



TORAH OHR • PARSHAS SHEMOS • MAAMAR 7

ביאור על הנ"ל

An Explanation of the Above



Israel and the Torah are each higher than the other, from different points of view. As they are Above, the Torah and mitzvos surpass Israel; but they have come down into this world like tasteless seeds, and only Israel, the “earth” whose bittul is a power of growth, can make the divine delight hidden in them sprout into revelation, fully in the Time to Come.

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

Israel and the Torah are each higher than the other, from different points of view. As they are Above, the Torah and mitzvos surpass Israel; but they have come down into this world like tasteless seeds, and only Israel, the “earth” whose bittul is a power of growth, can make the divine delight hidden in them sprout into revelation, fully in the Time to Come.

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

This maamar explains the root of the one before it. It opens with a contradiction: that Israel are bound to the Torah places the Torah above Israel, while the Torah as a bride and as produce, with Israel “the first of His produce,” places Israel above it. The answer begins from the Talmud’s “the latter miracle is greater”: descent from nothing to something is the natural order, while raising the something into nothing goes against it, and that power belongs to Israel, “a land of desire.” The mitzvos have come down like tasteless seeds that hold the supernal delight; Israel’s souls, rooted in Malchus and defined by bittul, are the earth whose power of growth makes it sprout, as a mother brings out what the father’s drop conceals. This needs light from Above. The full fruit comes in the Time to Come, when the present encompassing light is drawn inward and a greater one revives the dead. So Israel are higher than the Torah as a seed below, and the Torah higher as it is Above. The maamar ends with Yaakov as matter, Yisrael as form, and fear of sin as the ground of lasting wisdom.

OUTLINE

- 1 The question** ¶1-2
One saying of the Sages places the Torah above Israel; the Torah as a bride, the scholar as its “master,” and Israel as “the first of His produce” place Israel above the Torah.
- 2 Something into nothing** ¶3-7
Descent from nothing to something is the natural order; raising the something into nothing is the greater wonder. Israel, “a land of desire,” rooted in Malchus and its bittul, are the earth that makes the seed of the mitzvos grow, and their iskafya is restraint even in what is permitted.
- 3 The seed takes hold** ¶8-11
Like the father’s drop brought into form in the mother’s womb, the mitzvos, rooted in the supernal will, are revealed through their absorption in Israel. This needs light from Above (“she shall be praised” as “she will be made to shine”), and Torah must be learned so it is truly “in hand.”

4 Two kinds of encompassing light

¶12-16

The resurrection will come through the revelation of sovev kol almin. Today's sovev is a makif that relates to the inner, like a minyan that stirs one person and not another; in the future the present makifim will be drawn inward and new heavens revealed, a light that reaches even the dead and that grows from the mitzvos.

5 Garments and fruit; the answer

¶17-19

The mitzvos are now concealing garments and seeds and will later be fruit whose taste is revealed. As they are Above they are a "broad" vessel for the Infinite. So Israel are above the Torah as a seed below, and the Torah above Israel as it is Above.

6 Yaakov and Yisrael

¶20-22

Yaakov, the heel and the connecting voice, is the rooting and the matter; Yisrael, li rosh, is the blossoming and the revealed form. Fear of sin, the bittul of the "land of desire," is what lets wisdom endure.

KEY CONCEPTS

Power of growth כוח הצומח

The earth's power to make a seed sprout into fruit like itself. In the maamar it is the power of the souls of Israel, rooted in the Malchus of Ein Sof, to bring the hidden delight of the mitzvos into revelation.

Seed גרעין

A thing that holds the whole fruit hidden but has no taste of its own: the image of the mitzvos and the Torah as they have come down into this world, like tzitzis of wool or tefillin of parchment.

The nullification of the something into nothing ביטול היש לאין

The ascent of created existence back into G-dliness, the reverse of creation "something from nothing." It goes against the natural order, and it is G-d's "desire" that Israel fulfill.

Iskafya אתכפיא

Subduing oneself, here in what is permitted. It is the practical form of the bittul of Malchus, the "land of desire," and the "fear of sin" that lets wisdom endure.

Absorption (kelitah) קליטה

The seed's taking hold in the earth or the womb. Torah and mitzvos must be absorbed in the soul, and learning held "in hand," for them to grow.

Encompassing light (makif) מקיף

Light that stays beyond what it affects. One kind relates to the inner and shines into it; the general kind surrounds equally without entering. Today's sovev kol almin is the first kind; the Time to Come will reveal a greater one.

Yaakov and Yisrael יעקב וישראל

Yaakov (yud and akev, "heel") is the rooting, the connecting middle level and the matter of things, creation something from nothing; Yisrael (li rosh, "a head for Me") is the blossoming, the form and the revealed light.

SECTION 1 • 11-2

The question

1 ביאור על הנ"ל

An explanation of the above.

The heading marks this maamar as a biur, an “explanation,” of the maamar just before it. Likkutei Torah, quoted in the notes on paragraph 3, refers to it as “the explanation on [the verse] ‘In days to come, Yaakov will take root.’”

2 להבין שרש הדברים. הנה ג' קשרי¹ מתקשרין² ישראל באורייתא כו' שמדרגת התורה היא למעלה מישראל והרי התורה נקראת בשם בחי³ כלה

To understand the root of these matters: now, “three bonds are bound together: Israel to the Torah,” etc., which means that the rank of the Torah is above Israel. Yet the Torah is called by the name of the level of a bride,

The Alter Rebbe sets out to explain the root of the previous maamar's ideas by raising a contradiction between sayings of the Sages. The saying that Israel is bound to the Torah, and through it to G-d, puts the Torah above Israel; yet the Torah is also likened to a bride, which would make Israel, the groom, the higher partner.

כמארז"ל אל תקרי מורשה⁴ אלא מאורשה⁵ כו' ונקי העוסק בתורה בעל תורה מארי דאורייתא⁶ כו' וכתוב קדש ישראל לה' ראשית תבואתה⁷ כו'

as our Sages, of blessed memory, said, “Do not read morashah (‘inheritance’) but me’orasah (‘betrothed’),” etc. And one who occupies himself with Torah is called a baal Torah, a “master of the Torah” (marei de’oraisa), etc. And it is written, “Israel is holy to G-d, the first of His produce,” etc.,

The Sages read the verse “The Torah that Moshe commanded us is an inheritance (morashah) of the congregation of Yaakov” as me’orasah, “betrothed,” making the Torah Israel's bride. A Torah scholar is likewise called baal Torah, and baal also means “husband,” so the one who learns is the Torah's master. A third proof, the verse calling Israel “the first of His produce,” is explained in the next part.

כי התורה נקי בשם בחי⁸ לחם כמ"ש לכו לחמו בלחמי⁸ וגם נקראת בשם יין תבואת הכרם⁹ ונקי שמן¹⁰ דזית נמי אקרי תבואה¹¹ כו'.

for the Torah is called by the name of the level of bread, as it is written, “Come, eat of my bread,” and it is also called by the name of wine, the produce of the vineyard, and it is called oil, “for the olive, too, is called produce,” etc.

The Torah is called by the names of produce: bread (“Come, eat of my bread”), wine, the yield of the vine, and oil, since the Sages count the olive, too, as “produce.” If Israel are “the first,” the source, of this produce, then Israel would seem to stand above the Torah, the opposite of the first saying.

SECTION 2 • 13-7

Something into nothing

3 והענין הוא דארז"ל מן שמיא מיהב יהבי¹² מישקל לא שקלי וגדול הנס האחרון כו'.

And the explanation is: our Sages, of blessed memory, said, "From Heaven they give; they do not take [back]," and "the latter miracle is greater," etc.

The answer begins with a story in the Talmud: a sage's household, in great poverty, was given the leg of a golden table from Heaven, and later, at his prayer, it was taken back. The Sages remarked that the second miracle was greater than the first, since Heaven gives but does not take back.

כי הנס הראשון שנתנו לו זהב מן השמים אינו גדול כ"כ שכך הוא סדר ההשתלשלות להיות יורד למטה עד שיורד מרוחניות לגשמיות

For the first miracle, that he was given gold from Heaven, is not so great, since this is the order of the chain of descending worlds (hishtalshelus): to come down below, until it descends from spirituality to physicality,

Gold coming down from Heaven is not so remarkable, because flowing downward is the natural direction of the chain of descending worlds. Every physical thing receives its existence from a spiritual source above it.

כי אין לך עשב¹³ שאין לו מזל¹⁴ והמזל הוא רוחני ונמשך מאין ליש. משא"כ הנס האחרון להתעלות מיש לאין הוא נפלא ביותר¹⁵ נגד הדרגת ההשתלשלות.

for "there is no blade of grass that has no mazal," and the mazal is spiritual, and it is drawn from nothing to something. The latter miracle, however, to be raised up from something to nothing, is most wondrous, against the gradation of the hishtalshelus.

As the Sages say, every blade of grass has a mazal, a spiritual force above it from which its life is drawn, "from nothing to something." The second miracle, the gold rising back up, runs against that whole order: it is a movement from something to nothing, and therefore far more wondrous.

4 ובחיי זו אינה אלא בישראל דוקא וכמ"ש כי תהיו אתם לי ארץ חפץ.¹⁶ פ"י חפץ ורצון שלמעלה שיהיה ביטול היש לאין וחפץ זה תהיו אתם לי כו'.

And this level exists only in Israel specifically, as it is written, "For you shall be for Me a land of desire." That is: the desire and will Above is that there be self-nullification (bittul) of the something into nothing, and it is this desire that "you shall be for Me," etc.

This power to raise the something into nothing belongs specifically to Israel, whom the prophet calls "a land of desire." The "desire" is G-d's own will that created existence become nullified to Him, and Israel are to be that desire.

דהנה כנס"י מקור נש"י נקרא' בשם ארץ שיש בה כח הצומח להצמיח כל פרי למינהו ע"י אשר זרעו בו
על הארץ¹⁷

For the Community of Israel (Knesses Yisrael), the source of the souls of Israel, is called by the name "land" (eretz), for it has the power of growth, to make every fruit grow according to its kind, through "that whose seed is in it, upon the earth."

Knesses Yisrael, the Community of Israel, is the collective source of all Jewish souls. It is called "land" (eretz, which also means "earth") because, like the earth, it has the power of growth, making each seed sprout into fruit of its own kind.

והנה בהגרעין אין בו טעם ומתיקות אלא הוא כעץ בעלמא וגם בכח הצומח אין בו תמונת הפרי

Now, in the seed there is no taste or sweetness; rather, it is like mere wood. And in the power of growth, too, there is no image of the fruit,

The analogy is examined closely. A seed has no taste or sweetness of its own; it is like a bit of wood. Nor does the earth's power of growth contain the form of any particular fruit.

שהרי נצמח ממנו כל פרי לפי הגרעין הנזרע חטה ושעורה וגפן וא"כ מוכרח שאין בו בחי' חטה דא"כ
לא היה נצרך להזריע

for every fruit grows from it according to the seed that is sown: wheat, barley and vine. If so, it must be that there is no aspect of wheat in it, for if there were, there would be no need to sow.

