



TORAH OHR • THE CHASSIDISHE PARSHA

פרשת וארא

Parshas Va'eira



The 5 maamarim of Torah Ohr on the parsha.

The Hebrew, a translation, a short explanation of every section, and the sources

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE CHASSIDISHE PARSHA

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וַאֲרָא אֶל אַבְרָהָם אֶל יִצְחָק וְאֶל יַעֲקֹב בָּאֵל...¹

“And I appeared to Avraham, to Yitzchak and to Yaakov as
Kel Sha-dai”



The revelation the Avos received as Kel Sha-dai lives on in every Jew: in exile our faculties are like those of a fetus, formed but inactive, and by revealing G-d's unity in the heart we come to “birth” and to the “milk” of joy that makes love and awe grow. Higher still is the Torah, given through Moshe's complete self-nullification, which reveals G-d's very Self, the level the Avos did not know.

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

G-d tells Moshe that He appeared to the Avos as Kel Sha-dai but was not known to them by His Name Havayah. The Alter Rebbe reads “I appeared” also as a continuing present: the Avos are the root of every Jewish soul, so their level is in every Jew. Exile is pregnancy. Like a fetus whose organs are formed but whose head is folded and breath absent, Israel keeps the mitzvos, yet their nourishment does not reach heart and mind, and service becomes cold and rote. Redemption is birth, and it depends on our service now: revealing G-d's unity, “Havayah is One,” within the divided world and within our own emotions. Love then grows into anger at evil (Yitzchak), then compassion for one's own soul (Yaakov), and finally true joy, the “milk” that makes love and awe grow; this is Kel Sha-dai, from shadayim, “breasts.” Above all of this is the Torah, given through Moshe's complete self-nullification. One who speaks Torah voices the King's own word and draws down G-d as Single, His very Self, which “was not known” to the Avos.

OUTLINE

1 Va'eira in every generation

¶1-2

“I appeared” is also a present tense: the level of the Avos, the root of all souls, is every Jew's inheritance, unlike the levels of the tribes.

2	Exile as pregnancy	¶13-6
	Like a fetus whose organs are formed but idle, Israel in exile keeps the mitzvos without vitality; the birth of redemption depends on revealing the love hidden in the heart.	
3	Havayah is One	¶7-9
	“One” is G-d’s unity revealed within the divided world, not His essence, which is Single; Israel has the power to draw this unity down, and from it comes love with both inclinations.	
4	Joy as milk	¶10-11
	Service out of love is joy, which is compared to milk; milk comes from blood, and blood from food.	
5	From offerings to joy	¶12-13
	Prayer and mitzvos draw G-d’s light down like food; it becomes one with the person like blood, leading to anger at evil, compassion for the soul, and finally true joy.	
6	Kel Sha-dai	¶14
	Sha-dai, from shadayim, is the milk of joy that makes love and awe, the qualities of the Avos, grow.	
7	“My Name was not known to them”	¶15-18
	The Avos served as devoted servants; Moshe’s complete self-nullification brought the Torah, through which G-d’s very Self, the level of Single, is revealed.	

KEY CONCEPTS

Pregnancy and birth (ibbur and leidah) עיבור ולידה

Exile is like pregnancy, when every faculty exists but does not function; redemption is birth, when G-d’s light is openly revealed in the heart.

One and Single (echad and yachid) אחד ויחיד

“One” is G-d’s unity revealed within a world of many parts, all nullified before Him; “Single” is His essence, beyond any world or dimension.

Kel Sha-dai אל שדי

The Name in which G-d appeared to the Avos, read here as related to shadayim, “breasts”: the milk of joy that makes love and awe grow.

The service of a servant עבודת עבד

Serving G-d with love and awe, even with delight, while remaining a self who serves; this was the service of the Avos.

Complete self-nullification (bittul) ביטול לגמרי

Moshe’s quality of feeling no self at all, through which the Torah was given and G-d’s very Self is revealed.

Compassion before joy רחמנות ושמחה

Seeing one’s soul far from G-d’s light arouses compassion, which is the beginning of true joy, as a newborn first cries and then is given milk.

“I, who I am” (Anochi mi she’anochi) אנכי מי שאנכי

G-d’s own Self, above the Name Havayah: the level from which the Torah is drawn.

SECTION 1 • 11-2

Va'eira in every generation

1 וארא אל אברהם^{1,2} אל יצחק ואל יעקב באל שדי ושמי הוי"ה לא נודעתי להם. הנה וארא יש בו ב' פירושים³ א' לשון עבר שנתגלה לאבות⁴

“And I appeared to Avraham, to Yitzchak and to Yaakov as Kel Sha-dai, but [by] My Name Havayah I was not known to them.” Now, [the word] va'eira (“and I appeared”) has two meanings. One is the past tense: that He was revealed to the Avos (the Patriarchs).

The maamar opens with G-d's words to Moshe: He appeared to the Avos as Kel Sha-dai, one of His Names, but they did not know Him by His Name Havayah. The verb va'eira is a future form (eira, “I will appear”) that the prefixed vav turns into the past, and its first reading is the plain one, as in Rashi: G-d was once revealed to Avraham, Yitzchak and Yaakov.

והב' לשון עתיד שהוא לשון הוה שתמיד יש בחינה זו⁵ בכל זמן⁶ בכל אדם כי הנה אין קורין אבות⁷ אלא לשלשה.

The second is the future tense, which is [also] a term for the present: that this level is always there, at every time, in every person. For “only three are called Avos.”

The second reading takes eira as a true future, a form that in Hebrew also describes what always happens: the revelation the Avos had is present at every time in every Jew. In maamarim cited in the Kehot note (Va'eira 5738 and 5734), the Rebbe explains that the two readings of one word belong together: as va'eira was with the Avos, so it is always in every Jew. The Talmud's rule that only these three are called Avos (fathers) leads into the next paragraph, which explains why their level belongs to all their children.

2 והענין שבחי האבות היא ירושה לבניהם⁸ אחריהם בכל דור ודור לכל חד לפום שיעורא דיליה.^{9,10}

The explanation is that the level of the Avos is an inheritance for their children after them in every generation, “to each one according to his measure.”

The level of the Avos passes to their descendants as an inheritance in every generation, each receiving it according to his own capacity. The Aramaic phrase is the Zohar's (1:103b), on “Her husband is known in the gates”: G-d is known to each one “according to what he measures in his heart,” which Likkutei Torah, Bamidbar (1a), explains as contemplating G-d's greatness as deeply as one's understanding allows.

ולכן אומרים¹¹ אלהי אבותינו אלהי אברהם וכו'

Therefore we say, “the G-d of our fathers, the G-d of Avraham,” etc.

The first blessing of the Amidah, the standing prayer, calls on “the G-d of our fathers, the G-d of Avraham”: every Jew calls on the G-d of the Avos because their level is his own inheritance.

אבל שאר בחינות ומעלת הצדיקים כגון השבטים ראובן שמעון לוי¹² שהם ודאי בחינות אורות עליונים יש לך אדם שאין בו כלל בחי' ומדרגות אלו¹³ משא"כ בחי' האבות¹⁴ צריך להיות בכל אדם שהם שרש ומקור כל נשמות ישראל.

But as for the other levels and the high standing of the tzaddikim, such as the Tribes, Reuven, Shimon, Levi, which are certainly levels of supernal lights: you may find a person who has none of these levels and ranks at all. The level of the Avos, however, must be in every person, for they are the root and source of all the souls of Israel.

The levels of the tribes, the sons of Yaakov such as Reuven, Shimon and Levi, are high spiritual lights, yet a particular Jew may lack them entirely; the Avos, by contrast, must be present in every Jew, since they are the root and source of all the souls of Israel. As a sichah (talk) of the Rebbe cited in the Kehot note puts it (Likkutei Sichos, vol. 6, p. 11), a person may lack the levels of all the tribes, but all three Avos must be in each Jew.

SECTION 2 • 13-6

Exile as pregnancy

3 ולהבין ענין גילוי זה¹⁵ שבכל דור ודור בבחי' ומדרגת האבות שבכל אדם מישראל. הנה הגלות נמשל לעבור.¹⁶

To understand this revelation, in every generation, of the level and rank of the Avos that is in every person of Israel: the exile is likened to pregnancy (ibbur).

To explain how the level of the Avos is revealed in every Jew in every generation, the Alter Rebbe turns to an image: exile is like pregnancy (ibbur), a state in which a child exists but is still hidden. Later in this parsha (Torah Ohr, Va'eira, 58d), citing the Arizal's teachings in Pri Etz Chaim, he explains the exile in Egypt the same way: love and awe are formed in the mind but held back, as in the womb, and do not come out into the heart.

וגאולת ימי המשיח שיהיה במהרה בימינו נמשל ללידה כמ"ש כי חלה גם ילדה¹⁷ ציון את בניה

And the redemption of the days of Mashiach, which will come speedily in our days, is likened to birth, as it is written, "For Zion labored and also gave birth to her children."

Redemption is likened to birth, as in Yeshayahu's prophecy that Zion "labored and also gave birth to her children": the prophet marvels at a nation born in a single day.

וכשישראל נתונים בצרה ח"ו [חס ושלום] כתיב כי באו בנים עד משבר¹⁸ וכח אין ללידה¹⁹ וכן חבלי ימות המשיח נקראים בשם חבלי לידה כמ"ש כי חבלי לידה יבאו לך.

And when Israel are in distress, G-d forbid, it is written, "For children have come to the birthstool, and there is no strength to give birth." Likewise the pangs of the days of Mashiach are called birth pangs, as it is written, "For birth pangs will come upon you."

Times of distress are described in the same language: King Chizkiyahu's message to Yeshayahu, during the Assyrian siege, compared his crisis to children who have reached the birthstool when there is no strength to give birth. The suffering before Mashiach is likewise called "birth pangs": in each image the redemption is a birth, what has been forming in hiding coming out into the open.

4 וכן בגאולת מצרים המשיל בנבואת יחזקאל כל הענין לולד ביום הלידה כמ"ש ומולדותיך ביום הולדת אותך²⁰ לא כרת שרך וגוי. ולהבין משל ומליצה²¹ צריך להבין מהו ענין העיבור.

So too regarding the redemption from Egypt: the prophecy of Yechezkel likens the whole matter to a newborn on the day of its birth, as it is written, "And as for your birth, on the day you were born your navel was not cut," etc. To understand the analogy and the figure of speech, we must understand what pregnancy is.

In Yechezkel's prophecy, Israel at the time of the Exodus is pictured as a newborn on the day of its birth, whose navel had not yet been cut. To understand this image, "to understand a parable and a figure of speech" in the words of Mishlei, the Alter Rebbe first examines the state that comes before birth: pregnancy.

כי הנה אמרו רז"ל [רבתינו זכרונם לברכה] דרש²² ר' [רבין] שמלאי²³ למה הולד דומה במעי אמו לפינקס מקופל ראשו בין ברכיו²⁴ ועקבותיו על עגבותיו ואוכל ממה שאמו אוכלת²⁵ וכי

For our Sages, of blessed memory, said: Rabbi Simlai expounded: What does the fetus in its mother's womb resemble? A writing tablet (pinkas): folded, its head between its knees and its heels against its buttocks, and it eats from what its mother eats, etc.;

The Talmud records Rabbi Simlai's description of the fetus: folded like a writing tablet, its head between its knees and its heels against its buttocks, nourished by the food its mother eats. In the Alter Rebbe's maamar on this teaching, cited in the Kehot note, he adds that it eats what its mother eats "and not the milk," which comes only after the food has been refined.

ופיו סתום וטבורו פתוח וכשיצא לאויר העולם נפתח הסתום ונסתם הפתוח כו' דהיינו שיש להעובר
כל חתוך האבריי [האברים] ראש ועינים ואזנים כו'

its mouth is closed and its navel open; and when it comes out into the air of the world, the closed opens and the open closes, etc. That is to say, the fetus has the full formation of the limbs, head, eyes and ears, etc.,

In the womb the mouth is closed and the navel open; at birth this reverses. The Alter Rebbe stresses that the fetus already has every organ, including head, eyes and ears.

אלא שראשו מקופל ומונח בין ברכיו שאינו משמש כלום שאינו מחשב ומהרהר וכן עינים לו ולא ירא'
ואזנים ולא ישמע

only its head is folded and resting between its knees, for it does not function at all: it does not think or reflect. Likewise it has eyes but does not see, and ears but does not hear.

Though the organs exist, they do not work: the folded head does not think, the eyes do not see and the ears do not hear.

וגם המאכל שלו אף שאוכל ממה שאמו אוכלת אינו הולך לו דרך הפה רק דרך הטבור²⁶ לבני מעיים
בלבד להגדיל הגוף

Its food too, although it eats from what its mother eats, does not go to it by way of the mouth, but only by way of the navel, to the intestines alone, to make the body grow,

The fetus is fed, but its food bypasses the mouth and goes through the navel straight to the digestive organs, serving only to build up the body. Torah Ohr, Megillas Esther (124b), cited in the Kehot note, adds that what reaches the fetus through the navel is only the most refined, inner part of what its mother eats.

כמו שנראה בחוש שבתשעה ירחי לידה נגדל גופו אבל להיות המאכל עובר דרך הפה דהיינו לשלוח
חיות ללב ומשם למוח שהם אברי הנשימה

as is plainly seen, that during the nine months until birth its body grows. But as for the food passing by way of the mouth, that is, sending life-force to the heart and from there to the brain, which are the organs of breathing:

The body's growth during the nine months shows that this nourishment works. What it does not do is pass through the mouth, the route by which food would send life-force to the heart and from there to the brain, which the Alter Rebbe counts here among the organs of breathing.

אף שנגמרו כל אבריו ויש בו אברי הנשימה ג"כ מכל מקום הרי אין לו נשמת רוח חיים עד שיצא לאויר העולם

although all its organs are complete and it has organs of breathing as well, it nevertheless has no breath of the spirit of life until it comes out into the air of the world.

The fetus has these organs fully formed, yet it has no breath of life until it comes out into the air of the world.

שאו מוציא הקול כמ"ש רז"ל [רבותינו זכרונם לברכה]²⁷ שהוא סימן הלידה דשמעי לולד דצויץ משום שהוציא ראשו ולכן אינו שולח חיות לאברי הנשימה אלא לאברי המזון בלבד דרך טבורו ששם הוא משכן הבני מעיים אברי המזון

Then it lets out its voice, as our Sages said that this is the sign of birth: when one hears the baby cry out, it is because it has put out its head. Therefore it sends life-force not to the organs of breathing but only to the organs of nourishment, by way of its navel, where the intestines, the organs of nourishment, are housed;

Then it lets out its first cry, and the Talmud (Niddah 42b) treats a baby's cry as the sign that its head has emerged, that is, that it has been born. Until then life-force goes only to the organs of nourishment, which are fed through the navel.

משא"כ ראשו עם כל אברי הנשימה אין משמשין כלום והרי הם כמתים ולכן ראשו מוטל בין ברכיו מפני שאין לו חיות.

whereas its head, with all the organs of breathing, does not function at all, and they are as if dead. Therefore its head lies between its knees, because it has no life-force.

In the womb the head and the organs of breathing are idle, as if lifeless. This is why the head lies folded between the knees.

5 והנה ככל הדברים האלה וככל המשל הזה²⁸ כך נמשלו בני ישראל בעת הגלות דכתיב ה' ממרום ישאג²⁹ פ"י כמ"ש בזהר דסליק קוב"ה [קודשא בריך הוא] לעילא^{30,31}

Now, according to all these words and according to all this analogy, so are the children of Israel likened in the time of exile. For it is written, "Havayah roars from on high," meaning, as the Zohar says, that the Holy One, blessed be He, has ascended on high.

Every detail of the fetus applies to Israel in exile. Yirmeyahu's "Havayah roars from on high" is read, following the Zohar, the classic work of Kabbalah, as the Holy One, blessed be He, having ascended on high, away from the world. Likkutei Torah, Shir HaShirim (45a), cited in the Kehot note, explains why He withdraws: like a father who hides so that his son will cry out to reach him.

וכתי [וכתיב] רחל מבכה על בניה³² כו' כי איננו ופי' בזה דקאי על הקב"ה כי איננו בגו בנהא דסליק
כו' פי' שסילק שכינתו וגילוי אלהותו מהתחתונים ודומה לעיני בשר כאלו העולם דבר בפני עצמו

And it is written, "Rachel weeps for her children," etc., "for he is not," and the Zohar explains that this refers to the Holy One, blessed be He: "for He is not" among her children, for He has ascended, etc. That is, He has withdrawn His Shechinah (Divine Presence) and the revelation of His G-dliness from the lower realms, and to eyes of flesh it seems as though the world were a thing in itself.

In Rachel's weeping "for he is not," the Zohar reads the singular as referring to G-d: He is not present among her children, for He has ascended; plainly, the verse mourns her children who are gone. This means that G-d has withdrawn the open revelation of His presence, so that to human eyes the world seems to exist on its own.

והשמן לב העם³³ ועיניו השע עינים להם ולא יראו אור ה' כי בשמים ממעל ועל הארץ מתחת אין
עוד³⁴

"Make the heart of the people fat, and seal its eyes": "they have eyes" but do not see the light of G-d, that "in the heavens above and on the earth below there is nothing else."

G-d tells Yeshayahu to "make the heart of the people fat" and seal its eyes, so that, like the fetus, they "have eyes" but do not see. In exile the eyes do not see G-d's light: the truth that "in the heavens above and on the earth below there is nothing else."

ואפי' [ואפילו] השפעת מצות ומעשים טובים שהם מזון לנפש אינו עובר להם דרך הנשימה לשלוח חיות
ללב ולמוח למען דעת ה' ולאהבה אותו ולעבדו בכל לבכם בלב שלם ונפש חפצה ותשוקה מורגשת
בלב כרשפי אש שלהבת³⁵ וצמאון כו' כי אם כענין שנאמר ותהי יראתם אותי³⁶ מצות אנשים מלומדה

And even the influence of mitzvos and good deeds, which are food for the soul, does not pass to them by way of breathing, to send life-force to the heart and the brain, so as to know G-d, to love Him and to serve Him with all their heart, with a whole heart and a willing soul, and with a longing felt in the heart like flashes of a fiery flame, and thirst, etc., but only as it is said, "Their fear of Me has become a commandment of men learned by rote":

Mitzvos and good deeds are food for the soul, but in exile this food does not pass "by way of breathing" to the heart and mind, so it does not bring knowledge of G-d, love, or a felt longing like flames of fire. In a maamar of Va'eira 5739 cited in the Kehot note, the Rebbe explains the breathing from Torah Ohr, Miketz (36b): neshamah, the soul, comes from neshimah, breathing, the soul's running and returning (ratzo vashov), and in exile, as in the womb, these powers exist but do not act.

דהיינו בבחי' עשיה גשמית בלבד ובקרירות כו'. וזהו עיקר הגלות ברוחניות.

that is, on the level of physical action alone, and with coldness, etc. And this is the essence of the exile in spiritual terms.

Instead the commandments are kept as G-d says through Yeshayahu, "a commandment of men learned by rote": physical action alone, done coldly. This, the Alter Rebbe says, is the core of exile in the spiritual sense.

6 והנה תכלית השלימות של ימות המשיח שהוא בחי' לידה והתגלות אור ה' בקרב איש ולב עמוק³⁷

כמ"ש ונגלה כבוד³⁸ ה' וראו כל בשר וגו'. וכתוב כי עין בעין יראו³⁹ וגו'

Now, the ultimate perfection of the days of Mashiach, which is the level of birth and the revelation of the light of G-d within a person and in the depths of the heart, as it is written, "And the glory of Havayah shall be revealed, and all flesh shall see," etc., and it is written, "For they shall see eye to eye," etc.,

The goal of the days of Mashiach is the "birth": G-d's light openly revealed within each person, deep in the heart. Yeshayahu foretells that the glory of Havayah will be revealed and "all flesh shall see," and that Zion's watchmen will see Havayah's return "eye to eye."

הוא תלוי במעשינו ובעבודתנו⁴⁰ בימי הגלות ע"י התעוררות אהבה המסותרת ודאי בלבו של אדם עד שתחפוץ בחפצה ותשוקה ונפש שוקקה ולהיו' [ולהיות] אהבת ה' בהתגלות לבו.

this depends on our deeds and our service during the exile, through arousing the love that is surely hidden in a person's heart, until it desires with desire and longing and a yearning soul, and the love of G-d comes to be revealed in his heart.

This revelation depends on what we do during the exile: arousing the love of G-d that is hidden in every Jewish heart until it becomes a felt, revealed longing. The Alter Rebbe's Tanya opens chapter 37 with almost the same words: the ultimate perfection of the days of Mashiach, the revelation of the Infinite Light in this physical world, depends on our deeds and service throughout the exile.

SECTION 3 • 17-9

Havayah is One

7 וזהו שמע ישראל ה' אלהינו ה' אחד. ואהבת וגוי.⁴¹ כי הנה⁴² צריך להבין מלת אחד שאינו מורה

לכאורה על אמתית יחודו ית' שהוא לבדו הוא ואפס זולתו

And this is [the meaning of] “Hear, O Israel, Havayah is our G-d, Havayah is One,” and “And you shall love,” etc. For we need to understand the word “One” (echad), which seemingly does not express the true nature of His unity, blessed be He: that He alone is, and there is nothing besides Him.

The Shema declares that G-d is “One” and then commands love. The Alter Rebbe asks why the word chosen is “One” (echad), since it does not seem to express G-d’s true unity: that He alone exists and nothing exists besides Him.

ואין מלת אחד מורה על זה שהרי יש אחד המנוי ג”כ ע”ד משל יעקב היה לו י”ב שבטים ואעפ”כ [ואף על

פי כן] נקי ראובן אחד.⁴³

The word “One” does not express this, since there is also a “one” that is counted [among others], as for example: Yaakov had twelve tribes, and even so Reuven is called “one.”

“One” cannot convey this, because “one” is also used for a single item counted among others: Reuven is “one” of Yaakov’s twelve sons, as Yechezkel names the gates of the future city “the gate of Reuven, one,” and so on.

אך יצחק נקי בנך יחידך⁴⁴ וגם כאן הוי ליה למימר⁴⁵ ה' יחיד.

Yitzchak, however, is called “your son, your only one (yechidecha).” Here too, then, it should have said, “Havayah is Single (yachid).”

Yitzchak, by contrast, is called yechidecha, “your only one,” a word for one who stands alone and is not one of a count; so the Shema might have said yachid, “Single.”

אך הענין שבאמת לגבי קוב”ה [קודשא בריך הוא] מצד עצמותו ומהותו ית' לא שייך עליו מלת אחד כלל

But the explanation is that in truth, with regard to the Holy One, blessed be He, as He is in His own essence and being, the word “One” does not apply to Him at all,

The answer begins here: the word “One” is not meant to describe G-d as He is in His own essence, where it does not apply at all.

שהרי הוא יחיד ומיוחד⁴⁶ והוא לבדו הוא אלא כמאמר רז"ל [רבותינו זכרונם לברכה] שהוא אחד בשבעה רקיעים⁴⁷ ובארץ ובד' רוחות העולם

for He is Single and Unique (yachid umeyuchad), and He alone is. Rather, [it means] as our Sages said, that He is One in the seven heavens, in the earth and in the four directions of the world.

In His essence G-d is Single and Unique, alone with nothing beside Him, so "one" says too little of Him. "One" refers instead to the Sages' teaching that He is One in the seven heavens, the earth and the four directions, read in the letters of echad, as Likkutei Torah, Tazria (23c), explains: the alef for the One, the Master (aluf) of the world, the ches (eight) for the seven heavens and the earth, and the dalet (four) for the four directions.

רז"ל [רוצה לומר] שגם בשמים ובארץ ובד' רוחות העולם שהם בחי' ו"ק [וי' קצוות] העולם בחי' התחלקות ופירוד אעפ"כ [אף על פי כן] שורה ומתגלה יחודו ואחדותו ית' ואינון מתיחדין באחד⁴⁸ שכולם בטלים לגבי אור ה' השורה ומתגלה בהם

That is to say: even in the heavens, in the earth and in the four directions of the world, which are the six extremities of the world, the level of division and separateness, His unity and oneness, blessed be He, nonetheless rest and are revealed, and "they are united in One," for they are all nullified before the light of G-d that rests and is revealed in them.

Heaven, earth and the four directions make up the six extremities (the six directions) of the world, a realm of division and plurality. "One" means that G-d's unity rests and is revealed even there, because all of them are nullified before His light within them and so become one; the Tzemach Tzedek, the third Chabad Rebbe, adds in Or HaTorah (cited in the Kehot note) that from these, of which He is Master, we recognize His power, and so the Shema says "One."

וכמ"ש וצבא השמים⁴⁹ לך משתחוים והם ו"ק [וי' קצוות] גשמיים וששה קצוות רוחניים דהיינו בחי' מעלה ומטה⁵⁰ שיש בכל העולמות למעלה עד אין קץ ולמטה עד אין תכלית כי גבוה מעל גבוה וגו'⁵¹

As it is written, "And the host of the heavens bow down to You." These are six physical extremities and six spiritual extremities, that is, the level of above and below that exists in all the worlds, upward without end and downward without limit, for "one higher than the high," etc.;

The Levites' prayer in the book of Nechemyah describes the heavenly hosts bowing before G-d, a picture of creation nullified before Him. The six extremities are both physical and spiritual: in every world there is higher and lower without end, as Koheles says, "one higher than the high."

דהיינו מה שהוא נתפס ומושג בשכל והשגת הנבראים שבכל העולמות נקי מטה לגבי העליון שאינו נתפס ומושג בשכל והשגת הנבראים שלמטה ממנו ולית מחשבה דלהון תפיסא ביה

that is: what is grasped and comprehended by the intellect and comprehension of the created beings in all the worlds is called “below” relative to the higher, which is not grasped and comprehended by the intellect and comprehension of the created beings beneath it, and “no thought of theirs grasps it.”

Spiritual “above” and “below” are defined by comprehension: whatever the creatures of a world can grasp is “below” relative to a higher level that they cannot grasp at all.

וכן ד' רוחות העולם כי חסד דרועא ימינא⁵² שהוא דרום וגבורה דרועא שמאלא שהוא צפון כו' וכולם מתייחדים ונעשים אחד ליחודו ית' השוכן בתוכם

So too the four directions of the world: for “Chesed (kindness) is the right arm,” which is south, and “Gevurah (restraint) is the left arm,” which is north, etc. And they are all united and become one with His unity, blessed be He, which dwells within them.

The four directions also have spiritual counterparts: in the Kabbalistic picture Chesed is the right arm, the south, and Gevurah the left arm, the north. All these dimensions are united and become one through G-d's unity that dwells within them.

משא"כ לגבי קוב"ה [קודשא בריך הוא] בכבודו ובעצמו שהוא יחיד ומיוחד הרי הוא רם ונשא רכבות מדרגות עד אין קץ וסוף מגדר הקצוות גשמיות ורוחניות

This is not so with regard to the Holy One, blessed be He, in His glory and His very Self, who is Single and Unique: He is exalted and lofty, myriads of degrees without end or limit, beyond the bounds of the extremities, physical and spiritual.

G-d Himself, Single and Unique, is infinitely beyond all of this, beyond every dimension, physical or spiritual. So the word “One,” which describes unity within the dimensions, does not reach Him.

וכמ"ש לך ה' הגדולה והגבורה וכו' פי' שבחי' גדולה וגבורה וכו' בטלים לו ית' שאינם נקראים בשם גדולה וגבורה כלל

As it is written, “Yours, Havayah, are the greatness and the might,” etc. This means that the levels of greatness and might (Gedulah and Gevurah), etc., are nullified to Him, blessed be He, so that they are not called “greatness” and “might” at all,

David's blessing, “Yours, Havayah, are the greatness and the might,” is read to mean that these attributes, the Sefiros of Gedulah (another name for Chesed) and Gevurah, are so nullified before G-d that in relation to Him they cannot even be called greatness and might. Plainly the verse says that they are His; the maamar reads “Yours” as “nullified to You.”

כי כל בשמים ובארץ פ"י שהכל בטלים אליו ית' ולפניו כחשיכה כאורה⁵³ ומעלה מטה שוין⁵⁴

“for all in the heavens and on the earth”: meaning that everything is nullified to Him, blessed be He. Before Him “darkness is as light,” and above and below are equal.

The verse continues, “for all in the heavens and on the earth,” meaning that everything is nullified before Him. As the psalm says that before Him “darkness is as light,” so above and below are equal to Him.

כי מהותו ועצמותו נמצא למטה כמו שנמצא למעלה ממש בלי שום חילוק ושינוי כלל ולא שייך לפניו ית' בחינת מעלה ומטה כלל ובח"י שמים וארץ כלל לא בבחינת ממלא כל עלמין ולא בבח"י סובב כל עלמין

For His being and essence are found below exactly as they are found above, without any distinction or change whatsoever. Before Him, blessed be He, the level of above and below does not apply at all, nor the level of heaven and earth at all: not at the level of the light that fills all worlds (memalei kol almin), nor at the level of the light that encompasses all worlds (sovev kol almin),

G-d's essence is present below exactly as it is above, without any difference; the Tzemach Tzedek, quoted in the Kehot note, adds that He is not even “higher” in rank, since rank applies only to created things and the ten Sefiros. Even the two ways His light relates to the worlds, filling them from within and encompassing them from beyond, do not describe Him Himself.

כי אינו בבח"י וגדר עלמין כלל⁵⁵ וכדכתיב כי נשגב שמו לבדו⁵⁶ רק הודו על ארץ ושמים הודו בלבד בח"י זיו והתפשטות והארה ממנו בלבד

for He is not within the category and bounds of worlds at all. As it is written, “For His Name alone is exalted,” only “His splendor is upon earth and heaven”: His splendor alone, the level of a radiance, an extension and a glow from Him alone.

Both of those ways concern worlds, and G-d is not within the category of worlds at all. The psalm says that His Name alone is exalted, and the maamar reads on: “only His splendor,” a radiance that extends from Him, is upon earth and heaven; Likkutei Torah, Emor (31c), explains that only this splendor of His Name is enclothed in earth and heaven to give them life, while His Name itself is exalted alone.

ואף גם בבח"י זו ארץ קדמה לשמים כו' כמ"ש במ"א ולכן אומרים מלא כל הארץ כבודו⁵⁷ והמלאכים אומרים איה מקום כבודו להעריצו כו'.⁵⁸

And even at this level, “earth precedes heaven,” etc., as is explained elsewhere. Therefore we say, “The whole earth is full of His glory,” while the angels say, “Where is the place of His glory, to adore Him?” etc.

Even within that radiance “earth precedes heaven,” as in the verse just quoted, which names earth first; the point is explained elsewhere. That is why we below say, “The whole earth is full of His glory,” while the angels above ask, “Where is the place of His glory?”

8 והנה בחיי עיבור דהיינו בימי הגלות סליק קוב"ה [קודשא בריך הוא]⁵⁹ לעילא לעילא דהיינו לגבי בחי מהותו ועצמותו⁶⁰ בחינת יחיד ומיוחד שאינו בגדר עלמין כלל ואינו שורה ומתגלה יחודו ואחדותו בתחתונים

Now, in the state of pregnancy, that is, in the days of exile, "the Holy One, blessed be He, has ascended on high, on high": that is, to the level of His being and essence, the level of Single and Unique, which is not within the bounds of worlds at all; and His unity and oneness do not rest and are not revealed in the lower realms.

In exile, the "pregnancy," G-d has, in the Zohar's words, ascended on high: to His essence, where He is Single and beyond all worlds. His unity is then not revealed in the lower realms.

וכדכתיב ביום ההוא⁶¹ (דהיינו לעתיד) יהיה ה' אחד ושמו אחד כדאמרי' בגמ' [בגמרא] אטו האידנא לאו אחד⁶² כו'

As it is written, "On that day (that is, in the time to come) Havayah will be One and His Name One," as the Gemara says, "Is He then not One now?" etc.

Zechariah's prophecy that G-d will be One "on that day" implies that He is not openly One now, and the Talmud asks, "Is He then not One now?" The parenthesis adds that "that day" means the time to come.

והיינו משום שבזמן הגלות אינו נראה יחודו ית' בהתגלות ונראה כאלו העולם הוא דבר ויש בפני עצמו⁶³

This is because in the time of exile His unity, blessed be He, is not seen openly, and it seems as though the world were a thing and an entity (yesh) in itself.

The answer is that in exile G-d's unity is not openly seen, and the world appears to be a self-standing thing (yesh).

אלא שאף בגלותנו לא עזבנו ה' אחד ונותן לנו הכח להיותנו בני ישראל עם קרובו⁶⁴ להיות יכולים להמשיך בחינת יחודו ואחדותו ית' למטה בתחתונים להיות שם ה' אחד בגילוי גם בבחי' התחלקות הקצוות מעלה ומטה כו' בגשמיות ורוחניות

Yet even in our exile the One G-d has not forsaken us. He gives us the power, since we are the children of Israel, "the people near to Him," to be able to draw His unity and oneness, blessed be He, down below into the lower realms, so that the Name Havayah will be One, in revelation, even at the level of the division of the extremities, above and below, etc., in the physical and the spiritual

Yet G-d has not abandoned us. Because Jews are "the people near to Him," He gives them the power to draw His unity down into the lower world, so that His Name is openly One even amid the divisions of space, above and below, physical and spiritual.

(וכן להמשיך על נפש האדם בבחי' ששה קצוות שלו שהם המדות אהבה ויראה כו' שיהיו בהתגלות לבו)

(and likewise to draw [it] down upon a person's soul, at the level of his six extremities, which are the emotive attributes (middos), love and awe, etc., so that they be revealed in his heart).

The parenthesis applies the same idea to a person: his own six "extremities" are his emotions, love, awe and the rest, and the task is to draw G-d's unity into them so that they are openly felt in his heart.

וזהו שמע ישראל פי' שישראל עם קרובו לכן ניתן להם הכח להמשיך בחי' הוי"ה למטה שיהא אחד ומתיחד בתחתונים

And this is [the meaning of] "Hear, O Israel": because Israel are "the people near to Him," they have therefore been given the power to draw the level of Havayah down below, so that it be One and united in the lower realms.

This is the meaning of "Hear, O Israel": Israel, the people near to Him, is given the power to draw the Name Havayah down so that it is One and united in the lower realms.

וזהו תכלית כל העבודה מפני שנתאווה הקב"ה להיות לו דירה בתחתונים⁶⁵ דייקא לאתכפא סט"א [סטרא אחרא] ואסתלק^{66, 67} יקרא דקוב"ה [דקודשא בריך הוא]⁶⁸ כו' וזהו וידעו מצרים⁶⁹ כי אני ה' ולכן במקום שבעלי תשובה⁷⁰ עומדים צדיקים גמורים⁷¹ כו'.

And this is the purpose of all the [divine] service, because the Holy One, blessed be He, desired to have a dwelling place among the lower realms specifically: "to subdue the sitra achra (the other side), and the glory of the Holy One, blessed be He, is exalted," etc. And this is [the meaning of] "And Egypt shall know that I am Havayah." And therefore, "in the place where baalei teshuvah (those who return) stand, perfect tzaddikim," etc.

This is the purpose of all service: G-d desired a dwelling in the lowest realms, where subduing the sitra achra makes His glory "ascend," which Torah Ohr, Vayakhel, explains as the revelation of His light from beyond the worlds, not its withdrawal. Hence "Egypt shall know that I am Havayah," and hence baalei teshuvah stand where even perfect tzaddikim cannot: turning fiery bad traits back to G-d, as Torah Ohr, Vayetzei (21c), explains, brings great delight above.

