק אדה"א במאמרי אדה"ו נביאים ע' קכג. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. ראה מאמרי אדה"א נביאים ע' סז שמיוסד על מאמר זה. וראה גם מאמרי אדה"א במדבר ח"ה ע' איתרנה.

2 לבך יהגה אימה

The verse speaks of a heart that meditates on dread and asks, "Where is the one who counts? Where is the one who weighs? Where is the one who counts the towers?" The maamar reads ayeh, "where," as a name for the highest divine level, which itself counts and weighs.

ישעיהו ל"ג:י"ח: Isaiah 33:18

לְבַךְ יִהְיֶה אִימָה אִיָּה סֵפֶר אִיָּה שֶׁקֶל אִיָּה סֵפֶר אֶת־הַמִּגְדָּלִים:

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

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

KEHOT'S NOTE

ישע"י לג, יח.

3 איתא בוהר ספרא דצניעותא

The Sifra DiTzeniusa opens by calling itself a book that "weighs on the scale" (matkela), and says that until there was a scale, they did not look face to face. The Alter Rebbe identifies this scale with the line of measure.

Zohar II, 176b קעו, בח"ב

KEHOT'S NOTE

זח"ב קעו, ב: "אמר עד לא הוה מתקלא בעלמא לא הוין משגיחין אפין באפין כו', פ"י ענין המקרא יבואר במ"א באריכות להיות כי כל המשכת במ"ד ומ"ו ואו"י ואו"ח וחוי"ג הכל במדה ובמשקל . . ונק' בחי' זו שהיתה תחילה במאציל למדוד זאת הקצבה לכל הנאצלים כנ"ל בשם מתקלא מפני שהוא המודד ושוקל בכף מאזנים שנק' מתקלא, וגם נק' בשם מאמר קו המדה" — מאמרי אדה"ו נביאים ע' קכג. ראה סה"מ אעת"ר ע' קו.

4 והוא ענין קו המדה

According to the note, an explanation of the line of measure is given there.

KEHOT'S NOTE

ראה אוה"ת יוהכ"פ ע' איתרד ביאור על זה. מים רבים תרל"ו פרק קיח.

5 נקראו הספ"י לשון מדות ע"ש שנמדדו כמ"ש במ"א

The note gives this as one of the places "elsewhere" where it is explained that the Sefiros are called middos because they are measured.

KEHOT'S NOTE

ראה סה"מ תקס"ג כרך ב ע' תקפו. ובאוה"ת פ' שלח ע' תצד.

6 הנק' בוהר בוצינא דקרדוניתא

The Zohar on the opening word of Bereishis speaks of the botzina dekardinusa, the "lamp of darkness," at the very beginning of creation, which made the colors "when it measured with a measuring line." The maamar identifies it with the line of measure, the Gevurah of Atik Yomin within the Mocha Stima'ah.

Zohar I, 15a טו, זח"א

KEHOT'S NOTE

זח"א טו, א ועוד. ראה לקמן קו, ד. סה"מ תקס"ב ע' קכט. אוה"ת בראשית כרך ו תתשיח, ב. סה"מ תרנ"ב ע' כ, ובעי כא כי "ונק' בוצינא דקרדוניתא לשון כח חזק כמו חיטי קרדוניתא דהפי קשים וחזקים". וראה בספר הליקוטים דא"ח ממאמרי הצ"צ ערך קו ע' לו ואילך. וראה בביאוה"ו לכ"ק אדה"א נו, ד. ובביאוה"ו לצ"צ ע' חצר ושם מצוין לכמה מקומות. שם ע' שלב ואילך. וראה אוה"ת שלח ע' תצג.

7 כחשיכה כאורה

The psalmist says that darkness does not darken before G-d and night shines like day: "darkness and light are alike." The maamar applies it to G-d's essence, which is beyond all distinctions and limits.