The proof that the earth itself holds no fruit-form: the same earth grows wheat, barley or grapes, depending on what is sown. If the earth already contained wheat, no one would need to sow wheat.

אלא שע"י התאחדות הגרעין שיש בו בהעלם תמונת הפרי¹⁸ עם הארץ ע"י מתלבש בו כח הצומח
להצמיח בדומה לגרעין.¹⁹

Rather, through the union of the seed, which holds the image of the fruit in concealment, with the earth, through this the power of growth enclothes itself in it, to make [fruit] grow resembling the seed.

So fruit needs both partners. The seed holds the fruit's form, but hidden, and the earth supplies the power of growth; when the seed unites with the earth, that power enters the seed and brings out fruit like it.

5 וכך הוא הענין המצות שנשתלשלו וירדו למטה עד שנעשה כדמות הגרעין שאין בו טעם כמו ציצית מצמר ותפילין מקלף כו'

And so it is with the mitzvos, which came down through the chain of descending worlds (hishtal-shelus) and descended below until they became like the seed that has no taste, such as tzitzis of wool and tefillin of parchment, etc.

The mitzvos follow the same pattern. Coming down through all the worlds, they have reached this world in a form that seems tasteless, like a seed: tzitzis are plain wool and tefillin are parchment, and nothing about the physical object shows its divine meaning.

אך מ"מ יש בהם ענג העליון וע"י ישראל העושים ומקיימים המצות נצמח ונגדל ענג העליון להיות בגילוי.

Yet nevertheless, the supernal delight is in them, and through Israel, who do and fulfill the mitzvos, the supernal delight sprouts and grows, to be revealed.

Yet hidden within them is the supernal delight, G-d's own pleasure in the mitzvah. When Jews perform the mitzvos, that delight "sprouts" and grows until it is revealed, as the earth draws fruit out of a seed.

6 והיינו לפי שישראל הם בבחי' ארץ בחי' מלכות שכל הי"ס נמשכים בה שהוא בחי' בטול בחי' אתכפייא ואתהפכא כו'.

This is because Israel are on the level of land (eretz), the level of Malchus (sovereignty), into which all the ten Sefiros are drawn, which is the level of self-nullification (bittul), the level of iskafya and is'hapcha (subduing and transforming), etc.

Israel can do this because they are on the level of "earth," which is Malchus, the last of the Sefiros, into which all ten flow. The nature of Malchus is bittul, and in a person's service it appears as iskafya, subduing one's inclinations, and is'hapcha, transforming them.

ואין פי' אתכפייא על רע גמור כי האומר אחטא כו' ²⁰ אין מספיקין בידו כו'. אלא במותר לך ²¹ כו' שהוא בחי' בטול היש לאין שהוא נעלה מבחי' יש מאין.

And iskafya does not refer to outright evil, for "one who says, 'I will sin...,'" etc., "is not given the opportunity [to repent]," etc. Rather, [it refers] to "what is permitted to you," etc., which is the level of the nullification of the something into nothing, which is higher than the level of something from nothing.

Iskafya here is not about outright evil: with real sin one may not count on repairing it afterward, for the Sages say that one who says "I will sin and repent" is not given the chance to repent. Iskafya means holding back in what is permitted, in the spirit of the Sages' teaching "Sanctify yourself in what is permitted to you," and that is the bittul of the something into nothing, higher than creation's something from nothing.

7 וזהו שרש ומקור נשמות ישראל. ולכן ע"י קליטת הגרעין דתורה ומצות כנשמות ישראל שיש בהם כח הצומח בחי נעוץ סופן בתחלתן²² מלכות דא"ס נצמח ונגלה הענג העליון שבמצות להיות בגילוי.

And this is the root and source of the souls of Israel. Therefore, through the absorption (kelitah) of the seed of Torah and mitzvos in the souls of Israel, which possess the power of growth, the level of "their end is wedged in their beginning," the Malchus of the Infinite One (Ein Sof), the supernal delight in the mitzvos sprouts and is disclosed, to be revealed.

Bittul, then, is the root of the souls of Israel. When the "seed" of Torah and mitzvos is absorbed in the souls, their power of growth, the Malchus of Ein Sof, makes the supernal delight hidden in the mitzvos sprout and show itself. This Malchus is described as "their end is wedged in their beginning": the last level is rooted in the very first, which is why the lowest can bring out what the highest holds.

ולכן נקראת כנ"י בשם אשה יראת²³ ה' כי בחי הבטול הוא בחי היראה ופחד ה' לנגד עיניו.

Therefore the Community of Israel is called by the name "a woman who fears G-d," for the level of self-nullification (bittul) is the level of awe, and of the dread of G-d before his eyes.

This is also why the Community of Israel is called "a woman who fears G-d." Bittul expresses itself as awe, living with "the dread of G-d before one's eyes," and this awe is what the verse praises.

SECTION 3 • 18-11

The seed takes hold

8 והנה עיקר יצירת והתהוות הולד הוא מטפת האב מזריע לובן²⁴ שממנו עצמות וגידין²⁵ כו'.

Now, the main formation and coming-into-being of the child is from the drop of the father, [who] "sows the white, from which [come] the bones and sinews," etc.

A second analogy, from the formation of a child. The Talmud teaches that the father "sows the white," from which the bones and sinews form, so the essence of the child comes from the father.

אלא שע"י שהייה בבטן אמו אוכל ממה שאמו אוכלת²⁶ כו' יוצא מהעלם אל הגילוי בכל אבריו מה שהי בתחלה בהעלם בטפת האב.

But through its stay in its mother's womb, [where] "it eats from what its mother eats," etc., it emerges from concealment into revelation in all its limbs: what was at first concealed in the father's drop.

In the father's drop all of this is only potential and hidden. During its months in the mother's womb, where, the Sages say, the child "eats from what its mother eats," it develops limb by limb and comes out into revealed existence.

9 וכמו"כ הוא ענין המצות שרשם למעלה הוא רצון העליון וירדו למטה ברבוי ההשתלשלות להיות בבחי' גרעין תר"ך עמודי אור

So too is the matter of the mitzvos: their root Above is the supernal will, and they descended below through the many [stages of] the chain of descending worlds (hishtalshelus), to be in the state of a seed: the 620 pillars of light,

The mitzvos are like the father's drop: their root is G-d's supernal will, and they came down through the many stages of the worlds until they reached the form of a "seed." They are the 620 "pillars of light," the 613 commandments of the Torah and the seven of the Sages; 620 is also the numerical value of keser, "crown," the level of the divine will.

כמו העמוד שמחבר מעלה ומטה וע"י הקליטה שנקלטו בישראל שיש בהם כח הצומח נצמח גילוי המצות כמו שהן למעלה.

like the pillar that connects above and below. And through the absorption, by which they were absorbed in Israel, who possess the power of growth, the revelation of the mitzvos as they are Above sprouts forth.

Like a pillar, each mitzvah joins above and below. When the mitzvos are absorbed in Israel, whose souls hold the power of growth, they grow until they are revealed as they truly are Above.

10 וזהו אשה יראת היא תתהלל²⁷ לשון בהלו נרו²⁸ כו' הללו י"ה שטעם אמירת פסוקי דזמרה קודם ק"ש

And this is [the meaning of] "A woman who fears [G-d], she shall be praised": an expression of "when His lamp shone," etc., [as in] "Praise Yah." For the reason for reciting the Pesukei deZimrah (the Verses of Song) before the Shema

The verse "a woman who fears G-d, she shall be praised" is read in a new way: the Hebrew for "she shall be praised" shares its root with behilo, "when His lamp shone," so it also means "she will be made to shine." The same root is in halelu Yah, "praise Yah," read as "make Yah shine," and this explains the order of the morning prayers.

כי ק"ש ואהבת הוא מחמת התבוננות בפסוקי דזמרה שהוא ספור שבחיו של מקום יוצר משרתים ואשר משרתיו כו' וצריך להאיר ולהלל התבוננוי בחי' י"ה מלמעלה.

is that the Shema [with its] "You shall love" comes from contemplation in the Pesukei deZimrah, which is a recounting of the praises of the Omnipresent: "Who forms ministering [angels], and Whose ministers," etc. And one must illuminate and make shine the contemplation, the level of Yud-Hei, from Above.

The love of G-d commanded in the Shema ("You shall love") is born of contemplating G-d's greatness in the Pesukei deZimrah, the psalms said before it, which recount His praises; the words "Who forms ministering [angels]" come from the blessing before the Shema, which praises Him in the same way. Yet that contemplation, the level of Yud-Hei (the letters that stand for Chochmah and Binah, the mind), must itself be lit up from Above.

11 וזהו הללו יה ועשרה הללויה להלל מלמעלה מעלה עד רום המעלוי וכך הוא בענין ישראל שנק' אשה יראת ה' שצריכה להתהלל ולהאיר מלמעלה בכדי להיות בהן בחי' קליטה,

And this is [the meaning of] "Praise Yah," and the ten [times] halleluyah: to make shine from higher and higher, up to the loftiest heights. And so it is with Israel, who are called "a woman who fears G-d," who must be made to shine and be illuminated from Above, so that there will be in them the level of absorption.

The many halleluyahs, ten in all, express the same idea: light drawn from the highest heights. So too Israel, the "woman who fears G-d," must be lit up from Above, and only then can the seed of Torah and mitzvos be absorbed in them and grow.

וכן בענין התורה אשרי מי שבא לכאן²⁹ ותלמודו בידו הוא ג"כ על דרך זה כי התורה ג"כ ירדה מלמעלה למטה להיות בחי' גרעין וכדי להיות בחי' קליטה צריך להיות תלמודו בידו דוקא כנ"ל:

And so too with the Torah: "Fortunate is he who comes here with his learning in his hand" is also along these lines, for the Torah, too, descended from above to below to be in the state of a seed, and in order for there to be the level of absorption, his learning must be in his hand specifically, as explained above.

The same holds for the Torah, which also came down to the state of a seed. The Sages say, "Fortunate is he who comes here with his learning in his hand": only learning that is truly absorbed and held "in hand" can take root and grow.

SECTION 4 • ¶12-16

Two kinds of encompassing light

12 והנה כתיב אור זרוע לצדיק³⁰ שאור תורה ומצות הוא כעת בבחי' זריעה ולעתיד יהי' בבחי' גילוי בבחי' פרי ומלאו פני תבל תנובה³¹ כו'.

Now, it is written, "Light is sown for the righteous": the light of Torah and mitzvos is now in the state of sowing, and in the Time to Come it will be in the state of revelation, in the state of fruit, "and they will fill the face of the world with produce," etc.

The maamar now turns to the future. "Light is sown for the righteous": in the present, the light of Torah and mitzvos is like sown seed, and in the Time to Come it will appear as fruit, as the prophet says, "they will fill the face of the world with produce."

דהנה תחית המתים שיהיה לעתיד הוא ע"י גילוי בחי' סובב כל עלמין וקמ"י כשיכח כאורה³² כו'.

For the resurrection of the dead that will take place in the Time to Come will come through the revelation of the level of the light that encompasses all worlds (sovev kol almin), and before Him "darkness is like light," etc.