9 וזהו ישמח ישראל בעשיו⁷² לשון רבים כי עושיו הם המשכותיו בבחי' רבוי והתחלקות כדי לקשרם וליחדם אליו ית'

And this is [the meaning of] “Let Israel rejoice in its Makers (be’osav),” in the plural: for “its Makers” are the extensions He draws forth at the level of multiplicity and division, in order to bind them and unite them with Him, blessed be He.

The psalm says that Israel rejoices in its “Makers.” Plainly it means “its Maker,” but the word has a plural form, which the Alter Rebbe reads as the many ways G-d extends Himself into multiplicity and division, which are to be bound and united with Him.

ועי' ממילא בא לבחי' ומעלת ואהבת את ה' וגו' בכל לבבך בשני יצריך⁷³ דהיינו שתהיה אהבת ה' תקועה בלבו בהתגלות כרשפי אש שלהבת כל כך עד שירגזו יצר טוב על יצר הרע⁷⁴

And through this one comes, of itself, to the level and virtue of “And you shall love Havayah,” etc., “with all your heart (levavcha)”: with both your inclinations. That is, the love of G-d will be fixed in his heart openly, like flashes of a fiery flame, so much so that he will rouse the good inclination to anger against the evil inclination,

From this, love of G-d follows of itself. The word levavcha (“your heart”) is written with a doubled letter, and the Sages read it as “with both your inclinations,” the good and the evil: love becomes so fixed and open in the heart that a person rouses his good inclination to anger against the evil one.

כאדם שהוא ברוגז על הפוך רצונו התקוע לו בלבו ונוגע לעצמותו ומהותו כך כשתהיה אהבת ה' בקרב איש ולב עמוק ונגעה עד הנפש עד עצמותה ומהותה ממילא יהיה ברוגז מאד על ההפוך.

like a person who is angry at whatever opposes a desire that is lodged in his heart and touches his very essence and being. So too, when the love of G-d is within a person and in the depths of the heart, and it reaches the soul, its very essence and being, he will of himself be very angry at what opposes it.

Just as a person is angered by anything that goes against a desire touching his very self, a love of G-d that reaches the core of the soul makes him angry, of itself, at whatever opposes it.

SECTION 4 • ¶10-11

Joy as milk

10 והנה עיקר העבודה מאהבה היא שמחת הנפש בה' עושה וקיום המצות בשמחה וכמ"ש עבדו את ⁷⁵ ה' בשמחה וכתוב תחת אשר לא עבדת את ⁷⁶ ה' אלהיך בשמחה ובטוב לבב ⁷⁷ מרוב כל וכמ"ש האריז"ל [האר"י זכרוננו לברכה] פ"י פסוק זה.

Now, the essence of service out of love is the soul's joy in G-d, its Maker, and fulfilling the mitzvos with joy, as it is written, "Serve Havayah with joy," and it is written, "Because you did not serve Havayah your G-d with joy and with gladness of heart, out of the abundance of everything," and as the Arizal wrote in explaining this verse.

Service out of love is above all joy, as the psalm says, "Serve Havayah with joy," and as the Torah rebukes those who did not serve "with joy and with gladness of heart, out of the abundance of everything." Plainly the last words mean that they had plenty of everything; the Arizal (Rabbi Yitzchak Luria, the great Kabbalist of Tzfas) is known for reading them as "more than all abundance": the joy of serving G-d should be greater than the joy of every good thing. Tanya, chapter 26, refers to this same well-known interpretation.

11 והנה השמחה נמשלה לחלב וכמ"ש דבש וחלב תחת לשונך ⁷⁸ וכדכתיב כאיש אשר אמו תנחמנו ⁷⁹ כו'

Now, joy is likened to milk, as it is written, "Honey and milk are under your tongue," and as it is written, "As a man whom his mother comforts," etc.

Joy is compared to milk. The Song of Songs speaks of "honey and milk under your tongue," and Yeshayahu likens G-d's comfort to a mother comforting her child.

דהיינו כשם שהאם רוצה לשעשע את הילד מניקתו בחלב וזהו שעשועים שלו כי ע"י זה מתגדלים אבריו ⁸⁰ עד שיכול להלך

That is: just as a mother who wants to delight her child nurses it with milk, and this is its delight, for through it its limbs grow until it can walk.

A mother delights her child by nursing it, and the milk is both its pleasure and what makes its limbs grow until it can walk. The maamar will apply this to joy, which makes love and awe grow.

והנה החלב מתהווה מדם כי דם נעקר ונעשה חלב⁸¹ והדם הוא נעשה מן אכילה ושתייה שאוכלת האם שנהפך בקרבה ונעשה דם:

Now, milk comes into being from blood, for “blood decomposes and becomes milk”; and the blood is made from the food and drink that the mother eats, which is transformed within her and becomes blood.

Milk is not a separate substance: as the Talmud says, it is blood transformed, and the blood itself comes from the mother’s food and drink. Likkutei Torah, Bamidbar (19a), cited in the Kehot note, explains the image: the blood, which stands for Gevuros (severities), is itself turned into milk, white Chasadim (kindnesses); this chain, food to blood to milk, is applied to divine service in what follows.

SECTION 5 • ¶12-13

From offerings to joy

12 ולהבין ענין זה בעבודת ה'. הנה כתיב את קרבני לחמי לאשי⁸² שהקרבן נעשה לו ית' בחינת לחם ומזון כביכול שעולה ריח ניחח לה' ע"ד ישראל מפרנסין לאביהם שבשמים.^{83, 84}

To understand this in the service of G-d: it is written, “My offering, My bread, for My fires”: the offering becomes for Him, blessed be He, bread and food, so to speak, for it rises as a pleasing fragrance to G-d, in the manner of “Israel sustain their Father in heaven.”

The analogy of food, blood and milk is now applied to divine service. The Torah calls the offerings G-d’s “bread”: they are, so to speak, His food, rising as a pleasing fragrance, as the Zohar says, “Israel sustain their Father in heaven”; Torah Ohr, Miketz (33d), explains this sustenance as drawing the Infinite Light down, chiefly through the Torah, which is also called “My bread.”

וענין הקרבן להקריב גם נפש⁸⁵ הבהמי [הבהמית] שבאדם בשעת הבאת קרבנו מן הבהמה בכוונה וברעותא דלבא למסור נפשו לה' להעביר רוח הטומאה מן הארץ⁸⁶ וכל מחשבות והרהורין בישין יבטלון והיו לשרפת אש כליל על מזבח ה'.

The point of the offering is to offer up also the animal soul that is in a person, at the time he brings his offering from the animal, with intent and with the heart’s desire (re’usa deliba) to give over his soul to G-d, to remove the spirit of impurity from the land, so that all evil thoughts and musings be nullified and become a burning of fire, wholly [consumed] upon the altar of G-d.

Bringing an offering “from the animal” (Vayikra 1:2) was meant to offer up the person’s animal soul as well, giving it over to G-d with sincere intention. The aim, in Zechariah’s words, was to remove the spirit of impurity, so that evil thoughts would be consumed like the offering on the altar; Torah Ohr (111c), cited in the Kehot note, explains that even the will of the body’s matter is then turned to G-d.

13 ועכשיו שאין בהמ"ק [בית המקדש] קיים בטלו הקרבנות ואין אנו יכולים לבטל ולהעביר ממשלת הנפש הבהמית מכל וכל לכן תקנו לנו תפלות כנגד תמידין.⁸⁷

Now that the Holy Temple does not stand, the offerings have ceased, and we are not able to nullify and remove the rule of the animal soul entirely. Therefore [the Sages] instituted for us prayers corresponding to the daily offerings (temidin).

Without the Temple there are no offerings, and we cannot fully remove the rule of the animal soul. So the Sages instituted prayers in place of the daily offerings.

וזהו שאומרים ברוך אתה ה' כו'. כלומר שאף שאין אנחנו יכולים לעשות חובותינו באתערותא דלתתא שלנו אעפ"כ [אף על פי כן] יהא אתערותא דלעילא

And this is why we say, "Blessed are You, Havayah," etc. That is to say: although we are not able to fulfill our obligations through our own arousal from below, nevertheless may there be an arousal from above,

The opening of every blessing, "Blessed are You, Havayah," expresses this: though our own arousal from below cannot fulfill our obligations, we ask that G-d respond with an arousal from above.

מחמת כי חפץ חסד הוא⁸⁸ ויוברך ויומשך מלעילא ברכת ה' להיות שמו נקרא עלינו בכחינת אלהינו שנהיה בטלים אליו למשוך אחריו בכל לב ונפש כו' כמ"ש במ"א

because "He desires kindness," and the blessing of G-d will be "blessed" and drawn down from above, so that His Name be called upon us at the level of "our G-d" (Elokeinu): that we be nullified to Him, to be drawn after Him with all heart and soul, etc., as is explained elsewhere.

The reason, in Michah's words, is that G-d "desires kindness." "Blessed" (baruch) is read in the sense of drawing down, as a vine shoot is bent down (mavrich) into the earth: G-d's blessing descends so that His Name is called upon us as "our G-d," and we become nullified to Him and drawn after Him with all our heart.

ועד"ז הוא ענין כל רמ"ח מצות עשה רמ"ח המשכות גילוי אלהותו ית' להיות שורה בתחתונים

And in the same way, all 248 positive commandments are 248 drawings-down of the revelation of His G-dliness, blessed be He, to rest in the lower realms.

The same applies to the 248 positive commandments, each a channel that draws G-dliness down to rest in the lower realms.

והוא נחשב לו ית' עדי"מ כמו אכילה שע"י מאכל האדם תחזק נפשו בגופו להיות משכן לנפש בתוך הגוף וכן ע"י מצות ומע"ט [ומעשים טובים] נעשה כסא ומכון לשבתו להיות לו דירה בתחתונים כשיומשך ויתגלה בהם בחי' ה' אחד

And this is considered for Him, blessed be He, by way of analogy, like eating: through a person's food his soul is strengthened in his body, so that there be a dwelling for the soul within the body. So too, through mitzvos and good deeds a throne and a place for His dwelling are made, so that He has a dwelling place among the lower realms, when the level of "Havayah is One" is drawn down and revealed in them.

To G-d, the Alter Rebbe says, this is, so to speak, like eating: as food keeps the soul joined to the body so the body can house it, mitzvos and good deeds make a "throne" and dwelling for G-d below, when His unity, "Havayah is One," is drawn down and revealed there.

וגם ישראל למטה מקבלים הארה מבחי' אכילה זו לשלוח חיות ללב ולמוח כדי לאהבה את ה' ולעבדו בכל לב ונפש

And Israel below also receive a glow from this "eating," to send life-force to the heart and the brain, so as to love G-d and serve Him with all [their] heart and soul.

Israel also benefits from this "eating": like food that sends life to heart and brain, it gives them the vitality to love and serve G-d fully. This is the first stage of service.

ואח"כ יעלו ויבאו מזה לקבל הארת והשפעת בחי' הדם הוא הנפש⁸⁹ כמו המזון שנהפך בקרבו ונעשה דמו וזהו חיותו וקיומו

Afterwards they will rise and come from this to receive the glow and the influence of the level of "the blood is the soul," like food that is transformed within a person and becomes his blood, and this is his life and existence.

Next comes a deeper stage, "the blood is the soul": as food becomes blood, and blood is a person's very life, so G-d's light can become part of the person's own being.

כך ע"י המשכת אור ה' על נפשו בקיום המצות בסור מרע ועשה טוב נעשה כסא ומכון לשבתו עד שאור ה' אחד שורה ומתגלה בו בתוך נקודת לבבו ונגעה עד הנפש ממש

So too, through drawing the light of G-d upon his soul by fulfilling the mitzvos, by "turning from evil and doing good," he becomes a throne and a place for His dwelling, until the light of "Havayah is One" rests and is revealed in him, within the innermost point of his heart, and it reaches the very soul,

By keeping the mitzvos, turning from evil and doing good, the person becomes a throne for G-d, until His unity is revealed at the innermost point of his heart and reaches the soul itself.

להיות כמו עצמיות אחד ממש וממילא ירגז על הרע שבקרבו כמו רוגז האדם על הפוך בדבר שנוגע לעצמותו ומהותו שבא מרתיחת הדמים כי הדם הוא הנפש

to be truly like one essence [with it]. And so, of itself, he will be angered at the evil within him, like a person's anger at the opposite of something that touches his essence and being, [anger] that comes from the boiling of the blood, for "the blood is the soul."

G-d's light and the person become, as it were, one essence. Then he is angered by the evil within him, as anyone is angered by what threatens his very self, an anger that comes from the boiling of the blood, for the blood is the soul.

וזהו בחי' יצחק ובחי' זבחי אלקים רוח נשברה⁹⁰ וגוי' דהיינו רוח⁹¹ הס"א [הסטרא אחרא] כו'

And this is the level of Yitzchak, and the level of "The offerings of G-d are a broken spirit," etc., that is, the spirit of the sitra achra (the other side), etc.

This anger is the level of Yitzchak, and of David's "the offerings of G-d are a broken spirit," read here as the breaking of the spirit of the sitra achra; plainly, the psalm says that the offering G-d desires is a contrite spirit. A manuscript quoted in the Kehot note adds that the first stage, life-force reaching heart and mind to love G-d, is the level of Avraham, and the food becoming blood, anger at what opposes, is Yitzchak.

ומזה יבא לבחי' ומדרגת יעקב מדת הרחמנות על נפשו כאשר יראה בה שהיא בתוך ההפכה ואזי ויצעק אל ה' בצר לו שממדת הרוגז על הרע בא למדת הרחמנות

From this he will come to the level and rank of Yaakov, the attribute of compassion for his soul, when he sees that it is in the midst of the overthrow. And then "he cries out to Havayah in his distress": from the attribute of anger at evil he comes to the attribute of compassion.

From anger at evil a person moves on to Yaakov's level, compassion: seeing his soul caught in "the overthrow," he cries out to G-d in his distress, in words like the psalm's. Hahafechah is the Torah's word for the overthrow of Sodom, from which Lot was rescued, and it shares its root with hipuch, "the opposite," the evil that opposes G-d's will.

משא"כ כשיש דרך ישר לפני איש לא שייך ונופל עליו לשון רחמנות והרחמנות הוא התחלה והכנה לשמחה שתבוא אח"כ כאשר ישיב ללבו הן אמת כו'. כמ"ש בתניא⁹²

Whereas when "a way seems right to a man," the term "compassion" does not apply to him or fit him. And compassion is the beginning of, and the preparation for, the joy that will come afterwards, when he takes to heart, "Indeed it is true," etc., as is written in the Tanya.

Someone whose way "seems right" to him, in Mishlei's words, feels no need for such compassion; it does not apply to him. Compassion is the beginning of, and the preparation for, the joy that follows, when he takes to heart, "Indeed it is true...", as Tanya, chapter 31, describes: after the bitterness he comforts himself, and the joy of his soul comes with added light and joy.

ועי"ז תהיה השמחה גדולה לאלהים אשר קדשנו במצותיו בקדש העליון כו' כיתרון האור⁹³ הבא מחשך
כמ"ש במ"א

And through this, the joy will be great, [joy] in G-d "who has sanctified us with His commandments," with the supernal holiness, etc., like "the advantage of light" that comes from darkness, as is explained elsewhere.

Here the joy is in G-d "who has sanctified us with His commandments," and it is all the greater because it comes out of darkness: Koheles speaks of "the advantage of light over darkness," read here as light that comes from darkness, the image Tanya also uses (chapter 26) for the joy that follows true sorrow.

וזהו בבכי יבאו ובתחנונים אובילים⁹⁴ וכתוב הלך ובכה ילכו⁹⁵ ואת ה' אלהיהם יבקשו כי הבכיה
לעתיד תתעורר מחמת בחי' ראייה וראו כל בשר⁹⁶ וגוי

And this is [the meaning of] "With weeping they will come, and with supplications I will lead them," and it is written, "They will walk, weeping as they go, and they will seek Havayah their G-d." For the weeping in the time to come will be aroused by the level of seeing: "and all flesh shall see," etc.

Yirmeyahu describes the returning exiles as weeping and seeking G-d. In the future, the Alter Rebbe says, this weeping will be aroused by seeing, when "all flesh shall see" G-d's glory.

ואז יתעורר הרחמנות במאד על העבר והיא התחלת השמחה לשמוח באלהים חיים וקרבת ה' יחפץ
כמ"ש ואת ה' אלהיהם יבקשו

And then compassion will be greatly aroused over the past, and this is the beginning of the joy of rejoicing in the living G-d, and he will desire nearness to G-d, as it is written, "and they will seek Havayah their G-d."

That sight will arouse great compassion over the past, and this compassion is the beginning of joy in the living G-d and of the desire to be near Him, as the verse says, "and they will seek Havayah their G-d."

ולכן אומרים בתפלת שמונה עשרה סלח לנו כי חטאנו ולא קודם התפלה לפי שעדיין לא קבל עליו
מלכות שמים בק"ש [בקריאת שמע]⁹⁷

Therefore we say in the Shemoneh Esreh prayer, "Forgive us, for we have sinned," and not before the prayer, because he has not yet accepted upon himself the kingship of Heaven in the reading of the Shema;

This is why "Forgive us, for we have sinned" is said in the Shemoneh Esreh, the standing prayer of eighteen blessings, and not before it: until he has accepted G-d's kingship in the Shema, a person does not yet feel his sin. One manuscript, quoted in the Kehot note, adds: "his way was right in his eyes, and he did not feel that he is a sinner."

משא"כ כשאומר בק"ש [בקריאת שמע] ה' אחד דהיינו שיחודו ואחדותו ית' מתגלה בתחתונים ואזי רואה בנפשו חטאו וחסרונו שחסר לו אור ה' ובהבל בא ובחשך ילך⁹⁸ ע"כ המו מעיו לו רחם⁹⁹ ירחמנו

whereas when he says in the Shema, "Havayah is One," that is, that His unity and oneness, blessed be He, is revealed in the lower realms, then he sees in his soul his sin and his lack: that he lacks the light of G-d, and "he came in futility and goes in darkness." Therefore "his innards stir for him; he will surely have compassion on him."

After saying "Havayah is One," recognizing G-d's unity revealed below, he sees how he lacks G-d's light, and that, in words Koheles says of a stillborn, he "came in futility and goes in darkness." Then compassion stirs in him for his own soul, in the words Yirmeyahu hears G-d say of Ephraim, "My innards stir for him."

ואח"כ יוכל לבא לידי שמחה אמיתית ואין לך שמחה אמיתית יותר מזה שכאשר לא נולדה תחלה הרחמנות בנפשו אין זו שמחה אמיתית¹⁰⁰ וכמשל התינוק הנולד שבצאתו לאויר העולם הוא צועק תחלה ואח"כ נותנים לו החלב.

And afterwards he can come to true joy, and there is no truer joy than this. For when compassion has not first been born in his soul, it is not true joy. It is like the analogy of a newborn infant: when it comes out into the air of the world it first cries out, and afterwards they give it milk.

Only then can he reach true joy; joy that is not preceded by compassion is not true joy, just as a newborn first cries and only then is given milk. A manuscript quoted in the Kehot note compares the maamar on "Oseri lagefen" in Vayechi: there is no "wine that gladdens," joy in G-d's greatness, without first "the wine that intoxicates," bitterness over one's distance from G-d, for there is no delight without a prior longing.

והנה עיקר השמחה והתענוג הוא מהתבוננות בגדולת ה' ואשר בחר בנו מכל העמים וקרבנו לעבודתו ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] שהדדים הם במקום בינה:¹⁰¹

Now, the essence of the joy and the delight comes from contemplating the greatness of G-d, and that He chose us from all the nations and brought us near to His service. Therefore our Sages said that the breasts are in the place of Binah (understanding).

Joy and delight come mainly from contemplating G-d's greatness and His choosing us. That is why the Alter Rebbe cites the Talmud's remark that the breasts are "in the place of binah (understanding)": milk, the image of joy, is placed where contemplation is, and, as a manuscript adds, as milk makes a child grow, so joy in G-d makes love, awe and compassion grow.

SECTION 6 • ¶14

Kel Sha-dai

14 וזהו וארא אל אברהם אל יצחק ואל יעקב באל שדי.¹⁰² פי' בבחי' והמשכות בחי' שדי מלי ברכות

שדים^{103, 104} שהם בחי' דדים וחלב להגדיל המדות¹⁰⁵ אהבה ויראה כו' שהן הם בחי' האבות

And this is [the meaning of] “And I appeared to Avraham, to Yitzchak and to Yaakov as Kel Sha-dai”: that is, at the level of, and through the drawings-down of, the level of Sha-dai, from the expression “blessings of the breasts (shadayim),” which are the level of breasts and milk, to make the emotive attributes (middos) grow, love and awe, etc., which are the level of the Avos,

Now the opening verse is explained: G-d appeared to the Avos as Kel Sha-dai, a Name read as related to shadayim, “breasts,” and Yaakov’s blessing to Yosef sets the two side by side: “Sha-dai, who will bless you... with blessings of the breasts and the womb.” This is the flow of “milk,” joy, that makes the emotive attributes grow: love and awe, the qualities of the Avos, love being Avraham’s attribute and awe Yitzchak’s.

אחר שה' אחד בהתגלות לבו בבחי' לידה והתגלות לשמח נפשם בתוספת אורה ושמחה להתענג על ה' בשמחה ובטוב לבב מרוב כל:

after “Havayah is One” is revealed in his heart at the level of birth and revelation: to gladden their souls with added light and joy, to delight in G-d with joy and with gladness of heart, out of the abundance of everything.

After the “birth,” when “Havayah is One” is revealed in the heart, Kel Sha-dai nourishes these attributes with added light and joy, so that a person delights in G-d with gladness of heart; Or HaTorah, cited in the Kehot note, observes that this reading of Sha-dai is also found in Rabbi Yosef Gikatilla’s Shaarei Orah.

SECTION 7 • ¶15-18

“My Name was not known to them”

15 אך ושמי ה' לא נודעתי להם. כי הנה אמרו רז"ל [רבתינו זכרונם לברכה] שקיים אברהם אבינו ע"ה [עליו

השלום] את כל התורה¹⁰⁶ עד שלא נתנה¹⁰⁷ והיינו שקיים מעשה המצות מאהבה

But “[by] My Name Havayah I was not known to them.” For our Sages said that Avraham our father, peace be upon him, fulfilled the entire Torah before it was given; that is, he fulfilled the deeds of the mitzvos out of love,

Now the second half of the verse: “My Name Havayah I was not known to them.” The Sages say that Avraham kept the whole Torah before it was given, which the Alter Rebbe explains as performing the mitzvos out of love.

וכמאמר רז"ל [רבתינו זכרונם לברכה] אברהם תיקן תפלת שחרית¹⁰⁸ והיינו בחינת המשכת אור ה' להיות
ה' אחד שורה ומתגלה בתחתונים לאהבה את ה' אהבה בתענוגים¹⁰⁹ ולעבדו בלב ונפש

as in the saying of our Sages, "Avraham instituted the morning prayer." This is the level of drawing down the light of G-d, so that "Havayah is One" rests and is revealed in the lower realms, to love G-d with a love of delights and to serve Him with heart and soul.

The Sages also say that Avraham instituted the morning prayer. This is drawing down G-d's light so that His unity rests in the lower realms, and loving G-d with "a love of delights," the Song of Songs' phrase for love that is pure delight.

אבל מ"מ כל זה נק' עדיין בשם עבודת עבד ששומע בקול רבו ועושה ציווי מאהבה ובשמחה ובטוב לבב
וכן יצחק מיראה ופחד יצחק¹¹⁰ כו'.

Nevertheless, all this is still called the service of a servant, who obeys his master's voice and carries out his command out of love, with joy and with gladness of heart. And likewise Yitzchak, out of awe, "the Fear of Yitzchak," etc.

For all its greatness, this is still the service of a servant, who obeys his master gladly but remains a separate self who serves. Yitzchak served likewise through awe, as the Torah calls G-d "the Fear of Yitzchak."

אבל משה רבינו ע"ה [עליו השלום] מדה אחרת היתה בו שאמר ונחנו מה¹¹¹ בחי' בטול לגמרי¹¹² לפיכך
זכה שנתנה תורה על ידו בבחי' דבור

But Moshe our teacher, peace be upon him, had a different quality in him, for he said, "And what are we?", the level of complete self-nullification (bittul). Therefore he merited that the Torah was given through him, at the level of speech.

Moshe had a different quality, complete self-nullification, expressed in his words "And what are we?": a bittul that, as a sichah cited in the Kehot note puts it, is higher than that of the Avos. For this reason the Torah was given through him, in the form of speech.

ואמרו רז"ל [רבתינו זכרונם לברכה] שהיתה שכינה מדברת מתוך גרונו של משה¹¹³ כי לא שייך בחי' אהבה
ותענוג רק בבחי' התגלות נגלות אור ה' להיות השראתו בתחתונים שהם בגדר עלמין מעלה ומטה כו'

And our Sages said that the Shechinah (Divine Presence) spoke from within the throat of Moshe. For love and delight apply only at the level of the revelation of the revealed light of G-d, so that it dwells in the lower realms, which are within the bounds of worlds, above and below, etc.

The Sages say, in several places in the Zohar, that the Shechinah spoke from Moshe's throat. Love and delight belong to the revealed level of G-d's light, the light that dwells within the worlds, where there is above and below.

אבל דבר הי זה הלכה¹¹⁴ ואורייתא וקוב"ה [וקודשא בריך הוא] כולא חד¹¹⁵ שהוא יחיד ומיוחד ולית מחשבה תפיסא ביה לא שייך בזה שום הרגשת אהבה או תענוג

But “the word of Havayah: this is halachah,” and “the Torah and the Holy One, blessed be He, are all one,” He who is Single and Unique and whom “no thought can grasp.” In this, no feeling of love or delight applies,

The Torah is different: “the word of Havayah” is halachah, the law of the Torah, and the Torah is one with “the Holy One, blessed be He” Himself, who is Single and beyond the grasp of thought; Torah Ohr, later in this parsha (57c), explains this as the level entirely separate from the bounds of worlds. In conveying it there is no feeling of love or delight.

שאינו מרגיש את עצמו כלל רק הוא בטל במציאות ואינו תופס מקום לעצמו כלל¹¹⁶ אלא שהוא נמשך אחריו לדבר מה שהוא מדבר

for he does not feel himself at all; rather, he is nullified in his very existence and takes up no place for himself at all, but is only drawn after Him, to speak what He speaks.

The speaker does not feel himself at all: he is nullified in his very existence, occupying no place of his own, and is simply drawn after G-d to say what G-d says. A sichah cited in the Kehot note adds that such bittul is not in a person's own power, as “a prisoner cannot free himself”; it comes through G-d's revelation from above, the revelation of the Name Havayah.

וכמ"ש ואשים דברי בפיו¹¹⁷ ובזה הוא ממשיך המשכת יחודו ואחדותו ית' בכבודו ובעצמו כמו קודם שנברא העולם שיתגלה למטה שגם עכשיו העולם כאין ואפס והי' [והיה] כלא היה ואין כאן לא מעלה ולא מטה כו'.

As it is written, “And I have put My words in your mouth.” Through this he draws down His unity and oneness, blessed be He, in His glory and His very Self, as before the world was created, so that it be revealed below that even now the world is as nothing and naught, and it is as though it had never been, and there is here neither above nor below, etc.

As Yeshayahu says, “I have put My words in your mouth.” Through this the person draws down G-d's own unity, as it was before creation, revealing that even now the world is as nothing and there is neither above nor below.

16 ומזה אינו נמשך על נפש האדם בחי' אהבה או תענוג רק בחי' בטול לגמרי וזהו לשון דבור מלשון ידבר עמים תחתנו¹¹⁸ שהוא לי [לשון] הנהגה והמשכ'

From this, what is drawn upon a person's soul is not love or delight but only the level of complete self-nullification (bittul). And this is the term "speech" (dibbur), from the expression "He leads (yadber) peoples under us," which is a term for leading and drawing,

What this draws upon the soul is not love or delight but total self-nullification. This is why the Torah came as dibbur, "speech," a word the Alter Rebbe connects with yadber in "He leads (yadber) peoples under us," reading it as leading and drawing down, though plainly the psalm means "He subdues peoples"; Torah Ohr, Yisro (68b), reads "Moshe would speak (yedaber)" the same way: through his bittul Moshe drew the Infinite Light down.

דהיינו שממשיך שיתגלה למטה בבחי' היותו יחיד¹¹⁹ שהוא בחי' עצמותו ומהותו כביכול ולא בבחי' אחד בלבד

that is, he draws [Him] down to be revealed below as He is Single (yachid), which is the level of His essence and being, so to speak, and not only as One (echad).

Speaking Torah draws G-d down to be revealed below as He is Single (yachid), His very essence, and not only as One (echad) within the worlds.

והיינו ע"י התורה דכתיב בה וידבר ה' אל משה וגם אינה נקראת בשם עבודת עבד כי כשלומד הדין זה ומדבר דין זה הוא כמלך שמצוה לעשות משפט עמו.

And this is through the Torah, of which it is written, "And Havayah spoke to Moshe." Nor is it called the service of a servant: for when one studies this law and speaks this law, he is like a king who commands that judgment be executed for his people.

This happens through the Torah, whose laws are introduced again and again with "And Havayah spoke to Moshe." Such study is not a servant's service: one who learns and states a law is like a king issuing a decree for his people.

17 ולכן אמרו מאן מלכי רבנן¹²⁰ ואמרו מתניתא מלכתא¹²¹ שהרי הוא כאומר דבר המלך בלבד ואינו עושה כלום ואינו מדבר דברי עצמו כלל

Therefore they said, "Who are kings? The Rabbis," and they said, "The Mishnah is a queen." For he is like one who only states the word of the king: he does nothing and does not speak his own words at all.

This is why the Talmud calls the Rabbis "kings" and the Mishnah a "queen"; Torah Ohr, Shemos (49b), connects the queens with the Sages' reading of "sixty queens" as the sixty tractates. One who states Torah law is like one who announces the king's word: he adds nothing of his own.

כמו העבד העושה צווי רבו שהרי הוא העושה והמקיים דבר המלך ודתו ואפילו עושה מאהבה
 בתענוגים אעפ"כ [אף על פי כן] יש מי שאוהב¹²² כו'

[He is not] like the servant who carries out his master's command, for [the servant] is the one who does and fulfills the king's word and his decree; and even when he does it out of a love of delights, nevertheless there is one who loves, etc.

A servant, by contrast, is the one who carries out the king's decree, so even when he serves out of delight he remains a self who loves; Tanya, chapter 35, explains that even a perfect tzaddik who serves with a love of delights is not nullified in his very existence but remains one who fears G-d and loves Him. A manuscript adds here that one who studies Torah is above this level, for it is the King's word that is spoken in his mouth.

ולפי שלא נתנה תורה להאבות עדיין לכן כתיב ושמי ה' לא נודעתי להם לא הודעתי אין כתיב כאן¹²³
 אלא נודעתי¹²⁴ שאלו כתיב הודעתי היה משמע דקאי על שמי ה'

And because the Torah had not yet been given to the Avos, therefore it is written, "[by] My Name Havayah I was not known (noda'ti) to them." It does not say here "I did not make known (hoda'ti)," but "I was not known." For had it said "I did not make known," it would imply that it refers to "My Name Havayah."

Because the Avos lived before the Torah was given, their service, however lofty, was of this kind, and so the verse says, "My Name Havayah I was not known (noda'ti) to them." It does not say "I did not make known (hoda'ti)," which would mean only that the Name Havayah was not taught to them; Rashi, too, draws a lesson from this wording.

אבל עכשיו דכתיב לא נודעתי פי' שאני בעצמי לא נודעתי להם דהיינו בבחי' אני בעצמי בחי' יחיד.

But now that it says "I was not known," it means that I Myself was not known to them: that is, the level of "I Myself," the level of Single (yachid).

The passive "I was not known" means that G-d Himself, His essence, was not known to them. This is the level of yachid, which was revealed through the Torah given by way of Moshe.

18 וזהו והיו הדברים האלה אשר אנכי מצוך היום¹²⁵ פי' אנכי מי שאנכי דהיינו בחי' יחיד¹²⁶ משא"כ אצל
 ואהבת כתיב ואהבת את¹²⁷ ה' אלקיך

And this is [the meaning of] "And these words, which I (Anochi) command you today, shall be": Anochi means "I, who I am," that is, the level of Single (yachid). Whereas with "And you shall love," it is written, "And you shall love Havayah your G-d."

The command "these words which I (Anochi) command you" uses Anochi, read as "I, who I am": G-d's own Self, the level of yachid; plainly Moshe is the speaker of the verse, but the maamar hears in its "I" the Giver of the Torah. The command to love, by contrast, speaks of "Havayah your G-d"; the very first maamar of Torah Ohr (1a) reads this verse the same way.

אבל התורה היא נמשכה למעלה מבחי' הוי"ה דהיינו בחינת לפני ה' וכו' הוא בחינת אנכי מי שאנכי¹²⁸
כמ"ש במ"א:

But the Torah is drawn from above the level of Havayah, that is, the level of “before Havayah,” etc., which is the level of “I, who I am,” as is explained elsewhere.

Love is tied to the Name Havayah, but the Torah comes from above that Name, from “before Havayah,” the level of “I, who I am.” So the maamar ends where it began: the Torah reveals what even the Avos did not know.

IN ONE'S AVODAH

Arouse the love of G-d that is hidden in every Jewish heart until it is felt and revealed, rather than keeping the mitzvos coldly, by rote. Let that love grow until it becomes anger at the evil within you, and then compassion for your own soul when you see how far it is from G-d's light, as we ask “Forgive us” only after accepting G-d's kingship in the Shema; that compassion opens the way to true joy in G-d. And when you study and speak Torah, speak it as the King's own word, without a sense of self.

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe ask why the Shema says “One” rather than “Single,” and what does each word express?
2. In what ways is a Jew in exile like a fetus that has every organ but does not use them, and what turns this into “birth”?
3. Why must compassion for one's own soul come before true joy, and how is this reflected in the order of the prayers?
4. What is the difference between serving G-d out of love, as the Avos did, and the self-nullification through which the Torah was given?
5. How does speaking words of Torah make a person like a king rather than a servant?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 וָאֵרָא אֶל אַבְרָהָם

The Mittlerer Rebbe's transcript (hanachah) of this maamar is printed there, with an explanation of it and an abridgment by the Tzemach Tzedek of that transcript.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בשה"מ תקס"ב ע' קלד. ביאור בע' קלו. ושם ע' רצא קיצור לכ"ק אדמו"ר הצ"צ [על הנחת כ"ק אדה"א]. ראה לעיל בציונים לכ"ק אדמו"ר ז"ע. המאמר עם הגהות באוה"ת וָאֵרָא ע' קלט, וע' קמ. כרך ז ע' ב'תקמט. עוד הגהות בע' ב'תקפד. כרך ח ע' ב'תתסה. ד"ה דודי לי ואני לו בשה"מ תרכ"ז ע' רכב. לכללות מאמר זה ראה ד"ה ועברתי בארץ מצרים תרמ"ד סעי' ו (הוצאת תשס"ב ע' שלו ואילך). ובד"ה וָאֵרָא תשכ"ז. תשל"ט. תשמ"ה. ד"ה כי כאשר תשמ"ז.

2 וָאֵרָא אֶל אַבְרָהָם

G-d tells Moshe, "I appeared to Avraham, to Yitzchak and to Yaakov as Kel Sha-dai, but by My Name Havayah I was not known to them." The whole maamar explains this verse: first its opening word, and at the end the Name that the Avos did not know.