Psalms 139:12 ט"ז:י"ג תהילים

גַּם־חֹשֶׁךְ לֹא־יִחְשֶׁךְ מִמֶּךָ וְלַיְלָה כִּי־וְאֵר כַּחֲשִׁיכָה כְּאוֹרָה:

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

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

8 פ"י א"י הוא בחי' העיגול הגדול

According to the note, this explanation of Ayeh as the great circle is quoted there.

KEHOT'S NOTE

מובא באוה"ת סידור ע' קסו. אוה"ת פ' מטות ע' ארעט.

9 הנה הוא עצמו ממש הוא הסופר והשוקל

There, on these words, the Or HaTorah points to the Rambam (Laws of Repentance 3:2): "and they are weighed only by the knowledge of the G-d of knowledge."

KEHOT'S NOTE

באוה"ת סידור ע' קסו מצוין לרמב"ם הלי תשובה פ"ג ה"ב "ואין שוקלין אלא בדעתו של אל דעות" ע"ש.

10 ממן הכל

David, as the people bring their gifts for the Temple, says, "Everything is from You, and from Your hand we have given You." The maamar uses it to show that even the power to measure and limit comes from G-d Himself.

I Chronicles 29:14 ד"ט:י"ד דברי הימים א

וְכִי מִי אֲנִי וּמִי עַמִּי כִּי־נִעְצָר כָּח לְהַתְנַדֵּב כְּזֹאת כִּי־מִמֶּךָ הִכָּל וּמִיָּדְךָ נִתְּנוּ לָךְ:

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

Thee, and of Thine own have we given Thee.

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KEHOT'S NOTE

דה"א כט, יד.

11

מגביה לשבת

The psalm praises G-d "Who is enthroned on high" and, in the next verse, Who lowers Himself to look upon heaven and earth. The maamar uses it to say that His very height is what enables Him to lower Himself and measure every detail.

Psalms 113:5: תהילים קי"ג:ה

מי כה' אֱלֹהֵינוּ הַמִּגְבִּיחַ לְשֶׁבֶת:

Who is like unto the L-RD our G-d, That is enthroned on high,

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12

שלחיותו מגביה לשבת לכך יכול להשפיל

According to the note, the Mittlerer Rebbe's transcript of this maamar also has this point.

KEHOT'S NOTE

ראה ג"כ במאמרי אדה"צ נביאים ע' כג. שיעור אורה נח, א. פה, א. אורה"ת שה"ש ע' רסו.

13

כי רם ה' ושפל יראה

"For G-d is exalted, yet He sees the lowly." The maamar cites it as proof that G-d's loftiness is what lets Him regard what is low.

Psalms 138:6: תהילים קל"ח:ו

כִּי־רָם ה' וְשָׁפֵל יֵרָאֶה וְגִבְהַת מִמָּרְקָה יִיָּדַע:

For though the L-RD be high, yet regardeth He the lowly, And the haughty He knoweth from afar.

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KEHOT'S NOTE

תהלים קלח, ו.

14

ועברתי בארץ מצרים

G-d announces the plague of the firstborn: "I will pass through the land of Egypt on this night." The Sages read it as "I, and not an angel," and the maamar explains that no angel could descend into Egypt, only G-d Himself.

Exodus 12:12: שמות י"ב:יב

וְעָבַרְתִּי בְּאֶרֶץ־מִצְרַיִם בַּלַּיְלָה הַזֶּה וְהָכֵיתִי כָּל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם מֵאָדָם וְעַד־בְּהֵמָה וְכָל־אֱלֹהֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים אֲנִי ה'

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

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KEHOT'S NOTE

שמות יב, יב.

15

אני ולא מלאך

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

KEHOT'S NOTE

ספרי דברים כו, ח.

16

שבבחי מצרים לא הי יכול לירד שום מלאך זולת הקב"ה

The passage explains that the encompassing light (sovev) is not revealed by gradation: all are equal before it, souls and angels, spiritual and physical, even the kelipos.

KEHOT'S NOTE

ראה לקו"ת צו טז, א. ובהערות וצינונים לשם.

17

מאמר זה נזכר כמה פעמים בדא"ה ומהם

The note lists these as places where Chassidus mentions this maamar.