The resurrection of the dead will come through the revelation of sovev kol almin, the light too great to enter the worlds. Before Him "darkness is like light," so this light can reach even those lying in the darkness of death.

אך הנה גם כעת הוא בחינת סוכ"ע. וא"כ מהו זה התוספת והעילוי שיהי' לעתיד. והענין כי ממלא כל עלמין וסוכ"ע הם בחי' מקיפים ובחי' פנימיים³³.

But even now there is the level of sovev kol almin. If so, what is this addition and elevation that there will be in the Time to Come? The explanation is that the light that fills all worlds (memalei kol almin) and sovev kol almin are the levels of makifim (encompassing [lights]) and pnimiyim (inner [lights]).

But sovev kol almin exists even now, so what will be new? The answer begins by distinguishing makifim, "encompassing" lights that stay beyond a thing, from pnimiyim, "inner" lights that enter it; sovev kol almin is an encompassing light and memalei kol almin an inner one.

13 והנה יש ב' בחי' מקיפים הא' הוא מה ששייך לפנימי ומאיר בו שהארה זו הוא מחי' אותו והב'

Now, there are two levels of makifim (encompassing [lights]). The first is that which relates to the inner and shines into it, so that this radiance gives it life. And the second

There are two kinds of encompassing light. The first stays outside, yet it relates to the inner and shines into it, and its radiance gives the inner life.

הוא מקיף הכללי שמקיף בהשוואה אחת ואינו מאיר בפנימי כלל.³⁴ וכמארז"ל אכל בי עשרה שכינתא שריא³⁵ בבחי' מקיף כו'.

is the general makif, which encompasses in one equal way and does not shine into the inner at all. As our Sages, of blessed memory, said, "Upon every group of ten the Shechinah (Divine Presence) rests," in the manner of a makif, etc.

The second is the general makif, which surrounds everything equally and does not shine into the inner at all. The Sages' teaching that the Shechinah rests upon every group of ten is an example of a makif: the Divine Presence rests over the gathering as a whole, encompassing it.

14 והנה יש מתפעל כשמתפלל בעשרה או כשרואה שחבירו מתפלל בכוונה מתפעל גם הוא להתפלל יותר מרגילותו שכוונת חבירו בתפלתו אצלו הוא בחי' מקיף ואינו נכנס בו בבחינת פנימית עכ"ז הוא מתפעל והוא בחי' מקיף המאיר בפנימי.

Now, there is one who is stirred when he prays with ten, or when he sees his fellow praying with devotion: he too is stirred to pray more than his usual. For his fellow's devotion in his prayer is, for him, on the level of a makif (encompassing [light]), and it does not enter into him in an inner way; nevertheless he is stirred. This is the level of a makif that shines into the inner.

An example of the first kind: someone praying in a minyan, or watching another pray with devotion, is moved to pray with more feeling than usual. The other person's devotion does not become his own inner experience, yet it stirs him; it is a makif that shines into the inner.

15 ויש שאינו מתפעל כלל והיינו שאין מאיר בו בפנימיות ונשאר בחי' מקיף הכללי שאינו מאיר כלל.

And there is one who is not stirred at all; that is, it does not shine into his inner being, and it remains the level of the general makif (encompassing [light]), which does not shine [within] at all.

Another person in the same minyan is not moved at all. For him the presence remains a general makif, surrounding him without shining within.

וכך יובן הדבר בבחי' סוכ"ע דעכשיו הוא בחי' מקיף וסובב השייך לפנימי סובב כל עלמין דייקא משא"כ לעתיד לבא³⁶ כתיב ונגולו כספר השמים.³⁷

So can the matter be understood regarding the level of the light that encompasses all worlds (sovev kol almin): now it is the level of a makif, a sovev that relates to the inner: sovev kol almin, "encompassing all worlds," precisely. But concerning the Time to Come it is written, "And the heavens shall be rolled up like a scroll."

Sovev kol almin as it is now is the first kind, a makif that relates to the inner: its very name, "encompassing all worlds," defines it in relation to the worlds. Of the Time to Come, though, Isaiah foretells that "the heavens shall be rolled up like a scroll," and the next paragraph explains what this means.

16 וגם נאמר כאשר השמים החדשים³⁸ והארץ החדשה וגו' ששמים בחינת מקיפים דכעת יגולו כספר להתלכש בבחי' פנימי ויתגלו מקיפי' ושמים חדשים ואז

And it is also said, "As the new heavens and the new earth," etc.: that the heavens, the level of the makifim (encompassing [lights]) of the present, will be rolled up like a scroll, to be encloded in the level of the inner, and makifim and new heavens will be revealed. And then,

Isaiah also speaks of "the new heavens and the new earth." The maamar reads the present heavens as today's makifim: they will be "rolled up," drawn inward to become inner light, and new makifim, new heavens, will be revealed.

ע"י אור הגדול שהוא גם המתים שוכני עפר יחיו³⁹ לפי שלפניו כחשיכה כאורה⁴⁰ וכמשל האור והשלהבת היותר גדולה מאירה למרחוק ביותר.

through that great light, even the dead, the dwellers in the dust, will live, because before Him darkness is like light; as in the analogy of light and flame: the greater one shines the farthest.

Through that great light the dead will live, for before Him darkness is like light. The analogy is a flame: the larger it is, the farther its light reaches, and so the greatest light reaches even those who lie in the dust.

וגילוי ההוא שלעתיד הוא ע"י המצות שיעשו פרי למעלה וכמשל הוולד הגם שגידולו מן האשה.

And that revelation of the Time to Come comes through the mitzvos, which will produce fruit Above. It is like the analogy of the child: although its growth is from the woman,

That future revelation will come from the mitzvos, which bear their fruit Above. The analogy of a child, which grows within its mother, shows how what grows through something can surpass it.

כמארז"ל אוכל ממה שאמו אוכלת⁴¹ כו' עכ"ז אפשר שהולד יהי גדול במעלה מן האשה שהולד זכר הוא בחי' משפיע ואמו בחי' מקבל בחי' נוקבא כו':

as our Sages, of blessed memory, said, "It eats from what its mother eats," etc., nevertheless it is possible for the child to be greater in stature than the woman, for a male child is on the level of a giver (mashpia), and his mother on the level of a receiver (mekabel), the level of Nukva (the feminine / Malchus), etc.

Although the unborn child is nourished by its mother, a male child may be greater than she. In the Kabbalistic terms the maamar uses, male and female stand for the functions of giving (mashpia) and receiving (mekabel), the receiver being called Nukva; the point of the analogy is that what grows by means of the receiver can be greater than the receiver.

SECTION 5 • ¶17-19

Garments and fruit; the answer

17 וזהו שהמצות נקראים לבושים ובחי פירות שהמצות כעת הם בבחינת גרעין והם בחינת לבושים המעלימים עד שנראה כאלו אין בהם טעם כלל ציצית מצמר כו'.

And this is [why] the mitzvos are called garments and [also] the level of fruits: the mitzvos now are in the state of a seed, and they are the level of garments that conceal, until it seems as though they have no taste at all: tzitzis of wool, etc.

This explains why the mitzvos are called both “garments” and “fruits.” Now they are seeds and garments that hide what is in them, so that tzitzis of wool, for example, seem to have no taste at all.

משא"כ גילוי המצות כמו שיהיו לעתיד יהיו בבחי' פרי גילוי טעם ותענוג וכדפי' רש"י על פסוק ישקני מנשיקות פיהו^{42,43} שלע"ל יתגלה לנו טעמי התורה.

But the revelation of the mitzvos as they will be in the Time to Come will be in the state of fruit, a revelation of taste and delight, as Rashi explains on the verse “Let him kiss me with the kisses of his mouth,” that in the Time to Come the reasons (ta'amim) of the Torah will be revealed to us.

In the Time to Come they will be fruit, their taste and delight revealed. Rashi, on the verse “Let him kiss me with the kisses of his mouth,” writes that G-d has promised to appear again to explain to Israel the secret of the Torah's reasons; the Hebrew ta'am means both “reason” and “taste,” so the revealed reasons are the fruit's revealed taste.

18 וזהו לכל תכלה ראיתי קץ⁴⁴ רחבה מצותך מאד פ"י לכל תכלה⁴⁵ הוא בחי' השגות נשמות ומלאכים דבריאה יצירה עשייה יש קץ וגבול להשגתם לפי שהן בחי' נבראים ובע"ג⁴⁶

And this is [the meaning of] “To every purpose I have seen an end; Your commandment is exceedingly broad.” The meaning is: “to every purpose” refers to the level of the comprehension of souls and angels of the Worlds of Beriah (Creation), Yetzirah (Formation) and Asiyah (Action); there is an end and limit to their comprehension, because they are in the category of created and finite beings.

The verse “To every purpose I have seen an end; Your commandment is exceedingly broad” contrasts two things. “Every purpose” is the comprehension of souls and angels in the worlds of Beriah, Yetzirah and Asiyah: as created, finite beings, their understanding has a limit.

משא"כ מצותך כמו שהן למעלה היא רחבה מאד רחבה הוא בחי' כלי קבול רחב לקבל בתוכו אור א"ס כלי גבול

But "Your commandment," as [the mitzvos] are Above, "is exceedingly broad": "broad" means the level of a wide receptacle, to receive within it the Infinite Light (Or Ein Sof) without limit.

"Your commandment," the mitzvos as they are Above, is "exceedingly broad." "Broad" describes a wide vessel, able to receive the Infinite Light without limit.

ולכן נאמר רחבה ולא אמר ארוכה כמו שנאמר בהתורה ארוכה מארץ מדה⁴⁷ והיינו לפי ששם מדבר בענין המשכות וירידות השתלשלות התורה למטה מטה

Therefore it says "broad" and does not say "long," as is said of the Torah, "Its measure is longer than the earth." That is because there it speaks of the drawings-down and descents of the Torah through the chain of descending worlds (hishtalshelus), lower and lower,

The verse says "broad" and not "long," though the Torah is called "longer than the earth." "Long" describes the Torah's descent, drawn down step by step through the chain of worlds, ever lower.

והוא בחי' אורך שמשלשל ויורד מטה מטה באורך וכאן מדבר במצות כמו שהן למעלה ומצותך דייקא קאמר רחבה כו':

which is the level of length, extending step by step and descending lower and lower, lengthwise. Here, however, it speaks of the mitzvos as they are Above, and it says "Your commandment" specifically [is] "broad," etc.

Length is extension downward. This verse speaks of the mitzvos as they are Above, and so it calls "Your commandment" specifically "broad": a capacity to contain the Infinite, not a line of descent.

19 וזהו קדש ישראל לה' ראשית תבואתה⁴⁸ היינו מצד התלבשות התורה למטה בבחי' גרעין הרי מעלת ישראל הוא למעלה מן התורה

And this is [the meaning of] "Israel is holy to G-d, the first of His produce": that is, from the perspective of the Torah's enclothement below in the state of a seed, the rank of Israel is above the Torah,

Now the opening question is resolved. "Israel is holy to G-d, the first of His produce" speaks of the Torah as it is enclothed below, in the state of a seed, and from that point of view Israel stand higher than the Torah.