שמות ו:3 Exodus 6:3

וָאֵרָא אֶל-אַבְרָהָם אֶל-יִצְחָק וְאֶל-יַעֲקֹב בְּאֵל שַׁדַּי וְשְׁמִי ה' לֹא נִודַעְתִּי לָהֶם:

and I appeared unto Avraham, unto Isaac, and unto Jacob, as G-d Almighty, but by My name Havayah I made Me not known to them.

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KEHOT'S NOTE

שמות ו, ג.

3 וָאֵרָא יְשׁוּבוּ בִּי פִירוּשִׁים

The opening of this maamar is explained there at length.

KEHOT'S NOTE

תחילת המאמר נתבאר בארוכה בספר השיחות תשמ"ט ע' 189.

4 א' לשון עבר שנתגלה לאבות

That maamar notes that this first reading, the past tense, is the plain meaning of the verse as Rashi explains it.

KEHOT'S NOTE

כפשוטו של מקרא בפרש"י — ד"ה וָאֵרָא תשל"ט.

5 והב' . . שתמיד יש בחינה זו

The note points there on the second reading, that this level is always present.

KEHOT'S NOTE

ראה לקו"ש ח"י ע' 97. בד"ה וָאֵרָא תשל"ה "והיינו שהענין דוארא הי' (לא) רק אצל האבות, כ"א גם) בזמן משה רבינו וגם ישנו עתה בזה"י". "ומאחר ושני הפירושים הי' בתיבה אחת וענין אחד הרי מובן שיש להם שייכות זה לזה. והיינו שבאותו האופן שהי' הענין דוארא אצל האבות, באותו האופן הוא גם תמיד בכל אחד מבני ישראל" — ד"ה וָאֵרָא תשל"ד (מהנחה בלתי מוגה).

6 שו"ה זו בכל — בכל זמן

This manuscript has the words "at every time" here.

KEHOT'S NOTE

כ"ה בכרך 633. אבל באוה"ת וָאֵרָא כרך ח ע' ב' תתסה (שנדפס מגוכח"ק הצ"צ עם הגהות) ליתא תי' אלו.

7 אין קורין אבות

The Sages taught, "Only three are called Avos, and only four are called Imahos (Matriarchs)." The maamar uses it to show that the Avos are fathers of the whole people, whose level passes to every Jew.

ברכות ט"ז ב:יג-יד Berachot 16b:13-14

תנו רבנן: אין קורין "אבות" אלא לשלשה, ואין קורין "אמהות" אלא לארבע. אבות מאי טעמא? אילימא משום דלא ידעינן אי מְאֻבָּחָן קא אַתִּינן אי מְשַׁמְעוֹן קא אַתִּינן, אי הָכִי אַמְהוֹת נָמִי לֹא יָדְעִינן אי מְחַל קא אַתִּינן אי מְלָאָה קא אַתִּינן! אָלָּא, עַד הָכָא חֲשִׁיבִי, טְפִי לֹא חֲשִׁיבִי.

Our Rabbis have taught: We restrict the name "Patriarch" to three, and "Matriarch" to four. Why is the name "Patriarch" [restricted to three]? Is it because we are not certain whether we are descended from Reuben or Simeon? If so, in the case of the Matriarchs we are not certain whether we are descended from Rachel or Leah! But up to here they were esteemed sufficiently [to be called "Patriarchs"]; their successors were not so esteemed.

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

KEHOT'S NOTE

ברכות טז, ב.

PARAGRAPH 2

8 שְׁבַחֵי הָאֲבוֹת הֵיא יְרוּשָׁה לְבִנְיָהֶם

The note points there on the level of the Avos as an inheritance for their children.

KEHOT'S NOTE

ראה לקו"ש ח"י ע' 97.

9 לכל חד לפום שיעורא דיליי

The Zohar describes how many places are prepared for the Holy One, blessed be He, in the World to Come, in all of which He settles the righteous, "each one according to his level, as is fitting for him." The Kehot note gives it beside the passage above.

זח"א קכט, בבז 129 Zohar I, 129b

KEHOT'S NOTE

בלקו"ת במדבר א, א מציין לזח"א קג, ב. וראה זח"א קכט, ב. לקו"ת מסעי פה, ב.

10 לכל חד לפום שיעורא דיליה

On "Her husband is known in the gates (she'arim)," the Zohar reads she'arim as from mesha'er, "measures": the Holy One, blessed be He, is known and cleaved to by each

one “according to what he measures in his heart,” as far as he is able. The maamar applies the phrase to the inheritance of the Avos: each receives according to his measure.

Zohar, Vayera 9:153-164 קס"ג-קס"ד וירא ט':קנ"ג-קס"ד

But of a truth the Holy One makes Himself known to every one according to the measure of his understanding and his capacity to attach himself to the spirit of Divine wisdom; and thus “Her husband is known”, not “in the gates” (bishe'arim), but, as we may also translate, “by measure”, though a full knowledge is beyond the reach of any being.’ R. Simeon said: ‘The “gates” mentioned in this passage are the same as the gates in the passage, “Lift up your heads, O ye gates” (Ps. 24, 7), ...

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

11 ולכן אומרים אלקי אבותינו אלקי אברהם

The note points there on why we say “G-d of our fathers, G-d of Avraham.”

KEHOT'S NOTE

ראה בספר השיחות תשמ"ט ח"א ע' 189 הערה 13.

12 “These are the sons of Israel: Reuven, Shimon, Levi and Yehudah, Yissachar and Zevulun.” The Alter Rebbe names the first three tribes as examples of levels that are found only in some people.

I Chronicles 2:1 אב' הימים א ב' א:1

אֵלֶּה בְּנֵי יִשְׂרָאֵל רְאוּבֵן שִׁמְעוֹן לֵוִי וַיְהוּדָה יִשָּׁשְׁכָר וְזִבְלוֹן:

These are the sons of Israel: Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun;

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13 יש לך אדם שאין בו כלל בחי' ומדריגות אלו

It explains that the meaning is that a person may lack the levels of all the tribes, unlike the Avos, all three of whose levels must be in every Jew.

KEHOT'S NOTE

הכוונה, שאין בו הבחי' של כל השבטים. ודלא כהאבות, שבחי' כל ג' האבות צ"ל בכ"א. — לקו"ש ח"ו ע' 11 הערה 39. חט"ו ע' 360.

14 משא"כ בחי' האבות

The note points there on the level of the Avos in every Jew.

KEHOT'S NOTE

ע' לקו"ש ח"ד ע' 1068 הערה יב.

PARAGRAPH 3

15 ולהבין ענין גילוי זה

This manuscript adds “(of va'eira, etc.),” making explicit that the revelation in question is the one in the word va'eira.

KEHOT'S NOTE

בבזך באב' 17 כו, א נוסף: (דוארא כו).

16 הגלות נמשל לעבור

The note lists it among the places where the comparison of

exile to pregnancy is explained.

Zohar III, 50a נ, אה"ג

KEHOT'S NOTE

זח"ג נ, א. ביאורו לאדה"א מז, ג ואילך. ע' מאמרי אדה"א פרשיות ח"א ע' רט. שם ח"ב ע' תקיא ובהמ"מ שם. מאמרי אדה"א דברים ח"א ע' לב ובמ"מ לשם. אוה"ת שמות ע' נט. קלט. ביאורי הזהר לכ"ק אדמו"ר הצ"צ ע' רכא. ראה גם אוה"ת ויקרא כרך ד ע' א"מב. בסה"מ תרכ"ז ע' רכג. וראה לקמן נח, ד בשם הפרע"ה שער חג המצות פ"א.

17

כי חלה גם ילדה

Yeshayahu marvels at a nation born in a single day: “Who has heard such a thing?... For Zion labored and also gave birth to her children.” The prophet portrays the final redemption as a birth, which is how the maamar describes the days of Mashiach.

ישעיהו ס"ו:8 Isaiah 66:8

מִי־שָׁמַע כְּזֹאת מִי רָאָה כְּאֵלֶּה הַיּוֹחֵל אֶרֶץ בְּיוֹם אֶחָד אִם־יִלְד־גּוֹי פַּעַם אֶחָד כִּי־חָלָה גַּם־יִלְדָּה צִיּוֹן אֶת־בְּנֶיהָ:

Who hath heard such a thing? Who hath seen such things? Is a land born in one day? Is a nation brought forth at once? For as soon as Zion travailed, She brought forth her children.

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KEHOT'S NOTE

ישע"י סו, ח.

18

כי באו בנים עד משבר

Chizkiyahu's message to Yeshayahu during the Assyrian siege: “This day is a day of distress... for children have come to the birthstool, and there is no strength to give birth.” The maamar takes it as Israel's distress pictured as a birth that has not yet happened.

ישעיהו ל"ג:3 Isaiah 37:3

וַיֹּאמְרוּ אֵלָיו כֹּה אָמַר חִזְקִיָּהוּ יוֹם־צָרָה וְתוֹכָחָה וְנֶאֱצָה הַיּוֹם הַזֶּה כִּי בָאוּ בָנִים עַד־מִשְׁבֵּר וְכֹחַ אֵין לָלֶדֶה:

And they said unto him: ‘Thus saith Hezekiah: This day is a day of trouble, and of rebuke, and of contumely; for the children are come to the birth, and there is not strength to bring forth.

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KEHOT'S NOTE

ישע"י לו, ג.

19

וכח אין ללידה

These manuscripts add: “(and so it is implied in the Mishnah, chapter 4 of Berakhos: ‘even at the time that You are filled with wrath (evrah) against them, like a pregnant woman (ubarah),’ etc.)”.

KEHOT'S NOTE

בבזך באב' 17. 170 נוסף: (וכ"מ במשנה פ"ד דברכות אפילו בשעה שאתה מתמלא עליהם עברה כאשה עוברה כו): וכן.

PARAGRAPH 4

20 ומולדותיך ביום הולדת אותך

Speaking to Jerusalem, Yechezkel recalls the nation's beginnings as a newborn left uncared for: "And as for your birth, on the day you were born your navel was not cut, nor were you washed in water..." The Alter Rebbe applies it to the redemption from Egypt as a birth.

יחזקאל ט"ז:ד'Ezekiel 16:4

ומולדותיך ביום הולדת אותך לא־כרת שְׁרָךְ ובְּמִים לא־רָחַצְתָּ לְמַשְׁעֵי וְהַמֶּלֶח לא הִמְלַחְתָּ וְהַחֶמֶל לא חִמְלַחְתָּ:

And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water for cleansing; thou was not salted at all, nor swaddled at all.

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KEHOT'S NOTE

יחזקאל טז, ד.

21 ולהבין משל ומליצה

Shlomo opens Mishlei with its purpose: "to understand a parable and a figure of speech, the words of the wise and their riddles." The maamar borrows the phrase: to understand the prophets' figure of birth, one must first understand pregnancy.

משלי א'ר"ב: Proverbs 1:6

לְהִבִּין מִשָּׁל וּמִלִּיצָה דְּבָרֵי חֲכָמִים וְחִידָתָם:

To understand a proverb, and a figure; The words of the wise, and their dark sayings.

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22 אמרו רז"ל דרש

The manuscript adds the source: "(in chapter 3 of Niddah), in the name of Rabbi Simlai."

KEHOT'S NOTE

בבבך הנ"ל נוסף: (בפ"ג דנדה) בשם ר' שמלאי.

23 דרש ר' שמלאי

Rabbi Simlai taught that the fetus is folded like a writing tablet, its head between its knees, its mouth closed and its navel open, eating from what its mother eats; when it comes out into the air of the world, the closed opens and the open closes. The maamar builds its analogy of exile on this description.

נדה ל"ב: Niddah 30b:18

דְּרַשׁ רַבִּי שְׁמַלְאִי: לְמָה הָיָה הַבֶּטֶן בְּמַעַי אָמַר — לְפָנֶיךָ שֶׁמְקוּפָּל, וּמוֹנָח בְּרִיזוֹ עַל שְׁתֵּי צַדָּעָיו, שְׁתֵּי אֲצִילָיו עַל שְׁתֵּי אֲרָכּוֹבוֹתָיו, וְשֵׁנִי עֲקָבָיו עַל שְׁתֵּי עֲגֻבוֹתָיו, וְרֹאשׁוֹ מוֹנָח לוֹ בֵּין בְּרָכְיוֹ, וּפִיו סָתוּם, וְטִבּוֹרוֹ פֶּתוּחַ. וְאוֹכֵל מִמָּה שֶׁאָמַר אוֹכֵלָתָּ, וְשׁוֹתָה מִמָּה שֶׁאָמַר שׁוֹתָה, וְאֵינוֹ מוֹצִיא רֵעִי שְׁמָא יִהְיֶה אֶת אָמִי. וְכֵיוָן שֶׁצָּא לְאוֹרֵי הָעוֹלָם — נִפְתַּח הַסָּתוּם, וְנִסְתָּם הַפֶּתוּחַ, שֶׁאֵלְמָלָא כֵּן אֵינוֹ יָכוֹל לְחַיּוּת אֲפִילוֹ שֶׁעָה אַחַת.

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

KEHOT'S NOTE

נדה ל, ב. ראה ד"ה למה הולד במאמרי אדה"ז על מארז"ל ע"קל.

24

ראשו בין ברכיו

The note points there on the fetus whose head is between its knees.

KEHOT'S NOTE

ראה ד"ה בלילה ההוא תשד"מ. ראה תו"ח שמות מד, סע"ב. ספהמ"צ להצ"צ עז, סע"א ואילך. אוה"ת שמיני ע"ה לה ובכ"מ.

25

ואוכל ממה שאמו אוכלת

There it is added: "(and not the milk, which comes after the refining, pure and clean)."

KEHOT'S NOTE

(ולא החלב שהוא לאחר הברירה הוך והנקי) — מאמרי אדה"ז על מארז"ל ע"קלא.

26

רק דרך הטבור

There, on "It shall be healing to your navel," the Alter Rebbe distinguishes outer eating, through the mouth, which needs refining step by step, from inner eating: the fetus, whose mouth is closed, receives through its open navel only the most refined, inner part of what its mother eats, and from this it grows during the nine months.

KEHOT'S NOTE

ראה לקמן קכד, ב.

27

כמ"ש רז"ל

A man told Rava that he had heard a baby cry on Friday although it was born only on Shabbos; Rava ruled that it had already put its head out, so its circumcision was not on its proper day and could not override Shabbos. The maamar takes the cry as the sign of birth.

נדה מ"ב: Niddah 42b

חולין ע"ב Chullin 72a

KEHOT'S NOTE

נדה מב, ב. וראה חולין עב, א.

PARAGRAPH 5

28

וככל המשל הזה

It notes that the analogy mentions the organs of breathing while the application does not explain them, and explains: as the fetus has organs of breathing that do not yet act, so in exile a person's powers do not act, until his service lacks vitality and is "a commandment of men learned by rote."

KEHOT'S NOTE

בד"ה וראו תשל"ט (מהנחה בלתי מוגה): שבהמשל מובא גם ע"ד אברי הנשימה, אך בהנמשל אינו מבארים. ומבאר זה ע"פ המבואר בתו"א מקץ לו, ב כי נשמה הוא מלשון נשימה שבאדם שהיא בחי' רצוא ושוב. ועד"ז באדם צ"ל העבודה בבחי' רצוא והעבודה בבחי' שוב, וזהו שהגלות נמשל לעיבור בענין אברי הנשימה, דכמו שבעיבור ישנו חתוך כל האברים גם אברי הנשימה, אך אינם פועלים פעולתם, עד"ז הוא גם בזמן הגלות (הנמשל לעיבור) דהכחות אינם פועלים פעולתם, ועד שהעבודה אינו בחיות כ"א כענין שנאמר ותהי יראתם אותי מצות אנשים מלומדה. ע"ש בארוכה.

29

ה' ממרום ישאג

Yirmeyahu is told to prophesy against the nations: "Havayah roars from on high, and from His holy dwelling He gives forth His voice; He roars mightily over His dwelling." Following the Zohar, the maamar reads "from on high" as G-d having ascended on high during exile.

Jeremiah 25:30 ל"ה: ירמיהו כ"ה

וְאַתָּה תִּנָּבֵא אֲלֵיהֶם אֶת כָּל־הַדְּבָרִים הָאֵלֶּה וְאַמַּרְתָּ אֲלֵיהֶם ה' מִמְרוֹם יִשְׁאָג וּמִמְעוֹן קָדְשׁוֹ יִתֵּן קוֹלוֹ יִשְׁאָג עַל־גִּוְהוֹ הַיָּד קְדָרִים יַעֲנֶה אֶל כָּל־יֹשְׁבֵי הָאָרֶץ:

Therefore prophesy thou against them all these words, and say unto them: The L-RD doth roar from on high, And utter His voice from His holy habitation; He doth mightily roar because of His fold; He giveth a shout, as they that tread the grapes, Against all the inhabitants of the earth.

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KEHOT'S NOTE

ירמיי' כה, ל.

30

כמ"ש בזהר דסליק קוב"ה לעילא

The Zohar reads "for he is not" as "because the holy King had ascended on high, on high, and was not found within her"; that is why the verse says einenu, "he is not," rather than einam, "they are not."

Zohar I, 210a ר', זח"א

Zohar III, 20b כ, זח"ג

KEHOT'S NOTE

זח"א ר', א. זח"ג כ, ב. עה, א. ע' בסידור ע"פ יתום ואלמנה. מוכא גם בלקו"ת נצבים מה, סע"א ואילך. שה"ש מה, א. אוה"ת שה"ש כרך ב ע' תקו. תתצו.

31

דסליק קוב"ה לעילא

The Zohar there describes the time when "the King has ascended on high, on high," and people cry out and He does not heed them, and it cites from the same verse, "He shall surely roar over His dwelling."

ספר הזהר, אחרי מות נ"ד: של"ב-56:340-54:332 Zohar, Achrei Mot נ"ו: ש"מ

The first 18 lines of the Hebrew text are not found in our translation. THE NAKEDNESS OF THY FATHER'S WIFE SHALT THOU NOT UNCOVER. Who is meant by thy father's wife? Said R. Simeon: 'We have learnt: As long as the Matrona is with the King and giveth suck to thee, she is called "thy mother". Now, however, that she is banished with thee and is removed from the King, she is called "thy father's wife". She is his wife, because he has not divorced her, although she is in exile. ...

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

32

רחל מבכה על בני

"Thus says Havayah: A voice is heard in Ramah... Rachel weeps for her children; she refuses to be comforted for her children, for he is not." Plainly she mourns her children who are gone; the Zohar asks why the verse says

einenu, "he is not," and not einam, "they are not." (In the Kehot edition's numbering, 31:14.)

Jeremiah 31:15 ל"א: ט"ו ירמיהו

כֹּה אָמַר ה' קוֹל בְּרָמָה נִשְׁמָע נְהִי בְּכִי תַמְרוּרִים רָחֵל מְבַכָּה עַל־בָּנֶיהָ מֵאַנָּה לְהַנְחֵם עַל־בָּנֶיהָ כִּי אֵינָנּוּ:

Thus saith the L-RD: A voice is heard in Ramah, Lamentation, and bitter weeping, Rachel weeping for her children; She refuseth to be comforted for her children, Because they are not.

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KEHOT'S NOTE

ירמיי' לא, יד. וראה אוה"ת פ' שלח ע' תסז.

33

והשמן לב העם

At his call, G-d tells Yeshayahu, "Make the heart of this people fat, make its ears heavy and seal its eyes," lest they understand and return. The maamar uses it for the dulled perception of exile, in which the world seems to stand on its own.

Isaiah 6:10 ר"י: ישעיהו

הַשְׁמֵן לִב־הָעָם הַזֶּה וְאָזְנוֹ הַכֶּבֶד וְעֵינָיו הַשֶּׁעַ פֶּן־יֵרְאֶה כְּעֵינָיו וּבְאָזְנוֹ יִשְׁמָע וּלְקַבּוֹ יִבִּין וְשָׁב וּרְפָא לוֹ:

Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they, seeing with their eyes, and hearing with their ears, and understanding with their heart, return, and be healed.'

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KEHOT'S NOTE

ישע"ו, י.

34

בשמים ממעל ועל הארץ מתחת אין עוד

Moshe tells Israel, "Know this day and take it to your heart that Havayah is G-d in the heavens above and on the earth below; there is nothing else." This is the truth that, in exile, eyes do not see.

Deuteronomy 4:39 ד"ל: דברים

וַיִּדְעַתְּ הַיּוֹם וְהִשְׁבַּתְּ אֶל־לִבְּךָ כִּי ה' הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת אֵין עוֹד:

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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35

כרשפי אש שלהבת

The bride asks her beloved to set her as a seal upon his heart, "for love is strong as death... its flashes are flashes of fire, a flame of G-d." The maamar borrows the image for a love of G-d that is felt in the heart.

Song of Songs 8:6 ח': השירים

שִׁמְנִי כַחוֹתֶם עַל־לִבְּךָ כַחוֹתֶם עַל־זְרוֹעַךָ כִּי־עֲזָה כַמוֹת אֶהְיֶה קִשָּׁה כְּשֹׁאֵל קִנְיָה וְשִׁפְיָה וְשִׁפִּי אֵשׁ שֶׁלִּהְבֶּתֶיהָ:

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave;

The flashes thereof are flashes of fire, A very flame of the L-RD.

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36

ותהי יראתם אותי

G-d says the people honor Him with mouth and lips while their heart is far from Him, “and their fear of Me is a commandment of men learned by rote.” The maamar calls such cold, mechanical observance the essence of spiritual exile.

ישעיהו כ"ט:13

וַיֹּאמֶר אֲדֹנָי יְעֹזֵר כִּי נִגַּשׁ הָעָם הַזֶּה בִּפְּיוֹ וּבִשְׁפִיתוֹ כִּכְדוֹנִי וְלִבּוֹ רַחֵם מִמֶּנִּי וְתִהְיֶינָה יְרֵאתָם אֵתִי מִצְוֹת אֲנָשִׁים מְלֻמָּדָה:

And the L-rd said: Forasmuch as this people draw near, and with their mouth and with their lips do honour Me, But have removed their heart far from Me, And their fear of Me is a commandment of men learned by rote;

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KEHOT'S NOTE

ישע"י כט, יג.

PARAGRAPH 6

37

בקרב איש ולב עמוק

David describes his enemies' hidden schemes, plotted in “the inner part of a man, and a deep heart.” The maamar borrows the words for G-d's light revealed in the innermost depths of the heart. (context: Steinsaltz Tanakh)

תהילים ס"ד:7

יִחְפְּשׁוּ-עוֹלֹת תִּמְנוּ חֶפֶשׁ מְחַפֵּשׁ וְקָרֵב אִישׁ לִלְבּ עֵמֶק:

They search out iniquities, they have accomplished a diligent search; even in the inward thought of every one, and the deep heart.

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38

ונגלה כבוד ה'

Yeshayahu's prophecy of comfort: “And the glory of Havayah shall be revealed, and all flesh together shall see, for the mouth of Havayah has spoken.” The maamar takes it as the open revelation of the days of Mashiach, the birth that follows the pregnancy of exile.

ישעיהו מ"ה:5

וְנִגְלָה כְבוֹד ה' וְרָאוּ כָל-בָּשָׂר יַחְדָּו כִּי פִי ה' דִּבֶּר:

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

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KEHOT'S NOTE

ישע"י מ, ה.

39

כי עין בעין יראה

Yeshayahu describes Zion's watchmen raising their voices in song, “for they shall see eye to eye when Havayah re-

...וארא אל אברהם אל יצחק ואל יעקב באל

turns to Zion.” Seeing, and not only knowing, marks the future revelation.

ישעיהו נ"ח:8

קוֹל צִפִּיר נִשְׁאָו קוֹל יַחְדָּו יִרְנְנוּ כִּי עֵין בְּעֵין יֵרָאוּ בָּשׂוּב ה' צִיּוֹן:

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

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KEHOT'S NOTE

ישע"י נח, ח.

40

הוא תלוי במעשינו ובעבודתנו

It explains that pregnancy here is Netzach, Hod and Yesod: the fetus's head is between its knees, it eats through the navel and has no taste in its food; in service this is action alone, which is Netzach and Hod, “as explained in the maamar Va'eira.”

KEHOT'S NOTE

באזה"ת שה"ש כרך ב ע' תרד מבאר שכאן הכוונה: “עיבור הוא נה"י שהולד ראשו בין ברכיו ואוכל דרך הטבור ואין טעם במאכל כי חך אוכל יטעם, וענין בחי זו בעבודה היינו רק בחי מעשה שהוא נה"ה, כן נתבאר בד"ה וארא.” וכן הלשון בתניא רפ"ז. וראה משיחת ש"פ וארא תשמ"ט סה"ש תשמ"ט ע' 197 הערה 70 שהמקור לדיוק לשון אדה"ז מעשינו ועבודתינו הוא מדיוק לשון הרמב"ם בפ"י מהלכות תשובה ע"ש.

PARAGRAPH 7

41

שמע ישראל . . ואהבת וגו'

Moshe tells Israel, “Hear, O Israel, Havayah is our G-d, Havayah is One.” The paragraph asks why the Shema says “One” and not “Single.”

דברים ו:4

שְׁמַע יִשְׂרָאֵל ה' אֶלְקֵינוּ ה' אֶחָד:

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

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KEHOT'S NOTE

דברים ו, ד.

42

כי הנה צ"ל מלת אחד

At Tazria 23c, “Havayah is One” is explained as the true union of the attributes through the Infinite Light: the ches of echad stands for the seven heavens and the earth, above and below, and the dalet for the four directions, all united in One.

KEHOT'S NOTE

ראה לקו"ת תוריע כג, ג. בלק ע, א. ואתחנן ד"ה שמע ישראל. מאמרי אדה"ז על מארז"ל ע' קי. מאמרי אדה"א בראשית ע' תק. תו"ח שמות (אותיות מרובעות) מז, א ואילך. אזה"ת פי ואתחנן ע' ריא ועי' תכט ההפרש בין אחד ליחיד. בראשית כז תתנד, ב. תתשנט, א ואילך. תתללא, א. שבועות ע' רב. אמרי בינה שער הק"ש פ"ח. שרש מצות התפלה פ"א קכד, א. סה"מ תרכ"ז (הוצאת תש"ס) ע' קע. סה"מ תרנ"ד ע' נו. סה"מ תשי"ח ע' 244. ד"ה על שלשה דברים תרנ"א. וראה בסה"מ תקס"ב ע' רמט בשם חובת הלבבות. ד"ה דודי לי פי אחרי תשכ"ז. ד"ה אתה אחד תשכ"ט (סה"מ מלוקט ח"ד ע' ט). לקו"ש ח"א ע' 11. ח"יב ע' 66. המבואר כאן בין אחד ויחיד — אינו נזכר בהנחת כ"ק אדה"א בסה"מ תקס"ב.

43

ראובן אחד

In Yechezkel's plan of the future city the gates bear the names of the tribes: "the gate of Reuven, one; the gate of Yehudah, one; the gate of Levi, one." Reuven is "one" among many.

יחזקאל מ"ח:ל"א 48:31 Ezekiel

וְשַׁעֲרֵי הָעִיר עַל־שְׁמוֹת שְׁבֻטֵי יִשְׂרָאֵל שְׁעָרִים שְׁלוֹשָׁה צְפוֹנָה שַׁעַר רְאוּבֵן
אֶחָד שַׁעַר יְהוּדָה אֶחָד שַׁעַר לֵוִי אֶחָד:

and the gates of the city shall be after the names of the tribes of Israel; three gates northward: the gate of Reuben, one; the gate of Judah, one; the gate of Levi, one;

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KEHOT'S NOTE

ראה יחזקאל מח, לא: שער ראובן אחד. שער יהודה אחד שער לוי אחד. ראה דרך מצותיך ככד, א ואילך.

44

בן יחידך

G-d tells Avraham, "Take your son, your only one (yechidecha), whom you love, Yitzchak." Yitzchak is called by the word for "only one," which the Shema could have used.

בראשית כ"ב:2 Genesis

וַיֹּאמֶר אֱתֵנָּה אֶת־בְּנֶךְךָ אֶת־יִצְחָק אֲשֶׁר־אַהֲבָתָהּ אֶת־יִצְחָק וְלֹא־לְךָ אֶל־
אֶרֶץ הַמִּדְבָּר וְהַעֲלֵהוּ שָׁם לַעֲלֹה עַל אֶחָד הַהָרִים אֲשֶׁר אָמַר אֵלֶיךָ:

And He said: "Take now thy son, thine only son, whom thou lovest, even Isaac, and get thee into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell thee of."

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KEHOT'S NOTE

בראשית כב, ב.

45

הוי לי למימר ה' יחיד

The Zohar asks what "One" in the Shema means and answers that it is the union of the Holy One, blessed be He, with the Congregation of Israel. While Israel is in exile and the Holy One, blessed be He, has ascended on high, on high, He is not called One, until "on that day Havayah will be One."

Zohar III, 7b, ז, ח"ג

KEHOT'S NOTE

ראה זח"ג ז, ב. אוה"ת דרושים לחג השבועות ע' רב מביא זה וז"ל: ומתורץ בזה הקושיא שהק' בתנ"א בד"ה וארא למה לא נאמר ה' יחיד, ולפמ"ש י"ל כי מן ז' רקיעים והארץ וד"ר אשר הוא ית' אלופו ש"ע אנו מכירים כחו כוי לכן נא' ה' אחד, והיינו ג"כ מה שפ"י בתנ"א ה' אחד שו' רקיעים והארץ ודי רוחות העולם בטלים אצלו כוי עכ"ל. קטע זה מובא באוה"ת שה"ש כרך א ע' קלב.

46

לגבי קוב"ה מצד עצמותו ומהותו . . שהרי הוא יחיד ומיוחד

This passage is quoted there.

KEHOT'S NOTE

מובא באוה"ת שה"ש כרך ב ע' תרכו.

47

שהוא אחד בשבעה רקיעים

The note points to the Alter Rebbe's ruling in the laws of reciting the Shema for this teaching on "One."

KEHOT'S NOTE

ראה שו"ע אדה"ז אר"ח סי' סא סעי' ו. לקו"ת תוריע צג, ג.

48

ואינו מתיחדין באחד

In its passage on the mystery of Shabbos, said before the Friday-night prayers, the Zohar says that the supernal attributes "are united above in One," and the Shechinah is united below in the mystery of One. The maamar borrows the words for the six dimensions of the world, united in One through their nullification.

ספר הזהר, תרומה י"ג:קנ"ג-י"ד:קס"ד Zohar, Terumah 13:153-14:164

The Holy One, blessed be He, who is One above, does not take His seat upon the Throne of Glory, until She has entered within the mystery of the One in accordance with His very essence of Oneness, to be the One in One. This, as we have said, is the significance of the words: "The L-rd is One, and His Name is One."

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

49

וצבא השמים

The Levites' prayer in the days of Ezra and Nechemyah: "You alone are Havayah... You give life to them all, and the host of the heavens bow down to You." The bowing of the heavenly hosts shows creation nullified before G-d's light.

נחמיה ט':6 Nehemiah 9:6

אֵת־הָאֱלֹהִים הוּא ה' לְבַדְּךָ אֶתָּה עֲשִׂיתָ אֶת־הַשָּׁמַיִם שָׁמַי הַשָּׁמַיִם וְכָל־צָבָאם
הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיָּמִים וְכָל־אֲשֶׁר בָּהֶם וְאֶתָּה מְחִיָּה אֶת־כָּל־ם וְצָבָא
הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִּים:

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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KEHOT'S NOTE

נחמ" ט, ו.

50

דהיינו בחי מעלה ומטה

This passage is quoted there.

KEHOT'S NOTE

מובא באוה"ת וירא כרך ד תשלט, א.

51

כי גבוה מעל גבוה וגו'

Koheles, on injustice in the land, says not to wonder at it, "for one higher than the high watches, and there are higher ones over them." The maamar borrows the phrase for the endless levels of higher and lower in the spiritual worlds.

קהלת ה':7 Ecclesiastes 5:7

אִם־עֲשֶׂה רֶשַׁע וְגָזַל מִשְׁפָּט וְצָדִק תִּרְאֶה בְּמִדְיָנָה אֶל־תִּתְּמָה עַל־הַחֲפֹץ כִּי
גְבוּהַ מַעַל גְּבוּהַ שְׁמֵר וּגְבוּהִים עֲלֵיהֶם:

If thou seest the oppression of the poor, and the violent perverting of justice and righteousness in the state, marvel not at the matter; for one higher than the high watcheth, and there are higher than they.

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KEHOT'S NOTE

ע"פ קהלת ה, ז. בבוך 633: כו.

52

חסד דרועא ימינא

In Eliyahu's opening prayer in the Tikkunei Zohar (Patach Eliyahu), the Sefiros are pictured as a body: "Chesed is the right arm, Gevurah the left arm, Tiferes the body." The maamar links the two arms with south and north.

תקוני זוהר י"ז א: ט"ז-י"ז Tikkunei Zohar 17a:16-17
ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא.
תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית
קדש. מלכות פה. תורה שבע"פ קרינן ליה. מוחא חכמה איהו מחשבה
מלגו. בינה לבא ובה הלב מבין. ועל אלן תרין כתיב *הנסתרות ליי
אלקינו.

Constantinople, 1740 (CC-BY-NC)

53

כחשיכה כאורה

David says that nothing is hidden from G-d: "Even darkness is not dark for You... darkness is as light." The maamar uses it to say that before G-d above and below are equal.

Psalms 139:12 ט: ט"ב תהילים קל"ט

גם־הַחֹשֶׁךְ לֹא־יִחְשֶׁה מִפְּנֵי וְלַיְלָה כִּיּוֹם יֵאֵר 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.

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54

ומעלה ומטה שוין

The note points there for the precise meaning of the words "above and below."

KEHOT'S NOTE

ראה ד"ה ציון במשפט תפדה תש"מ בדיוק הלשון מעלה ומטה. באוה"ת נ"ך
כרך א ע' תו, ובספר החקירה עו, א, ובאוה"ת יחזקאל ע' תו מפרש כ"ק
אדמו"ר הצ"צ וז"ל: "ור"ל אף לא מעלה ומדרגה ולא כמ"ש המו"נ שנקי הוא
ית' מקום ע"ש המעלה ומדרגה, כי בחי' מעלה ומדרגה שייך רק בהנמצאים
וע"ס, אבל אצלו ית' שוה המעלה עם המטה כנ"ל ועמ"ש מענין זה בלק"ת
גבי פסח בד"ה מצה זו כו". ע"ש בארוכה. ולקמן סה, ב.

55

משא"כ לגבי קוב"ה . . וגדר עלמין כלל

This passage is copied there word for word, with a reference to Likkutei Torah, Beha'aloscha 29d.

KEHOT'S NOTE

הלשון נעתק באוה"ת נ"ך כרך ג ע' אשצה ומציין ללקו"ת פ' בהעלותך כט,
ד. וראה גם סה"מ תר"ל ע' קצו.

56

כי נשגב שמו לבדו

"Let them praise the Name of Havayah, for His Name alone is exalted; His splendor is upon earth and heaven."

The maamar reads it as "only" His splendor, a radiance, relating to the worlds.

Psalms 148:13 י"ג: י"ח תהילים קמ"ח

יְהַלְלוּ אֶת־שֵׁם ה' בִּי־נִשְׁגָּב שְׁמוֹ לְבַדּוֹ הוֹדוּ עַל־אָרֶץ וְשָׁמַיִם:

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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KEHOT'S NOTE

תהלים קמח, יג. וראה לעיל לד, ד. לקו"ת אמור לא, ג.