KEHOT'S NOTE

לקו"ת בחוקותי מח, ג ואילך. מסעי צו, ד. דרושים לסוכות פ, ב.

18

שו"ה כביכול — כמ"ש במ"א

The note quotes that transcript at this point: it is the level of Mocha Stima'ah, called Ayeh, alef and yud-hei, as explained elsewhere; it is the one who weighs, the source of the scale, which is the source of the judgments and contractions that measure the Sefiros in amount and measure and in division.

KEHOT'S NOTE

"שהוא בחי מו"ס שנקי אי"ה א' י"ה כמ"ש במ"א הוא השוקל מקור המתקלא שהוא מקור הדינין והצמצומים למדוד הספי' בשיעור ומדה ובכחי התחלקות כנ"ל". — סה"מ תקס"ה ע' רה.

PARAGRAPH 2

19

והנה גם התורה

In the Mittlerer Rebbe's transcript the maamar continues from here differently: to explain further why the name Ayeh is used, and the verse's opening "Your heart will meditate on dread," it first discusses why the Written Torah is called "written," and explains at length the Oral Torah and comprehension by way of negation.

KEHOT'S NOTE

ההמשך אלמעלה מבאר במאמרי אדה"צ נביאים שם "ולהבין בתוסי ביאור ענין הפי' אי סופר כו' למה נק' בשם אי דוקא, ולהבין רישא דקרא לכך יהגה אימה אי סופר כו', הנה יש להקדים תחילה ענין תורה שבכתב ותושבע"פ למה נק' שבכתב דוקא כו'". וע"ש בארוכה בביאור ענין תושבע"פ, וענין השגה בדרך שלילה.

20

שהתורה לא קדמה לעולם רק אלפים

The Midrash teaches that the Torah preceded the creation of the world by two thousand years. The maamar uses this set figure to show that the Torah, too, has a measure.

Midrash Tehillim 4:4: מדרש תהילים ד:ד

למנצח בנגינות. המזמור הזה נאמר בג' מיני שבח בנצוח. בנגון. במזמור. בנגינות שהוא של נבואה כמה דאת אמר (מלכים-ב ג טו) והיה כנגן המנגן. למנצח למי שהוא נאה לנצח למי שנצוחו נצח נצחים. דבר אחר למנצח למי שמנצח מבריותיו. מלך בשר ודם מנצחים אותו כועס אבל הקב"ה נוצחין אותו ושמו שנאמר (תהלים קו כג) ויאמר להשמידם לולי משה בחירי:

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Bereshit Rabbah 8:2 בראשית רבה ח'ב:ב'2

... היום של ששי שואל של חמישי וכו', עד לראשון למי היו שואלין?
לא לתורה, שקדמה לברייתו של עולם? דאמר רבי שמעון בן לקיש:
שני אלפים שנה קדמה התורה לברייתו של עולם, הדא הוא דכתיב
(משלי ח): ואהיה אצלו אמון וגוי. ויומו של הקדוש ברוך הוא אלף
שנים, דכתיב: כי אלף שנים בעיניך כיום אתמול. הוי, הזאת ידעת מני
עד וגוי. התורה יודעת מה קודם לברייתו של עולם, אבל אתה אין לך
עסק לדרוש, אלא (איוב כ): מני שים אדם עלי ארץ. ר' אלעזר בשם
סירא אמר: בגדול ממך אל ...

Rav Hama bar Hanina began: "Have you known this from [oldest times?]" (Job 20:4). Rav Hama bar Hanina said: This is analogous to a city that received its supplies by donkey drivers. They would ask one another: 'What is the price of grain in the province today?' The Friday ones would inquire of the Thursday ones; the Thursday ones of the Wednesday ones; the Wednesday ones of the Tuesday ones; the Tuesday ones of the Monday ones; the Monday ones of the Sunday ones. The Sunday one, whom would he ...

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Zohar II, 49a מט, זח"ב

KEHOT'S NOTE

ראה מדרש תהלים ד, ד. ב"ר פ"ה, ב. תנחומא וישב ד ושי"נ. זח"ב מט, א. —
הערת כ"ק אדמו"ר זי"ע בסה"מ תש"ח ע' 272.