שהרי בישראל יש כח הצומח ונקראים ראשית תבואתה שהן הראשית שממנו נצמח ונגדל התבואה להיות בגילוי הטעם ותוספת ברכוי כו'.

for in Israel there is the power of growth, and they are called “the first of His produce,” for they are the beginning from which the produce sprouts and grows, to come into the revelation of its taste and into abundant increase, etc.

Israel hold the power of growth, and so they are called “the first,” the source, “of His produce”: through them the produce sprouts and grows, its taste revealed and multiplied.

משא"כ מצד התורה ומצות כמו שהן למעלה התורה מאד נעלה ממדרגת ישראל שישראל מתקשראן באורייתא כו'.

But from the perspective of the Torah and mitzvos as they are Above, the Torah is far higher than the rank of Israel, for “Israel are bound to the Torah,” etc.

But from the point of view of the Torah and mitzvos as they are Above, the Torah is far higher than Israel, and so the saying is true that Israel are bound to the Torah. Each set of sayings is right, each from its own point of view.

SECTION 6 • ¶120-22

Yaakov and Yisrael

20 וזהו הבאים ישרש יעקב יציץ ופרח ישראל⁴⁹ שהשרשה והצמיחה הוא בבחינת יעקב יו"ד עקב בריח התיכון כו'.

And this is [the meaning of] “[In days] to come, Yaakov will take root; Yisrael will bud and blossom”: the taking root and the growing are on the level of Yaakov, yud-akev (‘yud’ [and] ‘heel’), the middle bar, etc.

Now the verse on which this explanation is built, “In days to come, Yaakov will take root; Yisrael will bud and blossom,” is explained. Taking root and growing belong to Yaakov, a name read as yud and akev, “heel,” the lowest part of the body; Yaakov is also called “the middle bar,” the bar that ran through all the boards of the Tabernacle from end to end, a connecting level that reaches all the way down.

ועי"ז יציץ ופרח ישראל לי ראש⁵⁰ כו'. דהנה כתיב הקל קול יעקב⁵¹ שהקול מחבר ומביא הרוחניו להתגשם.

And through this, "Yisrael will bud and blossom": Yisrael, li rosh ('a head for Me'), etc. For it is written, "The voice is the voice of Yaakov": the voice connects, and brings the spiritual to become physical.

Through Yaakov's rooting, "Yisrael will bud and blossom": the letters of Yisrael spell li rosh, "a head for Me," the level of the head and of revealed light. Yaakov's role as connector is seen in "The voice is the voice of Yaakov," for the voice is what brings the spiritual into physical form.

דהנה ארז"ל עינא ולבא תרין סרסורי דחטאה^{52,53} הן כי העין רואה והלב חומד⁵⁴ כו' לפי שבעין יש גידין ועורקי המוח ועי"ז מתפעל במוחו⁵⁵ ומשם יורד ג"כ ע"י גידים ועורקים ללב ועדיין הוא רוחני חמדת הלב

For our Sages, of blessed memory, said, "The eye and the heart are the two agents of sin," for "the eye sees and the heart desires," etc. This is because in the eye there are sinews and veins of the brain, and through this one is affected in his brain, and from there it descends, also through sinews and veins, to the heart; and the heart's desire is still spiritual.

To show how the voice connects, the maamar traces a desire from its start. The Sages call the eye and the heart "the two agents of sin," for the eye sees and the heart desires: through the eye's channels the brain is affected, and from there the impression passes to the heart, where the desire is still spiritual.

ואח"כ מהבל הלב יורד ע"י קנה הלב לקנה הריאה ולריאה ומשם מתחלק ההבל ויוצא דרך ה' מוצאות הפה להיות בגילוי בדבור גשמי

Afterward, from the breath of the heart, it descends through the tube of the heart to the windpipe of the lungs and to the lungs, and from there the breath divides and goes out through the five places of articulation of the mouth, to be revealed in physical speech.

Then the heart's breath passes through the windpipe and the lungs and divides among the five places of articulation in the mouth, becoming physical speech. The inner, spiritual desire has become an audible, physical thing.

ונמצא שהקול הוא מחבר גשמית ברוחנית וגם הנה בקול עצמו יש ג' בחינות אש ומים שהם כ' הפכים ובחינת רוח הוא המחברם.

It turns out that the voice connects the physical with the spiritual. Moreover, in the voice itself there are three aspects: fire and water, which are two opposites, and the aspect of air (ruach), which joins them.

So the voice is the bridge between physical and spiritual. Even within the voice there are three elements: fire and water, which are opposites, and air (ruach), which joins them; this middle, joining element is Yaakov's quality, as the next paragraph shows.

21 וזהו תפלות אבות תקנום⁵⁶ כו' ויעקב כלול משניהם כו'. וכמשל הרב המשפיע לתלמידו הנה כשמשפיע השכל

And this is [the meaning of] "The prayers were instituted by the Patriarchs," etc., and Yaakov comprises both of them, etc. It is like the analogy of a teacher imparting to his student: when he imparts the concept

The Talmud says the Patriarchs instituted the prayers, and Yaakov, the third, combines the qualities of Avraham and Yitzchak. An analogy shows why such a combining, middle level is needed: a teacher imparting an idea to a student.

כמו שהוא אצלו לא יבין התלמיד כלל. וכן אם ימנע מלהשפיע. ולכך מוכרח להיות בחי' ממוצע הכלול משניהם.

as it is with him, the student will not understand at all; and likewise if he refrains from imparting. Therefore there must be an intermediate level that comprises both.

If the teacher conveys the idea as it is in his own mind, the student will understand nothing; if he withholds it, the student also receives nothing. There must be a middle level that combines giving with holding back.

וזהו תתן אמת ליעקב⁵⁷ ואין אמת אלא תורה^{58,59} שהתורה היא ג"כ עד"ז יש בה מצות בבחי' העלאות ובבחי' המשכות.

And this is [the meaning of] "You will give truth to Yaakov," and "there is no truth but Torah": for the Torah, too, is like this; it contains mitzvos in the mode of ascents and in the mode of drawings-down.

This is "You will give truth to Yaakov": truth is Torah, and the Torah has Yaakov's quality. It too combines both directions: it holds mitzvos in the mode of "ascents," raising from below, and in the mode of "drawings-down," bringing light from Above.

וזהו כה אמר⁶⁰ ה' בוראך יעקב כו'. יעקב בראך ישראל יצרך כו'. דהנה כתיב יוצר אור ובורא חשך⁶¹ כו'.

And this is [the meaning of] "So says G-d, your Creator, Yaakov," etc.: Yaakov, "He created you"; Yisrael, "He formed you," etc. For it is written, "Who forms light and creates darkness," etc.

Isaiah's "So says G-d, your Creator, Yaakov, and He who formed you, Yisrael" pairs Yaakov with creation and Yisrael with formation. Another verse, "Who forms light and creates darkness," links formation with light and creation with darkness, as the next paragraph explains.

22 והנה ידוע שבכל דבר יש חומר וצורה⁶² שהחומר הוא עצם הדבר כמו שהוא הוא בחי' יעקב וי"ד עקב סדר השתלשלות הבריאה יש מאין.

Now, it is known that in everything there is matter and form. The matter is the essence of the thing as it is; it is the level of Yaakov, yud-akev, the order of the chain of descending worlds (hishtal-shelus) of creation, something from nothing.

Every created thing has matter and form. Matter, the bare existence of the thing, corresponds to Yaakov, yud-akev, reaching down to the heel: it is the work of creation, something from nothing.

והצורה שהוא גילוי האור הוא בחינת ישראל ל"י רא"ש⁶³ וכמשל האבוקה הגדולה שמאירה למרחוק ביותר.

And the form, which is the revelation of the light, is the level of Yisrael, li rosh ('a head for Me'), like the analogy of the great torch that shines the farthest.

Form, the revelation of light in the thing, corresponds to Yisrael, li rosh, the head. It is like a great torch whose light reaches far.

וזהו מאמר רז"ל כל שיראת חטאו קודמת לחכמתו⁶⁴ חכמתו מתקיימת⁶⁵ שע"י יראת חטאו שהוא בחי' אתכפיה בחי' ארץ חפץ. הנה ע"י זה חכמתו מתקיימת שהוא בחי' גילוי כו' וד"ל:

And this is [the meaning of] the saying of our Sages, of blessed memory, "Anyone whose fear of sin comes before his wisdom, his wisdom endures": through his fear of sin, which is the level of iskafya (subduing), the level of "a land of desire," through this his wisdom endures, which is the level of revelation, etc. This is sufficient for one who understands.

This explains the Mishnah, "Anyone whose fear of sin comes before his wisdom, his wisdom endures." Fear of sin is iskafya, the bittul of "a land of desire," the earth in which seeds grow; when it comes first, wisdom, the revealed light, can endure.

IN ONE'S AVODAH

The maamar draws its lesson from the Mishnah “Anyone whose fear of sin comes before his wisdom, his wisdom endures.” A person first makes himself “a land of desire” through iskafya, holding back even in what is permitted, and then the seeds of Torah and mitzvos take root in him and their hidden delight comes into the open. Torah learning must be truly absorbed, “his learning in his hand.” And prayer needs light from Above: the love of the Shema grows out of contemplating G-d’s praises in the Pesukei deZimrah.

QUESTIONS FOR DISCUSSION

1. Why is the ascent from “something” to “nothing” a greater wonder than the descent from “nothing” to “something”?
2. In what sense are the mitzvos like a seed with no taste, and what makes their hidden delight sprout?
3. How does iskafya in permitted matters differ from avoiding outright sin, and why is it called the nullification of the something into nothing?
4. What is the difference between a makif that shines into the inner and the general makif, and how does prayer in a minyan show it?
5. How can both be true: that Israel stand above the Torah, and that the Torah stands above Israel?

SOURCES AND REFERENCES

Notes

PARAGRAPH 2

1 להבין . . הנה ג' קשרי

According to the note, a different and longer transcript (hanachah) of this maamar is printed there.

KEHOT'S NOTE

הנחה אחרת באריכות במאמרי אדה"ו נביאים ע' פט מתחיל: "ולהבין שרשן של הדברים הנ"ל יובן בהקדים לבאר ב' מאמרים דחז"ל הסותרים זא"ז שלפעמים ארז"ל תלת קשרי . . .".

2 ג' קשרי מתקשרין

The Zohar speaks of three levels bound to one another: the Holy One, blessed be He, the Torah and Israel. The maamar reads it as placing the Torah between Israel and G-d, and so above Israel.

Zohar III, 73a עג, זח"ג

KEHOT'S NOTE

זח"ג עג, א. ראה הערת כ"ק אדמו"ר זי"ע בסה"מ תרנ"ז ע' כח בשוה"ג. וראה גם במאמרי אדה"א שמות ח"א ע' צט-ק.

3 והרי התורה נקראת בשם בחי' כלה

The Mishnah reads "the day of his wedding" in the Song of Songs as the day the Torah was given. The Kehot note refers to it for the image of the Torah as a bride.