57

מלא כל הארץ כבודו

The seraphim call, "Holy, holy, holy... the whole earth is full of His glory." It is said in the Kedushah, and the maamar contrasts it with the angels' question, "Where is the place of His glory?"

Isaiah 6:3 י"ג: ו' ישעיהו ו'

וְקָרָא זֶה אֶל־זֶה וְאָמַר קְדוֹשׁ קְדוֹשׁ קְדוֹשׁ ה' צְבָאוֹת מְלֵא כָּל־הָאָרֶץ
כְּבוֹדוֹ:

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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58

לך ה' הגדולה

David's blessing before the assembly: "Yours, Havayah, are the greatness, the might, the beauty, the victory and the splendor, for all in the heavens and on the earth." Plainly all these belong to G-d; the maamar reads "Yours" as "nullified to You," so that before Him they are not even called greatness and might. The words are also the names of Sefiros: Gedulah (Chesed), Gevurah, Tiferes, Netzach and Hod.

I Chronicles 29:11 א"ט: י"א דברי הימים א'

לָךְ ה' הַגְּדֻלָּה וְהַגְּבוּרָה וְהַתְּפָאָרֶת וְהַנִּצָּחַן וְהַהוֹד כִּי־כָל בְּשָׂמַיִם וּבָאָרֶץ
לָךְ ה' הַמְּמֻלָּכָה וְהַמְּתַנַּשָּׂא לְכָל לְרֹאשׁ:

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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KEHOT'S NOTE

דה"א כט, יא.

PARAGRAPH 8

59

בימי הגלות סליק קוב"ה

This passage is quoted there.

KEHOT'S NOTE

מובא באוה"ת פ' וירא כרך ד תשס, א.

60

סליק קוב"ה . . לגבי בחי' מהותו ועצמותו

Or HaTorah refers to this passage there.

KEHOT'S NOTE

באוה"ת מג"א ע' ג מציין לכאן.

61

ביום ההוא יהי' ה' אחד

Zechariah's prophecy of the end of days: "And Havayah will be King over all the earth; on that day Havayah will be One and His Name One." The maamar reads it as the open revelation of G-d's unity in the future.

Zechariah 14:9 ט"ז:ט"ז

וְהָיָה ה' לְמֶלֶךְ עַל-כָּל-הָאָרֶץ בְּיוֹם הַהוּא יְהִיָּה ה' אֶחָד וּשְׁמוֹ אֶחָד:

And the L-RD shall be King over all the earth; In that day shall the L-RD be One, and His name one.

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KEHOT'S NOTE

זכרי' יד, ט.

62

אטו האידנא לאו אחד

On Zechariah's verse the Talmud asks, "Is He then not One now?" and answers that this world is not like the world to come. The maamar answers that in exile His unity is not openly seen.

Pesachim 50a:16-17 י"ז-י"ז:ט"ז

"וְהָיָה ה' לְמֶלֶךְ עַל כָּל הָאָרֶץ בְּיוֹם הַהוּא יְהִיָּה ה' אֶחָד וּשְׁמוֹ אֶחָד." אָטוּ הָאִידְנָא לֹא אֶחָד הוּא? אָמַר רַבִּי אֶחָד בְּרַ חֲנִינָא: לֹא כְעוֹלָם הָזֶה הָעוֹלָם הַבָּא. הָעוֹלָם הָזֶה, עַל בְּשׂוּרוֹת טוֹבוֹת אוֹמֵר: "בְּרוּךְ הַטּוֹב וְהַמְּטִיב", וְעַל בְּשׂוּרוֹת רָעוֹת אוֹמֵר: "בְּרוּךְ דֵּייוֹ הָאֶמֶת". לְעוֹלָם הַבָּא, כּוֹלּוֹ "הַטּוֹב וְהַמְּטִיב".

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

KEHOT'S NOTE

פסחים נ, א.

63

והנה בחי' עיבור . . ויש בפני עצמו

This passage is quoted there.

KEHOT'S NOTE

הקטע מובא ביהל אור ע' שמד.

64

בני ישראל עם קרובו

"He has raised the horn of His people... for the children of Israel, the people near to Him." Because Israel is near to Him, it is given the power to draw His unity down below.

Psalms 148:14 ט"ד:ט"ד

וַיָּרִם קֶרֶן לְעַמּוֹ תְּהַלֵּה לְכָל-חֲסִידָיו לְבָנֵי יִשְׂרָאֵל עִם קָרְבּוֹ הַלְלוּ-קֵה:

And He hath lifted up a horn for His people, A praise for all His saints, Even for the children of Israel, a people near unto Him. Hallelujah.

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65

שנתאווה הקב"ה להיות לו דירה בתחתונים

Rabbi Shmuel bar Nachman taught that when the Holy One, blessed be He, created the world, He desired to have a dwelling place among the lower realms as He has among the higher. The maamar names this as the purpose of all service.

Midrash Tanchuma, Nasso 16:1 א"א:ט"ז

... בְּאֵתִי לְגַנִּי אֲחֹתִי כְּלָה (שֶׁהִ"ש ה, א). אָמַר רַבִּי שְׁמוּאֵל בְּרַ נַחְמָן, בְּשַׁעֲרֵה שְׁבָרָא הַקְדוּשׁ בְּרוּךְ הוּא אֶת הָעוֹלָם, נִתְאַוָּה שְׂיָהָא לוֹ דִּירָה בְּתַתְּחוֹנִים כְּמוֹ שֶׁשׁ בְּעֲלִיּוֹנִים. בְּרָא אֶת הָאָדָם וְצָוָה אוֹתוֹ וְאָמַר לוֹ:

מִכָּל עֵץ הִגֵּן אָכַל תֹּאכַל, וּמִעֵץ הַדַּעַת טוֹב וְרַע לֹא תֹאכַל מִמֶּנּוּ (בראשית ב, טז-יז). וְעֵבֶר עַל צְוִיּוֹ. אָמַר לְקַה הַקְדוּשׁ בְּרוּךְ הוּא, כִּי הִיִּיתִי מִתְאַוָּה שְׂיָהָא לִי דִירָה בְּתַתְּחוֹנִים כְּמוֹ שֶׁשׁ לִי בְּעֲלִיּוֹנִים, וְדָבָר אֶחָד צְוִינִי אוֹתָךְ וְלֹא שְׁמַרְתָּ אוֹתוֹ. מִיָּד סָלַק הַקְדוּשׁ ...

(Numb. 7:1), "So it came to pass on the day that Moses had finished." Rav says, "Every place where it is stated, 'So it came to pass (wayehi),' [is referring to] something new"; but R. Simeon says, "Every place where it says, 'So it came to pass (wayehi)' [is referring to] something which existed, has ceased [to exist] for a long time, and has returned to be as it was. 5:7. This text is related (to Cant. 5:1), "When I come to my garden, my sister bride." R. Samuel bar ...

Midrash Tanchuma -- Torat Emet (Public Domain) • Townsend 1989 translation of Midrash Tanhuma, S. Buber Recension, edited and supplemented by R. Francis Nataf (CC-BY)

66

לאתכפא סט"א ואסתלק

Near the end of Vayakhel the Alter Rebbe explains the Zohar's well-known saying, "When the sitra achra is subdued, the glory of the Holy One, blessed be He, is exalted in all the worlds": this "ascent" (istalek) is not a withdrawal of the light, G-d forbid, but the revelation of the light that encompasses all worlds, which can be revealed only as loftiness above the vessels, and it is drawn by the arousal from below of self-nullification.

Zohar II, 122b כב, זח"ב

KEHOT'S NOTE

ראה זח"ב ככב, ב. ונתבאר לקמן ס"פ ויקהל. לקרית פי' שלח ד"ה ויאמרו טובה הארץ. באתי לגני תש"י.

67

ואסתלק

It explains that this "ascent" is not a physical removal but a concealment.

KEHOT'S NOTE

ואין זה סילוק גשמי אלא העלם — ספר החקירה ע' 272.

68

לאתכפא סט"א ואסתלק יקרא דקוב"ה

The Zohar teaches that one who brings a wicked person back to G-d causes the sitra achra to be subdued and the glory of the Holy One, blessed be He, to be exalted, a praise greater than any other. (The Kehot note gives 2:122b; the words are on 128b.)

Zohar, Terumah 6:38-7:45 ז"מ:מ"ז-מ"ח

Therefore also one must pursue and run after the sinner and "buy" him for a good price, in order that the filth of sin may be purged away from him and the spirit of impurity, the emanation of the "other side", be subdued. He who succeeds in redeeming such a sinner can justly consider himself the "creator" of the renewed and quickened soul, and such an act is the greatest praise (of G-d) imaginable, and it exalts the glory of the Holy One, blessed be He, more than any other ...

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

69

וידעו מצרים

G-d tells Moshe before the plagues, "And Egypt shall know that I am Havayah, when I stretch out My hand over

Egypt." Even Egypt comes to know G-d's Name, an example of G-d made known in the lowest place.

שמות ז:ה' Exodus 7:5

וידעו מצרים כי אני ה' בנטתי את ידי על מצרים והוצאתי את בני ישראל מתוכם:

And the Egyptians shall know that I am the L-RD, when I stretch forth My hand upon Egypt, and bring out the children of Israel from among them.'

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KEHOT'S NOTE

שמות ז, ה.

70

במקום שבעלי תשובה

There the Alter Rebbe explains that teshuvah turns fiery bad traits back to G-d alone.

KEHOT'S NOTE

נסמן לעיל כא, ג.

71

במקום שבעלי תשובה עומדים צדיקים גמורים

Rabbi Abahu taught, "In the place where baalei teshuvah stand, perfect tzaddikim do not stand." Like the subduing of the sitra achra, the return of one who was far reveals a greater glory.

ברכות ל"ד ב:כ"ב-ג' Berakhot 34b:22-23

ופליגא דרבי אבהו, דאמר רבי אבהו: מקום שבעלי תשובה עומדין — צדיקים גמורים אינם עומדין, שנאמר: "שלוש שלום לרחוק ולקרוב". "לרחוק" ברישא, והדר "לקרוב". ורבי יוחנן אמר לה: מאי "רחוק" — שהיה רחוק מדבר עבירה מעיקרא. ומאי "קרוב" — שהיה קרוב לדבר עבירה, ונתרחק ממנו השתא.

This is at variance with the opinion of R. Abbahu who said : The place which the penitent occupy, the perfectly righteous are unable to occupy ; as it is said, "Peace, peace to him that is far off and to him that is near" — "to him that is far off [from G-d]" first, and then "to him that is near." But R. Johanan can reply : What means "To him that is far off"? To him who was far off from transgression from the first ; and what ...

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PARAGRAPH 9

72

ישמח ישראל בעושי

"Let Israel rejoice in its Maker (be'osav); let the children of Zion delight in their King." Plainly it means "its Maker," but the word has a plural form, which the maamar reads as G-d's many extensions into the world.

Psalms 149:2: תהלים קמ"ט:ב

ישמח ישראל בעושי בני ציון יגילו במלכם:

Let Israel rejoice in his Maker; Let the children of Zion be joyful in their King.

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KEHOT'S NOTE

תהלים קמט, ב.

73

ואהבת . . בכל לבבך בשני יצריך

"And you shall love Havayah your G-d with all your heart, with all your soul and with all your might." This love follows from revealing G-d's unity.

Deuteronomy 6:5: דברים ו:ה'

ואהבת את ה' אלקיך בכל לבבך ובכל נפשך ובכל מאדך:

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

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ברכות נ"ד א:ו' Berakhot 54a:6-7

חייב אדם לברך על הרעה כלשם שמברך על הטובה, שנאמר: "ואהבת את ה' אלקיך בכל לבבך וגו'". "בכל לבבך" — בשני יצריך, כיצד טוב וביצד הרע. "ובכל נפשך" — אפילו הוא נוטל את נפשך. "ובכל מאדך" — בכל ממונה. דבר אחר: "בכל מאדך" — בכל מדה ומדה שהוא מויד לך הוי מודה לו. לא יקל אדם את ראשו כנגד שער המזרח שהוא מכוון כנגד בית קדשי הקדשים. ולא יכנס להר הבית במקלו, ובמנעלו, ובפונתו, ובאבק שצל רגליו. ...

A man is in duty bound to utter a benediction for the bad even as he utters one for the good ; as it is said, "And thou shalt love the L-rd thy G-d with all thy heart, and with all thy soul, and with all thy might" (Deut. vi. 5) — "with all thy heart," i.e. with thy two impulses, with the good and the evil impulse ; "with all thy soul," i.e. even if He take thy soul; "with all thy might," i.e. with all thy wealth. Another ...

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KEHOT'S NOTE

דברים ו, ה. ברכות נד, א.

74

שירגיז יצר טוב על יצר הרע

"A person should always rouse his good inclination to anger against the evil inclination." Here the anger arises of itself, out of love of G-d.

ברכות ה' א:ב' Berakhot 5a:2

אמר רבי לוי בר חמא, אמר רבי שמעון בן לקיש: לעולם ירגיז אדם יצר טוב על יצר הרע, שנאמר: "רגזו ואל תחטאו" אם נצחו — מוטב, ואם לאו — יעסוק בתורה, שנאמר: "אמרו כלבבכם". אם נצחו — מוטב, ואם לאו — יקרא קריאת שמע, שנאמר: "על משכבכם". אם נצחו — מוטב, ואם לאו — יזכור לו יום המיתה, שנאמר: "ודמו סלה".

R. Levi b. Hama said in the name of R. Simeon b. Lakish: A man should always oppose [yargiz] the good impulse to the evil impulse ; as it is said : "Tremble [rigzu] and sin not" (ibid. iv. 5). If he conquer it, well and good ; but if not, let him occupy himself with Torah ; as it is said, "Commune with your own heart" (ibid.). Should this gain him the victory, well and good; but if not, let him read the Shema' ; as it is said, ...

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PARAGRAPH 10

75 עבדו את ה' בשמחה

“Serve Havayah with joy; come before Him with song.” It is the first proof that service out of love is joyful.

Psalms 100:2: תהילים ק':

עבדו את ה' בשמחה באו לפניו ברגנה:

Serve the L-RD with gladness; come before His presence with singing.

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KEHOT'S NOTE

תהלים ק, ב.

76 תחת אשר לא עבדת את ה' אלהיך בשמחה ובטוב לבב מרוב כל

Among the Torah's rebukes: “Because you did not serve Havayah your G-d with joy and with gladness of heart, out of the abundance of everything.” Plainly they lacked joy though they had plenty; the Arizal's well-known reading is “more than all abundance.”

Deuteronomy 28:47: דברים כ"ח:מ"ז

תחת אשר לא עבדת את ה' אלקיך בשמחה ובטוב לבב מרוב כל:

because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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77 תחת אשר לא עבדת . . בשמחה ובטוב לבב וכמ"ש האריז"ל

Tanya cites this verse there and refers to “the Arizal's well-known interpretation of this verse,” as the maamar does here.

Tanya, Likkutei Amarim 26:4-5: תניא, חלק ראשון; ליקוטי אמרים

ומקרא מלא דבר הכתוב: “תחת אשר לא עבדת את ה' אלקיך בשמחה וגו', ונודע לכל פירוש האריז"ל זכרוננו לברכה על פסוק זה: והנה, עצה היעוצה לטהר לבו מכל עצב ונדנוד דאגה ממילי דעלמא, ואפילו בני חיי ומזוני, מודעת זאת לכל מאמר רבותינו זכרונם לברכה: “כשם שמברך על הטובה כו", ופירשו בגמרא: “לקבולי בשמחה”, כמו שמחת הטובה הנגלית ונראית, כי “גם זו – לטובה”, רק שאינה נגלית ונראית לעיני בשר, כי, היא מ"עלמא ...

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KEHOT'S NOTE

תבוא כח, מז. תניא פכ"ו. סה"מ תשי" ע' רז בהערה.

PARAGRAPH 11

78 דבש וחלב תחת לשונך

The beloved praises his bride: “Your lips drip honey, O bride; honey and milk are under your tongue.” It is cited as an image of joy.

Song of Songs 4:11: שיר השירים ד':יא

נפת תטפנה שפתותיה כלה דבש וחלב תחת לשונה וריח שלמתיה קריח לבנון:

...וארא אל אברהם אל יצחק ואל יעקב באל

Thy lips, O my bride, drop honey— Honey and milk are under thy tongue; And the smell of thy garments is like the smell of Lebanon.

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KEHOT'S NOTE

שה"ש ד, יא.

79 כאיש אשר אמו תנחמנו

“As a man whom his mother comforts, so will I comfort you.” A mother's comfort, which includes nursing and delighting her child, illustrates joy as milk.

Isaiah 66:13: ישעיהו ס"ו:יג

כאיש אשר אמו תנחמנו כן אנכי אֶנְחֶמְכֶם ובירושלם תנחמו:

As one whom his mother comforteth, So will I comfort you; and ye shall be comforted in Jerusalem.

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KEHOT'S NOTE

ישע"י סו, יג.

80 כי ע"י זה מתגדלים אבריו

The note points there on milk making the child's limbs grow.

KEHOT'S NOTE

ראה אוה"ת שה"ש כרך ב ע' תרפג ואילך.

81 דם נעכר ונעשה חלב

Rabbi Meir holds that in a nursing mother “blood decomposes and becomes milk.” The maamar uses this to show that milk, joy, comes from blood.

Niddah 9a:10-11: נדה ט' א'-י"א

כשתמצא לומר, לדברי רבי מאיר — דם נעכר ונעשה חלב, לדברי רבי יוסי ורבי יהודה ורבי שמעון — אבריה מתפרקין, ואין נפשה חוזרת עד עשרים וארבע חדש. “לפיכך” דרבי מאיר למה לי? משום “לפיכך” דרבי יוסי.

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Bekhorot 6b:8-9: בכורות ו' ב'-ח:ט'

איצטריד, סלקא דעתא אמינא: הואיל דבהמה טהורה נמי חידוש הוא, דאמר מר: דם נעכר ונעשה חלב, וכיון דחידוש הוא — בבהמה טמאה נמי לישתרי, קא משמע לן. הניחא למאן דאמר דם נעכר ונעשה חלב, אלא למאן דאמר איבריה מתפרקין הימנה ואין נפשה חוזרת עליה עד עשרים וארבעה חדש, מאי איכא למימר?

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KEHOT'S NOTE

נדה ט, א. בכורות ו, ב. נתבאר בלקו"ת במדבר יט, א “שהדם עצמו שהוא בחי גבורות נהפך לחלב חוורתא חסדים”. ראה לקמן קח, ג.

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PARAGRAPH 12

82 את קרבני לחמי לאשי

"My offering, My bread for My fires, My pleasing fragrance, you shall take care to offer to Me in its season." The verse calls the offerings G-d's "bread."

Numbers 28:2: כ"ח:ב' במדבר

צו את־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת־קִרְבְּנִי לְחָמִי לֶאֱשִׁי יְיָ נִחְחִי תִשְׁמְרוּ לְהַקְרִיב לִי בְּמוֹעֲדוֹ:

Command the children of Israel, and say unto them: My food which is presented unto Me for offerings made by fire, of a sweet savour unto Me, shall ye observe to offer unto Me in its due season.

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KEHOT'S NOTE

במדבר כח, ב.

83 ישראל מפרנסין לאביהם שבשמים

There the saying is explained: this "sustenance" is drawing the Infinite Light down so that it appears "like the likeness of a man," chiefly through the Torah, called "My bread." As bread joins the soul to the body, the Torah draws the Infinite Light down, and it also becomes food for the soul.

KEHOT'S NOTE

נסמן לעיל לג, ד.

84 ישראל מפרנסין לאביהם שבשמים

Explaining the offerings, the Zohar says that the King's meal is the pleasing fragrance of the offering as it rises, and so "we have learned: Israel sustain their Father in heaven." The maamar uses it to explain how the offering becomes, so to speak, G-d's "bread."

Zohar, Vayikra 13:97-16:104: ט"ז-ט"ו:ק"ד

85 וענין הקרבן להקריב גם נפש הבהמית שבאדם

There the fire that came down from above "in the form of a lion" and consumed the offerings is explained: through it the animal soul of every Jew was included in holiness.

KEHOT'S NOTE

ראה לקמן קיא, ג דהיינו שמתהפך גם רצון חומר הגוף. אוה"ת פי כי תשא עי אתתפול. לקו"ת פי כי תצא בתחלתו.

86 רוח הטומאה מן הארץ

Zechariah's prophecy of "that day": G-d will cut off the names of the idols and remove the false prophets "and the spirit of impurity from the land." The maamar borrows the words for the inner purpose of the offering.

Zechariah 13:2: ב'ב' זכריה

וְהָיָה בַּיּוֹם הַהוּא נֶאֱמָר ה' צָבָאוֹת אֶת־שְׁמוֹת הָעֹצְבִים מִן־הָאָרֶץ וְלֹא יִזְכְּרוּ עוֹד וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטְּמָאָה אֲעִבִיר מִן־הָאָרֶץ:

And it shall come to pass in that day, Saith the L-RD of hosts, That I will cut off the names of the idols out of the land, And they shall no more be remembered; And also I will cause the prophets And the unclean spirit to pass out of the land.

PARAGRAPH 13

87 תפלות כנגד תמידין

Rabbi Yehoshua ben Levi taught, "The prayers were instituted corresponding to the daily offerings." Prayer takes the place of the offerings.

Berakhot 26b:4-5: ד'ה'ב' ברכות

איתמר, רבי יוסי ברבי חנינא אמר: תפלות אבות תקנום. רבי יהושע בן לוי אמר: תפלות כנגד תמידין תקנום. תנא כוותיה דרבי יוסי ברבי חנינא, ותנא כוותיה דרבי יהושע בן לוי. תנא כוותיה דרבי יוסי ברבי חנינא: אברהם תקן תפלת שחרית, שנאמר: "וישכם אברהם בבקר אל המקום אשר עמד שם", ואין "עמידה" אלא תפלה, שנאמר: "ויעמד 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.

88 כי הפץ חסד הוא

Michah closes his prophecy: "Who is a G-d like You, who bears iniquity...? He does not hold His anger forever, for He desires kindness." The arousal from above comes from G-d's desire for kindness, not from our merit.

Micah 7:18: ח"י"ז מיכה

מִי־אֵל כְּמוֹךָ נָשָׂא עוֹן וְעָבַר עַל־פֶּשַׁע לְשֹׁאֲרֵית נִחַלְתּוֹ לֹא־תִחְזִיק לְעַד אִפּוֹ כִּי־תִפְּצֵךְ חֶסֶד הוּא:

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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89 הדם הוא הנפש

"Only be strong not to eat the blood, for the blood is the soul." The maamar uses it for the stage in which G-d's light becomes a person's very life.

Deuteronomy 12:23: ב'ג' דברים

רַק חֹזֵק לְבַלְתִּי אֲכַל הַדָּם כִּי הַדָּם הוּא הַנֶּפֶשׁ וְלֹא־תֹאכַל הַנֶּפֶשׁ עִם־הַבָּשָׂר:

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

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90

זבחי אלקים רוח נשברה

In his psalm of repentance, David says, "The offerings of G-d are a broken spirit; a broken and crushed heart, G-d, You will not despise": the offering G-d wants is a contrite heart. The maamar reads the broken spirit as the spirit of the sitra achra, broken by anger at evil.

Psalms 51:19 ט"א: תהילים

זבחי אלקים רוח נשברה לבי נשבר ונדכה אלקים לא תבזה:

The sacrifices of G-d are a broken spirit; a broken and a contrite heart, O G-d, Thou wilt not despise.

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KEHOT'S NOTE

תהלים נא, יט.

91

דהיינו רוח הסט"א כו'

This manuscript adds: the level of Avraham is the love that comes before "a person should always rouse....," for first, through the "eating" of mitzvos and good deeds, life-force is drawn to the heart and mind to love and serve G-d, which is Avraham; and the food afterwards turning into blood, anger at what opposes, is Yitzchak.

KEHOT'S NOTE

בבוכ באבי 17 כז, ב נוסף: (ובחי אברהם היינו בחי אהבה שקודם בחי לעולם ירגיז כו' שהרי מתחלה עיי אכילה דמצות ומעייט נמשך חיות ללב ומוח לאהבה את ה' ולעבדו זהו בחי אברהם ומה שאח"כ נהפך המזון לדם בחי רגוז על ההיפוך זהו ובחי יצחק כנ"ל).

92

כמ"ש בתניא

Tanya describes there how, after the bitterness of a broken heart, a person should take to heart words that comfort him from his sadness, "Indeed it is true..."; then the joy of his soul comes with added light and joy.

KEHOT'S NOTE

פרק לא. בבוכ 633: כמ"ש בלק"א.

93

כיתרון האור

Koheles: "And I saw that wisdom has an advantage over folly, as the advantage of light over darkness." The maamar reads it as light that comes out of darkness: joy that comes after compassion.

Ecclesiastes 2:13 ג"ב: קהלת

וראיתי אני שיש יתרון לחכמה מן הסכלות כיתרון האור מן החשך:

Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

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94

בבכי יבאו ובתחנונים אובלים

G-d promises the exiles' return: "With weeping they will come, and with supplications I will lead them." (In the Kehot edition's numbering, 31:8.) The return from exile will come with tears.

Jeremiah 31:9 ט"ז: ירמיהו

בבכי יבאו ובתחנונים אובלים אובלים אל-נחלי מים בדרך ישר לא יקשלו בה כייחייתי לישראל לאב ואפרים בבכי הוא:

They shall come with weeping, And with supplications will I lead them; I will cause them to walk by rivers of waters, In a straight way wherein they shall not stumble; For I am become a father to Israel, And Ephraim is My first-born.

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KEHOT'S NOTE

ירמיי לא, ח.

95

הלוח ובכה ילכו

"The children of Israel will come, they and the children of Yehudah together; weeping as they go, they will go, and they will seek Havayah their G-d." The weeping leads to seeking G-d.

Jeremiah 50:4 ד"ד: ירמיהו

במים ההמה ובעת ההיא נאם-ה' יבאו בני-שְׂרָאֵל הָמָּה ובני-יהודה יחדו הָלֹךְ וּבְכֹה יֵלְכוּ וְאֶת-ה' אֱלֹהֵיהֶם יִבְקְשׁוּ:

In those days, and in that time, saith the L-RD, The children of Israel shall come, They and the children of Judah together; They shall go on their way weeping, And shall seek the L-RD their G-d.

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KEHOT'S NOTE

ירמיי נ, ד.

96

וראו כל בשר

"And the glory of Havayah shall be revealed, and all flesh together shall see." The future weeping comes from this seeing.

Isaiah 40:5 ה'י: ישעיהו

ונגלה כבוד ה' וראו כל-בֶּשֶׂר יחדו כי פי ה' דבר:

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

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97

מלכות שמים בק"ש

This manuscript adds: "(his way was right in his eyes, and he did not feel that he is a sinner)."

KEHOT'S NOTE

בבוכ באבי 17 נוסף: (הי דרכו ישר בעיניו ולא הרגיש שהוא חוטא).

98

ובהבל בא ובחשך ילך

Koheles says of the stillborn, "For it comes in futility and goes in darkness, and its name is covered in darkness." The maamar applies it to a life that lacks G-d's light.

Ecclesiastes 6:4 ד"ו: קהלת

כייבהבל בא ובחשך ילך ובחשך שמו יכסה:

for it cometh in vanity, and departeth in darkness, and the name thereof is covered with darkness;

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99

המו מעיו לו רחם ארחמנו

G-d says of Ephraim, "My innards stir for him; I will surely have compassion on him." (In the Kehot edition's num-

bering, 31:19.) The maamar applies it to a person's compassion for his own soul.

Jeremiah 31:20:כ"א: ירמיהו

הָבֹן יָקִיר לִי אֶפְרַיִם אִם יֶלֶד שֶׁשָּׁעָרִים כִּי־מִדִּי דִבַּרְתִּי בּוֹ זָכָר אֶזְכְּרֶנּוּ עוֹד
עַל־כֵּן הִמּוּ מְעִי לֹא רַחֵם אֶרְחָמֶנּוּ נְאֻם־יְיָ

Is Ephraim a darling son unto Me? Is he a child that is dandled? For as often as I speak of him, I do earnestly remember him still; Therefore My heart yearneth for him, I will surely have compassion upon him, saith the L-RD.

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KEHOT'S NOTE

ירמיה לא, יט.

100

אין זו שמחה אמיתית

This manuscript adds a reference to the maamar in Vayechi on "Oseri lagefen": one cannot come to "the wine that gladdens," joy in G-d's greatness and in being a people near to Him, unless it is preceded by "the wine that intoxicates," bitterness over one's distance from G-d; for there is no delight in anything without a prior desire for it, and the delight is in proportion to the desire and longing.

KEHOT'S NOTE

בבוכ באב' 17 כה, א נוסף: (וכה"ג נת"ל פ' ויחי ע"פ אסרי לגפן שא"א לבוא לבחי' יין המשמח שהיא שמחה מגדולתו ית' ואנחנו עם קרובו כו' בלתי יוקדם תחלה בחי' יין המשכר שהוא המרירות על ריחוקו מה', כי לא שייך תענוג מאיזו דבר אם לא יוקדם רצון לזה ולפי ערך הרצון והתשוקה להדבר כך יהי התענוג כשנתמלא לו אותו הדבר כו' ע"ש).

101

שהדדים הם במקום בינה

Rabbi Abahu explains that G-d made the breasts "in the place of binah." The maamar reads binah as contemplation, the source of joy, the "milk."

Berakhot 10a:16-18:א:ט"ז-י"ח

מאי "כל גמוליו". אמר רבי אבהו: שעשה לה דדים במקום בינה. טעמא מאי? אמר רב יהודה: כדי שלא יסתכל במקום ערוה. רב מתנא אמר: כדי שלא יינק במקום הטנופת. ראה במפלתן של רשעים, ואמר שירה, שנאמר: "יתמו חשאים מן הארץ ורשעים עוד אינם ברכי נפשי את ה' הקלוייה".

What means "all His benefits"? R. Abbahu said : [It means] that He placed her breast in the place of understanding. For what reason? Rab Judah said : So that [the child] may not gaze at the place of nakedness. Rab Mattena said : So that it should not have to suck from a part of the body which is foul. David looked upon the overthrow of the wicked and composed a song ; as it is said, "Let sinners cease out of the earth, and let the wicked be ...

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KEHOT'S NOTE

ברכות י, א. בבוכ באב' 17 נוסף: (כי השמחה היא בחי' החלב שהחלב מגדיל הולד וכן שמחה בה' ע"י ההתבוננות מגדיל המדות אהוייר ורחמנות כו').

PARAGRAPH 14

102

וארא אל אברהם אל יצחק ואל יעקב באל שדי

The opening verse returns, now explained through the analogy of nursing.

Exodus 6:3:שמות ו:ג

וָאֵרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בָּאֵל שַׁדַּי וְשְׁמִי ה' לֹא נִודַעְתִּי לָהֶם:

and I appeared unto Abraham, unto Isaac, and unto Jacob, as G-d Almighty, but by My name Havayah I made Me not known to them.

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103

בחי' שדי מלי ברכות שדים

Or HaTorah notes that this reading is also in Shaarei Orah, gate 2, by Rabbi Yosef Gikatilla, and raises a difficulty: the maamar "Va'eira" of 5568 explains Kel Sha-dai as the attribute of tzimtzum.

KEHOT'S NOTE

באוה"ת פ' וארא ע' קנו כי שכי"ה גם בספר שערי אורה שער ב' לה"ר יוסף גיקטיליא והקשה שבדי"ה וארא תקס"ח מבאר שבחי' אל שדי זהו ענין מדת הצמצום, ע"ש בארוכה. באוה"ת כי תצא ע' תתקכ"ח מציין לכאן.

104

ברכת שדים ורחם

Yaakov blesses Yosef by "Sha-dai, who will bless you, with blessings of the heavens above... blessings of the breasts (shadayim) and the womb." The verse itself sets the Name Sha-dai beside shadayim, the source of milk, as the maamar does.

Genesis 49:25:בראשית מ"ט:כ"ה

מֵאֵל אָבִיךָ וְיַעְזְרֶךָ וְאֵת שַׁדַּי וּבִרְכֶּךָ בְּרֶכֶת שָׁמַיִם מֵעַל בְּרֶכֶת תְּהוֹם רִבְצֶת תַּחַת בְּרֶכֶת שָׁדַיִם וְרֶחֶם:

Even by the G-d of thy father, who shall help thee, And by the Almighty, who shall bless thee, With blessings of heaven above, Blessings of the deep that coucheth beneath, Blessings of the breasts, and of the womb.

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KEHOT'S NOTE

בראשית מט, כה.

105

וחלב להגדיל המדות

There milk drawn into the emotive attributes of Z'eir Anpin makes them grow, so that each, such as Chesed, comes to include all ten, and abundant kindness flows down to the lower worlds.

KEHOT'S NOTE

בלקו"ת שה"ש לג, ב מציין: "ושם [בתו"א] נתבאר ענין עיבור ולידה ויניקה בעבודת ה' ועיין בפרסם בערכי הכינוים ערך חלב ובשער ח' פ"ו בזוהר משפטים (דקכ"ב ע"ב) בענין רוחצות בחלב ובאדרא רבא דקל"ו ע"ב" ע"ש.

PARAGRAPH 15

106

שקיים אברהם אבינו ע"ה את כל התורה

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

KEHOT'S NOTE

משנה סוף קידושין.

107 שוקיים אברהם אבינו ע"ה את כל התורה עד שלא נתנה

The Mishnah says, "We find that Avraham our father fulfilled the entire Torah before it was given," as it says, "because Avraham listened to My voice and kept My charge, My commandments, My statutes and My teachings." The maamar adds that he did so out of love.

משנה קידושין ד:י"ד 4:14 Mishnah Kiddushin

... וכן הוא אומר באברהם אבינו עליו השלום, (בראשית כד) ואברהם זקן, וחי ברה את אברהם בכל. מצינו שעשה אברהם אבינו את כל התורה כלה עד שלא נתנה, שנאמר, (שם כו) עקב אשר שמע אברהם בקלי וישמר משמירתי מצותי חקותי ותורתי:

Rabbi Judah said: an unmarried man must not tend cattle, nor may two unmarried men sleep together under the same cover. But the sages permit it. One whose business is with women must not be alone with women. And one should not teach his son a woman's trade. Rabbi Meir says: one should always teach his son a clean and easy profession, and pray to Him to whom wealth and property belong. For a profession does not contain [the potential for] poverty and wealth, for poverty is not due to ...

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108 אברהם תיקן תפלת שחרית

Rabbi Yosi son of Rabbi Chanina taught that the Avos instituted the prayers: "Avraham instituted the morning prayer," as it says, "Avraham rose early in the morning to the place where he had stood."

ברכות כ"ו ב:ה' 26b:5-6 Berakhot

תנא כותיה דרבי יוסי ברבי חנינא, ותנא כותיה דרבי יהושע בן לוי. תנא כותיה דרבי יוסי ברבי חנינא: אברהם תקן תפלת שחרית, שנאמר: "וישכם אברהם בבקר אל המקום אשר עמד שם", ואין "עמידה" אלא תפלה, שנאמר: "ויעמד פינחס ויפלל". יצחק תקן תפלת מנחה, שנאמר "ויצא יצחק לשוח בשדה לפנות ערב", ואין "שוחה" אלא תפלה, שנאמר "תפלה לעני כי יעטף ולפני ה' ישפך שיחו".