21 שהתורה לא קדמה לעולם רק אלפים שנה

In this Midrash Adam pleads that the Torah was with G-d two thousand years before the world was created, and that death was already written in it. Kehot gives it as another source for the Torah's preceding the world by two thousand years.

Midrash Tanchuma, Vayeshev 4:2 ב'ב:2 וישב ד' וישב ד' ב'ב:2

... אף כה, אמר אדם לפני הקדוש ברוך הוא, רבוננו של עולם, על שלא
בראת עולמך קדם שני אלפים שנה, היתה תורה אצלק אמון, שקב
כתיב: ואהיה אצלו אמון ואהיה שעשועים יום יום (משלי ח, ל), שני
אלפים שנה, וכתיב בה, זאת התורה אדם כי ימות באהל (כמדבר יט,
יד). אלולי שהתקנת מות לבריות, הית כתוב בה כה. אלא באת
לתלות בי את העלילה. הוי, נורא עלילה על בני אדם.

Adam was created on the sixth day, and He informed him in a roundabout way that He had brought death into the world, as it is said: For in the day that thou eatest thereof, thou shalt surely die (Gen. 2:12). To what may this be compared? It may be compared to a man who wished to divorce his wife. Before he enters his home, he writes out the divorce document and then enters the house with the divorce document in his hand. He then seeks a circuitous way to ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Midrash Tanhuma - Yelammedenu, trans. Samuel A. Berman (CC-BY)

22 אאלפך חכמה אאלפך בינה

Elihu tells Job, "Listen to me; be silent, and I will teach you wisdom." The maamar links a'alefcha, "I will teach you,"

to alfin, "thousands," so that the Torah's two thousand years allude to Chochmah and Binah.

איוב 33:33 ל"ג:ל"ג

אם-אין 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)

שבת ק"ד Shabbat 104a

KEHOT'S NOTE

ע"פ איוב לג, לג. שבת קד, א.

23 סוכה רק עד כ' אמה

The Mishnah rules that a sukkah higher than twenty cubits is unfit. The maamar cites it as an example of the fixed measures of the mitzvos.

Sukkah 2a:1-3 א'א:1-3 ג'ג:1

סוכה שהיא גבוהה למעלה מעשרים אמה — פסולת. ורבי יהודה
מקשיר. ושאנה גבוהה עשרה טפחים, ושאין לה (שלשה) דפנות,
ושחמתה מרובה מצלתה — פסולת. גמי תנן ה"ם: מבוי שהוא גבוה
מעשרים אמה — ימעט. רבי יהודה אומר: אינו צריך.

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

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KEHOT'S NOTE

סוכה ב, א.

24 ג"פ קדוש

The seraphim call to one another, "Holy, holy, holy is the G-d of hosts." The maamar sets this threefold "holy" against the threefold "where" of Isaiah 33:18.

ישעיהו ו'ג:3

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

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

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25 דלית מחשבה תפיסא ביה

In Elijah's prayer (Patach Eliyahu), G-d is addressed as the One Whom no thought can grasp at all. The maamar uses it to define kadosh, "holy," as separate and beyond grasp.

Tikkunei Zohar 17a:10-12 א"י:י"ב10-12

אנת הוא עלאה על כל עלאין סתימא על כל סתימין. לית מחשבה
תפיסא בך כלל. אנת הוא דאפיקת עשר תקונין. וקרינן לון עשר
ספירין. לאנהגא בהון עלמין סתימין דלא אתגליין. ועלמין דאתגליין.
ובהון אתכסיאת (נ"א אתכסייא) מבני נשא. ואנת הוא דקשיר לון
ומיחד לון. ובגין דאנת מלגאו. כל מאן דאפריש חד מן חברה מאלין
עשר. אתחשיב ליה כאלו אפריש בך.