Taanit 26b כ"ו בענין תענית

KEHOT'S NOTE

ראה תענית כו, ב. ראה רש"י ומצודת דוד בשו"ש ג, יא.

4 אל תקרי מורשה

The Talmud reads the verse "The Torah that Moshe commanded us is an inheritance (morashah)" as me'orasah, "betrothed." The maamar uses it to show that the Torah is called a bride.

Berakhot 57a:4 ד"א: ברכות נ"ז

הבא על אמו בְּחֵלוֹם — יִצְפָּה לְבִינָה, שְׁנֵאמַר: "כִּי אִם לְבִינָה תִקְרָא".
הבא על נַעֲרָה מְאֻרְסָה — יִצְפָּה לְתוֹרָה, שְׁנֵאמַר: "תּוֹרָה צִוָּה לָנוּ מֹשֶׁה מוֹרְשָׁה קְהֵלָת יִעֲקֹב", אֵל תִּקְרֵי "מוֹרְשָׁה" אֶלָּא "מְאֻרְשָׁה". הַבָּא עַל
אַחֲוֹת בְּחֵלוֹם — יִצְפָּה לְחֻמָּה, שְׁנֵאמַר: "אִמָּר לְחֻמָּה אַחֲתִי אֶת".
הַבָּא עַל אֵשֶׁת אִישׁ בְּחֵלוֹם — מוֹבָטָח לוֹ שֶׁהוּא בֶן הָעוֹלָם הַבָּא. וְהִנֵּי
מִיִּלִּי דִלָּא יָדַע לָהּ וְלֹא הִרְהֵר בָּהּ מְאֻרְשָׁתָא.

Who dreams of having intercourse with his mother may hope for understanding; as it is said, "Yea, thou wilt call understanding 'mother'" (Prov. ii. 3). [Who dreams] of having intercourse with a betrothed maiden may hope for Torah, as it is said, "Moses commanded us a law [Torah], an inheritance of the congregation of Jacob" (Deut. xxxiii. 4) — read not morashah "an inheritance" but me'orasah "betrothed maiden." Who dreams of having had intercourse with his sister may hope for wisdom; as it is said, "Say unto wisdom, thou ...

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KEHOT'S NOTE

ברכות נו, א וש"נ.

5 אלא מאורשה

The other transcript of this maamar reads: "but me'o-rasah, that the Torah is called a bride, a betrothed bride, which is the reverse of the matter," that is, the reverse of the saying that Israel is bound to the Torah.

KEHOT'S NOTE

במאמרי אדה"ו נביאים ע' פח: "אלא מאורסה שהתורה נק' בחי' כלה כלה מאורסי שזהו בהיפוך הענין".

6 מארי דאורייתא

The Kehot note refers to this passage of the Zohar for the expression marei de'oraisa, "masters of the Torah." The maamar uses the title to show that the one who learns is the Torah's master.

Zohar III, 216a זח"ג רטז, א

KEHOT'S NOTE

ראה זח"ג רטז, א. במאמרי אדה"ו שם: מארי משנה מארי קבלה שזה ישתוה לזה המאמר שהתורה נק' מאורסי כנ"ל אבל במאמר דישאל מתקשראן באורייתא הוא בהיפוך. ע"ש שמתחיל לבאר ענין השתלשלות אור ישר ואור חור.

7 קדש ישראל לה' ראשית תבואתה

The prophet recalls Israel's devotion in the wilderness: "Israel is holy to G-d, the first of His produce." The maamar reads "first" as the source from which the produce, the Torah, grows, which would put Israel above the Torah.

Jeremiah 2:3 רמיהו ב' ג'

קִדְשׁ יִשְׂרָאֵל לַיהוָה רִאשִׁית תְּבוּאָתָהּ כָּל־אֲכָלִיו יֹאשְׁמוּ רָעָה תְּבֹא אֱלֵיהֶם נְאֻם־יְהוָה

Israel is the L-RD'S hallowed portion, His first-fruits of the increase; all that devour him shall be held guilty, evil shall come upon them, saith the L-RD.

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KEHOT'S NOTE

ירמ"י ב, ג.

8 לכו לחמו בלחמי

Wisdom invites: "Come, eat of my bread, and drink of the wine I have mixed." The maamar cites it to show that the Torah is called bread, a form of produce.

Proverbs 9:5 משלי ט' ה'

לְכוּ לִחְמוּ בִלְחָמִי וּשְׁתּוּ בַיַּיִן מִסֻּכְתִּי:

'Come, eat of my bread, and drink of the wine which I have mingled.

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KEHOT'S NOTE

משלי ט, ה.

9

תבואת הכרם

The Torah speaks of "the produce of the vineyard" (tevuas hakerem), calling the vineyard's yield "produce." The maamar uses the phrase to count wine, another name of the Torah, as produce.

דברים כ"ב:ט"ז: Deuteronomy 22:9

לֹא־תִזְרַע כְּרָמְךָ כְּלָאִים פֶּן־תִּקְדַּשׁ הַמְּלָאָה הַזֶּרַע אֲשֶׁר תִּזְרַע וּתְבוּאָת הַכְּרָם:

Thou shalt not sow thy vineyard with two kinds of seed; lest the fulness of the seed which thou hast sown be forfeited together with the increase of the vineyard.

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10

בשם יין תבואת הכרם ונקי שמן

According to the note, proofs from verses are brought there that the Torah is called wine and oil.

KEHOT'S NOTE

ראה במאמרי אדה"א שמות סע"א שמביא ראיה מפסוקים.

11

דזית נמי אקרי תבואה

The Kehot note gives this page of the Talmud, where the blessing over olive oil is discussed. The maamar uses the point that the olive, too, counts as produce to place oil, another name of the Torah, among the kinds of produce.

ברכות ל"ה בבב Berakhot 35b

KEHOT'S NOTE

ברכות לה, ב.

PARAGRAPH 3

12

מן שמיא מיהב ייחבי

The Talmud tells of a golden table leg given from Heaven and taken back at a sage's prayer, and says the second miracle was greater, since Heaven gives but does not take back. The maamar sees in it the difference between descent from Above and ascent from below.

תענית כ"ה א:ד"א: Taanit 25a:4

אמר לה: ניתא לך דמיכל אכלי כולי עלמא אפתורא דמשלם ואנן אפתורא דמחסר. אמרה לקה: ומאי נעביד? בעי רחמי דנשקלינהו מינה. בעי רחמי ונשקלוהו. תנא: גדול היה נס אחרון יותר מן הראשון. דגמירי, דמיהב רחמי מישקל לא שקלי.

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KEHOT'S NOTE

תענית כה, א. וראה לעיל יז, ג. לקמן סו, ג.

13

אין לך עשב

The note says the source of the saying "there is no blade of grass that has no mazal" is given at this earlier passage of Torah Ohr.

KEHOT'S NOTE

נסמן לעיל ח, ד.

14

אין לך עשב שאין לו מזל

Rabbi Simon teaches that there is no blade of grass without a mazal in the heavens that strikes it and tells it,

"Grow!" The maamar cites it to show that every physical thing draws its existence from a spiritual source above it, from nothing to something.

בראשית רבה י"ז:ו"א: Bereshit Rabbah 10:6

בר סירא אמר: אלוה העלה סמים מן הארץ, בהם הרופא מרפא את המכה, ובהם הרוקח מרקח את המרקחת. אמר רבי סימון: אין לך כל עשב ועשב, שאין לו מזל ברקיע, שמכה אותו ואומר לו גדל, הדא הוא דכתיב (שם לח): הידעת חקות שמים אם תשים משטרו בארץ וגו'. לשון שוטר (שם י). התקשר מעדנות כימה, או מושכות כסיל תפתח. רבי חנינא בר פפא ורי סימון אמר: כימה מעדנת את הפירות, וכסיל מושך בין קשר לקשר. הדא הוא דכתיב (שם): התוציא מזרות בעתו ועיש על בניה תנחם. רבי תנחום בר חיאי ...

Bar Sira said: G-d produced drugs from the earth with which the physician heals the wound, and with which the pharmacist mixes his compounds.38:4. Rabbi Simon said: There is not a single blade of grass that does not have a constellation in the firmament that strikes it and says to it: 'Grow.' That is what is written: "Do you know the rules of the heavens? Will you establish its dominion [mishtar] on earth?" (Job 38:33). It is an expression of being in charge [shoter]. "Will you tie the chains of ...

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15

להתעלות מיש לאין הוא נפלא ביותר

Likkutei Torah refers back to this passage.

KEHOT'S NOTE

בלקו"ת פנחס עז, ג מצידן לכאן.

PARAGRAPH 4

16

כי תהיו אתם לי ארץ חפץ

The prophet promises Israel, "for you shall be a land of desire"; the verse has no "for Me" (li), which the maamar's wording adds. The maamar reads "desire" as G-d's will for the nullification of the something into nothing, and "land" as the earth that makes seeds grow.

מלאכי ג:י"ב: Malachi 3:12

וְאֶשְׂרֵי אֲתֶכֶם כְּלִי־הַגּוֹיִם כִּי־תִהְיוּ אַתֶּם אֶרֶץ חֶפֶץ אֲמַר ה' צְבָאוֹת:

And all nations shall call you happy; For ye shall be a delightful land, Saith the L-RD of hosts.

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KEHOT'S NOTE

מלאכי ג, יב.

17

אשר זרעו בו על הארץ

On the third day of creation the earth is told to bring forth fruit trees "whose seed is in it, upon the earth." The maamar uses the phrase for fruit growing from a seed in the earth.

בראשית א:י"א: Genesis 1:11

וַיֹּאמֶר אֱלֹקִים תְּדַשָּׂא הָאָרֶץ דָּשָׂא עֵשֶׂב מְזִרֵעַ זָרַע עֵץ פְּרִי עֵשֶׂה פָּרִי לְמִינֵוֹ אֲשֶׁר זָרְעוֹ־בּוֹ עַל־הָאָרֶץ וַיְהִי־כֵן:

And G-d said: 'Let the earth put forth grass, herb yielding seed, and fruit-tree bearing fruit after its kind, wherein is the seed thereof, upon the earth.' And it was so.

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18 שיש בו בהעלם תמונת הפרי

The Siddur states the point explicitly: "as one sees, in the sown apple seed, the whole form of the apple by means of a viewing instrument, as explained in books of natural science."

KEHOT'S NOTE

בסידור קצא, ב: "כמו שרואים בגרעין התפוח הנזרע כל צורת התפוח ע"י כלי ההבטה כמבואר בספרי הטבע". ובמאמרי אדה"צ פרשיות פ' שלח ע' תרלד: "וכנאמר בספרי הפילוסופים". וראה ביאורו"ק, ב "בכלי האצטרול"ב", וכ"ה במאמרי אדה"א שמות ע' ט.

19 עי"ז מתלבש בו כח הצומח להצמיח בדומה לגרעין

The other transcript adds a parenthesis, calling it the principle on which the whole matter rests: the mitzvos are the seeds that fell in the shattering into "something," and they are refined in Malchus of Atzilus, "the dust of the earth," through its bittul, rising as mayin nukvin (an elevation from below) to their root, the Malchus of Ein Sof, to draw down its power of growth, an addition of the Infinite Light far greater than the original.