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 stood up Phineas and prayed" (Ps. cvi. 30). Isaac instituted the afternoon Tefillah; as it is said, "And Isaac went out to meditate in the field at eventide" (Gen. xxiv. 63) — ...

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KEHOT'S NOTE

ברכות כו, ב.

109 אהבה בתענוגים

The beloved says to his bride, "How fair and how pleasant you are, love, in delights!" Chassidus takes "a love of de-

lights" as love that is pure delight in G-d; the maamar says that even this love leaves a self who loves.

שיר השירים ו':ז 7:7 Song of Songs

מה יפית ומה נעמית אהבה בתענוגים:

How fair and how pleasant art thou, O love, for delights! .

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110 ופחד יצחק

Yaakov tells Lavan, "Had not the G-d of my father, the G-d of Avraham and the Fear of Yitzchak, been with me..." G-d is called "the Fear of Yitzchak," marking awe as Yitzchak's way.

בראשית ל"א:מ"ב 31:42 Genesis

לולי אלקי אבי אלקי אברהם ופחד יצחק היה לי כי עתה ריקם שלחתיני את-עניי ואת-יגיע כפי ראה אלקים ויוכח אמש:

Except the G-d of my father, the G-d of Abraham, and the Fear of Isaac, had been on my side, surely now hadst thou sent me away empty. G-d hath seen mine affliction and the labour of my hands, and gave judgment yesternight.'

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111 ונחנו מה

Moshe and Aharon tell the people, "And what are we, that you complain against us?" The words express Moshe's complete self-nullification.

שמות ט"ז:ז 16:7 Exodus

ובקר וראיתם את-כבוד ה' בשמעו את-תלגתיכם על-ה' ונחנו מה כי תלינו עלינו:

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

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KEHOT'S NOTE

שמות טז, ז.

112 בחיי ביטול לגמרי

It notes that this complete self-nullification is higher than the bittul of the Avos.

KEHOT'S NOTE

למעלה מהביטול דאבות (לקו"ש לכ"ד סבת ח"ו ע' 38 הערה 29). ראה סה"מ תרכ"ט ע' רכט ואילך.

113 שכינה מדברת מתוך גרונו של משה

Kehot's note points to Zohar II, 115b for these words.

זח"ב קטו, 115b Zohar II,

זח"ג ר"ט, 219a Zohar III,

KEHOT'S NOTE

ראה זח"א רסו, ג. זח"ב קטו, ב. זח"ג ר"ט, א. רלב, א.

114 דבר ה' זו הלכה

On Amos's prophecy that people will seek "the word of Havayah" and not find it, the Sages say, "The word of

Havayah': this is halachah." The maamar uses it to identify the laws of the Torah with G-d's own word.

Shabbat 138b:11-12 ב"שבת קלי"ח ב: י"א-י"ב

"דְּבַר ה' — זו הִלְכָּה, 'דְּבַר ה' — זו הַקֶּזֶז, 'דְּבַר ה' — זו נְבוּאָה. וּמֵאֵי 'יְשׁוּטְטוּ לְבַקֵּשׁ אֶת דְּבַר ה' אֲמָרוּ: עֲתִידָה אִשָּׁה שְׁתַּטּוּל כְּכָר שֶׁל תְּרוּמָה וְתַחֲזוֹר בְּכַתִּי כְּנִסְיוֹת וּבְכַתִּי מִדְּרָשׁוֹת לִידַע אִם טְמֵאָה הִיא וְאִם טְהוֹרָה הִיא, וְאִין מְכִין.

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KEHOT'S NOTE

שבת קלח, ב.

115 ואורייתא וקוב"ה כולא חד

Later in this parsha the Zohar's words are explained: the Torah is one with "the Holy One, blessed be He" Himself, the level that is holy and entirely separate from the bounds of worlds, so much so that worlds could not receive life even from His radiance.

KEHOT'S NOTE

נסמן לקמן נו, ג.

116 תפיסא — שאינו מרגיש את עצמו כלל . . ואינו תופס מקום לעצמו כלל

"Such bittul is not in a person's power to bring about by himself (as 'a prisoner cannot free himself'); it comes through the revelation of G-d from above, and specifically the revelation of the Name Havayah, the essence of the Holy One, blessed be He, as He is above the limits of the world."

KEHOT'S NOTE

"שבִּטּוּל כּוּחַ אֵין בִּיכוּלְתּוֹ שֶׁל אָדָם לַפְעוּל בְּכַח עֲצֻמוֹ (ע"ד אֵין חֲבוּשׁ מִתִּיר עֲצֻמוֹ כו'), אֵלָא בָּא עַל יְדֵי הַתְגַּלּוּת ה' מִלְּמַעְלָה, וּבִזְוָה גּוֹפֵא — גִּילּוֹי שֶׁם הוּא, הֵינּוּ עֲצֻמוֹת שֶׁל הַקְּבִי"ה כִּפִּי שֶׁהוּא לְמַעְלָה מִגְּדֵרֵי הָעוֹלָם" — לְקוּיֵּשׁ לִפִּי וְאֵרָא חֲלִי"א ע" 25.

117 ואשים דברי בפך

"And I have put My words in your mouth, and covered you in the shadow of My hand." One who speaks Torah only voices G-d's words.

Isaiah 51:16 יִשְׁעֵיהוּ נִיֵּא: ט"ז

וְאִשִּׁים דְּבָרֵי בִּפְיָהּ וּבְצֵל יָדַי כְּסִיתִיהָ לְנִטְע שְׁמִיָּם וְלִיסַד אֶרֶץ וְלֹאֲמַר לְצִיּוֹן עֲמִי־אֶתָּה:

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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KEHOT'S NOTE

ישע"י נא, טז.

PARAGRAPH 16

118 דבר עמים תחתינו

The psalm celebrates G-d's victories for Israel: "He subdues (yadber) peoples under us, and nations beneath our

...וארא אל אברהם אל יצחק ואל יעקב באל

feet." The maamar takes yadber in the sense of leading and drawing down, the root of dibbur, "speech."

Psalms 47:4 ד'י"ז: 47:4

יְדַבֵּר עַמִּים תַּחְתֵּינוּ וְלְאֻמִּים תַּחַת רַגְלֵינוּ:

He subdueth peoples under us, and nations under our feet.

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KEHOT'S NOTE

תהלים מז, ד. ראה גם לעיל ד, א. לקמן סח, ב. פב, ג.

119 בבחי' היותו יחיד

The note points there on the level of G-d as Single (yachid).

KEHOT'S NOTE

ראה ספר קיצורים והערות לס' התניא ע' קה. סה"מ תרס"ו ע' רסט.

PARAGRAPH 17

120 מאן מלכי רבנן

Geniva greeted the Rabbis, "Peace to you, kings!", proving that the Rabbis are called kings from the verse "Through me kings reign." The maamar explains why: they speak the King's word.

Gittin 62a:14 ד"א: י"ד 62a:14

רַב הוּנָא וְרַב חֲסֵדָא הָווּ יְתִבִּי. חֲלִיף וְאֶזֶל גְּנִיבָא, אָמַר לְקָה הָד לְחִבְרִיָּה: נִיקוּם מְשִׁמִּיָּה, דְּבַר אֲוִרְיָן הוּא. אָמַר לוֹ: וּמִקָּמִי פִּלְגָּאָה נִיקוּם! אֲדַהֲכִי אֶתָּא אִיהוּ לְגַבִּיָּהוּ, אָמַר לְהוּ: שְׁלָמָא עֲלֵיכֻן מַלְכִּי, שְׁלָמָא עֲלֵיכֻן מַלְכִּי! אָמְרוּ לְקָה: מָנָא לָהּ דְּרַבְנָן אִיקְרוּ מַלְכִּים? אָמַר לְהוּ: דְּכִתְיִב: "בִּי מַלְכִּים וְמְלוּכֻן וְגו'".

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KEHOT'S NOTE

גיטין סב, א.

121 מתניתא מלכתא

There Torah Ohr cites "sixty queens: these are the sixty tractates" and explains the comparison of the mishnayos to queens through the Sages' teaching that the child is formed mainly from the mother's seed, which comes from what has already been refined again and again.

KEHOT'S NOTE

ביצה כא, ושי"ג. ראה לעיל מט, ב.

122 יש מי שאוהב

There Tanya explains that even a perfect tzaddik who serves G-d with awe and a love of delights is not nullified in his very existence; he remains something in himself, one who fears G-d and loves Him.

Tanya, Likkutei Amarim ל"ה 35 ליקוטי אמרים

KEHOT'S NOTE

ראה תניא פל"ה. בבוך באב"י 17 כח, ב נוסף: (אבל הלומד בתורה הוא למעלה מבח"י זו כי דבר מלך הוא שנדבר בפי).

123 הודעתי אין כתיב כאן

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

KEHOT'S NOTE

רש"י שמות ו, ג.

124

לא הודעתי אין כתיב כאן אלא נודעתי

Rashi: "It does not say 'I did not make known' but 'I was not known': I was not recognized by them in My attribute of truth, for which My Name is Havayah, faithful to fulfill My word." The maamar draws a deeper conclusion from the same wording.

Rashi on Exodus 6:3:3:ג' על שמות ו':ג' רש"י

ושמי ה' לא הודעתי להם. לא הודעתי אין כתיב כאן אלא לא נודעתי, לא נכרתי להם במדת אמתות שלי, שעליה נקרא שמי ה', נאמן לאמת דברי, שהרי הבטחתים ולא קימתי:

BUT BY MY NAME THE L-RD WAS I NOT KNOWN TO THEM — It is not written here [My name the L-rd] I did not make known to them, but ה' לא הודעתי להם [by My name, the L-rd], was I not known [unto them] — i. e. I was not recognised by them in My attribute of "keeping faith", by reason of which My name is called ה', which denotes that I am certain to substantiate My promise, for, indeed, I made promises to ...

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

PARAGRAPH 18

125

והיו הדברים האלה אשר אנכי מצוך היום

Moshe tells Israel, "And these words which I command you today shall be upon your heart." Plainly the "I" (Anochi) is Moshe; the maamar reads it as G-d's own Self, the source of the Torah.

דברים ו':6 Deuteronomy

והיו הדברים האלה אשר אנכי מצוך היום עלי לבך:

And these words, which I command thee this day, shall be upon thy heart;

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בחי יחיד

the passage shares nothing with the note

במדבר ב':4 Numbers

וצבאו ופקדיהם ארבעה ושבעים אלף ויש מאות:

and his host, and those that were numbered of them, three-score and fourteen thousand and six hundred;

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KEHOT'S NOTE

וכ"כ הבחי וז"ל וממה שהזכיר לשון נודעתי ולא אמר הודעתי בא ללמוד שהוא ושמו אחד. ראה לקו"ת פקודי ד, א. במדבר ב, ד.

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ואהבת את ה' אלקיך

The command to love names "Havayah your G-d," where-as the Torah comes from a level above that Name.

דברים ו':5 Deuteronomy

ואהבת את ה' אלקיך בכל לבבך ובכל נפשך ובכל מאדך:

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

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אנכי מי שאנכי

The opening maamar of Torah Ohr reads the same verse as "these words which I, who I am, command you": through it the revelation of G-dliness is drawn down, and the Torah, which preceded the world by two thousand years, comes into being.

KEHOT'S NOTE

נסמן לעיל א, א.

וידבר אלקים אל משה ויאמר אליו אני ה'...

“And Elokim Spoke to Moshe and Said to Him...”



The Patriarchs knew G-d through Elokim, His greatness as revealed in creation, from which love and awe are born; but Havayah alone, as it is before any drawing forth, could be revealed only through G-d's own Torah and mitzvos at Sinai, and the hard exile in Egypt was the withdrawal that had to come before it.

THE MAAMAR IN BRIEF

Moshe protests, “Why have You done harm to this people?”, and G-d answers by speaking of the Patriarchs and of His Name Havayah. To explain the answer, the maamar distinguishes two divine Names. Elokim, a plural form, is the radiance of G-d's sovereignty as it divides into countless levels and delights: the many species of this world, and the 310 worlds of delight that each tzaddik inherits. There His greatness can be perceived, and contemplating it brings awe and love. Havayah is G-d as one, the source before any division. When Havayah is revealed through Elokim, love and awe are born, as in the Patriarchs; through the contraction of Kel Shaddai, “Enough!”, the infinite supernal love is built into a “house” that a finite soul can hold, and it is drawn down in the Shema. But Havayah alone was not known to the Patriarchs: it is revealed only through G-d's own mitzvos and the Torah given at Sinai. This answers Moshe: revelation is preceded by an equal withdrawal, so the 210 hard years in Egypt came before Havayah alone was revealed at Sinai to rest on Israel as their Elokim, and the present exile of Edom prepares for the greater revelation of Mashiach.

OUTLINE

1 Moshe's question

¶1-2

How do G-d's words about the Patriarchs answer “Why have You done harm,” and why was the exile, decreed long before, so harsh? The answer begins with the joining of the Names Havayah and Elokim in creation.

2 Elokim: greatness that divides

¶13-14

Greatness applies only to the radiance of G-d's Malchus, which compares to Him as sunlight to the sun. That radiance divides into the many kinds of this world and the many delights of souls, including each tzaddik's 310 worlds. This division is the plural Name Elokim, "the city of our G-d" built of letter-"houses," while Havayah is the one source.

3 Awe and love through Elokim

¶12-14

Awe and love come from contemplating G-d's greatness as Elokim, and lead to love of Havayah itself. This union of Havayah with Elokim is the meaning of the opening verse.

4 The supernal love

¶15-20

Love from below serves to draw down the supernal love from above, as upon Avraham, its chariot. Through Kel Shaddai, the contraction of "Enough," the infinite love is built into a world a soul can receive, the 310 worlds of yesh; it is drawn down in the Shema and turns even the evil inclination to G-d.

5 Havayah alone

¶21-22

Havayah as it is before being drawn into the emotions was not known to the Patriarchs. It is revealed only through G-d's own mitzvos and through the Torah, which is above "a sun and a shield," given at Sinai.

6 Withdrawal before revelation

¶23-26

Revelation is preceded by withdrawal in equal measure: hence the exile in Egypt, when G-d was "high above all nations." This is the answer to Moshe: Havayah alone will now rest on Israel as Elokim. The exile of Edom likewise prepares for the greater revelation of Mashiach, "eye to eye."

7 Heart and soul

¶27

The union of Havayah with Elokim is love "with all your heart"; the revelation of Havayah alone is "with all your soul," binding mind, thought and speech to G-d through the words of Torah.

KEY CONCEPTS

Havayah הוי"

The Name of G-d as one: the source and root of all existence, before anything is drawn into revelation, beyond the grasp of thought.

Elokim אלקים

A plural Name: the divine life-force as it divides into many levels and delights in the worlds; the revealed spreading of G-d's greatness, through which awe and love are born.

The union of Havayah with Elokim יחוד הוי"ב באלקים

Havayah revealed through Elokim: contemplating G-d's greatness in creation leads to love and awe for Havayah, the emotions embodied by the Patriarchs.

The radiance of the Shechinah זיו השכינה

The light that spreads from G-d's Malchus, only radiance compared with Him, as sunlight to the sun; souls enjoy it in endless distinct delights as the reward of the mitzvos.

The supernal love אהבה העליונה

G-d's own love, which comes upon a person from above. It is the essential love, which the love a person arouses from below is meant to bring, and it is drawn down in the Shema.

"He said to His world, 'Enough'" שאמר לעולמו די

The meaning of the Name Kel Shaddai: the contraction by which the infinite supernal love is built into a world, a concealment, that a finite soul can receive.

Running and returning רצוא ושוב

The rhythm of withdrawal and revelation: the withdrawal comes first and matches the revelation that follows, as the exile in Egypt preceded Sinai.

SECTION 1 • 11-2

Moshe's question

1 וידבר אלקים אל משה ויאמר אליו אני ה' ¹ וארא ² אל אברהם ³ כו'. הנה פרשה זו נאמרה תשובה על מ"ש למעלה וישב משה ויאמר למה הרעות ^{4,5} כו'. והשיב לו הקב"ה וארא אל וגו'.

“And Elokim spoke to Moshe and said to him, ‘I am Havayah. And I appeared to Avraham...,’” etc. Now, this passage was said as an answer to what is written above, “And Moshe returned and said, ‘Why have You done harm...?’” etc. And the Holy One, blessed be He, answered him, “And I appeared to...,” etc.

The maamar opens with G-d's words to Moshe at the start of Parshas Va'eira, where He speaks of having appeared to Avraham, Yitzchak and Yaakov. The Alter Rebbe notes that these words were G-d's reply to Moshe's protest at the end of the previous parshah, “Why have You done harm to this people?”, after Pharaoh had made the slavery harsher. On the words “said as an answer,” the Kehot note quotes Likkutei Sichos (vol. 31, p. 24): the passage is “not only consolation and a promise.”

2 וצריך להבין מה תשובה היא זו על למה הרעות. ⁶ גם להבין ⁷ ענין החטא שבעבורו בא הגלות בחומר ובלבנים כו'. וכבר נגזר כן בברית בין הבתרים ועבדום וענו אתם ⁸ כו'. וכ"כ [וכן כתב] למה.

We need to understand what kind of answer this is to “Why have You done harm.” We must also understand the matter of the sin on account of which the exile came, “with mortar and with bricks,” etc. And it had already been so decreed at the Covenant between the Parts: “And they will enslave them and afflict them,” etc. And why so much?

Two questions are raised. First, how does G-d's statement about appearing to the Patriarchs answer Moshe's “Why have You done harm”? Second, what was the sin that brought on the exile of hard labor “with mortar and with bricks,” an exile already decreed to Avraham at the Covenant between the Parts, and why did it have to be so harsh?

אך הנה כתיב ⁹ ביום עשות ¹⁰ ה' אלקים ארץ ושמים שלכריאת שמים וארץ שיתף שם הוי' בשם אלקים. ¹¹

But behold, it is written, “On the day that Havayah Elokim made earth and heaven”: for the creation of heaven and earth, He joined the Name Havayah with the Name Elokim.

The answer begins with the verse “On the day that Havayah Elokim made earth and heaven,” which uses two divine Names together. The world was created by joining the Name Havayah with the Name Elokim, and the maamar now sets out to explain what each Name means.

SECTION 2 • 13-11

Elokim: greatness that divides

3 וביאור שני שמות ¹² אלו הוי' ואלקים הנה אלקים לשון רבים. ¹³ כמ"ש כי אלקים קדושים הוא. ¹⁴ והוי' הוא אחד.

The explanation of these two Names, Havayah and Elokim, is this. Elokim is a plural form, as it is written, "For He is a holy Elokim (Elokim kedoshim)." And Havayah is one.

Elokim is grammatically plural, as the verse from the book of Yehoshua shows by pairing it with a plural adjective, kedoshim ("holy ones"). Havayah, by contrast, is a singular Name that expresses oneness. In Likkutei Torah (Emor, 31c), to which the Kehot note points, the Alter Rebbe gives the reason: Elokim is plural because the life-force it brings divides among every creature.

והענין דהנה כתיב גדול ה' ¹⁵ ומהולל מאד ולגדולתו אין חקר ואימתי גדול ¹⁶ כשהוא בעיר אלקינו ¹⁷ כו'.

The matter is this. It is written, "Great is Havayah and highly praised, and His greatness is unsearchable." And when is He great? When He is "in the city of our G-d (Elokeinu)," etc.

The verse "Great is Havayah and highly praised, and His greatness is unsearchable" (Psalm 145) is joined to the words of Psalm 48, which place His greatness "in the city of our G-d (Elokeinu)." On that verse the Zohar asks when G-d is called "great," and answers: when He is in "the city of our G-d." The maamar will explain this "city," and why it is tied to the Name Elokim.

כי מהיות לגדולתו ית' אין חקר ולית מחשבה תפיסא ¹⁸ ביה כלל לא שייך לומר עליו לשון גדולה ¹⁹ כי אם בהתפשטות זיו והארה מבחינת מלכותו ית'

For since His greatness, may He be blessed, is unsearchable, and no thought can grasp Him at all, the term "greatness" cannot be applied to Him, except in the spreading forth of radiance and illumination from the level of His Malchus (sovereignty), may He be blessed,

G-d's own greatness is "unsearchable," and "no thought can grasp Him at all" (words of Eliyahu's prayer in the Tikkunei Zohar), so the term "greatness" cannot be applied to Him as He is. It can be spoken of only regarding the radiance that spreads forth from His Malchus, the attribute of sovereignty through which He relates to the worlds. In the maamar on the golden scepter (Torah Ohr, Megillas Esther, 94b), cited in the Kehot note, the Alter Rebbe likewise says that such terms apply only to the light and life-force drawn from Him, while before Him the worlds are as nothing.

וכדכתיב מלכותך מלכות כל עולמים והתפשטות והמשכה זו אינה אלא זיו והארה בעלמא ונקי אור
א"ס ב"ה זיו השכינה שהוא רק כמשל אור המאיר מהשמש

as it is written, "Your sovereignty is the sovereignty of all worlds." And this spreading forth and drawing down is nothing but a mere radiance and illumination, and it is called the Infinite Light (Or Ein Sof), blessed be He, and the radiance of the Shechinah (Divine Presence), which is only, by way of analogy, like the light that shines from the sun,

The verse "Your sovereignty is the sovereignty of all worlds" shows that all worlds stem from His Malchus. This outflow is only a glimmer: it is what is called the Infinite Light (Or Ein Sof) and the radiance of the Shechinah, and it compares to G-d Himself as sunlight compares to the sun.

וכדכתיב כי שמש ומגן²⁰ הוי"ה אלקים

as it is written, "For Havayah Elokim is a sun and a shield."

The verse "For Havayah Elokim is a sun and a shield" supplies the image of the sun, whose light spreads over the earth. At the end of the maamar Veshavti BeShalom (Torah Ohr, Vayetzei, 21d), to which the Kehot note points, the Alter Rebbe reads the "shield" as the sun's sheath: the Name Elokim covers and hides the Name Havayah, so that limited, separate creatures can exist.

שכמו שהאור הזה שמתפשט מהשמש להאיר על הארץ אינו אלא זיו ואין לו ערך ויחוס לגבי עצמיות
השמש שאינו ממהותו כלל אף שנמשך ומתפשט מהשמש עצמו

For just as this light, which spreads from the sun to shine upon the earth, is nothing but a radiance, and has no comparison or relation to the essence of the sun, for it is not of its being at all, even though it is drawn and spreads from the sun itself,

Sunlight that spreads to light up the earth is only a radiance: it truly comes from the sun itself, yet it bears no comparison to the sun's own body and is not of its essence at all.

כך החיות המתפשט לקיום והתהוות עולמות עליונים ותחתונים מריש כל דרגין כו'. אין זה אלא כחי
זיו שאין תופסים מקום וכולא קמיה כלא חשיב.²¹

so too the life-force (chayus) that spreads forth to sustain and bring into being the upper and lower worlds, from the head of all levels, etc.: this is nothing but the level of radiance, for they take up no place, and all before Him is considered as nothing.

So too the life-force that creates and sustains all the worlds, from the highest level down, is only a radiance and not G-d's essence. Before Him the worlds take up no "place" of their own and are considered as nothing.

4 והנה כתיב מה רבו ²² מעשיך ²³ וכתיב מה גדלו מעשיך. ^{24, 25} מה רבו מעשיך קאי על עולמות התחתונים ²⁶ וכל הברואים שבעוה"ז המתחלקים למיניהם בכמה מיני התחלקות רבי רבבות מדרגות בדצ"ח [בדומם צומח חי] שכמה מיני דומם וכמה מיני צומח כו'.

Now, it is written, "How many are Your works," and it is written, "How great are Your works." "How many are Your works" refers to the lower worlds and all the creatures in this world, which are divided according to their kinds into many kinds of division, myriads upon myriads of levels, among the mineral, vegetable, animal and human: for there are so many kinds of mineral, and so many kinds of vegetable, etc.

Two verses in Psalms praise G-d's works in different words: "how many" (mah rabbu) and "how great" (mah gadlu). "How many" describes the lower worlds and the creatures of this world, which are divided into countless kinds within the four realms of mineral, plant, animal and human.

5 וכל מין ומין יש לו טעם בפ"ע [בפני עצמו] כמו תפוחים ואגוזים ושקדים. וכיוצא בהם בצומח שכל א' יש לו טעם בפ"ע [בפני עצמו] שאין הא' דומה לחבירו. וכן בכל מיני עשבים כל עשב יש לו טעם בפ"ע [בפני עצמו].

And each and every kind has a taste of its own, such as apples, nuts and almonds, and the like among plants: each one has a taste of its own, so that no one resembles another. And so too with all kinds of herbs: every herb has a taste of its own.

Each species has a distinct taste of its own: apples, nuts and almonds all differ, and every herb tastes different. This variety is the "how many" of the lower world.

6 והטעם הוא רוחני ממזל השופע עליו. שאין לך כל עשב ²⁷ מלמטה ²⁸ כו'. וכל זה הוא מפסולת עולמות עליונים

And the taste is spiritual, from the mazal (constellation) that flows upon it, for "there is no herb below..." etc. And all this is from the refuse of the higher worlds,

The taste of each plant is really something spiritual, flowing from its mazal, the heavenly force that, as the Sages say, stands over every herb below. Yet all this is only the "refuse," the outermost leftover, of the higher worlds.

וכמ"ש וכל קרבי את שם קדשו²⁹ שיש בחי' קרביים עליונים שמבררים הפסולת להשפיע לעוה"ז הגשמי.

as it is written, "And all my innards [bless] His holy Name": for there is the level of supernal innards, which sort out the refuse to bestow it upon this physical world.

The verse "and all my innards [bless] His holy Name" hints at "supernal innards." Just as the digestive organs sort what passes through them, these higher levels sort out the refuse of the upper worlds and pass it down to give life to the physical world. In Likkutei Torah (Tzav, 7b), to which the Kehot note points, the Alter Rebbe explains these "innards" as the angels of every world, intermediaries through which the divine flow passes until it becomes physical food.

7 וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] נטה שמאלו³⁰ וברא ארץ. ונטה ימינו וברא שמים^{31, 32, 33, 34, 35}

[וע' מזה בזהר ח"ב [חלק ב']³⁶ ד"כ ע"א. ל"ז ע"א. פ"ה סע"ב [סוף עמוד ב.]. ח"א [חלק א'] די למ"ד ע"א]

And as our Sages, of blessed memory, said: "He stretched out His left [hand] and created the earth, and He stretched out His right [hand] and created the heavens" (and see on this in the Zohar, Part II, 20a, 37a, end of 85b; Part I, 30a).

The Sages taught that G-d "stretched out His left hand and created the earth, and His right hand and created the heavens." The Alter Rebbe's own parenthesis sends the reader to several places in the Zohar that teach the same.

שהארץ מקבלת מבחי' שמאל³⁷ וע"ז נאמר מה רבו מעשיך.³⁸

For the earth receives from the level of the left, and of this it is said, "How many are Your works."

The earth draws from the "left," the side of Gevurah, which limits and divides. This is why the lower world is marked by multiplicity: "how many are Your works."

אך מה גדלו מעשיך³⁹ קאי על העולמות עליונים מלאכים ונשמות שמתענגים על ה' ואין תענוג א' דומה לחבירו.⁴⁰

But "How great are Your works" refers to the higher worlds, angels and souls, who delight in G-d, and no one delight resembles another.

"How great are Your works" refers to the higher worlds of angels and souls, who delight in G-d. Their variety is of another kind: no two of their delights are alike.

8 וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] עתיד הקב"ה להנחיל לכל צדיק⁴¹ וצדיק ש"י עולמות.⁴² שנאמר להנחיל אוהבי יש⁴³ כו'. ולכאורה אינו מובן למה צריך כל צדיק כ"כ [כל כך] עולמות וכי לנכסים הוא צריך.

And as our Sages, of blessed memory, said: "In the future, the Holy One, blessed be He, will cause each and every tzaddik to inherit three hundred and ten worlds, as it is said, 'To cause those who love Me to inherit substance (yesh),' " etc. Now at first glance this is not understood: why does every tzaddik need so many worlds? Does he need property?

The Mishnah teaches that each tzaddik will inherit 310 worlds, deriving the number from the verse "to cause those who love Me to inherit yesh," since the letters of yesh (יש) add up to 310. The Alter Rebbe asks why a tzaddik would need so many worlds, as if he needed property.

אך הענין כי שכר מצוה מצוה^{44, 45} היא המשכת ענג העליון להיות נהנים מזיו השכינה⁴⁶

But the matter is that "the reward of a mitzvah is the mitzvah": it is the drawing down of the supernal delight, so that they will enjoy the radiance of the Shechinah.

The answer begins with the teaching "the reward of a mitzvah is the mitzvah." The reward is the supernal delight that the mitzvah itself draws down, so that the soul enjoys "the radiance of the Shechinah," the Talmud's phrase for the reward of the righteous in the World to Come.

וכל מצוה ומצוה יש לה ענג בפ"ע [בפני עצמן] גם אין מהות צדיק אחד דומה לחבירו בעבודתו בהתפעלות אהוי"ר [אהבה ויראה]. כי יש מתפעל כו'⁴⁷ ויש מתפעל כו'.

And each and every mitzvah has a delight of its own. Also, the nature of one tzaddik does not resemble another's in his service, in his being stirred to love and awe, for one is stirred, etc., and another is stirred, etc.

Every mitzvah carries its own distinct delight, and no two tzaddikim are alike in their service, since each is stirred to love and awe in his own way (Tanya, chapter 50, to which the Kehot note points, describes such different kinds of love). This variety is the key to the 310 worlds.

9 ולכן עתיד הקב"ה להנחיל לכל צדיק וצדיק⁴⁸ כו'. כי כל א' הוא מדור בפ"ע [בפני עצמן]

Therefore, in the future the Holy One, blessed be He, will cause each and every tzaddik to inherit, etc. For each one is an abode of its own,

This is why each tzaddik will inherit worlds of his own: each of them is a separate "abode." In his glosses on this maamar (Or HaTorah, quoted in the Kehot note) the Tzemach Tzedek suggests that 310 is half of the 620 lights in Keser, which correspond to the 613 commandments of the Torah and the seven of the Sages.

בבחינת זיו והשגה פרטית מיוחדת אשר משיג ונהנה ומתענג על ה' תענוג פרטי מיוחד ונבדל מתענוג והשגת צדיק חבירו כי כל חד לפום שיעורא דיליה.⁴⁹

at the level of a particular and unique radiance and comprehension, which he comprehends, and in which he takes pleasure and delights in G-d with a particular delight, unique and distinct from the delight and comprehension of his fellow tzaddik, for each one is according to his own measure.

Each such abode is a particular radiance and understanding: each tzaddik grasps and delights in G-d in his own particular way, distinct from every other tzaddik's delight, "each according to his own measure."

וזיו השכינה כולל רבי רבבות מדרגות ומיני תענוג לנשמות עד אין קץ ותכלית ממש שהרי נמשך מאור א"ס ב"ה.

And the radiance of the Shechinah includes myriads upon myriads of levels and kinds of delight for the souls, truly without end or limit, for it is drawn from the Infinite Light (Or Ein Sof), blessed be He.

The radiance of the Shechinah can hold endless levels and kinds of delight because it is drawn from the Infinite Light. The 310 worlds are the many forms this radiance takes for each soul.

10 והנה התחלקות החיות מאור א"ס לכל העולמות ברבוי התחלקות המדרגות בהרבה מיני תענוג לכל חד וחד לפום שיעורא דיליה היא הנקרא בשם אלקים לשון רבים ע"ש [על שם] רבוי התחלקות⁵⁰ בהתפשטות החיות מלמעלה

Now, the division of the life-force (chayus) from the Infinite Light (Or Ein Sof) to all the worlds, in the many divisions of levels, in many kinds of delight for each and every one according to his own measure, is what is called by the Name Elokim, a plural form, because of the many divisions in the spreading forth of the life-force from above.

This division of the divine life-force into many levels and kinds of delight, suited to each recipient, is exactly what the Name Elokim expresses; that is why the Name is plural. The Tzemach Tzedek draws from here (Burei HaZohar, quoted in the Kehot note) that the Name Elokim is what lets a created thing exist as something separate, while the union of Havayah with Elokim draws down the nullification of that separateness.

והיא היא⁵¹ התפשטות גדולתו ית' בבחי' גילוי שיכירו וידעו גדלו ותפארתו שע"כ הם מתענגים לחזות בנועם⁵² ה'.

And this is precisely the spreading forth of His greatness, may He be blessed, in a revealed way, so that they will recognize and know His greatness and His splendor, which is why they delight "to behold the pleasantness of Havayah."

This divided outflow is also the revealed spreading of G-d's greatness. Through it souls recognize His greatness and splendor, and this is why they delight "to behold the pleasantness of Havayah."

11 וזהו אימתי גדול כשהוא בעיר אלקינו.^{53,54} עיר נקי מה שמקובץ מכמה בתיים.⁵⁵ ובתים הם צירופי אותיות⁵⁶ וכמ"ש בס"י [בספר יצירה] שתי אבנים בונות שני בתיים.^{57,58,59}

And this is [the meaning of] "When is He great? When He is in the city of our G-d (Elokeinu)." A "city" is what is gathered from many houses. And "houses" are combinations of letters, as it is stated in Sefer Yetzirah: "Two stones build two houses."

Now the Zohar's saying is explained: G-d is "great" when He is "in the city of our G-d." A city is a gathering of many houses, and in Sefer Yetzirah the "houses" are combinations of letters, built from letters as houses are built from stones. In Likkutei Torah (the maamar BeSha'ah SheHikdimu), to which the Kehot note points, the Alter Rebbe spells it out: the letters are "stones," their combinations "houses," and all of them together a "city."

דהיינו בחי' אותיות והמשכות התחלקות החיות בכמה בתיים⁶⁰ ומדרגות כמו השכל שמתחלק באותיות המחשבה עדי"מ.

That is, the level of letters, and the drawings-forth by which the life-force divides into many houses and levels, just as, by way of analogy, the intellect divides into the letters of thought.

The "houses" are the letters and channels through which the life-force divides into many levels, just as a single idea divides into the many letters of thought when a person thinks it through.

כך התפשטות גדולתו ית' מתחלק בכמה בחי' התחלקות ורבות התענוגים בכל עולמות לכל חד לפום שיעורא דיליה ואז נקי אלקים לשון רבים ע"ש [על שם] רבות התחלקות בהתפשטות החיות בבחי' גילוי לעולמות ונבראים.⁶¹

So too the spreading forth of His greatness, may He be blessed, divides into many aspects of division and a multitude of delights in all the worlds, for each one according to his own measure. And then He is called Elokim, a plural form, because of the many divisions in the spreading forth of the life-force, in a revealed way, to worlds and creatures.

So too G-d's greatness, as it spreads, divides into many kinds of delight in all the worlds, each according to its measure. At that stage He is called Elokim, the plural Name, because the life-force is divided as it is revealed to worlds and creatures. In his copy of this maamar the Tzemach Tzedek adds that then too He is called "great," since His greatness is recognized in His bringing worlds and creatures into being.

משא"כ הוי"ה נק' אחד שהוי"ה הוא בחי מקור כל היות ושרשא דכולא קודם שבא לידי המשכה בבחי גילוי בעיר אלקינו כו'.⁶²

This is not so with Havayah, which is called “one,” for Havayah is the level of the source of all existences (havayos) and the root of everything, before it comes to be drawn forth in a revealed way “in the city of our G-d,” etc.

Havayah is called “one” because it is the source and root of all existence (havayos), before anything is drawn forth into revelation; the Name Havayah shares its root with the Hebrew word for existence. The Tzemach Tzedek’s copy adds that at this level He cannot yet be called “great,” only “His greatness is unsearchable,” since He is not yet spread forth into creatures.