Constantinople, 1740 (CC-BY-NC)

26

נתי' במ"א ע"פ ושדי כמגדלות

That transcript says at this point, "it will be explained below, on 'and my breasts are like towers.'" Page 1112 notes that in a manuscript notebook that maamar was written after the maamar beginning "Libcha yehgeh."

KEHOT'S NOTE

בסה"מ תקס"ה ע' רה "ית' לקמן ע"פ ושדי כמגדלוי" אבל בנביאים ליתא, והוא הנדפס באוה"ת שה"ש כרך ב ע' תשסא. (וראה בסה"מ תקס"ה ע' אק"ב שמאמר זה נכתב בבוך כתי"י אחר המאמר ד"ה לכך יהגה). ושם באוה"ת מציי"ן "ועמ"ש ע"ז לעיל בפ' שמות". ושם מפרש שא"ה הוא המחבר הסופר והשוקל עליון עם המגדלים בכדי שיוכלו להת-יחד פנים בפנים ולא יראו מיניקת החיצונים.

27

ושדי כמגדלות

"I am a wall, and my breasts are like towers." The Alter Rebbe says that the phrase "Where is the one who counts the towers" is explained elsewhere through this verse.

Song of Songs 8:10 שיר השירים ח':י

אני חומה וְשָׁדַי כְּמִגְדָּלוֹת אֲזַיְתִי כְּעֵינָיו כְּמוֹצֵאת שְׁלוֹם:

I am a wall, And my breasts like the towers thereof; Then was I in his eyes As one that found peace.

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28

The verse's opening words, "Your heart will meditate on dread," are explained here as the awe that comes from contemplating that Ayeh itself measures all things. The verse says ayeh three times, which the maamar matches to the threefold "holy."

Isaiah 33:18 ישיעיהו ל"ח:י"ח

לְכָךְ יִהְיֶה אֵימָה אֵימָה סֹפֵר אֵימָה שֶׁקֵּל אֵימָה סֹפֵר אֶת־הַמְּגִדָּלִים:

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

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29

סוף דבר הכל נשמע

The closing words of Ecclesiastes: "The end of the matter, when all has been heard: fear G-d and keep His commandments." The maamar ends with it, after showing that true awe of G-d removes external fears.

Ecclesiastes 12:13 קהלת י"ב:י"ג

סוף דָּבָר הַכֹּל נִשְׁמָע אֶת־הָאֱלֹקִים יִרָא וְאֶת־מִצְוֹתָיו שְׁמֹר כִּי־זֶה כָּל־הָאָדָם:

The end of the matter, all having been heard: fear G-d, and keep His commandments; for this is the whole man.

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KEHOT'S NOTE

קהלת יב, יג.

30

ותפילין מרובעות דוקא

The Mishnah there rules that one who makes his tefillin round exposes himself to danger and fulfills no mitzvah.

The maamar cites tefillin, which must be square, as another example of the measures of the mitzvos.

Megillah 24b:18-19 ט"ח-י"ח-י"ט

הַעוֹשֶׂה תְּפִלָּתוֹ עֲגוּלָה סַכְנָה וְאִין בָּהּ מִצְוָה. לִימָא תְּנִינָא לְהָא דְתַנּוּ רַבְּנֵינוּ, תְּפִלִּין מְרֻבְּעוֹת הֵלֵכָה לְמִשְׁשָׁה מְסִינִי! וְאָמַר רַבָּא: כְּתִפְרֵן וּבְאֶלְכֶסוֹנָן! אָמַר רַב פֶּפְאָה: מִתְּנִיתִין דְּעֵבִידָא כִּי אֲמַגּוּזָא.

One who makes his tefillin [for the head] round, it is dangerous and has no religious value. Shall we say that that we have already taught this, as our Rabbis taught: [The obligation for] tefillin to be square is a law set down by Moses at Sinai. And Rava explained [this refers] to their stitching and their diagonal. Papa said: The Mishnah is speaking only of those which are made as round as a nut.

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KEHOT'S NOTE

מגילה כד, ב. במאמרי אדה"ז נביאים ליתא בי הדוגמאות מסוכה ותפילין.



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THE CHASSIDISHE PARSHA

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

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