KEHOT'S NOTE

ראה במאמרי אדה"צ נביאים ע' צא שמוסיף: ("וזכר כלל זה שע"ז נשען כל הענין דהיינו המצות המה הזרע"י שנפלו בשבירה ליש ומברר"י במלי דאצי עפר הארץ ע"י מציאות הביטול שבה ונעשה מהן בחי' העלאת מ"ן לשרשו מלי דא"ס להמשיך כח הצומח דא"ס דהיינו תוסי' אור א"ס המתוסף בתו' מרובה על העיקר. . ועוד זאת בתוסי' אור המשכ' השפע דמלי ד"ס במלי דאצי' להוסיף אור שזה המ"ד [בכת"י ב': המ"ד שזה התוס'] בתוסי' אור גורם סיבת הגילוי דהאור"י שהי' נעלמי' כמו הכח הצומח גורם סיבת הצמיחה וד"ל דו"ק"). ואולי תוספות ביאור לקמן נד, ד מיוסד על ביאור זה.

PARAGRAPH 6

20 כי האומר אחטא כו'

The Mishnah says that one who says "I will sin and repent, I will sin and repent" is not given the opportunity to repent. The maamar uses it to show that iskafya cannot refer to outright evil.

Yoma 85b:7-8 ח"ה ב:ז-ח"ה ב:ז

... תשובה — מכפרת על עבירות קלות: על עשה, ועל לא תעשה. ועל העמורות הוא תולה, עד שיבא יום הכפורים ויכפר. האומר: אֶחָטָא ואֶחָטָא, אֶחָטָא ואֶחָטָא — אין מספיקין בְּיָדוֹ לַעֲשׂוֹת תשובה. אֶחָטָא וְיִוִּם הכפורים מכפר — אין יום הכפורים מכפר. עבירות שביין אדם למקום — יום הכפורים מכפר, עבירות שביין אדם לְחִבְרוֹ — אין יום הכפורים מכפר, עד שירצה את חבירו. דרש רבי אֶלְעָזָר בֶּן עֲזַרְיָה: "מכל חטאתיכם לפני ה' תטהרו". עבירות שביין אדם למקום — ...

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KEHOT'S NOTE

יומא פה, ב.

21

במותר לך

Rava explains the Torah's call to holiness as "Sanctify yourself in what is permitted to you." The maamar takes this restraint in permitted things as the true meaning of iskafya, the nullification of the something into nothing.

Yevamot 20a:15 ט"ו א:ט"ו

איסור קדושה — שְׁנִיּוֹת מִדְּבָרֵי סוֹפְרִים, וְאִמְאֵי קָרִי לְקָה אִיסוֹר קדושה? אָמַר אֲבִי: כָּל הַמְקֻיִּים דְּבָרֵי חֻקִּים נִקְרָא קָדוֹשׁ. אָמַר לְקָה רַבָּא: וְכָל שְׂאִינוּ מְקֻיִּים דְּבָרֵי חֻקִּים, קָדוֹשׁ הוּא דְלֹא מִיקָרִי, רָשָׁע נִמְי לֹא מִיקָרִי! אֶלָּא אָמַר רַבָּא: קָדָשׁ עֲצֻמָּה בְּמוֹתֵר לָךְ.

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PARAGRAPH 7

22

נעוץ סופן בתחלתן

Sefer Yetzirah says of the ten Sefiros that "their end is wedged in their beginning, and their beginning in their end." The maamar uses it for the power of growth in the souls of Israel, the Malchus of Ein Sof: the last level, rooted in the very first.

ספר יצירה א':ז 1:7

עשר ספירות בלי מה נעוץ סופן בתחלתן ותחלתן בסופן כשלהבת קשורה בגחלת שאדון יחיד ואין לו שני ולפני אחד מה אתה סופר:

The decade of existence out of nothing has its end linked to its beginning and its beginning linked to its end, just as the flame is wedged to the live coal; because the L-Rd is one and there is not a second one, and before one what wilt thou count?

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

23

אשה יראת ה'

The closing poem of Proverbs says, "Grace is false and beauty is vain; a woman who fears G-d, she shall be praised." The maamar applies it to the Community of Israel, whose bittul is awe of G-d.

משלי ל"א:30 Proverbs 31:30

שָׁקֶר חַחֵן וְהַבֵּל תִּפְי אִשָּׁה יִרְאֵת־ה' הִיא תִתְהַלֵּל:

Grace is deceitful, and beauty is vain; But a woman that feareth the L-RD, she shall be praised.

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KEHOT'S NOTE

משלי לא, ל.

PARAGRAPH 8

24

והתהוות הולד . . האב מזריע לובן

The words here quote Niddah 31a:9; the passage is shown below.

Niddah 31a:9 ט"א א:ט"א

תָּנוּ רַבָּנָן: שְׁלֹשָׁה שִׁוְתָפִין יֵשׁ בָּאָדָם — הַקָּדוֹשׁ בְּרוּךְ הוּא, וְאָבִיו, וְאִמּוֹ. אָבִיו מְזַרֵּעַ חֲלוּבָן, שְׁמֻמָּנוּ עֲצָמוֹת, וְגִידִים, וְצִפְרָנִים, וּמוֹחַ שְׁבִירָאוֹ, וְלֹבֶן שְׁבָעִין. אִמּוֹ מְזַרֶצֶת אוֹדָם, שְׁמֻמָּנוּ עוֹר, וּבָשָׂר, וּשְׁעָרוֹת, וְשֹׁחַר

שֶׁבַעֲיוֹ. וְהַקְדוּשׁ בְּרוּךְ הוּא נֹתֵן בּוֹ רוּחַ, וְנִשְׁמָה, וְקִלְסֶתֶר פָּנִים, וְרֵאִיתִי
הָעֵינִי, וְשִׁמְיַעַת הָאֹזְנוֹ, וְדַבּוּר פֶּה, וְהַלּוּךְ רַגְלִים, וּבִינָה, וְהַשְׁכָּל.

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KEHOT'S NOTE

נדדה לא, א.

25

לובן שממנו עצמות וגידין

The Talmud teaches that three partners form a person, the Holy One, blessed be He, the father and the mother, and that the father sows the white, from which come the bones, the sinews and more. The maamar uses it for the hidden essence that the father contributes.

Niddah 31a:9 ט"ז: נדה

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

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KEHOT'S NOTE

נדדה לא, א. וראה לעיל ו, ב.

26

אוכל ממה שאמו אוכלת

The Talmud describes the unborn child, which "eats from what its mother eats and drinks from what its mother drinks." The maamar uses it for the mother's part in bringing the child's hidden form into revealed existence.

Niddah 30b:18 י"ח: נדה

דרש רבי שמלאי: למה הולך דומה במעי אמו — לפנקס שמקופל, ומונח ידיו על שתי צדעיו, שתי אציליו על שתי ארכובותיו, ושני עקביו על שתי עגבותיו, וראשו מונח לו בין ברכיו, ופיו סתום, וטבורו פתוח. ואוכל ממה שאמו אוכלת, ושותה ממה שאמו שותה, ואינו מוציא רעי שמא יהרוג את אמו. וכיון שניצא לאור העולם — נפתח הסתום, ונסתם הפתוח, שאלמלא כן אינו יכול לחיות אפילו שעה אחת.

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PARAGRAPH 10

27

אשה יראת היא תתהלל

"A woman who fears G-d, she shall be praised." The maamar reads the Hebrew for "she shall be praised" as "she will be made to shine."

Proverbs 31:30 ל"א: משלי

שֶׁקֶר הַחַן וְהַיָּפִי אִשָּׁה יִרְאַת־ה' הִיא תִתְהַלֵּל:

Grace is deceitful, and beauty is vain; But a woman that feareth the L-RD, she shall be praised.

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28

בהלו נרו

Job recalls the days "when His lamp shone over my head." The maamar uses behilo, "shone," to show that the root of

"praise" also means to shine.

איוב כ"ט:29 Job 29:29

בְּהִלּוֹ נֵרוֹ עָלַי רֵאשִׁי לְאֹרוֹ אֶלֶךְ חֹשֶׁךְ:

When His lamp shined above my head, And by His light I walked through darkness;

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KEHOT'S NOTE

איוב כט, ג.

PARAGRAPH 11

29

אשרי מי שבא לכאן

In the Talmud, a sage who returns from a near-death vision reports hearing in the upper world, "Fortunate is he who comes here with his learning in his hand." The maamar applies it to the Torah as a seed that must be absorbed in order to grow.

Pesachim 50a:7-8 ח"ז: פסחים

וְשִׁמְעָתִי שֶׁהָיוּ אוֹמְרִים: אֲשֶׁרִי מִי שֶׁבָּא לְכָאן וְתִלְמוּדוֹ בְּיָדוֹ. וְשִׁמְעָתִי שֶׁהָיוּ אוֹמְרִים: הָרוּגִי מַלְכוּת אֵין אָדָם יָכוֹל לַעֲמוֹד בְּמַחֲצִיתָן. (וּמֵאן) נִינְהוּ? אֵילִימָא רַבִּי עֲקִיבָא וְחִבְרִי — מִשּׁוּם הָרוּגִי מַלְכוּת וְתוֹ לֹא? אֶלָּא: הָרוּגִי לֹד.

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KEHOT'S NOTE

פסחים נ, א.

PARAGRAPH 12

30

אור ורוע לצדיק

The psalm says, "Light is sown for the righteous, and joy for the upright in heart." The maamar reads "sown" literally: the light of Torah and mitzvos is now a seed and will later be revealed as fruit.

Psalms 97:11 צ"ו: תהילים

אוֹר וְרֹעַ לְצַדִּיק וְלִישְׁרֵי־לֵב שִׂמְחָה:

Light is sown for the righteous, And gladness for the upright in heart.

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KEHOT'S NOTE

תהלים צו, יא. בלקו"ת בשלח ב, א מציין לכאן.

31

ומלאו פני תבל תנובה

The verse "In days to come, Yaakov will take root; Yisrael will bud and blossom" ends, "and they will fill the face of the world with produce." Here the maamar applies it to the future fruit of Torah and mitzvos.

Isaiah 27:6 כ"ז: ישעיהו

הַבָּאִים יִשְׂרָשׁ יַעֲקֹב יִצְיָן וּפְרַח יִשְׂרָאֵל וּמָלְאוּ פְּנֵי־תֵבֶל תְּנוּבָה:

In days to come shall Jacob take root, Israel shall blossom and bud; And the face of the world shall be filled with fruitage.

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32

כחשיכה כאור

The psalmist says that darkness does not darken before G-d: "darkness is like light." The maamar applies it to the light of sovev kol almin, before which even death is no barrier.

Psalms 139:12: "תהילים קל"ט:יב"

גם-חשך לא-יחשיך ממך ולילה כיום יאיר כחשיכה כאורה:

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

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33

כי — והנה יש ב' בחי' מקיפים

Or HaTorah raises a question about the makif that does not affect the vessel: one may still say that it is closer than the aspect by which sovev kol almin gives life even to evil.