SECTION 3 • ¶12-14

Awe and love through Elokim

12 והנה מבחי אלקים נמשך למטה בחי היראה. וכמ"ש והאלקי עשה שייראו מלפניו. וכתב את האלקים ירא.⁶³

Now, from the level of Elokim the quality of awe is drawn down below, as it is written, “And Elokim has made it so that they fear before Him,” and it is written, “Fear Elokim.”

Awe of G-d is drawn from the level of Elokim, as two verses in Ecclesiastes show: “Elokim has made it so that they fear before Him” and “Fear Elokim.” Both connect fear with the Name Elokim.

וכתב את ה' אלקיך תירא⁶⁴ כי בבחי הוי"ה לית מחשבה תפיסא ביה. רק בבחי אלקים הוא התפשטות גדולתו ית' תפול על האדם אימה ויראת בוש⁶⁵ כו'.⁶⁶

And it is written, “You shall fear Havayah your Elokim,” for at the level of Havayah, no thought can grasp Him. Only at the level of Elokim, which is the spreading forth of His greatness, may He be blessed, will dread and the awe of shame fall upon a person, etc.

Even “You shall fear Havayah your Elokim” ties fear to Elokim, because Havayah itself cannot be grasped at all. Only Elokim, the spreading forth of His greatness, brings dread and the awe of shame upon a person, for one can stand in awe only of a greatness one perceives.

13 וכן האהבה נמשכת ע"י בחי אלקים דייקא. וכמ"ש הללוהו בגבורותיו⁶⁷ הללוהו כרוב גדלו.

And so too, love is drawn forth specifically through the level of Elokim, as it is written, “Praise Him for His mighty deeds; praise Him according to His abundant greatness.”

Love of G-d, like awe, comes specifically through Elokim. The Psalm calls for praising G-d “for His mighty deeds” (gevuros) and “according to His abundant greatness”: His might and His greatness as they spread forth into the world, which is the level of Elokim.

וכתיב ואהבת את⁶⁸ ה' אלהיך כו' להיות האהבה להוי' בבחי' בטול במציאות לבחי' דלית מחשבה כו' צ"ל תחלה ע"י בחי' אלקים שיתבונן בגדולת א"ס ב"ה והתפשטותו בנבראים.

And it is written, “And you shall love Havayah your Elokim,” etc.: for there to be love for Havayah in the manner of self-nullification (bittul) of [one’s very] existence before the level of “no thought [can grasp Him],” etc., it must first come through the level of Elokim: that one contemplate the greatness of the Infinite One (Ein Sof), blessed be He, and His spreading forth into the creatures.

The verse “And you shall love Havayah your Elokim” shows the way. The goal is a love of Havayah in which one’s very existence is nullified (bittul bimetzius) before the One Whom no thought can grasp, and such love must begin with “your Elokim”: contemplating the greatness of the Infinite One and how it spreads into all creation.

14 ומה ישוב לאהבה את ה' דלית מחשבה כו'. והיינו ע"י בחי' יחוד הוי' באלקים.

And from this he will turn to love Havayah, Whom “no thought [can grasp],” etc. That is, through the level of the union of Havayah with Elokim.

Contemplating G-d’s greatness as Elokim brings a person to love Havayah, which is beyond thought. This comes about through the union of Havayah with Elokim: Havayah revealed through Elokim.

וזוהו וידבר אלקים אל משה ויאמר אליו אני⁶⁹ הוי' שע"י בחי' אלקים הוא גילוי שם הוי'. ועי"ז וארא אל אברהם ויצחק⁷⁰ כו' הם המדות אהוי"ר [אהבה ויראה] כו' שנולדו מזה.

And this is [the meaning of] “And Elokim spoke to Moshe and said to him, ‘I am Havayah’”: for through the level of Elokim there is the revelation of the Name Havayah. And through this, “And I appeared to Avraham and Yitzchak,” etc.: these are the emotive attributes (middos), love and awe, etc., which are born from this.

This is the meaning of the opening verse, “Elokim spoke to Moshe and said to him, ‘I am Havayah’”: through Elokim the Name Havayah is revealed. “I appeared to Avraham and Yitzchak” then refers to the emotive attributes born of this revelation, Avraham’s love and Yitzchak’s awe.

SECTION 4 • ¶15-20

The supernal love

15 ועי"ז נאמר ביום עשות⁷¹ ה' אלקים ארץ ושמים⁷² שהוא יחוד הוי' באלקים להיות גילוי שם הוי' למטה.

And of this it is said, “On the day that Havayah Elokim made earth and heaven”: this is the union of Havayah with Elokim, so that there will be a revelation of the Name Havayah below.

The verse of creation, “On the day that Havayah Elokim made earth and heaven,” also expresses this union, whose purpose is that Havayah be revealed below.

אך הנה נודע כי האהבה שממטה למעלה עיקרה כדי להגיע שתהא באה על האדם מלמעלה האהבה העליונה שהיא העיקרית.

But it is known that the main purpose of the love [that rises] from below to above is to bring it about that the supernal love, which is the essential [love], will come upon a person from above.

The love a person arouses from below is mainly a means to draw the supernal love down upon him from above, and that higher love is the essential one.

והאבות הן הן בחי' המרכבה.^{73,74} פ"י כי אברהם מרכבה להאהבה העליונה. וכדכתיב ויסע אברהם הלך ונסוע⁷⁵ ממטה למעלה עד הנגבה שהיא האהבה העליונה שתשרה עליו מלמעלה בבחי' רוכב והוא יהי [יהיה] מרכבה אליה.

And the Patriarchs are themselves the level of the Chariot. This means that Avraham is a chariot for the supernal love, as it is written, "And Avram journeyed, going on and journeying," from below to above, until "the south," which is the supernal love, so that it would rest upon him from above in the manner of a rider, and he would be a chariot for it.

The Sages say that the Patriarchs are themselves the Chariot: like a chariot given over to its rider, they were wholly given over to G-d's will. Avraham was a chariot for the supernal love: his journey "going on and journeying ... toward the south" is read as his rising from below to above until he reached the "south," the side of kindness, so that the supernal love would rest on him as a rider on a chariot.

16 והנה ע"י אתערותא דלתתא אתערותא דלעילא. אך מי הגורם ומחבר אהבה העליונה שמאתערותא דלעילא שהיא בבחי' א"ס להיות שורה ומתגלה באתערותא דלתתא כנפש האדם שהוא גבול⁷⁶ ונברא⁷⁷ יש מאין.

Now, through an arousal from below [comes] an arousal from above. But who brings about and joins the supernal love of the arousal from above, which is at the level of the Infinite (Ein Sof), so that it rests and is revealed in the arousal from below, in the soul of man, which is limited and created as something from nothing?

An arousal from below brings an arousal from above. But the supernal love is infinite, while a person's soul is limited and created from nothing, so something must connect the two and let the infinite love rest within the finite soul.

הנה ע"ז נאמר באל שדי.⁷⁸ פ"י שאמר לעולמו די⁷⁹ עולמו הוא מ"ש עולם חסד יבנה.⁸⁰

Of this it is said, "as Kel Shaddai," meaning, "Who said to His world, 'Enough (dai)!'" "His world" is what is written, "A world of kindness will be built."

The verse says G-d appeared to the Patriarchs as Kel Shaddai, and the Sages read Shaddai as she-dai, "He Who said to His world, 'Enough (dai)!'" "His world" is the world of kindness of the Psalm, "a world of kindness will be built," where the maamar reads olam, in the psalm "forever," as "world." In Torah Ohr (115c), to which the Kehot note points, the Alter Rebbe explains that the Name Havayah means the Infinite without any limit at all, and G-d gave things limit and end by saying to His world, "Enough."

17 ופ"י יבנה בבנין. וכמ"ש בחכמה יבנה בית⁸¹ כאדם שכונה בית לשבת בו כך צריך החסד להיות נבנה בבית להיות בו ישיבת הנשמה כי חסד עליון ואהבה העליונה היא בחי' א"ס.

And "will be built" means [built] as a building, as it is written, "With wisdom a house is built." Just as a person builds a house in order to dwell in it, so the Chesed (kindness) must be built into a house, so that the soul can dwell in it. For the supernal Chesed and the supernal love are at the level of the Infinite (Ein Sof).

"Will be built" means built like a house, as in "With wisdom a house is built." Just as a house is built to be lived in, the supernal kindness must be "built" into a structure the soul can dwell in, because in itself it is infinite.

וא"א להיות בו משכן הנשמה ומכון שבתה כי אם ע"י כמה צמצומים להיות בחי' עולם והעלם וא"ס [אור אין סוף] ב"ה.

And it cannot be a dwelling for the soul and the settled place of her abode except through many contractions (tzimtzumim), so that there is the level of olam (world) and concealment (he'elem) of the Infinite Light (Or Ein Sof), blessed be He.

The soul can dwell in it only through many contractions (tzimtzumim) that make it an olam, a "world," a word that shares its root with he'elem, "concealment." The Infinite Light must be concealed for a created soul to receive it.

18 ולהיות נבנה בבחי' בית שהוא ע"י צירופי אותיות שתי אבנים בונות⁸² כו'. ועתיד הקב"ה להנחיל לכל צדיק ש"י עולמות⁸³ בחי' יש וכמ"ש להנחיל אוהבי יש.⁸⁴

And [it must be] built in the form of a house, which is through combinations of letters: "Two stones build," etc. And in the future the Holy One, blessed be He, will cause every tzaddik to inherit three hundred and ten worlds, the level of yesh (substance), as it is written, "To cause those who love Me to inherit substance (yesh)."

The "house" is built from combinations of letters, as Sefer Yetzirah says, "two stones build," etc. This also explains the 310 worlds: 310 is the numerical value of yesh, "substance," so the reward is revealed in a form that the soul can receive as something that exists.

שע"י כמה צמצומים וירידות והשתלשלות המדרגות יומשך שיתגלה החד עליון והאהבה העליונה בבחי' יש כדי שיוכלו הנשמות לקבל ולהיות נהנים מזיו כו'.

For through many contractions and descents, and the chain of descent (hishtalshelus) of the levels, it will be drawn down so that the supernal Chesed and the supernal love will be revealed at the level of yesh, so that the souls will be able to receive and to enjoy the radiance, etc.

Through many contractions, descents and the chain of levels, the supernal kindness and love are revealed at the level of yesh, so that souls, which are created beings, can receive them and enjoy the radiance of the Shechinah.

19 וזהו שאמר לעולמו די⁸⁵ הוא בחי' הצמצום שע"י וארא אל אברהם⁸⁶ כו' להיות גלוי האהבה העליונה שהיא העיקרית.⁸⁷ וע"ז נאמר ואהבת את^{88,89} ה' אלקיך ואהבת הוא פועל יוצא.

And this is [the meaning of] "He said to His world, 'Enough'": it is the level of tzimtzum (contraction), through which "I appeared to Avraham," etc., so that there will be a revelation of the supernal love, which is the essential [love]. And of this it is said, "And you shall love Havayah your Elokim": "And you shall love" (ve'ahavta) is a transitive verb (po'el yotzei).

"He said to His world, 'Enough'" is the tzimtzum, and through it "I appeared to Avraham": the supernal love was revealed. In "And you shall love Havayah your Elokim," ve'ahavta is a transitive verb, one that acts on something else, which hints that this love is drawn down and brought about, not only felt. In Or HaTorah the Tzemach Tzedek sums it up: the essential love is the one that comes from above, and the love a person arouses is the arousal from below that calls it down.

וכן לאהבה את ה' ולא כתיב לאהוב כו' כי העיקר הוא להמשיך האהבה העליונה בק"ש [בקריאת שמע].⁹⁰

And similarly, "to love (le'ahavah) Havayah," and it does not say le'ehov, etc., for the main thing is to draw down the supernal love in the reading of the Shema.

Likewise the Torah writes le'ahavah for "to love," not le'ehov. The Alter Rebbe sees in this too that the main point is to draw the supernal love down during the reading of the Shema.

20 והוא מ"ש אהבתי אתכם אמר⁹¹ ה' ואהבה זו תהיה בכל לבבך⁹² בתוך כל לבבך בשני יצריך.⁹³

This is what is written, "I have loved you, says Havayah." And this love will be "with all your heart (levavecha)": within all your heart, "with both your inclinations."

Malachi's "I have loved you, says Havayah" refers to the supernal love. It is to fill "all your heart," levavecha, written with a doubled letter beis, which the Sages read as "with both your inclinations," the good and the evil.

שגם היצה"ר [היצר הרע] ישוב לאהבת ה' כי בהמשיך עליו האהבה העליונה ממילא לבו המס ימס⁹⁴ כהמס דונג⁹⁵ כו'. ויהיה לאכפייא כו'.

For even the evil inclination will turn to the love of G-d, because when the supernal love is drawn down upon it, its heart will of itself utterly melt, "as wax melts," etc. And there will be iskafya (subjugation), etc.

When the supernal love is drawn down, even the evil inclination turns toward love of G-d: its heart melts like wax before fire. This is iskafya, the subduing of what opposes holiness.

וזה נמשך בק"ש [בקריאת שמע] כי מפסוקי דזמרה עד ק"ש [קריאת שמע] צ"ל האהבה שממטה למעלה אבל בק"ש [בקריאת שמע] צ"ל המשכת האהבה העליונה:

And this is drawn down in the reading of the Shema. For from Pesukei DeZimrah until the Shema there must be the love [that rises] from below to above, but in the Shema there must be the drawing down of the supernal love.

This happens in the Shema. In the morning prayers, Pesukei DeZimrah, the psalms of praise before the Shema, arouse love from below; in the Shema itself the supernal love is drawn down.

SECTION 5 • ¶21-22

Havayah alone

21 אך הנה כל זה הוא בגלוי המשכת המדות אהוי"ר [אהבה ויראה] שהוא יחוד הוי" באלקים כשכבר נמשך בכחי אלקים.⁹⁶

But all this concerns the revelation of the drawing forth of the emotive attributes (middos), love and awe, which is the union of Havayah with Elokim, when it has already been drawn into the level of Elokim.

Everything discussed so far, love and awe revealed as emotions, belongs to the union of Havayah with Elokim, where Havayah has already been drawn into Elokim. In Or HaTorah (Yisro) the Tzemach Tzedek explains that the Name Elokim here is the shield and curtain that separates Atzilus from Beriah.

אבל ושמי הוי' דהיינו בבחי' הוי' לבדו קודם שבא לידי גלוי ההמשכה במדות ⁹⁷ שהוא מקור ושרש כל ההויות ומקור החיים כוי לא נודעתי להם ⁹⁸

But “and My Name Havayah,” that is, at the level of Havayah alone, before it comes to the revelation of being drawn into the emotive attributes, [Havayah] being the source and root of all existences (havayos) and the source of life, etc.: “I was not known to them.”

The verse continues, “and My Name Havayah ... I was not known to them”: Havayah alone, before it is drawn into the emotions, the source and root of all existence and of life, was not known to the Patriarchs.

שאינו בא לידי גילוי בנפש מחמת אתערותא דלתתא רק מפני כי אשר קדשנו במצותיו דייקא. הקב"ה מניח תפילין ⁹⁹ כוי.

For it does not come to be revealed in the soul by virtue of an arousal from below, but only because of “Who has sanctified us with His commandments,” precisely “His.” The Holy One, blessed be He, puts on tefillin, etc.

No arousal from below can reveal this level in the soul; it comes only through G-d's own commandments, “Who has sanctified us with His commandments,” His precisely, as the Talmud teaches that the Holy One, blessed be He, Himself puts on tefillin. In Torah Ohr (Mikeitz, 34d), to which the Kehot note points, the Alter Rebbe explains that the 248 commandments are “the 248 limbs of the King,” one with the Infinite Light as a limb is one with the life within it, and through them the Infinite Light is revealed.

22 ות"ת [ותלמוד תורה] שכנגד כולם ¹⁰⁰ שמקור התורה הוא למעלה מעלה. וכמ"ש בזהר ע"פ מה יתרון לאדם בכל עמלו שיעמל תחת השמש ¹⁰¹ שאני אורייתא ¹⁰² דעמלה לעילא מן שמשא.

And [so too] the study of Torah, which is equal to them all, for the source of the Torah is exceedingly high, as it is stated in the Zohar on the verse “What profit does a man have in all his toil that he toils under the sun?": the Torah is different, for its toil is above the sun.

Torah study, which the Mishnah counts as equal to all the other good deeds it lists, reaches higher still. On the verse “What profit has a man in all his toil under the sun?”, the Zohar says that toil in Torah is different: it is above the sun.

פ"י שהוא למעלה מעלה מבח"י שמש ומגן^{103,104} ה' אלקים דהיינו כשהוי"ה נמשך באלקים כו'. וגילוי בח"י זו לא נמשך להאבות רק לישראל במ"ת [במתן תורה] פנים בפנים דבר¹⁰⁵ כו' אנכי מי שאנכי¹⁰⁶ כו':

This means that it is exceedingly high above the level of "a sun and a shield, Havayah Elokim," that is, when Havayah is drawn into Elokim, etc. And the revelation of this level was not drawn down to the Patriarchs, but only to Israel at the Giving of the Torah: "Face to face He spoke," etc.: "Anochi (I)," He Who is Anochi, etc.

"Above the sun" means above "a sun and a shield, Havayah Elokim," the level where Havayah is drawn into Elokim. This revelation came not to the Patriarchs but to Israel at Sinai, when G-d spoke "face to face" and said "Anochi," He Who is Anochi, His very Self.

SECTION 6 • ¶23-26

Withdrawal before revelation

23 אך הנה כדי שיהי [שיהיה] בח"י זו בגלוי במ"ת [במתן תורה] צ"ל תחלה בח"י הסתלקות¹⁰⁷ למעלה כי שרשו למעלה הוא בח"י מטי ולא מטי והחיות רצוא ושוב.¹⁰⁸ וכדי שיהיה בח"י מטי צ"ל תחלה בח"י לא מטי.

But in order for this level to be revealed at the Giving of the Torah, there first had to be a withdrawal upward. For its root above is the level of "reaching and not reaching" (mati velo mati), and "the life-force [is] running and returning" (ratzo vashov). And for there to be the level of "reaching," there must first be the level of "not reaching."

For Havayah alone to be revealed at Sinai, there first had to be a withdrawal upward. Its root is "reaching and not reaching" (mati velo mati), a light that at once reaches and does not reach, and the life-force moves in "running and returning," words taken from Ezekiel's vision of the living creatures (chayos) and read here as the life-force (chayus). The not-reaching must come before the reaching.

24 וכפי ערך השוב בגלוי שאח"כ כך הוא בח"י הרצוא שבתחלה. ולכן היה מתחלה זמן הגלות ושליטת מצרים מפני הסתלקות החיות למעלה.

And in proportion to the "returning" in revelation that comes afterward, so is the "running" that comes first. Therefore there was first the time of the exile and the dominion of Egypt, because of the withdrawal of the life-force upward.

The "running" away at first matches the "returning" in revelation that follows. This is why the exile and Egypt's rule came first: they reflected the withdrawal of the life-force upward before the revelation at Sinai.

כי הנה כתיב רם על כל גוים¹⁰⁹ ה' על השמים כבודו. שכל עכו"ם [עובדי כוכבים ומזלות] מקבלים שפעם וחיותם מבחי' רוממות רם כו' על השמים כו'.

For it is written, "Havayah is high above all nations; His glory is above the heavens." For all the idolatrous nations receive their flow and life-force from the level of exaltedness: "high," etc., "above the heavens," etc.

The Psalm says G-d is "high above all nations; His glory is above the heavens." The nations receive their flow and life-force from this exalted, transcendent level.

שכשהוא בבחי' המשפילי לראות בשמים¹¹⁰ אזי מי כה' אלקינו¹¹¹ כתיב שאין הקב"ה משרה שכינתו אלא על ישראל.

For when He is at the level of "Who lowers [Himself] to look upon the heavens," then it is written, "Who is like Havayah our Elokim," for the Holy One, blessed be He, rests His Shechinah only upon Israel.

When G-d "lowers Himself to look upon the heavens" and comes close, the Psalm says "Who is like Havayah our Elokim," "our" in particular, because G-d rests His Shechinah only upon Israel.

25 והיינו בהמשכת גילוי אור א"ס ב"ה למטה שתלוי במעשה התחתונים הממשיכים בעבודתם בחי' גילוי זה.

That is, in the drawing down of the revelation of the Infinite Light (Or Ein Sof), blessed be He, below, which depends on the deeds of those below, who by their service draw down this level of revelation.

The indwelling of the Shechinah is the revelation of the Infinite Light below, and it depends on what people below do: through their service of G-d they draw it down.

משא"כ במקור למעלה שהוא בחי' רוממות גם העכו"ם [העובדי כוכבים ומזלות]¹¹² מקבלים שפעם משם ע"י השתלשלות וירידת המדרגות.

This is not so with the source above, which is the level of exaltedness: the idolatrous nations too receive their flow from there, through the chain of descent (hishtalshelus) and the lowering of the levels.

At the source above, the level of exaltedness, it is different. The nations too receive their flow from there, by way of the descent through the chain of levels.

וכמ"ש ואלה המלכים אשר מלכו בארץ אדום¹¹³ לפני מלך מלך לבניי [לבני ישראל] (כנודע מענין שבירת הכלים)¹¹⁴ וזהו שאמרו רז"ל [רבותינו זכרונם לברכה] למה נק' הר סיני¹¹⁵ שירדה שנאה לעכו"ם [לעובדי כוכבים ומזלות].

As it is written, "And these are the kings who reigned in the land of Edom before any king reigned over the children of Israel" (as is known from the matter of the breaking of the vessels). And this is what our Sages, of blessed memory, said: "Why is it called Mount Sinai? Because hatred (sin'ah) descended toward the idolatrous nations."

The verse about the kings who reigned in Edom "before any king reigned over the children of Israel" shows that the nations draw from a high source that came first; the Alter Rebbe's parenthesis links it to the teaching of the breaking of the vessels, in which these kings are the kings of the world of Tohu, who "died" when their vessels shattered. The Talmud's wordplay on the name Sinai says that there "hatred" (sin'ah) came down toward the idolatrous nations.

דהיינו ע"י הר סיני דוקא בגילוי מ"ת [מתן תורה]. אבל קודם מ"ת [מתן תורה] לא היתה שנאה כלל שמשם גם עכו"ם [עובדי כוכבים ומזלות] מקבלים חיותם.

That is, through Mount Sinai specifically, with the revelation at the Giving of the Torah. But before the Giving of the Torah there was no hatred at all, for from there the idolatrous nations too receive their life-force.

That hatred came about specifically through Mount Sinai, with the revelation of the Giving of the Torah. Before the Giving of the Torah there was no such hatred, since the nations too drew their life-force from that same exalted source.

ולזאת כאשר אמר משה למה הרעות¹¹⁶ היתה זאת התשובה כי וארא אל אברהם כו' ושמי הוי' לא נודעתי להם¹¹⁷

Therefore, when Moshe said, "Why have You done harm," this was the answer: "And I appeared to Avraham," etc., "and My Name Havayah, I was not known to them."

This is the answer to Moshe's "Why have You done harm": G-d appeared to the Patriarchs, but His Name Havayah was not known to them.

ועתה אני רוצה שוידעתם כי אני¹¹⁸ הו"י והייתי לכם לאלקים. פ"י שבח"י הו"י לבדו הוא בעצמו יהיה לכם בבח"י אלקים השורה עליכם.^{119, 120}

And now I desire that "you shall know that I am Havayah, and I will be Elokim to you." This means that the level of Havayah alone will itself be for you at the level of Elokim, which rests upon you.

Now He wants Israel to know "that I am Havayah, and I will be Elokim to you": Havayah alone, which the Patriarchs did not know, will itself rest upon Israel in the indwelling way of Elokim, and the suffering in Egypt was the withdrawal that had to come before this revelation. This explanation is copied into Likkutei Torah (Shelach, 40d; Balak, 73d), where "Havayah our Elokim" means that the strength of the souls is drawn from the very essence of the Name Havayah.

26 וכך היתה כוונת יעקב בתפלתו והיה הו"י לי לאלהים. פ"י הו"י לבדו הוא בעצמו יהיה לי בבח"י אלקים. וכדי שיהיה גלוי זה גם בבח"י זו צ"ל תחלה הסתלקות החיות.¹²¹

And this was Yaakov's intention in his prayer, "And Havayah will be Elokim to me." This means: Havayah alone will itself be for me at the level of Elokim. And in order for this revelation to be at this level too, there first had to be a withdrawal of the life-force.

Yaakov prayed, "Havayah will be Elokim to me," asking for this same revelation: that Havayah alone would rest on him as Elokim. For this, too, a withdrawal of the life-force had to come first.

ושם הוא רם על כל גוים¹²² לפיכך במדה ומשקל שהיה צ"ל גלוי אלקות במ"ת [במתן תורה]. כך היה בח"י ההסתלקות וזמן הגלות ושליטת מצרים רד"ו שנה כו'.

And there He is "high above all nations." Therefore, in the same measure and weight as the revelation of G-dliness that was to come at the Giving of the Torah, so was the withdrawal, and the time of the exile and the dominion of Egypt, two hundred and ten years, etc.

In that withdrawal G-d is "high above all nations," the level from which the nations draw. The withdrawal, the exile and Egypt's rule of 210 years were measured exactly to the revelation of G-dliness that was to come at Sinai. The number is written with the letters resh-dalet-vav, which spell redu, "go down," Yaakov's word to his sons, "go down there" (Genesis 42:2), which Rashi there reads as a hint to the 210 years.

ולכן גם בגלות אדום הוא¹²³ אריכות הגלות בבח"י רצוא כדי שיהי' [שיהיה] בח"י שוב לימות המשיח כו'.

And therefore, in the exile of Edom too, the length of the exile is at the level of "running," so that there will be the level of "returning" in the days of Mashiach, etc.

The same rule explains the present exile, the exile of Edom: its length is the "running" away, so that the "returning" will come in the days of Mashiach.

כי עין בעין¹²⁴ כוי ביתר שאת ויתר עז¹²⁵ מבמ"ת [מבמתן תורה] שלא ראו עין בעין כ"א שומעים הנראה וכוי.^{126, 127, 128}

For “eye to eye,” etc., with greater exaltation and greater power than at the Giving of the Torah, when they did not see eye to eye, but rather heard what is seen, etc.

That future revelation will be “eye to eye,” greater in exaltation and power than at Sinai. At Sinai the people did not see eye to eye but “heard what is seen”: their perception, even of what was shown, remained like hearing. The Tzemach Tzedek explains (Or HaTorah, Toldos) that hearing is Binah and sight is Chochmah: at Sinai the inner Chochmah was not revealed, while in the future it will be revealed as actual sight.

SECTION 7 • 127

Heart and soul

27 והנה בחי' ראשונה שהוא בחי' יחוד הוי' באלקים בגלוי המשכת המדות נקי' בכל לבבכם שהלב הוא מקור המדות ומשכנם.

Now, the first level, which is the level of the union of Havayah with Elokim in the revelation of the drawing forth of the emotive attributes (middos), is called “with all your heart,” for the heart is the source of the emotive attributes and their dwelling place.

The first level, the union of Havayah with Elokim revealed as love and awe, corresponds to serving G-d “with all your heart,” since the heart is the source and seat of the emotions.

משא"כ גלוי בחי' הוי' לבדו נקי' בכל נפשכם שהוא בחי' התקשרות כל הנפש חב"ד [חכמה בינה ודעת] בחב"ד [בחכמה בינה ודעת] ומחשבה דבור כו'.

Whereas the revelation of the level of Havayah alone is called “with all your soul,” which is the level of the binding of the whole soul: Chochmah (wisdom), Binah (understanding) and Daas (knowledge) with Chochmah, Binah and Daas, and thought, speech, etc.

The revelation of Havayah alone corresponds to “with all your soul”: the binding of the entire soul, its Chochmah, Binah and Daas to the divine Chochmah, Binah and Daas, and its thought and speech as well.

וכמ"ש ואשים דברי בפיו¹²⁹ ודברי אשר שמתו בפיו¹³⁰ וכענין שכינה מדברת מתוך גרונו של משה¹³¹. ואני המשנה המדברת בפיו¹³² וכי ועי"ז ודברת בהם¹³³ כו':

As it is written, "And I have put My words in your mouth," and "My words which I have put in your mouth." And as in the matter of "the Shechinah spoke from the throat of Moshe." And, "I am the Mishnah that speaks in your mouth," etc. And through this, "and you shall speak of them," etc.

This complete binding makes a person's speech the speech of G-d: "I have put My words in your mouth," "the Shechinah spoke from the throat of Moshe," and "I am the Mishnah that speaks in your mouth," the words of the Mishnah that spoke through Rabbi Yosef Karo, recorded in his Maggid Meisharim (as the Kehot note shows); through this comes "and you shall speak of them," of the words of Torah. In the previous maamar (Torah Ohr, Va'eira, 56a), to which the Kehot note points, the Alter Rebbe explains that because Moshe was completely nullified, the Torah was given through him in speech, the Shechinah speaking from his throat.

IN ONE'S AVODAH

The maamar draws a path for prayer: contemplate G-d's greatness as it is revealed in creation, the level of Elokim, until love and awe for Havayah are born; this is the love from below, aroused from Pesukei DeZimrah up to the Shema. In the Shema itself, draw down the supernal love from above, which can turn even the evil inclination to G-d. Beyond this, Havayah alone is reached through the mitzvos and the study of Torah, binding mind, thought and speech to G-d, "with all your soul."

QUESTIONS FOR DISCUSSION

1. Why does the maamar say that "greatness" can be applied only to G-d's radiance and not to G-d Himself, and how does the image of the sun and its light make this clear?
2. How does "the reward of a mitzvah is the mitzvah" explain why each tzaddik inherits 310 worlds?
3. What is the difference between the love a person arouses from below and the supernal love, and where in prayer does each belong?
4. Why could Havayah alone be revealed only through mitzvos and Torah, and not through the Patriarchs' own service?
5. How does the principle of "running and returning" answer Moshe's question, and what does it say about the present exile?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

- 1 “And Elokim spoke to Moshe and said to him, ‘I am Havayah.’” G-d answers Moshe after his protest, beginning with His Name. The opening verse of the maamar; the Alter Rebbe will read its two Names, Elokim and Havayah, as the key to the whole passage.

שמות ו:2: Exodus 6:2

וַיִּדְבֹר אֱלֹקִים אֶל־מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי ה'

And G-d spoke unto Moses, and said unto him: ‘I am the L-RD;

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- 2 וידבר — וארא
- The note records that this maamar was also printed in the Lemberg edition of Torah Ohr, on 4b.

KEHOT'S NOTE

נדפס גם בתו"א לעמבערג ד, ב. הנחת כ"ק אדמו"ר האמצעי במאמרי אדה"י פרשיות ע' רכו. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. המאמר עם הגהות הערות וקיצורים נדפס באוה"ת וארא כרך ח ע' ב'תתפב. קיצורים שם ע' ב'תתצג. בכמה כתי"י מצויין ש"פ וארא תקס"ה.

- 3 וארא אל אברהם
- “And I appeared to Avraham, to Yitzchak and to Yaakov as Kel Shaddai, but by My Name Havayah I was not known to them.” G-d goes on to tell Moshe that the Patriarchs knew Him as Kel Shaddai and not by the Name Havayah. The maamar treats this as G-d's answer to Moshe.

שמות ו:3: Exodus 6:3

וָאֵרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בְּאֵל שַׁדַּי וְשְׁמִי ה' לֹא נִודַעְתִּי לָהֶם:

and I appeared unto Abraham, unto Isaac, and unto Jacob, as G-d Almighty, but by My name Havayah I made Me not known to them.

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KEHOT'S NOTE

שמות ו, ג.

- 4 נאמרה תשובה על . . למה הרעתה
- On the words “was said as an answer to ... Why have You done harm,” the note quotes the sichah there: “not only consolation and a promise.” The passage is read as a real answer to Moshe's question.

KEHOT'S NOTE

”לא רק נחמה והבטחה” — לקו"ש לפ' וארא חל"א ע' 24.

- 5 למה הרעות
- Moshe turns to G-d after Pharaoh increased the labor: “Why have You done harm to this people? Why did You

send me?” The maamar asks how the next passage answers it.

שמות ה:22: Exodus 5:22

וַיָּשָׁב מֹשֶׁה אֶל־ה' וַיֹּאמֶר אֲדֹנָי לָמָּה הָרַעְתָּה לָעָם הַזֶּה לָמָּה זֶה שְׁלַחְתָּנִי:

And Moses returned unto the L-RD, and said: ‘L-rd, wherefore hast Thou dealt ill with this people? why is it that Thou hast sent me?

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KEHOT'S NOTE

שמות ה, כב.

PARAGRAPH 2

- 6 למה הרעות
- Moshe's question, “Why have You done harm to this people?”, which the maamar sets out to answer.

שמות ה:22: Exodus 5:22

וַיָּשָׁב מֹשֶׁה אֶל־ה' וַיֹּאמֶר אֲדֹנָי לָמָּה הָרַעְתָּה לָעָם הַזֶּה לָמָּה זֶה שְׁלַחְתָּנִי:

And Moses returned unto the L-RD, and said: ‘L-rd, wherefore hast Thou dealt ill with this people? why is it that Thou hast sent me?

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- 7 גם להבין
- That manuscript reads “and we also need to understand the matter of the sin for which they suffered the exile,” where the printed text has “on account of which the exile came.”

KEHOT'S NOTE

בבוכ 1824: וגם צ"ה ענין החטא שבשבילו סבלו: הגלות.

- 8 ועבדים וענו אותם
- G-d's words to Avraham at the Covenant between the Parts: his descendants would be strangers in a land not theirs, “and they will enslave them and afflict them.” The exile was decreed long before it happened.

בראשית ט"ו:13: Genesis 15:13

וַיֹּאמֶר לְאַבְרָם יָדַע תְּדַע כִּי־גֵר יִהְיֶה זְרָעְךָ בְּאֶרֶץ לֹא לָהֶם וְעִבְדוּם וְעָנוּ אֹתָם אַרְבַּע מֵאוֹת שָׁנָה:

And He said unto Abram: ‘Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall serve them; and they shall afflict them four hundred years;

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KEHOT'S NOTE

בראשית טו, יג.

- 9 אהנה כתיב
- The Tzemach Tzedek quotes a passage of this maamar, beginning here with the verse about creation, in his Or HaTorah on Megillas Esther.

KEHOT'S NOTE

קטע מכאן מובא באוה"ת מג"א ע' ריז [בהוצאת תנש"א. — בהוצאת תשכ"ט ע' ב'תא].

10

ביום עשות ה' אלקים

"On the day that Havayah Elokim made earth and heaven." The Torah's second account of creation opens with the first verse to name G-d as Havayah Elokim; the maamar reads the pairing as the joining of Havayah with Elokim in creation.

בראשית ב'ד:4 Genesis 2:4

אלה תולדות השמים והארץ בהבראם ביום עשות ה' אלקים ארץ ושמים:

These are the generations of the heaven and of the earth when they were created, in the day that the L-RD G-d made earth and heaven.

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KEHOT'S NOTE

בראשית ב, ד.

11

"They embittered their lives with hard labor, with mortar and with bricks." The harshness of the slavery, whose cause the maamar asks about.

שמות א'י"ד:14 Exodus 1:14

וימררו את חייהם בעבדה קשה בחמר ובלבנים ובכל עבדה בשדה את כל עבדתם אשר יעבדו בהם בפרה:

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

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PARAGRAPH 3

12

וביאור שני שמות . . וכך היתה כוונת יעקב

the passage shares nothing with the note

KEHOT'S NOTE

ראה אוה"ת בראשית לז, א ביאור לכאן. ועי' לעיל בפ' ויצא סדי"ה ושבת ב'שלום בענין כי שמש ומגן.

13

אלקים לשון רבים

There too Elokim is called a plural form because the life-force divides to every creature, and this drawing forth comes from His Malchus, "Your sovereignty is the sovereignty of all worlds." It compares this to a king whose rule and awe spread over his country while he himself is not grasped by its people.

KEHOT'S NOTE

ראה לקו"ת אמור לא, ג. דרך מצותיך קצו, א (בהוצאה חדשה). אוה"ת פ' וארא ע' קנה. רכג. יתרו ס"ע א"לח.

14

כי אלקים קדושים הוא

Yehoshua warns the people that they cannot serve Havayah lightly, "for He is a holy G-d (Elokim kedoshim),"

where both the Name and its adjective are plural. The Alter Rebbe cites it to show that Elokim is a plural form.

יהושע כ"ד:19 Joshua 24:19

ויאמר יהושע אליהם לא תוכלו לעבד את ה' כי אלקים קדושים הוא אל קנא הוא לא ישא לפשעכם ולחטאותיכם:

And Joshua said unto the people: 'Ye cannot serve the L-RD; for He is a holy G-d; He is a jealous G-d; He will not forgive your transgression nor your sins.

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KEHOT'S NOTE

יהושע כד, יט. באוה"ת מג"א שם מוסיף: "ביהושע סי' כד יעו"ש בילקוט והירושלמי פ"ט דברכות".

15

"Great is Havayah and highly praised, and His greatness is unsearchable." From David's psalm of praise (Ashrei): no praise reaches the full measure of His greatness. The maamar builds on its last words: G-d's own greatness cannot be grasped.

תהילים קמ"ה:3 Psalms 145:3

גדול ה' ומהלל מאד ולגדלתו אין חקר:

Great is the L-RD, and highly to be praised; And His greatness is unsearchable.

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16

גדול ה' . ואימתי גדול

The Zohar asks, "When is the Holy One, blessed be He, called great?" and answers from Psalm 48: when the Community of Israel is with Him, "in the city of our G-d." The maamar will explain the "city" as the many "houses" into which the divine life-force divides.

תהילים מ"ח:1 Psalms 48:1

שיר מזמור לבניי־קרח:

A Song; a Psalm of the sons of Korah.

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זח"ג ה, 5a Zohar III, 5a

זח"ב רלה, 235a Zohar II, 235a

KEHOT'S NOTE

תהלים מח, א. זח"ג ה, א. זח"ג תשא (מד, א) בשינוי לשון. וראה ד"ה כבוד מלכותך תרס"א. אור ליידי ש"ת (שם הערה 32). ראה גם זח"ב רלה, א. במה שמבואר כאן ראה גם אוה"ת פ' מסעי ע' אישנג. באוה"ת נצבים ע' ארכב מציין לכאן.

17

בעיר אלקינו

"Great is Havayah and highly praised in the city of our G-d (Elokeinu), His holy mountain." The psalm of the sons of Korach praises G-d as He appears in Jerusalem, the city of our G-d; the maamar reads "the city of our G-d" as the Name Elokim, the many "houses" into which His life-force divides. Kehot's note prints Psalms 48:1; in the Hebrew numbering the words are in 48:2, since 48:1 is the psalm's heading.

תהילים מ"ח:2 Psalms 48:2

גדול ה' ומהלל מאד בעיר אלקינו הר־קדוש:

Great is the L-RD, and highly to be praised, In the city of our G-d, His holy mountain,

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18

לית מחשבה תפיסא

From Eliyahu's prayer (Patach Eliyahu) in the Tikkunei Zohar: "You are the highest of all the high, the most hidden of all the hidden; no thought can grasp You at all." The Alter Rebbe uses it for G-d as He is, to Whom the term "greatness" cannot apply.

Tikkunei Zohar 17a:10-12 ב"י א"י: תקוני זוהר

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

Constantinople, 1740 (CC-BY-NC)

19

לא שייך לומר עליו לשון גדולה

The Tzemach Tzedek discusses this point in Or HaTorah on Vayera.

KEHOT'S NOTE

ראה אוה"ת וירא צב, א, ובהמשך מים רבים תרל"ו פרק מה מ"ש כאן דלא שייך לומר עליו לשון גדולה כ"א בחי' גדולה שייך רק בהתפשטות זיו והארה, וכן לקמן צד, ב משמע שהגדולה והחסד שבאצ"י מסוכ"ע וסוכ"ע בטל אצלו ית' שזהו היפך ממ"ש שם שבחי' גדולה זהו הנמשך מבחי' ולגדולתו אין חקר. אעכצ"ל כו'. ע"ש. ועיין ג"כ בתורת שמואל תרכ"ז ע' תיח. באוה"ת מג"א הנ"ל יש כאן הגיה" (ועמ"ש מזה בד"ה ויושט המלך לאסתר את שרביט הזהב). והכוונה למה שמובא לעיל מ"ד מים רבים תרל"ו פרק מח.

20

כי שמש ומגן הוי' אלקים

"For Havayah Elokim is a sun and a shield." The psalm calls G-d a sun, a source of light, and a shield that protects; elsewhere (Tanya, Shaar HaYichud VehaEmunah 4) the Alter Rebbe reads the shield as the sun's sheath, which lets creatures bear its light. Here it gives the analogy: the light that spreads to the worlds is like sunlight, which is not the sun itself.

Psalms 84:12 תהילים פ"ד: י"ב

כי שמש ומגן ה' אלקים חן וכבוד יתן ה' לא ימנע טוב להלכים בְּתַמִּים:

For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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

KEHOT'S NOTE

תהלים פד, יב. ראה אוה"ת נ"ך כרך א ע' תקלח.

21

מלכותך מכ"ע

"Your sovereignty is the sovereignty of all worlds (olamim)." In the psalm olamim means "all ages": His kingship is eternal. The maamar reads it as "all worlds": all of them draw from G-d's Malchus, the attribute of sovereignty.

Psalms 145:13 תהילים קמ"ה: י"ג

מְלִכּוּתְךָ מְלִכּוּת כָּל־עֲלָמִים וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדּוֹר:

...וידבר אלקים אל משה ויאמר אליו אני ה'

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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KEHOT'S NOTE

תהלים קמה, יג.

PARAGRAPH 4

22

והנה כתיב מה רבו

A passage of this maamar, beginning here, is quoted there with glosses.

KEHOT'S NOTE

קטע מכאן מובא בסה"מ תרל"ג ח"א ע' קפח עם הגהות.

23

מה רבו מעשיך

"How many are Your works, O Havayah; You made them all with wisdom." The psalmist marvels at the multitude of creatures. Read here as the multiplicity of the lower worlds.

Psalms 104:24 תהילים ק"ד: כ"ד

מַה־רְבוּ מַעֲשֵׂיךָ ה' כָּל־מַה־בְּחִמָּה עָשִׂיתָ מְלֵאָה הָאָרֶץ חַיִּיָּה:

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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KEHOT'S NOTE

תהלים קד, כד.

24

מה גדלו מעשיך

"How great are Your works, O Havayah; Your thoughts are very deep." From the psalm for the Shabbos day. The maamar will apply it to the higher worlds of angels and souls.

Psalms 92:6 תהילים צ"ב: ו

מַה־גְּדֻלּוֹ מַעֲשֵׂיךָ ה' מֵאֵד עֲמָקוֹ מַחֲשַׁבְתֶּיךָ:

How great are Thy works, O L-RD! Thy thoughts are very deep.

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KEHOT'S NOTE

תהלים צב, ו.

25

מה גדלו מעשיך

That manuscript adds: "and we need to understand the change of wording," that is, from "how many" to "how great."

KEHOT'S NOTE

בבזך 1824 נוסף: וצ"ה שינוי הלשון ענין: מה רבו.

26

מה רבו מעשיך קאי על עולמות התחתונים

The note cites it as a parallel discussion of "How many are Your works" as the lower worlds.

KEHOT'S NOTE

ראה מאמרי אדה"ז על ש"ס זוהר ע' רעג. ועם הגהות בביאוריה"ז להצ"צ כרך א ע' תעב. וראה ד"ה שאו מרום לכ"ק אדמו"ר הצ"צ בספר החקירה בהוספות. ד"ה אין ערוך תרצ"ד. ד"ה וכל העם רואים ת"ש ע' 112.

PARAGRAPH 6

27

שאינ לך כל עשב

The same saying appears earlier, at 8d, where its source is noted: one who has been busy all day with material concerns, called "darkness," afterward contemplates in prayer how "there is no herb...".

KEHOT'S NOTE

נסמן לעיל ח, ד. באוה"ת וארא כך ח ע' ב'תתפג יש הגה"ה: (הובא ב"ר"ח פ"ה משער האהבה והוא במד"ר בראשית פ"י).

28

שאינ לך כל עשב מלמטה

"There is no herb that does not have a mazal in the firmament that strikes it and tells it, 'Grow!'" The Alter Rebbe uses it to show that each plant's particular taste comes from a spiritual source above.

בראשית רבה י"ו:6 Bereshit Rabbah

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 ור' 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 [mishtaro] on earth?" (Job 38:33). It is an expression of being in charge [shoter]. "Will you tie the chains of ...

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29

וכל קרבי את שם קדשו

"Bless Havayah, O my soul, and all that is within me (kirbai), His holy Name." In David's psalm kirbai means "all that is within me," the whole inner self. The maamar reads it as "my innards": "supernal innards" that sort the refuse of the higher worlds and pass it down to this world.

Psalms 103:1 א' תהילים קי"ג

לְדוֹד בְּרָכִי נַפְשִׁי אֶת־יְיָ וְכָל־קִרְבִּי אֶת־שֵׁם קִדְשׁוֹ:

[A Psalm] of David. Bless the L-RD, O my soul; And all that is within me, bless His holy name.

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

KEHOT'S NOTE

תהלים קג, א. ראה לקו"ת צו ז, ב. שלח מב, א. וראה יהל אור עה"פ ע' שפכ.

PARAGRAPH 7

30

וכמארו"ל נטה שמאלו

There the saying is contrasted with the Sanctuary: heaven and earth were each made with one hand, "My hand founded the earth and My right hand spread out the heavens," but the Sanctuary, the work of the righteous, with both hands, joining Gevurah to Chesed.

KEHOT'S NOTE

ראה פדר"א פ"ח. לקו"ת נשא כא, ב ואילך ובמ"מ לשם. סה"מ תרכ"ז (הוצאת תש"ס) ע' שמב. סה"מ תרל"ג ח"ב ע' שסה. לקו"ש חל"א ע' 77 ואילך.

31

נטה שמאלו וברא ארץ. ונטה ימינו וברא שמים

The Midrash describes G-d stretching out His right hand to spread the heavens and His left hand to found the earth. The Kehot note points here for the saying the Alter Rebbe quotes.

פרקי דרבי אליעזר י"ח:ב'2:18 Pirkei DeRabbi Eliezer

מָה עָשָׂה הַקָּדוֹשׁ בְּרוּךְ הוּא? פָּשַׁט יָד יְמִינוֹ וְנָטָה שָׁמַיִם, וּפָשַׁט יָד שְׂמָאלוֹ וַיִּסֵּד אֶרֶץ, שֶׁנֶּאֱמַר (ישעיהו מח, יג): "אֶף יָדִי יִסְדָּה אֶרֶץ וַיְמִינִי טַפְחָהּ שָׁמַיִם", וְעַמְדוֹ יִחַדְיוּ אֶרֶץ וְשָׁמַיִם, שֶׁנֶּאֱמַר (בראשית ב, א): "וַיִּכְלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צָבָאֵם". וְכִי כָלוּ שָׁמַיִם וְאָרֶץ מַלְהוּת וּמִלְעָמָד עוֹד, וְהָלֹא כָכָר נֶאֱמַר עֲלֵיהֶם (ירמיהו כג, כד): "הָלֹא אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ אֲנִי מְלֹא". אֲלֹא שֶׁכָּלוּ מִמְּלֶאכָה מִפְּעַל, וּמִצְוֵי לָכָּה נֶאֱמַר וַיִּכְלוּ הַשָּׁמַיִם וְהָאָרֶץ.

What did the Holy One, blessed be He, do? He put forth His right hand and stretched forth the heavens, and He put forth His left hand and founded the earth, as it is said, "Yea, mine hand || hath laid the foundation of the earth, and my right hand hath spread out the heavens: when I called unto them, they stood up together" (Isa. 48:13). Both of them were created simultaneously, as it is said, "And the heavens and the earth were finished, and all their host" (Gen. 2:1). ...

Pirke DeRabbi Eliezer, Sefaria Vocalized Edition (Public Domain) • Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916 (Public Domain)

32

נטה שמאלו וברא ארץ. ונטה ימינו וברא שמים

One of the Zohar passages in the Alter Rebbe's parenthesis: G-d stretched out His right hand and created the world above, and His left and created this world.

ספר זוהר, שמות מ"ט:ט"ז-נ"ד:ש"ס Zohar, Shemot 49:354-50:364

He stretched forth His right hand and created the world above; He stretched forth His left hand and created this world, as it says, "Mine hand hath laid the foundation of the earth and my right hand hath spanned the heavens; when I call unto them they stand up together" (Isa. 49, 13). All were created in one moment. And He made this world corresponding to the world above, and everything which is above has its counterpart here below, and everything here below has its counterpart in the sea; and ...

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

33 נטה שמאלו וברא ארץ. ונטה ימינו וברא שמים

Cited in the Alter Rebbe's parenthesis: the Holy One, blessed be He, inclined His right hand and created the heavens, and His left and created the earth.

ספר זוהר, בא ה':ק"א-ק"י"א 5:101-111 Zohar, Bo

He also interpreted the verse: "G-d created the (eth) heavens and the (eth) earth" (Gen. I, I), referring the first eth to the Right Hand and the second to the Left Hand; and these two "stand together" (Isa. 48, 16)

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

34 נטה שמאלו וברא ארץ. ונטה ימינו וברא שמים

Cited in the Alter Rebbe's parenthesis: G-d stretched out the line of His right and created the heavens, and the line of His left and created the earth.

ספר זוהר, יתרו כ"ב:שפ"ט-ת"ת 22:389-400 Zohar, Yitro

R. Eleazar said: 'From the fact that in one place it says: "In the beginning G-d created heaven and earth", and in another, "On the day when the L-rd G-d made earth and heaven" (Gen. 2, 4), it has been concluded that both heaven and earth were created as one; the Holy One stretched out His right hand and created the heaven, and then He stretched out His left hand and created the earth.

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

35 נטה שמאלו וברא ארץ. ונטה ימינו וברא שמים

Cited in the Alter Rebbe's parenthesis: the world was created with right and left; the heavens, the "male," were made by the power of the right, and the "female" comes from the left side, as in "My hand founded the earth and My right hand spread out the heavens."

ספר זוהר, בראשית ל"א:ש"י-ש"י"ט 30:310-319 Zohar, Bereshit

When the flaming fire goes forth and the Left is awakened, smoke also goes up, as it says, "Now mount Sinai was altogether on smoke, because the L-rd descended upon it in fire" (Ex. 19, 18); because when fire descends, smoke and fire are intermingled, and so the whole is on the side of the left. This is the inner meaning of the verse, "Yea, my hand hath laid the foundations of the earth, and my right hand hath spread out the heavens" (Is. 48, 13), i.e. by the power ...

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

36 וע' מזה בזהר ח"ב

This bracketed reference to the Zohar also appears there, with the reference to Part I of the Zohar given first.

KEHOT'S NOTE

הגה"ה זו גם באוה"ת ויקרא כרך א ע' רד. ושם מביא זח"א תחילה.

37 מקבלת מבחי' שמאל

The text there adds: even so, those who do His will have many pleasures without measure, for they receive from the inner dimension of the will itself, from "how great are Your works," all the more so.

KEHOT'S NOTE

בסה"מ תרמ"א ע' מ נוסף: ועכ"ז יש תענוגות הרבה עד אין שיעור, לעושי רצונו שהם מקבלים מבחי' פנימי הרצון ממש דהיינו מבחי' מה גדלו מעשיך כו' וכמשי"ת עאכ"כ.

38 מה רבו מעשיך

"How many are Your works": the multiplicity of the earth, which receives from the left.

Tehillim ק"ד:כ"ד 104:24 Psalms

מִה־רְבוּ מַעֲשֶׂיךָ ה' כָּל־מַחְמָה עֲשִׂיתָ מְלָאָה הָאָרֶץ חֲגִיגָה:

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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

39 מה גדלו מעשיך

"How great are Your works": the higher worlds of angels and souls, whose delights are each unique.

Tehillim צ"ב:ו"ב 92:6 Psalms

מִה־גְּדֻלּוֹ מַעֲשֶׂיךָ ה' מֵאֵד עֲמָקוֹ מַחְשַׁבְתֶּיךָ:

How great are Thy works, O L-RD! Thy thoughts are very deep.

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40 לעוה"ז הגשמי

Kehot's note points to where this is explained further: Sefer HaMaamarim 5641.

KEHOT'S NOTE

בסה"מ תרמ"א ע' לט הוסיף כ"ק אדמו"ר מהר"ש: וזהו ר"ע כשראה כרך גדול של רומי מליאה תענוגים שחק וא' אם לעוברי רצונו כך לעושי רצונו עאכ"כ, היינו אם לעוברי רצונו כך שהוא רק בחי' פסולת וחיצוני.

PARAGRAPH 8

41 עתיד הקב"ה להנחיל לכל צדיק

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

KEHOT'S NOTE

סוף עוקצין.

42 עתיד הקב"ה להנחיל לכל צדיק וצדיק ש"י עולמות

The closing teaching of the Mishnah, said by Rabbi Yehoshua ben Levi: the Holy One, blessed be He, will cause each tzaddik to inherit 310 worlds, as it says, "to cause those who love Me to inherit yesh." The Alter Rebbe asks what such an inheritance means.

משנה עוקצין ג':כ"ב Mishnah Oktzin 3:12

אמר רבי יהושע בן לוי, עתיד הקדוש ברוך הוא להנחיל לכל צדיק וצדיק שלש מאות ועשרה עולמות, שנאמר (משלי ח), להנחיל אהבי יש ואצרחיהם אמלא. אמר רבי שמעון בן חלפתא, לא מצא הקדוש ברוך הוא כלי מחזיק ברכה לישראל אלא השלום, שנאמר (תהלים כט), ה' עו לעמו תה' ה' יברך את עמו בשלום:

Rabbi Yehoshua ben Levi said: In the world to come the Holy One, Blessed be He, will make each righteous person inherit three hundred and ten worlds, for it is written: "That I may cause those that love me to inherit yesh (numerical value of; and that I may fill their treasures)" (Proverbs 8:21. Rabbi

Shimon ben Halafta said: the Holy One, Blessed be He, found no vessel that could contain blessing for Israel save that of peace, as it is written: "The L-rd will give strength unto his people; ...

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43 להנחיל אוהבי יש

"To cause those who love Me to inherit substance (yesh), and I will fill their treasuries." In Proverbs Wisdom, the Torah, promises lasting substance to those who love her. The Mishnah reads yesh as the number 310 (yud = 10, shin = 300).

Proverbs 8:21א"כ: משלי ח'

להנחיל אוהבי יש ואצרותיהם אמלא:

That I may cause those that love me to inherit substance, And that I may fill their treasuries.

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KEHOT'S NOTE

משלי ח, כא.

44 שכר מצוה מצוה

The note points to the Mittler Rebbe's maamar beginning "Better is one hour" as a further discussion of "the reward of a mitzvah is the mitzvah."

KEHOT'S NOTE

אבות פ"ד מ"ב. ראה ד"ה יפה שעה אחת נדפס במאמרי אדה"א קונטרסים ע' רב.

45 שכר מצוה מצוה

Ben Azzai teaches that one mitzvah draws another after it, "for the reward of a mitzvah is a mitzvah." The maamar reads the words as "the reward of a mitzvah is the mitzvah itself": the supernal delight that the mitzvah draws down.

Pirkei Avot 4:2ב"ד: משנה אבות ד'

בן עזאי אומר, הוי רץ למצוה קלה כבחמורה, ובורח מן העברה. שמצוה גוררת מצוה, ועברה גוררת עברה. ששכר מצוה, מצוה. ושכר עברה, עברה:

Ben Azzai said: Be quick in performing a minor commandment as in the case of a major one, and flee from transgression; For one commandment leads to another commandment, and transgression leads to another transgression; For the reward for performing a commandment is another commandment and the reward for committing a transgression is a transgression.

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

46 נהנים מזיו השכינה

Rav's saying: in the World to Come there is no eating or drinking, "but the righteous sit with their crowns on their heads and enjoy the radiance of the Shechinah." The Alter

...וידבר אלקים אל משה ויאמר אליו אני ה'

Rebbe uses the phrase for the reward that the mitzvah itself draws down.

ברכות י"ז א"י: Berachot 17a:12ב"א:

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

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

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

47 כי יש מתפעל כו

Tanya 50 describes a love above the "silver" loves of Chesed: a love like flashes of fire, from the higher Gevuros of Binah, kindled by contemplating the greatness of the Infinite One, before Whom all is as nothing.

תניא, חלק ראשון; ליקוטי אמרים נ"ה:5 Tanya, Likkutei Amarim 50:5
ואי אפשר לבאר ענין זה היטב במקבץ, רק כל איש נלכב ונבון, המשפיל על דבר ומעמיק לקשר דעתו ותבונתו בה' - ימצא טוב ואור הננוי בנפשו המשפלת, כל חד לפום שיעורא דיליה ויש מתפעל כו' ויש מתפעל כו', אחרי קדימת רצת חטא, להיות סור מרע בתכלית שלא להיות "עונותיכם מכדילים" כו' חס ושלום.

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KEHOT'S NOTE

ראה תניא פ"נ.

PARAGRAPH 9

48 עתיד הקב"ה להנחיל לכל צדיק וצדיק

The Mishnah's promise of 310 worlds to each tzaddik, now explained as each tzaddik's own share of delight in the radiance of the Shechinah.

משנה עוקצים ג': Mishnah Oktzin 3:12ב"ג:

אמר רבי יהושע בן לוי, עתיד הקדוש ברוך הוא להנחיל לכל צדיק וצדיק שלש מאות ועשרה עולמות, שנאמר (משלי ח), להנחיל אוהבי יש ואצרותיהם אמלא. אמר רבי שמעון בן חלפתא, לא מצא הקדוש ברוך הוא כלי מחזיק ברכה לישראל אלא השלום, שנאמר (תהלים כט), ה' עז לעמו יתן ה' יברך את עמו בשלום:

Rabbi Yehoshua ben Levi said: In the world to come the Holy One, Blessed be He, will make each righteous person inherit three hundred and ten worlds, for it is written: "That I may cause those that love me to inherit yesh (numerical value of; and that I may fill their treasuries" (Proverbs 8:21. Rabbi Shimon ben Halafta said: the Holy One, Blessed be He, found no vessel that could contain blessing for Israel save that of peace, as it is written: "The L-rd will give strength unto his people; ...

16, following the Arizal's version; in the version on Sefaria it is 4:12.

ספר Yetzirah 4:12 כ"ב ד':

שבע כפולות כיצד צרפן. שתי אבנים בונות שני בתים. שלש בונות ששה בתים. ארבע בונות ארבעה ועשרים בתים. חמש בונות מאה ועשרים בתים. שש בונות שבע מאות ועשרים בתים. שבע בונות חמשת אלפים וארבעים בתים. מכאן ואילך צא וחשוב מה שאין הפה יכול לדבר ואין האוזן יכולה לשמוע. ואלו הן שבעה כוכבים בעולם חמה נוגה כוכב לבנה שבתאי צדק מאדים. ואלו הן ז' ימים בשנה שבעה ימי בראשית. ושבעה שערים בנפש שתי עינים שתי אזנים ושני נקבי האף והפה. ובהן נחקקו שבעה רקיעים ושבע ארצות ושבע שעות. לפיכך חבב שביעי ...

Sefer Yetzirah, Warsaw 1884 (Public Domain)

60 בכמה בתים

That manuscript reads "into many levels" (בכמה בחי') instead of "into many houses."

KEHOT'S NOTE

בכוח תניא — ברוק: בכמה בחי'.

61 גילוי לעולמות ונבראים

The Tzemach Tzedek's copy adds: "And then too He is called 'great,' since His greatness is recognized in His bringing worlds and creatures into being."

KEHOT'S NOTE

באוה"ת וארא כרך ח ע' ב'תפג נוסף: (וגם אז נקי גדול מצד שניכר גדולתו ית' במה שמהוה עולמות ונבראים.

62 גילוי בעיר אלקינו כו'

The copy there adds: "And then it does not apply to call Him 'great,' only 'His greatness is unsearchable,' for no thought can grasp Him to recognize His greatness, since He is not yet spread forth and drawn into creatures." An abridgment of the maamar follows there.

KEHOT'S NOTE

באוה"ת שם נוסף: (ואז לא שייך לקרותו גדול אלא ולגדולתו אין חקר דלית מחשבה תפיסת ב' להכיר גדולתו מאחר שאינו עדיין בבחי' התפשטות והמשכה בנבראים). אח"כ נמצא שם קיצור.

PARAGRAPH 12

63 את האלקים ירא

"The end of the matter, all having been heard: fear Elokim and keep His commandments." Koheles's conclusion. Again the Name Elokim is tied to fear.

Ecclesiastes 12:13 כ"ב י"ב:

סוף דבר הכל נשמע את־האלקים ירא ואת־מצותיו שמור כִּי־זו 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.

64 את ה' אלקיך תירא

"You shall fear Havayah your Elokim." Moshe's command to Israel. Read here to say that fear of Havayah comes through "your Elokim."

דברים ו':13 Deuteronomy

אֶת־ה' אֱלֹקֶיךָ תִירָא וְאִתּוֹ תַעֲבֹד וּבְשֵׁמוֹ תִשָּׁבַע:

Thou shalt fear the L-RD thy G-d; and Him shalt thou serve, and by His name shalt thou swear.

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KEHOT'S NOTE

דברים ו, יג.

65 ויראת בושת

The words read "and the awe of shame" (ויראת בושת) there too, as in this text.

KEHOT'S NOTE

וכ"ה בסה"מ תרנ"ה ע' סו. אבל בסה"מ תרמ"א: ויראה בושת.

66 והאלקים עשה שייראו לפניו

"And Elokim has made it so that they fear before Him." Koheles observes that what G-d does stands forever and cannot be changed, so that people will stand in awe of Him. The verse names Elokim as the source of awe.

קהלת ג':14 Ecclesiastes

יָדַעְתִּי כִּי כֹל־אֲשֶׁר יַעֲשֶׂה הָאֱלֹקִים הוּא יִהְיֶה לְעוֹלָם עָלָיו אֵין לְהוֹסִיף וּמִמֶּנּוּ אֵין לְגַרֵעַ וְהָאֱלֹקִים עָשָׂה שִׁירָאוֹ מִלְּפָנָיו:

I know that, whatsoever G-d doeth, it shall be for ever; nothing can be added to it, nor any thing taken from it; and G-d hath so made it, that men should fear before Him.

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KEHOT'S NOTE

קהלת ג, יד.

PARAGRAPH 13

67 הללוהו בגבורותיו

"Praise Him for His mighty deeds; praise Him according to His abundant greatness." From the last psalm, which calls for praising G-d in every way. Praise and love grow from His might and greatness as they appear in the world, the level of Elokim.

Psalms 150:2 ק"נ:2 Psalms

הַלְלוּהוּ בַגְּבוּרֹתָיו הַלְלוּהוּ כְּכֹחַ גְּדֻלּוֹ:

Praise Him for His mighty acts; Praise Him according to His abundant greatness.

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KEHOT'S NOTE

תהלים קנ, ב.

68 ואהבת את ה' אלקיך

"And you shall love Havayah your Elokim with all your heart." Moshe's command in the Shema. The Alter Rebbe

reads "your Elokim" as the path by which love for Havayah is reached.

דברים ו':ה'5: Deuteronomy

וְאַהַבְתָּ אֶת ה' אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:

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

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KEHOT'S NOTE

דברים ו, ה.

PARAGRAPH 14

69 וידבר אלקים אל משה ויאמר אליו אני הוי'

"And Elokim spoke to Moshe and said to him, 'I am Havayah.'" Read here as Havayah revealed through Elokim.

שמות ו':ב'2: Exodus

וַיְדַבֵּר אֱלֹהִים אֶל-מֹשֶׁה וַיֹּאמֶר אֵלָיו אֲנִי ה'

And G-d spoke unto Moses, and said unto him: 'I am the L-RD;

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70 וראה אל אברהם ויצחק

"And I appeared to Avraham, to Yitzchak and to Yaakov." The Patriarchs are read as the love and awe born from the union of the two Names.

שמות ג':3: Exodus

וַיֵּרָא אֶל-אַבְרָהָם אֶל-יִצְחָק וְאֶל-יַעֲקֹב בְּאֵל שַׁדַּי וְשְׁמִי הִי לֹא נִדְעָתִי לָהֶם:

and I appeared unto Avraham, unto Isaac, and unto Jacob, as G-d Almighty, but by My name Havayah I made Me not known to them.

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PARAGRAPH 15

71 ביום עשות ה' אלקים ארץ ושמים

"On the day that Havayah Elokim made earth and heaven": the union of the two Names, so that Havayah is revealed below.

בראשית ב':ד'4: Genesis

אֵלֶּה תּוֹלְדֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאָם בְּיוֹם עָשָׂה ה' אֱלֹהִים אֶרֶץ וְשָׁמַיִם:

These are the generations of the heaven and of the earth when they were created, in the day that the L-RD G-d made earth and heaven.

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72 ארץ ושמים

In that manuscript the verse is quoted without the words "earth and heaven."

KEHOT'S NOTE

בבן 1824 ליתא.

והאבות הן הן בחי' המרכבה

73

The saying "the Patriarchs are the Chariot" is sourced there.

KEHOT'S NOTE

נסמן לעיל ד, ג.

והאבות הן הן בחי' המרכבה

74

Reish Lakish's saying, "The Patriarchs are themselves the Chariot," from the verse "And G-d went up from upon Avraham." The Alter Rebbe uses it to explain Avraham as a chariot for the supernal love.

בראשית רבה מ"ז:6: Bereshit Rabbah

ויכל לדבר אתו - תני, הנפטר מחבירו בין גדול בין קטן, צריך ליטול ממנו רשות. ממי את למד? מאברהם. פעם אחת היה אברהם מדבר עם הקב"ה, באו מלאכי השרת לדבר עמו. אמר להן: נפטר מן השכינה, שהיא גדולה מכם תחלה, אחר כך אני מדבר עמכם. כיון שדבר עם הקדוש ברוך הוא כל צרכו, אמר לפניו: רבון העולמים! צריך אני לדבר. אמר לו: הפטר בשלום, הו"ד: ויעל אלקים מעל אברהם. אמר ריש לקיש: האבות הן הן המרכבה, שנא: ויעל אלקים מעל אברהם. ויעל מעליו אלקים. (בראשית כה) והנה ה' נצב עליו:

"He concluded speaking with him, and G-d ascended from upon Avraham" (Genesis 17:22). It is taught: One who departs from another person, whether of greater or lesser stature, must take his leave from him. From whom do you derive this? From Avraham. On one occasion, Avraham was speaking with the Holy One blessed be He, when the ministering angels came to speak with him. He said to them: 'Let me first take my leave from the Divine Presence, which is of greater stature than you, then I will speak with ...

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וכדכתיב ויסע אברהם הלך ונסוע

75

"And Avram journeyed, going on and journeying toward the south (the Negev)." In the plain sense Avram moves on by stages toward the Negev, the south of the land. The maamar reads it as Avraham's ascent from below until the supernal love, the "south," rested on him.

בראשית י"ב:ט"9: Genesis

וַיֵּסַע אַבְרָם הַלֹּךְ וְנָסוּעַ הַנֶּגֶב:

And Abram journeyed, going on still toward the South.

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KEHOT'S NOTE

בראשית יב, ט. בבן 633: כדכתיב.

PARAGRAPH 16

שו"ה דלתתא — שהוא גבול

76

That manuscript reads "which is the level of limitation" in place of "which is limited."

KEHOT'S NOTE

בבן 414: שהוא בחי' גבול.

77

גבול ונברא

That manuscript reads “the level of created, limited and newly made, something from nothing.”

KEHOT'S NOTE

בכרך 1824: בחי' נברא וגבול ומחודש: יש מאין.

78

באל שדי

“And I appeared to Avraham, to Yitzchak and to Yaakov as Kel Shaddai.” The Name by which G-d appeared to the Patriarchs, read here as the power that limits.

Exodus 6:3: שמות ו':

וַאֲרָא אֶל-אַבְרָהָם אֶל-יִצְחָק וְאֶל-יַעֲקֹב בְּאֵל שְׁדֵי וְשְׁמִי ה' לֹא נִדְעָתִי לָהֶם:

and I appeared unto Avraham, unto Isaac, and unto Jacob, as G-d Almighty, but by My name Havayah I made Me not known to them.

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79

שאמר לעולמו די

The Talmud explains the Name Shaddai as “I am the One Who said to the world, ‘Enough!’” (she-dai), for the world kept expanding until G-d set its bounds. The Alter Rebbe reads it as the contraction that lets the infinite love enter a finite soul.

Chagigah 12a:3: חגיגה י"ב א':

אָמַר רַב יְהוּדָה אָמַר רַב: אָדָם הָרָאוּשׁ, מִסּוּף הָעוֹלָם וְעַד סוּפוֹ הָיָה, שֶׁנֶּאֱמַר: “לִמֵּן הַיּוֹם אֲשֶׁר בָּרָא אֱלֹקִים אָדָם עַל הָאָרֶץ וּלְמַקְצָה הַשָּׁמַיִם וְעַד קֶצֶה הַשָּׁמַיִם”, כִּינּוּן שֶׁפָּרַח הַנִּיחַ הַקָּדוֹשׁ בְּרוּךְ הוּא יָדוּ עָלָיו וּמִיָּעוּטוֹ, שֶׁנֶּאֱמַר: “וַתֵּשֶׁת עָלַי כִּפְכָּה”.

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

KEHOT'S NOTE

חגיגה יב, א. ראה גם לקמן קטו, ג. בלקו"ת שה"ש ד, ד מציינ לכאן.

80

עולם חסד יבנה

“For I said: a world of kindness will be built (olam chesed yibaneh).” In the psalm olam means “forever”: the psalmist declares that kindness is built up for ever. The maamar reads olam as “world”: the supernal kindness “built” into a world that a soul can receive.

Psalms 89:3: תהילים פ"ט:

כִּי־אֶמְרָתִי עוֹלָם חֶסֶד יִבְנֶה שְׁמַיִם תִּכּוֹן אֲמוֹנֶתָהּ בְּהֶם:

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

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KEHOT'S NOTE

תהלים פט, ג.

PARAGRAPH 17

81

בחכמה יבנה בית

“With wisdom a house is built, and with understanding it is established.” Shlomo's proverb on how a house en-

dures. It shows that “will be built” means building a structure fit to dwell in.