KEHOT'S NOTE

ראה אוה"ת ראה ע' תתט: "וצ"ע בענין המקיף שאין הכלי מתפעל ממנו דמ"מ אפ"ל שקרוב יותר מבחי' מה שסוכ"ע מחי' גם את הרע והמ"י. ועי' בהתוס' ביאור ע"פ יבאו לבוש מל', וצ"ע". בענין ב' מקיפים — בלקו"ת בהר מד, ג. בלק עב, ד. מציין לכאן.

PARAGRAPH 13

34

ואינו מאיר בפנימי כלל

Likkutei Torah refers back to this maamar.

KEHOT'S NOTE

בלקו"ת ר"ה נט, ג מציין לכאן.

35

אכל כי עשרה שכינתא שריא

The Talmud states that the Shechinah rests upon every gathering of ten. The maamar takes this presence as an example of an encompassing light.

Sanhedrin 39a:11א"יט סנהדרין

אמר לקה קיסר לרבן גמליאל: אמריתו כל בי עשרה שכינתא שריא, כמה שכינתא איכא? קרייה לשמיעה, מחא בקה באפתקא. אמר לקה: אמאי על שמשא בביתיה דקיסר? אמר לקה: שמשא אכולי עלמא נחא. ומה שמשא דחד מן אלה אלפי רבוא שמשי דקמי קודשא בריה הוא נחא אכולי עלמא, שכינתא דקודשא בריה הוא על אחת כמה וכמה.

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KEHOT'S NOTE

סנהדרין לט, א. ראה אגה"ק סי' כג תניא פרק ו. לקוטי שיחות ח"ב ע' 645 הערה ג.

PARAGRAPH 15

36

משא"כ לעתיד לבא

The passage contrasts the shofar of Rosh Hashanah with the Time to Come, of which it is written, "On that day a great shofar will be sounded." The shofar now draws from sovev kol almin, yet it is only "shofar," for sovev, since it encompasses the worlds, still belongs to their category; in the future what is now sovev will be revealed inwardly and a sovev from a level beyond all worlds will be drawn down,

which Likkutei Torah links to the "new heavens" of this maamar.

KEHOT'S NOTE

ראה לקו"ת ר"ה נט, ג.

37

ונגולו כספר השמים

Isaiah foretells that "the heavens shall be rolled up like a scroll." The maamar reads the "heavens" as the present makifim, which will be drawn inward and give way to a higher revelation.

Isaiah 34:4: "ישעיהו ל"ד:ד"

ונמקו כלי-צבא השמים ונגלו כספר השמים וכל-צבאם יבול כנבל עלה מגפן וכנבלת מתאנה:

And all the host of heaven shall moulder away, And the heavens shall be rolled together as a scroll; And all their host shall fall down, As the leaf falleth off from the vine, And as a falling fig from the fig-tree.

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KEHOT'S NOTE

ישע"י לד, ד.

PARAGRAPH 16

38

כאשר השמים החדשים

Isaiah's closing prophecy speaks of "the new heavens and the new earth" that will stand before G-d. The maamar reads the new heavens as new makifim, revealed when the present ones are drawn inward.

ישעיהו ס"ו:כ"ב Isaiah 66:22

כי כאשר השמים החדשים והארץ החדשה אשר אני עשה עמדים לפני נאם-י כן יעמד ורעכם ושמכם:

For as the new heavens and the new earth, which I will make, shall remain before Me, saith the L-RD, so shall your seed and your name remain.

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KEHOT'S NOTE

ישע"י סו, כב.

39

שוכני עפר יחיו

Isaiah prophesies, "Your dead will live... awake and sing, you who dwell in the dust." The maamar draws on it for the resurrection that the great light of the Time to Come will bring.

Isaiah 26:19: "ישעיהו כ"ו:י"ט"

יחיו מתיה נבלתי יקומו ונקיצו ורננו שוכני עפר כי טל אורת טלך וארץ רפאים תפיל:

Thy dead shall live, my dead bodies shall arise—Awake and sing, ye that dwell in the dust—For Thy dew is as the dew of light, And the earth shall bring to life the shades.

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40

כחשיכה כאור

"Darkness is like light" before G-d. The maamar gives it as

the reason the future light reaches even the dead.

תהילים קל"ט:י"ב:139:Psalms

גַּם־הַחֹשֶׁךְ לֹא־יִחְשֹׁךְ מִמֶּךָ וְלַיְלָה כִּיּוֹם יֵאִיר כְּחֹשֶׁהָ כְּאוֹרָה:

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

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41

אוכל ממה שאמו אוכלת

The Talmud describes the unborn child, which "eats from what its mother eats and drinks from what its mother drinks." The maamar uses it to show that the child grows from its mother and can still surpass her.

Niddah 30b:18ה"ב:ידה

דַּרְשׁ רַבִּי שְׁמֵלָאִי: לָמָּה הוֹלֵד דּוֹמָה בְּמַעֲי אִמּוֹ — לַפִּנְקָס שְׁמִקּוּפָל, וּמוֹנָח יָדָיו עַל שְׁתֵּי צִדְעָיו, שְׁתֵּי אֲצִילָיו עַל שְׁתֵּי אֲרָכּוּבוֹתָיו, וּשְׁנֵי עֲקָבָיו עַל שְׁתֵּי עֲגֻבוֹתָיו, וְרֹאשׁוֹ מוֹנָח לוֹ בֵּין בְּרָכָיו, וּפִיו סָתוּם, וְטַבּוּרוֹ פְּתוּחַ. וְאוֹכֵל מִמָּה שְׁאִמּוֹ אוֹכֵלָתָהּ, וְשׁוֹתָהּ מִמָּה שְׁאִמּוֹ שׁוֹתָהּ, וְאִינוֹ מוֹצִיא רֵעִי שְׁמָא יִהְיֶה אֶת אִמּוֹ. וְכִיּוֹן שִׁצְצָא לְאִוִּיר הָעוֹלָם — נִפְתַּח הַסָּתוּם, וְנִסְתָּם הַפְּתוּחַ, שְׁאֵלְמָלָא כֵּן אִינוֹ יָכוֹל לְחִיּוֹת אֲפִילוֹ שְׂעָה אַחַת.

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KEHOT'S NOTE

נדדה ל, ב.

PARAGRAPH 17

42

וכדפי רש"י על פסוק ישקני מנשיקות פיהו

The verse reads, "Let him kiss me with the kisses of his mouth, for your love is better than wine." The maamar cites the verse through Rashi's explanation of it.

Song of Songs 1:2א:ב'שיר

יִשְׁקָנִי מִנְשִׁיקוֹת פִּיהוּ כִּי־טוֹבִים דְּדִידְךָ מִיַּיִן:

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

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KEHOT'S NOTE

שה"ש א, ב "ומובטחים מאתו עוד עליהם לבאר להם סוד טעמיה ומסתר צפונותיה ומחלים פניו לקיים דברו".

43

ישקני מנשיקות פיהו

Rashi writes that Israel, remembering the giving of the Torah, are assured that G-d will appear to them again "to explain to them the secret of its reasons and the hidden places of its treasures." The maamar takes this as the future revelation of the "taste" of the mitzvot.

Rashi on Song of Songs 1:2-3א:ב'ג:שיר

יִשְׁקָנִי מִנְשִׁיקוֹת פִּיהוּ. זֶה הַשִּׁיר אוֹמֵרָתָה כְּפִיָּהּ בְּגִלּוּתָהּ וּבְאֵלְמִנּוּתָהּ: "מִי יִתֵּן וְיִשְׁקָנִי הַמֶּלֶךְ שְׁלֵמָה מִנְשִׁיקוֹת פִּיהוּ כִּמּוֹ מֶאֶז, לְפִי שִׁישׁ מְקוּמוֹת שְׁנוּשְׁקָיו עַל גִּבּ הַיָּד וְעַל הַכֶּתֶף, אֲהִי אֲנִי מִתְאַוֶּה וְשׁוֹקֵקֶת לְהִיּוֹתוֹ נוֹהֵג עִמִּי כְּמִנְהַג הָרֹאשׁוֹן, כְּחֶתֶן אֶל כְּלָהּ, פֶּה אֶל פֶּה:" כִּי טוֹבִים. לִי דוּדִידְךָ מִכֵּל מִשְׁתֶּה יָיִן וּמִכֵּל עֲנָג וְשִׁמְחָה. וְלִשׁוֹן עֲבָרִי הוּא לְהִיּוֹת כֵּל סְעֻדָּת עֲנָג וְשִׁמְחָה נִקְרָאת עַל שֵׁם הַיָּיִן, כְּעֲנָנִין שְׁנֶאֱמַר "אֶל בֵּית מִשְׁתֶּה הַיָּיִן", "בְּשִׁיר לֹא יִשְׁתּוּ ...

Let him kiss me with the kisses of his mouth. She recites this song with her mouth in her exile and in her widowhood, "If only King Shlomo would kiss me with the kisses of his mouth as of yore," because in some places they kiss on the back of the hand or on the shoulder, "but I desire and wish that he behave with me as his original behavior, like a bridegroom with a bride, mouth to mouth." as in Bereishis 27:26 and Ibid. 29:11, and in many other ...

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PARAGRAPH 18

44

לכל תכלה ראיתי קץ

The psalmist says that everything has an end, but G-d's commandment is exceedingly broad. The maamar reads the first half as the limited comprehension of created beings and the second as the mitzvot as they are Above, a vessel for the Infinite.

Psalms 119:96ו"ט:צ"ט:תהילים

לְכָל־תִּכְלָה רָאִיתִי קֵץ רַחֲבָה מִצְוֹתֶךָ מֵאֵד:

I have seen an end to every purpose; but Thy commandment is exceeding broad.

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KEHOT'S NOTE

תהלים קיט, צו.

45

פ"י לכל תכלה

The note points to these places in Or HaTorah for further explanation of the verse "To every purpose I have seen an end."

KEHOT'S NOTE

ראה אוה"ת בראשית כרך ג תקה, ב. בלק ע' תתקנה.

46

ומלאכים . . נבראים ובע"ג

The end of this epistle explains the same verse.

KEHOT'S NOTE

ראה אנה"ק ססי יז.

47

ארוכה מארץ מדה

The verse says of G-d's wisdom, "Its measure is longer than the earth and broader than the sea." The maamar reads "longer" as the Torah's descent through the worlds.

Job 11:9ט"א:ט"ז:איוב

אֲרָכָה מֵאַרְצֵי מֶדֶה וְרַחֲבָה מִנְיִיִּם:

The measure thereof is longer than the earth, and broader than the sea.

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KEHOT'S NOTE

איוב יא, ט.

PARAGRAPH 19

48

קדש ישראל לה' ראשית תבואתה

"Israel is holy to G-d, the first of His produce." Here the maamar explains that Israel are "first" as the source from

which the produce, the Torah as it is below, grows.

Jeremiah 2:3: ירמיהו ב'ג':

קִדְשׁ יִשְׂרָאֵל לִהְיוֹת רִאשִׁית תְּבוּאָתָהּ כָּל־אֲכָלֶיךָ יִאֲשָׁמוּ רְעָה תְּבֹא אֲלֵיהֶם
נֶאֱמַר

Israel is the L-RD'S hallowed portion, His first-fruits of the increase; all that devour him shall be held guilty, evil shall come upon them, saith the L-RD.

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PARAGRAPH 20

49 הבאים ישרש יעקב יציץ ופרח ישראל

Isaiah prophesies that in days to come Yaakov will take root and Yisrael will bud and blossom, filling the world with produce. The maamar reads the rooting as Yaakov's level and the blossoming as Yisrael's.

Isaiah 27:6: ישעיהו כ"ז:ו'

הַבָּאִים יִשְׂרָשׁ יַעֲקֹב וְיִצְיֵץ וְיִפְרַח יִשְׂרָאֵל וּמָלְאוּ פְנֵי־תֵבֶל תְּנוּכָה:

In days to come shall Jacob take root, Israel shall blossom and bud; And the face of the world shall be filled with fruitage.

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50 ישראל לי ראש

The note refers back to page 50d, where Torah Ohr explains "Yisrael, li rosh" as the level of Chochmah.

KEHOT'S NOTE

נסמן לעיל ג, ד.

51 הקל קול יעקב

Yitzhak, touching Yaakov disguised as Esav, says, "The voice is the voice of Yaakov, but the hands are the hands of Esav." The maamar takes the voice as Yaakov's quality of joining the spiritual with the physical.

Genesis 27:22: בראשית כ"ז:כ"ב'

וַיֵּשׁ יַעֲקֹב אֶל־יִצְחָק אָבִיו וַיִּמְשְׁחוּ וַיֹּאמֶר הַקֵּל קוֹל יַעֲקֹב וְהַיָּדִים יִדִּי עֲשׂוּ:

And Jacob went near unto Isaac his father; and he felt him, and said: 'The voice is the voice of Jacob, but the hands are the hands of Esau.'

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KEHOT'S NOTE

בראשית כז, כב.

52 עינא ולבא תרין סרסורי דחטאה

The note points there for another use of the saying that the eye and the heart are the two agents of sin.

KEHOT'S NOTE

ירושלמי ברכות א, ה. מאמרי אדה"א שמות ח"א ע"כ.

53 עינא ולבא תרין סרסורי דחטאה

The Jerusalem Talmud calls the eye and the heart "the two agents of sin." The maamar uses the saying to trace how a

desire passes from the eye to the brain and heart and finally into speech.

Jerusalem Talmud Berakhot 1:5:ה'ה: תלמוד ירושלמי ברכות א'ה:ה'

54 העין רואה והלב חומד

On "do not stray after your heart and after your eyes," Rashi writes that the heart and the eyes are the body's spies and agents of sin: "the eye sees, the heart desires, and the body commits the sin." The maamar quotes his words in tracing a desire from the eye to the heart.

Rashi on Numbers 15:39: רש"י על במדבר ט"ו:ל"ט'

וזכרתם את כל מצות ה'. שֶׁמֶנֶן גִּמְטְרִיא שֶׁל צִיצִית שֶׁשׁ מֵאוֹת, וְשִׁמּוֹנָה חוּטֵי וְחֻמְשָׁה קְשָׁרִים הָרִי תִרְיָג (תנחומא): ולא תתורו אחרי לבבכם. כמו "מתור הארץ" (במדבר י"ג); הַלֵּב וְהַעֲיִנִּים הֵם מְרַגְלִים לְגוֹף, מְסַרְסְרִים לוֹ אֶת הָעֲבֻרוֹת, הָעֵינַן רוֹאֶה וְהַלֵּב חוֹמֵד וְהַגּוֹף עוֹשֶׂה אֶת הָעֲבָרָה (תנחומא):

AND YE SHALL REMEMBER ALL THE COMMANDMENTS OF THE L-RD — The צִיצִית will remind one of all the commandments because the numerical value of the letters of the word צִיצִית is six hundred, and there are eight threads and five knots in the fringes, so that you have six hundred and thirteen, which is also the number of the commandments of the Torah. — The verb has the same meaning as in (Numbers 13:25), "and they returned from searching (מתור) ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M.

Silbermann -- corrected vocalization (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

55 ועיני מתפעל במוחו

There the Tzemach Tzedek remarks: "In truth, the wording of the verse 'after your heart and after your eyes' implies that the beginning is from the heart." That is the reverse of the order here, where the process starts with the eye and passes through the brain to the heart.

KEHOT'S NOTE

ע' באוה"ת פ' עקב ע' תרכא "ובאמת לשון הפסוק אחרי לבבכם ואחרי עיניכם משמע שהתחלה מן הלב," ע"ש.

PARAGRAPH 21

56 תפלות אבות תקנום

One view in the Talmud holds that the daily prayers were instituted by the Patriarchs: Avraham the morning prayer, Yitzhak the afternoon prayer and Yaakov the evening prayer. The maamar adds that Yaakov combines the qualities of the other two.

Berakhot 26b:4-5:ה'ד'-ב:ד' ברכות כ"ו:ד'-ה'ד'

איתמר, רבי יוסי ברבי יוסי אומר: תפלות אבות תקנום. רבי יהושע בן לוי אומר: תפלות כנגד תמידין תקנום. תנא כוותיה דרבי יוסי ברבי יוסי אומר: ותנא כוותיה דרבי יהושע בן לוי. תנא כוותיה דרבי יוסי ברבי יוסי אומר: אברהם תקן תפלת שחרית, שצאמר: "וישכם אברהם בבקר אל המקום אשר עמד שם", ואין "עמידה" אלא תפלה, שצאמר: "ועמד פינקס ויפלל".

It has been reported : R. Jose b. R. Hannina said : The Patriarchs instituted the Tefillot. R. Joshua b. Levi said: The Tefillot were instituted to correspond with the continual sacrifices. There is a teaching in agreement with both of them. There is a teaching in agreement with R. Jose b. R. Hannina: Abraham instituted the morning Tefillah; as it is said, "And Abraham got up early in the morning to the place where he had stood" (Gen. xix. 27) — "standing" means prayer; as it is said, "Then ...

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KEHOT'S NOTE

ברכות כו, ב.

57

תתן אמת ליעקב

The prophet concludes, "You will give truth to Yaakov, kindness to Avraham." The maamar links truth, which is Torah, with Yaakov.

Micah 7:20 כ"ז:7

תתן אמת ליעקב חסד לאברהם אשר נשבעת לאבותינו מימי קדם:

Thou wilt show faithfulness to Jacob, mercy to Abraham, As Thou hast sworn unto our fathers from the days of old.

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KEHOT'S NOTE

מיכה ז, כ.

58

ואין אמת אלא תורה

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

KEHOT'S NOTE

ראה ירושלמי ר"ה פ"ג ה"ח.

59

ואין אמת אלא תורה

The Kehot note refers to this passage for the equation of truth with Torah. The maamar uses it to show that the Torah shares Yaakov's quality of combining opposites.

Talmud Rosh Hashanah 3:9 ראש השנה ראש ירושלמי
ג"ט:

... בר נש ביש הוא. כי דור תהפוכות הנה. רבי לוי בשם רבי חמא בר חנינה. והנה הנשור אין כתוב כאן אלא כל הנשור. אפילו נשיכת כלב. אפילו נשיכת נחש. ולא דמיא. נשיכת כלב וראה. נשיכת נחש והביט. רבי יודה גזרין בשם רבי אבהו. נשיכת כלב שאינו ממינו. וראה. נשיכת נחש שהוא ממינו. והביט. ורפון אמרי. נשיכת כלב שאינו מחלחל. וראה. נשיכת נחש שהוא מחלחל. והביט.

MISHNAH: Similarly, the Eternal said to Moses, yourself make a poisonous snake and put it on a pole. 21:8., etc. Does the snake kill or the snake make live? But in times when Israel look upwards and make their thought subservient to their Father in Heaven they were healed, otherwise they were rotting. HALAKHAH: . rabba 31(8). Rabbi Yasa said, in four places it is said "make for yourself." In three it is explicit, one is not explicit. Make yourself an ark of gopher wood. 6:14.. Make yourself two silver ...

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60

כה אמר ה' בוראך יעקב

"So says G-d, your Creator, Yaakov, and He who formed you, Yisrael." The maamar pairs Yaakov with creation and Yisrael with formation.

ישעיהו מ"ג:1 א"י

ועתה כה־אמר ה' בראך יעקב ויצרך ישראל אל־תירא כי גאלתיך קראתי בשמך ל־אִתָּה:

But now thus saith the L-RD that created thee, O Jacob, And He that formed thee, O Israel: Fear not, for I have redeemed thee, I have called thee by thy name, thou art Mine.

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61

יוצר אור ובורא חשך

G-d declares that He "forms light and creates darkness." The maamar uses it to link formation with light, the level of Yisrael, and creation with darkness, the level of Yaakov.

ישעיהו מ"ה:7 ו"ז

יוצר אור ובורא חשך עשה שלום ובורא רע אני ה' עשה כל־אֵלֶּה:

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

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KEHOT'S NOTE

ישעיי מה, ז.

PARAGRAPH 22

62

שבכל דבר יש חומר וצורה

That passage explains that every thing has matter and form: the matter, the thing in general, such as heaven, earth, sun or moon, was created by G-d's word from nothing to something, while its form, shape and appearance were made by G-d's "desire" (chefetz), which did not come to revelation in speech.

KEHOT'S NOTE

ראה לעיל מא, ד.

63

ישראל לי ראש

As in the note on paragraph 20, the note refers back to page 50d, where Torah Ohr explains "Yisrael, li rosh" as the level of Chochmah.

KEHOT'S NOTE

נסמן לעיל נ, ד.

64

כל שיראת חטא קודמת לחכמתו

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

KEHOT'S NOTE

אבות פ"ג מ"ט.

65

כל שיראת חטא קודמת לחכמתו חכמתו מתקיימת

The Mishnah teaches that one whose fear of sin comes before his wisdom will keep his wisdom. The maamar reads

fear of sin as iskafya and bittul, the ground in which wisdom, the revealed light, takes root and lasts.

משנה אבות ג' ט"ז: Pirkei Avot 3:9

רבי חנינא בן דוסא אומר, כל שיראת חטאו קודמת להקמתו, חכמתו מתקיימת. וכל שחכמתו קודמת ליראת חטאו, אין חכמתו מתקיימת. הוא ה"ה אומר, כל שמעשיו מרבין מחכמתו, חכמתו מתקיימת. וכל שחכמתו מרבה ממעשיו, אין חכמתו מתקיימת:

Rabbi Hanina ben Dosa said: anyone whose fear of sin precedes his wisdom, his wisdom is enduring, but anyone whose wisdom precedes his fear of sin, his wisdom is not enduring. He [also] used to say: anyone whose deeds exceed his wisdom, his wisdom is enduring, but anyone whose wisdom exceeds his deeds, his wisdom is not enduring.

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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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