Proverbs 24:3: משלי כ"ד ג':

בְּחִכְמָה יִבְנֶה בַּיִת וּבְתוּבָה יִתְכַוֵּן:

Through wisdom is a house builded; And by understanding it is established;

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PARAGRAPH 18

82

שתי אבנים בונות

“Two stones build two houses.” The letters as building stones: the supernal love is “built” through combinations of letters.

Sefer Yetzirah 4:12: ספר יצירה ד' י"ב:

שבע כפולות כיצד צרפן. שתי אבנים בונות שני בתים. שלש בונות ששה בתים. ארבע בונות ארבעה ועשרים בתים. חמש בונות מאה ועשרים בתים. שש בונות שבע מאות ועשרים בתים. שבע בונות חמשת אלפים וארבעים בתים. מכאן ואילך צא וחשוב מה שאין הפה יכול לדבר ואין האוזן יכולה לשמוע. ואלו הן שבעה כוכבים בעולם חמה נוגה כוכב לבנה שבתאי צדק מאדים. ואלו הן ז' ימים בשנה שבעה ימי בראשית. ושבעה שערים בנפש שתי עינים שתי אזנים ושני נקבי האף והפה. ובהן נחקקו שבעה רקיעים ושבע ארצות ושבע שעות. לפיכך חשב שביעי ...

Sefer Yetzirah, Warsaw 1884 (Public Domain)

83

ועתיד הקב"ה להנחיל לכל צדיק ש"י עולמות

The 310 worlds promised to each tzaddik, read here as the supernal love revealed at the level of yesh.

Mishnah Oktzin 3:12: משנה עוקצים ג' י"ב:

אָמַר רַבִּי יְהוֹשֻעַ בֶּן לֹוִי, עֲתִיד הַקָּדוֹשׁ בְּרוּךְ הוּא לְהַנְחִיל לְכָל צַדִּיק וְצַדִּיק שְׁלֹשׁ מֵאוֹת וְעֶשְׂרֵה עוֹלָמוֹת, שֶׁנֶּאֱמַר (משלי ח), לְהַנְחִיל אֶהְבִּי יֵשׁ וְאַצְרִיתֵיהֶם אֲמַלֵּא. אָמַר רַבִּי שְׁמַעוֹן בֶּן חֵלְפָתָא, לֹא מֵצָא הַקָּדוֹשׁ בְּרוּךְ הוּא קְלִי מַחְזִיק בְּרִיכָה לְיִשְׂרָאֵל אֲלֵא הַשְּׁלוֹם, שֶׁנֶּאֱמַר (תהלים כט), ה' עוֹ לַעֲמוֹ יִתֵּן ה' יִבְרַךְ אֶת עַמּוֹ בְּשָׁלוֹם:

Rabbi Yehoshua ben Levi said: In the world to come the Holy One, Blessed be He, will make each righteous person inherit three hundred and ten worlds, for it is written: "That I may cause those that love me to inherit yesh (numerical value of; and that I may fill their treasuries" (Proverbs 8:21. Rabbi Shimon ben Halaftha said: the Holy One, Blessed be He, found no vessel that could contain blessing for Israel save that of peace, as it is written: "The L-rd will give strength unto his people; ...

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84

להנחיל אוהבי יש

“To cause those who love Me to inherit substance (yesh).” Yesh, 310, stands for the love revealed as something that exists, so that souls can receive it.

Proverbs 8:21: משלי ח' כ"א:

לְהַנְחִיל אֶהְבִּי יֵשׁ וְאַצְרִיתֵיהֶם אֲמַלֵּא:

That I may cause those that love me to inherit substance,
And that I may fill their treasuries.

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PARAGRAPH 19

85 שאמר לעולמו די

"Who said to the world, 'Enough!': here identified with the tzimtzum through which the supernal love is revealed.

חגיגה י"ב א:ג' Chagigah 12a:3

אמר רב יהודה אמר רב: אדם הראשון, מסוף העולם ועד סופו היה, שנאמר: "למן היום אשר ברא אלקים אדם על הארץ ולמקצה השמים ועד קצה השמים", כיון שפירח הניח הקדוש ברוך הוא ידו עליו ומיעטו, שנאמר: "ותשת עלי כפכה".

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86 וארא אל אברהם

"And I appeared to Avraham": the revelation of the supernal love to Avraham through that contraction.

שמות ו:ג' Exodus 6:3

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

and I appeared unto Abraham, unto Isaac, and unto Jacob, as G-d Almighty, but by My name Havayah I made Me not known to them.

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87 האהבה העליונה שהיא העיקרית

The Tzemach Tzedek sums up: the essence of love is the love that comes from above; the love a person arouses in himself is an arousal from below for the supernal love; and since that love is infinite, it is revealed in a soul only through contractions, "a world of kindness will be built," built as world and concealment so that souls can receive it.

KEHOT'S NOTE

ראה באוה"ת כאן כרך ח ע' ביתתפה: "נתי עיקר האהבה היא הבאה מלמעלה ואהבה שהאדם מעורר בנפשו היא אתעדלית לאהבה העליונה עליונה, אך אהבה עליונה היא א"ס ושתתגלה בנפש האדם הוא ע"י צמצומים עולם חסד יבנה פי' שהחסד ואהבה עליונה נבנה בכחי' עולם והעולם כדי שיוכלו הנשמות לקבל".

88 ואהבת את ה' אלקיך

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

KEHOT'S NOTE

ואתחנן ו, ה.

89 ואהבת את ה' אלקיך

"And you shall love Havayah your Elokim." The Alter Rebbe notes that ve'ahavta is a transitive verb: love is something drawn down.

דברים ו:ה' Deuteronomy 6:5

ואהבת את ה' אלקיך בכל-לבבך ובכל-נפשך ובכל-מאדך:

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

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...וידבר אלקים אל משה ויאמר אליו אני ה'

90

בחכמה יבנה בית

The words here quote Proverbs 24:3; the passage is shown below.

משלי כ"ד:ג' Proverbs 24:3

בחכמה יבנה בית ובתבונה יתכונן:

Through wisdom is a house builded; And by understanding it is established;

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KEHOT'S NOTE

משלי כד, ג.

PARAGRAPH 20

91 אהבתי אתכם אמר ה'

"I have loved you, says Havayah." G-d's word to Israel through the prophet Malachi: His own love for them, the supernal love that comes from above.

מלאכי א:ב' Malachi 1:2

אהבתי אתכם אמר ה' ואמרתם במה אהבתנו הלא-אח עשו לעקב נאם-ה' ואהב את-יעקב:

I have loved you, saith the L-RD. Yet ye say: 'Wherein hast Thou loved us?' Was not Esau Jacob's brother? Saith the L-RD; Yet I loved Jacob;

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KEHOT'S NOTE

מלאכי א, ב.

92 בכל לבבך

"With all your heart": the love must fill the whole heart.

דברים ו:ה' Deuteronomy 6:5

ואהבת את ה' אלקיך בכל-לבבך ובכל-נפשך ובכל-מאדך:

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

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93 בכל לבבך .. בשני יצירך

The Talmud reads "with all your heart" as "with both your inclinations, the good inclination and the evil inclination." Here the evil inclination too is turned to love by the supernal love.

ברכות נ"ד א:ו' Berakhot 54a:6

חייב אדם לברך על הרעה כשם שמברך על הטובה, שנאמר: "ואהבת את ה' אלקיך בכל לבבך וגו'". "בכל לבבך" — בשני יציריך, ביצר טוב וביצר הרע. "ובכל נפשך" — אפילו הוא נוטל את נפשך. "ובכל מאדך" — בכל ממונה. דבר אחר: "בכל מאדך" — בכל מדה ומדה שהוא מודה לך הוי מודה לו.

A man is in duty bound to utter a benediction for the bad even as he utters one for the good ; as it is said, "And thou shalt love the L-rd thy G-d with all thy heart, and with all thy soul, and with all thy might" (Deut. vi. 5) — "with all thy heart," i.e. with thy two impulses, with the good and the evil impulse ; "with all thy soul," i.e. even if He take thy soul; "with all thy might," i.e. with all thy wealth. Another ...

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KEHOT'S NOTE

ואתחנן ו, ה. ברכות נד, א.

94

לבו המס ימס

Chushai warns Avshalom that “even the valiant man, whose heart is like the heart of a lion, will utterly melt.” The Alter Rebbe borrows the phrase for the heart that melts when the supernal love is drawn down upon it.

II Samuel 17:10: “וְיִזְוֶהוּ בְּיָמָיו”

וְהוּא גַם־בְּיָחִיל אֲשֶׁר לְבוֹ כְּלֵב הָאֲרִיָּה הִמָּס יָמָס כִּי־יִדָּע כְּלִי־שָׂרָאֵל כִּי־גִבּוֹר אָבִיָּה וּבְנֵי־יָחִיל אֲשֶׁר אִתּוֹ:

then even he that is valiant, whose heart is as the heart of a lion, will utterly melt; for all Israel knoweth that thy father is a mighty man, and they that are with him are valiant men.

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95

כהמס דונג

“As wax melts before fire, so let the wicked perish before G-d.” The psalmist’s image; here, for the evil inclination melting when the supernal love is drawn upon it.

Psalms 68:3: “סִיחַ”

כְּהַנְדֵּף עֶשֶׂן תִּנְדֹּף כְּהִמָּס דּוֹנֵג מִפְּנֵי־אֵשׁ יֵאָבְדוּ רָשָׁעִים מִפְּנֵי אֱלֹקִים:

As smoke is driven away, so drive them away; As wax melteth before the fire, So let the wicked perish at the presence of G-d.

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KEHOT'S NOTE

תהלים סח, ג.

PARAGRAPH 21

96

כשכבר נמשך בבחי' אלקים

The Tzemach Tzedek explains: the Name Elokim is the shield and curtain that separates Atzilus from Beriah, as written in the maamar beginning “And you shall command the children of Israel.”

KEHOT'S NOTE

באוה"ת פ' יתרו ע' תתצט מפרש "והיינו כי שם אלקים הוא בחי' מגן ופרוכת המפסיק בין אצ"י לבריאה כמ"ש בד"ה ואתה תצוה את בני".

97

אבל ושמי הוי' . . קודם שבא לידי גילוי ההמשכה במדות

There this level, before it is drawn into the emotive attributes, is called the higher unity (yichuda ila'ah), a union like the interweaving of the Name Ado-nai within Havayah.

KEHOT'S NOTE

והוא בחי' יחוד ויחוד זה ע"ד שילוב אד' בהי' — אוה"ת שמות ע' מה. וכ"ה באוה"ת משפטים כרך 2 בד"ה לא תהי', ע"ש.

98

לא נודעת להם

“But by My Name Havayah I was not known to them.” Read as Havayah alone, which was not revealed to the

...וידבר אלקים אל משה ויאמר אליו אני ה'

Patriarchs.

שמות ו:3: Exodus

וְאָרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בָּאֵל שְׁדֵי וְשְׁמִי ה' לֹא נִדְעָתִי לָהֶם:

and I appeared unto Abraham, unto Isaac, and unto Jacob, as G-d Almighty, but by My name Havayah I made Me not known to them.

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99

הקב"ה מניח תפילין

The Talmud teaches that the Holy One, blessed be He, puts on tefillin. The Alter Rebbe cites it to show that the mitzvos are G-d's own, and so they can reveal what human effort cannot.

Berakhot 6a:17-18: “וְיִזְוֶהוּ בְּיָמָיו”

אָמַר רַבִּי אֲבִין בְּרַב אָדָא, אָמַר רַבִּי יִצְחָק: מַנֵּינן שֶׁהַקְדוֹשׁ בְּרוּךְ הוּא מַנִּיחַ תְּפִלִּין שְׁנֵאֲמַר: “נִשְׁבַּע ה' בְּיָמִינוּ וּבְזִרְעוֹ עֲזָוִי.” “בְּיָמִינוּ” — זֶה תוֹרָה, שְׁנֵאֲמַר: “מִיָּמִינוּ אֵשׁ דָּת לָמוֹ,” “וּבְזִרְעוֹ עֲזָוִי” — אֵלֹהֵי תְּפִלִּין, שְׁנֵאֲמַר: “ה' עֹז לְעַמּוֹ יִתֵּן.”

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

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KEHOT'S NOTE

ברכות ו, א. ראה לעיל לד, ד.

PARAGRAPH 22

100

ות"ת שכנגד כולם

“And the study of Torah is equal to them all.” The Mishnah weighs Torah study against all the other deeds it lists; the Alter Rebbe explains why: its source is exceedingly high.

Mishnah Peah 1:1: “פֶּאֶה אֵי:א' 1:1”

אֵלֹהֵי דְּכָרִים שְׁאִין לָהֶם שְׁעוֹר. הַפֶּאֶה, וְהַפְּכוּרִים, וְהָרָאִיוֹן, וְגִמְלִיּוֹת חֲסָדִים, וְתַלְמוּד תוֹרָה. אֵלֹהֵי דְּכָרִים שְׁאֵדָם אוֹכֵל פְּרוּתֵיהֶן בְּעוֹלָם הָהָא וְהַקָּרוֹן מִיָּמָת לֹא לְעוֹלָם הָבָא. כְּבוֹד אָב וָאֵם, וְגִמְלִיּוֹת חֲסָדִים, וְהַבְּאֵת שְׁלוֹם בֵּין אָדָם לְחֵבְרוֹ, וְתַלְמוּד תוֹרָה כְּנֶגֶד כָּלֵם:

These are the things that have no definite quantity: The corners [of the field]. First-fruits; [The offerings brought] on appearing [at the Temple on the three pilgrimage festivals]. The performance of righteous deeds; And the study of the torah. The following are the things for which a man enjoys the fruits in this world while the principal remains for him in the world to come: Honoring one's father and mother; The performance of righteous deeds; And the making of peace between a person and his friend; And the study of ...

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101 מה יתרון לאדם בכל עמלו שיעמל תחת השמש
 “What profit does a man have in all his toil that he toils under the sun?” Koheles asks what lasting gain there is in a person’s labors in this world. The Zohar bases its teaching about the toil of Torah on this verse.

Ecclesiastes 1:3 קהלת א':ג

מה יתרון לאדם בכל עמלו שיעמל תחת השמש:

What profit hath man of all his labour Wherein he laboureth under the sun?

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102 וכמ"ש בזהר . . שאני אורייתא
 The Zohar asks whether the verse includes toil in Torah, and answers that the toil of Torah is different, for it is above the sun. The Alter Rebbe reads “the sun” as “a sun and a shield, Havayah Elokim.”

Zohar I, 223b זח"א רכג, בב

KEHOT'S NOTE

זח"א רכג, ב. זח"ג קפב. וראה סה"מ תרל"ג ח"א ע' רנ בשולי הגליון. לעיל ח, ד. אוה"ת נ"ך כרך א ע' קטז.

103 פ"י שהוא למעלה מעלה מבחי' שמש ומגן ה' אלקים
 The Tzemach Tzedek refers to this passage there.

KEHOT'S NOTE

ראה באוה"ת נ"ך כרך ב ע' אקא שמציינ לכאן. זהר זה נזכר גם לקמן פא, ד.

104 שמש ומגן ה' אלקים
 “For Havayah Elokim is a sun and a shield”: the union of Havayah with Elokim, which the Torah transcends.

Psalms 84:12 תהילים פ"ד:יב

כ"י שמש ומגן ה' אלקים הן וכבוד יתן ה' לא ימנע טוב להלכים בתמים:

For the L-RD G-d is a sun and a shield; the L-RD giveth grace and glory; No good thing will He withhold from them that walk uprightly.

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105 פנים בפנים דבר
 “Face to face Havayah spoke with you on the mountain, from the midst of the fire.” Moshe reminds the people of the revelation at Sinai, which the Patriarchs did not receive. Kehot's note prints Deuteronomy 5:8; the words are in 5:4.

Deuteronomy 5:4 דברים ה':ד

פנים בפנים דבר ה' עמכם בהר מתוך האש:

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

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KEHOT'S NOTE

דברים ה, ה.

106 אנכי מי שאנכי
 The phrase is sourced in the first maamar of Torah Ohr, where “these words which I (Anochi) command you” is

read as “Anochi, He Who is Anochi,” through which G-d’s own revelation and the Torah are drawn down.

KEHOT'S NOTE

נסמן לעיל א, א.

PARAGRAPH 23

107 בחי' הסתלקות
 The note refers to a discussion of this withdrawal in the supplements to Yahel Or.

KEHOT'S NOTE

ראה ביהל אור במילואים ע' תש בענין הסתלקות זו.

108 והחיות רצוא ושוב
 “And the living creatures (chayos) ran and returned, like the appearance of a flash of lightning.” In Ezekiel’s vision of the Chariot the angels dart to and fro. The Alter Rebbe reads chayos as chayus, the life-force, which withdraws before it is revealed.

Ezekiel 1:14 יחזקאל א':יד

והחיות רצוא ושוב כמראה הבזק:

And the living creatures ran and returned as the appearance of a flash of lightning.

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PARAGRAPH 24

109 רם על כל גוים ה'
 “Havayah is high above all nations; His glory is above the heavens.” The psalmist praises G-d as exalted beyond the nations and the heavens. The exalted level from which, the Alter Rebbe says, the nations draw their life.

Psalms 113:4 תהילים קי"ג:ד

רם על כל גוים ה' על השמים כבודו:

The L-RD is high above all nations, His glory is above the heavens.

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KEHOT'S NOTE

תהלים קיג, ד.

110 המשפילי לראות בשמים
 “Who lowers Himself to look upon the heavens and the earth.” In the psalm G-d, enthroned on high, lowers Himself to look on heaven and earth. The maamar reads it as the level at which G-d comes close and rests His Shechinah on Israel.

Psalms 113:6 תהילים קי"ג:ו

המשפילי לראות בשמים ובארץ:

That looketh down low Upon heaven and upon the earth?

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111 מי כה אלקינו
 “Who is like Havayah our Elokim, Who dwells on high?”

"Our Elokim" is read as the Shechinah resting upon Israel.

תהילים קי"ג:ה' Psalms 113:5

מִי כֹה אֱלֹהֵינוּ הַמְגִבִּיהִי לְשִׁבְתָּ:

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

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KEHOT'S NOTE

תהלים קיג, ה.

PARAGRAPH 25

112

גם העכו"ם

That manuscript reads "and the idolatrous nations" in place of "the idolatrous nations too."

KEHOT'S NOTE

בכרך תניא — ברוק: והעכו"ם.

113

ואלה המלכים אשר מלכו בארץ אדום

"And these are the kings who reigned in the land of Edom before any king reigned over the children of Israel." The Torah lists Edom's kings, who ruled long before Israel had a king. Kabbalah reads them as the kings of Tohu, whose vessels broke; here they show that the nations draw from a high source that came before Israel's kingship.

בראשית ל"א:31 Genesis 36:31

וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֲדָוִם לִפְנֵי מֶלֶךְ-מִלְכָּה לְבְנֵי יִשְׂרָאֵל:

And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

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KEHOT'S NOTE

בראשית לו, לא.

114

כנודע מענין שבירת הכלים

The note records that the parenthesis "as is known from the matter of the breaking of the vessels" is found in that copy of the maamar as well.

KEHOT'S NOTE

מוסגר זה נמצא גם בהעתק מאמרי אדה"ז.

115

למה נק' הר סיני

The Talmud explains the name Sinai: there hatred (sin'ah) descended toward the nations of the world. The Alter Rebbe explains why it came only then: before the Giving of the Torah the nations too drew their life-force from that same exalted source.

Shabbat 89b:1 שבת פ"ט ב:א

שִׁפְרוּ וְרָבוּ יִשְׂרָאֵל עָלָיו; מִדְּבַר סִינִי — שִׁירָדָה שְׁנָאָה לְאוֹמוֹת הָעוֹלָם עָלָיו. וּמָה שְׁמוֹ? "חוֹרֵב" שְׁמוֹ. וּפְלִיגָא דְרַבִּי אֲבָהוּ, דְּאָמַר רַבִּי אֲבָהוּ: "הָרַס סִינִי" שְׁמוֹ. וְלָמָּה נִקְרָא "הָרַס חוֹרֵב" — שִׁירָדָה חוֹרֵבָה לְאוֹמוֹת הָעוֹלָם עָלָיו.

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

KEHOT'S NOTE

שבת פט, ב.

116

למה הרעות

Moshe's question, "Why have You done harm to this people?", now answered.

שמות ה':כ"ב Exodus 5:22

וַיָּשָׁב מֹשֶׁה אֶל־יְהוָה וַיֹּאמֶר אֶדְנִי לָמָּה הָרַעְתָּה לְעַם הַזֶּה לָמָּה זֶה שְׁלַחְתָּנִי:

And Moses returned unto the L-RD, and said: 'L-rd, wherefore hast Thou dealt ill with this people? why is it that Thou hast sent me?

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117

ושמי הוי' לא נודעתי להם

"But by My Name Havayah I was not known to them." The heart of the answer: what the Patriarchs did not receive will be revealed to Israel.

שמות ו':ג Exodus 6:3

וַיֵּרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בָּאֵל שְׁדֵי וְשְׁמִי ה' לֹא נֹדַעְתִּי לָהֶם:

and I appeared unto Abraham, unto Isaac, and unto Jacob, as G-d Almighty, but by My name Havayah I made Me not known to them.

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118

כי אני הוי' והייתי לכם לאלקים

"And I will take you to Me as a people, and I will be Elokim to you, and you shall know that I am Havayah your Elokim." G-d's promise to Israel through Moshe; the maamar quotes its words in another order. Read as the promise that Havayah alone will rest upon Israel at the level of Elokim.

שמות ו':ז Exodus 6:7

וְלָקַחְתִּי אֶתְכֶם לִי לְעַם וְהָיִיתִי לָכֶם לֵאלֹהִים וַיְדַעְתֶּם כִּי אֲנִי ה' אֱלֹהֵיכֶם הַמּוֹצִיא אֶתְכֶם מִתַּחַת סְבִלֹת מִצְרַיִם:

and I will take you to Me for a people, and I will be to you a G-d; and ye shall know that I am the L-RD your G-d, who brought you out from under the burdens of the Egyptians.

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119

פי' שבחי' . . השורה עליכם

Both passages cite this explanation from here.

KEHOT'S NOTE

נעתק בלקו"ת פי' שלח מ, ד. בלק עג, סע"ד. ראה גם אוה"ת פי' נצבים כרך ה ע' ב'ע"ה.

120

בבחי' אלקים השורה עליכם

the passage shares nothing with the note

KEHOT'S NOTE

ע' באוה"ת בראשית לו, א. וע' לעיל פי' ויצא סדי"ה ושבתי בשלום בענין כי שמש ומגן.

PARAGRAPH 26

121

צ"ל תחלה הסתלקות החיות

The note refers to a footnote there on the withdrawal of the life-force that had to precede the revelation.

KEHOT'S NOTE

ראה בלקוי"ש לפי וארא ח"ו ע' 40 הערה 36.

122 **רם על כל גוים**
 "Havayah is high above all nations": the exalted level of the withdrawal, from which the nations draw.

תהילים קי"ג:ד' Psalms 113:4

רם על־כָּל־גּוֹיִם ה' עַל הַשָּׁמַיִם כְּבוֹדוֹ:

The L-RD is high above all nations, His glory is above the heavens.

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123 **שו"ה שנה כו' — גם בגלות אדום הוא**
 That manuscript reads "also now" in place of "also in the exile of Edom."

KEHOT'S NOTE

בבזך 414: גם עכשיו הוא.

124 **כי עין בעין**
 "For eye to eye they shall see when Havayah returns to Zion." The prophet tells of the watchmen of Jerusalem who will see the redemption with their own eyes. The revelation of the days of Mashiach, greater than at Sinai.

ישעיהו נ"ב:ח' Isaiah 52:8

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

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

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125 **שאת ויתר עז**
 Yaakov's words to Reuven, his firstborn: "excelling in dignity and excelling in power" (yeser se'es veyeser oz). The Alter Rebbe borrows the phrase for the future revelation, which will exceed that of Sinai.

בראשית מ"ט:ג' Genesis 49:3

ראובן בכרי אתה כחי וראשית אוני יתר שאת ויתר עז:

Reuben, thou art my first-born, My might, and the first-fruits of my strength; The excellency of dignity, and the excellency of power.

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126 **והי' לי לאלקים**
 Yaakov's vow at Beis El: if G-d brings him back in peace, "then Havayah will be my G-d (Elokim)." The maamar reads it as a prayer that Havayah alone would rest on him at the level of Elokim.

בראשית כ"ח:21א' Genesis 28:21a

ושבתי בשלום אל־בית אבי והי' לי לאלקים:

so that I come back to my father's house in peace, then shall the L-RD be my G-d,

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KEHOT'S NOTE

בראשית כח, כא.

127 **שיהי' — כי עין בעין כו'**
 The Tzemach Tzedek writes there that what is said of the future is a higher level.

KEHOT'S NOTE

הנאמר לע"ל הוא בחי' גבוה יותר. — אוה"ת תולדות כרך ד תתכו, א.

128 **ביתר שאת . . שומעים הנראה כו'**
 There hearing is Binah and sight is Chochmah.

KEHOT'S NOTE

פ"י כי שמיעה היא בחי' בינה וראי' הוא חכ' שם ע"ב אשר במ"ת לא הי' גילוי פנימי' ח"ע ממש רק בבחי' שמיעה וכמ"ש כי לא יראני האדם כו' רק רואים את הנשמע שהוא בחי' בינה משם הי' גילוי בבחי' ראי' ממש . . אלא לעתיד שיהי' גילוי פנימי' התוי פנימי' ח"ע בבחי' ראי' ממש שלמעלה מבחי' שמיעה . . זהו ענין עין בעין יראו. אוה"ת תולדות כרך ד תתכו, א.

PARAGRAPH 27

129 **ואשים דברי בפיק**
 "And I have put My words in your mouth." G-d tells His people that He has set His words in their mouth and sheltered them. Here, the binding of speech to G-d.

ישעיהו נ"א:ט"ז Isaiah 51:16

ואשים דברי בפיק ובצל ידי כסיתיך לנטע שמים וליסד ארץ ולאמר לציון עמי־אתה:

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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130 **ודברי אשר שמתי בפיק**
 "And My words which I have put in your mouth shall not depart from your mouth." A second verse with the same idea.

ישעיהו נ"ט:כ"א Isaiah 59:21a

ואני זאת בריתי אותם אמר ה' רוחי אשר עליך ודברי אשר־שמתי בפיק לא־ימוש מפיה ורעה ומפי ורע ורעה אמר ה' מעתה ועד־עולם:

And as for Me, this is My covenant with them, saith the L-RD; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the L-RD, from henceforth and for ever.

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131 **שכינה מדברת מתוך גרונו של משה**
 In the previous maamar, Moshe's "what are we" was complete nullification, so the Torah was given through him in speech, "the Shechinah spoke from his throat." In G-d's word, which is one with Him, there is no feeling of love or delight, only being nullified and following Him to say what He speaks, as in "I have put My words in your mouth."

KEHOT'S NOTE

נסמן לעיל נו, א.

132 ואני המשנה המדברת בפיו

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

KEHOT'S NOTE

מגיד משרים ר"פ ויקרא. ועוד.

133 ודברת במ

"And you shall speak of them": Moshe's command in the Shema to speak words of Torah at all times; here, words spoken by one whose whole soul is bound to G-d.

דברים ו:7: Deuteronomy 6:7

וְשִׁנְנָתָם לְבָנֶיךָ וְדַבַּרְתָּ כִּם בְּשֹׁכֶתְךָ בְּבֵיתְךָ וּבִלְכָתְךָ בְּדֶרֶךְ וּבְשֹׁכֶכְךָ וּבְקוּמָךְ:

and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thy house, and when thou walkest by the way, and when thou liest down, and when thou risest up.

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וַיֹּאמֶר ה' אֶל מֹשֶׁה וְאֶל אַהֲרֹן לֵאמֹר כֹּו'...

“And Havayah said to Moshe and to Aharon”



Kelipah, which boasts “My river is mine,” lives only from a ray of holiness hidden by many contractions. The staff that became a serpent and then a staff again showed this, and the plagues broke Egypt’s kelipos so that the sparks of holiness within them were revealed and returned to G-d.

THE MAAMAR IN BRIEF

Why did Aharon’s staff become a serpent, why did it turn back into a staff, and why was this the first wonder, before all the plagues? The Alter Rebbe begins with the Sages’ teaching that the Jewish people made Egypt “like a deep without fish”: they gathered every spark of holiness that had fallen there in the breaking of the vessels. As a soul in a body no longer sees that the world is nothing before G-d, the sparks are hidden within kelipos, “husks,” which therefore feel independent, as Pharaoh said, “My river is mine.” A husk can be opened only by breaking it. The river that goes out from Eden is one in Atzilus and divides into four in Beriah, and Pishon, the Nile, received more sparks than the others. “Egypt shall know” means “Egypt shall be broken”: the plagues broke the kelipos so that the freed sparks would know G-d, while the Jewish people, believers, needed no wonders. The first wonder showed the principle: the staff, the chain of holy light, becomes a serpent through many contractions, and becomes a staff again, swallowing the others, when G-d reveals Himself.

OUTLINE

- 1 **The question and the hidden sparks** ¶11-4
Why the staff became a serpent and turned back, and why it came first. The Jewish people emptied Egypt of every spark that fell there in the breaking of the vessels; like a soul in a body, the sparks are hidden by kelipos that feel independent, and a husk can be opened only by breaking it.
- 2 **The river of Eden** ¶15-6
The river is one in Atzilus and divides into four at the head of Beriah. The rivers are not alike: Pishon, the Nile of Egypt, received more sparks of Tohu than fell to Babylon.

3 “Egypt shall know”

¶7

“Know” means “break”: the plagues broke Egypt’s kelipos so that the sparks could be revealed and return to G-d, which also answers the question at the Splitting of the Sea. The Jewish people, believers, needed no wonders.

4 What the wonders showed

¶8–10

The first wonder is the prelude to the plagues. Kelipah lives from holiness at every moment and only seems independent because of the contractions; a light from above them nullifies it. The staff is the whole chain of holy light, from the highest level to the lowest.

5 Staff and serpent

¶11

Through many contractions the staff becomes the serpent, the source of Egypt’s kelipos. When the serpent becomes a staff again and Aharon’s staff swallows the others, kelipah returns to nullification and the sparks are raised.

KEY CONCEPTS

The breaking of the vessels שבירת הכלים

The “death” of the seven primordial kings of the World of Tohu, which shattered and fell into Beriah, Yetzirah and Asiyah; their sparks of holiness lie hidden in the kelipos.

Sparks נצוצות

The fragments of holiness from Tohu that fell into the kelipos. More of them fell into Egypt’s river than into Babylon, and at the Exodus every one was gathered.

Kelipah (husk) קליפה

A force that covers and hides the holy spark within it, like the shell around a nut, and so feels itself independent. The spark can be freed only by breaking it.

An independent existence יש ודבר בפני עצמו

The sense of being a thing unto oneself, separate from G-d: the illusion of kelipah, voiced in Pharaoh’s “My river is mine, and I have made myself.”

Contractions (tzimtzumim) צמצומים

The screens and contractions through which life-force descends to kelipah, hiding its source so thoroughly that kelipah can claim independence. A light from above them nullifies it.

The staff מטה

From the meaning “drawing forth and inclining”: the whole chain of holy light, from the highest level to the lowest. Hidden by many contractions it becomes the serpent; when G-d wills, the serpent turns back into a staff.

The serpent תנין

The source of Egypt’s kelipos, “the great serpent that lies in the midst of his rivers,” which lives from the staff and returns to it.

SECTION 1 • 11-4

The question and the hidden sparks

1 ויאמר ה' אל משה ואל אהרן לאמר כו' קח את מטך¹ והשלך לפני פרעה יהי לתנין² כו' עד ויבלע מטה אהרן את מטתם.³

“And Havayah said to Moshe and to Aharon, saying,” etc.: “Take your staff and cast it down before Pharaoh; it will become a serpent,” etc., up to “and Aharon’s staff swallowed up their staffs.”

The maamar opens with G-d’s instruction to Moshe and Aharon: when Pharaoh asks them for a wonder, Aharon is to cast his staff before him and it will become a serpent. The Alter Rebbe quotes the passage through to its end, where Aharon’s staff swallows the staffs of Pharaoh’s magicians.

להבין ענין המטה שנהפך לנחש (ואח"כ חזר ונהפך למטה. וגם מה שזה היה המופת הראשון שנתנו לפרעה וקדם לכל העשר מכות)

To understand the matter of the staff that turned into a snake (and afterward turned back into a staff; and also the fact that this was the first wonder they gave Pharaoh, and that it came before all the Ten Plagues):

Three things need explaining: what it means that the staff became a snake, why it then turned back into a staff, and why this was the first wonder shown to Pharaoh, before any of the plagues.

הנה כתיב וינצלו את מצרים⁴ וארז"ל [ואמרו רבותינו זכרונם לברכה] (פסחים קיט.) שעשאו' [שעשאוה] כמצולה שאין בה דגים⁵. פי' שלקטו כל הנצוצין שנפלו בשבירה אליהם ונתרוקנו מצרים מהם עד שנשארו כמצולה כו' ולא השאירו שם אפי' [אפילו] נצוץ⁶ א'.

Now, it is written, “And they emptied out Egypt,” and our Sages, of blessed memory, said (Pesachim 119a) that they made it like a deep without fish. This means that they gathered all the sparks that had fallen to them in the breaking [of the vessels], and Egypt was emptied of them, until they were left like a deep, etc., and they did not leave there even a single spark.

The answer begins with the verse that at the Exodus the Jewish people “emptied out” Egypt. The Gemara expounds “they emptied” (vayenatzlu) by way of metzulah, “the deep”: Egypt was left like deep water with no fish in it. The Alter Rebbe explains the “fish” as the sparks of holiness that had fallen into Egypt; the Jewish people gathered every one of them and left not a single spark behind.

והנה להבין ענין הנצוצות שנפלו בשב"כ [בשבירת הכלים] וענין העלאתם. הענין כי הנה ידוע ענין השבירה הוא מיתת ז' מלכין קדמאין דתהו שנשברו ונפלו למטה לבי"ע בבחי' הקליפות וסט"א [וסטרא אחרא].

Now, to understand the matter of the sparks that fell in the breaking of the vessels, and the matter of their elevation: the explanation is that, as is known, the breaking is the “death” of the seven primordial kings of Tohu, which shattered and fell down into [the worlds of] Beriah, Yetzirah and Asiyah, into the state of the kelipos (husks) and the sitra achra (the other side).

To explain these sparks, the Alter Rebbe recalls the known teaching of the breaking of the vessels. Tohu (“chaos”) is the primordial world whose lights were too intense for their vessels. Its seven primordial “kings” “died”: they shattered and fell down into the lower worlds of Beriah, Yetzirah and Asiyah, into the realm of the kelipos and the sitra achra, the forces opposed to holiness.

והיינו כמו על דרך משל כנשמת האדם⁷ שקודם בואה לגוף היתה בטילה בתכלית לגבי אור א"ס ב"ה (כמ"ש חי ה' אשר עמדתי לפניו)^{8,9}

That is, it is like the analogy of a person's soul: before it came into the body, it was utterly nullified before the Infinite Light (Or Ein Sof), blessed be He (as it is written, “As Havayah lives, before Whom I stood”).

An analogy from the human soul explains what happened to the sparks: before a soul enters a body, it is completely nullified before G-d's Infinite Light, with no sense of a self apart from Him. The prophet's oath “before Whom I stood,” in the past tense, is read as the soul speaking of its state before it came down; the Rebbe's note quoted by Kehot shows that the Zohar reads the verse this way.

והיינו משום שאז לא היה דבר המחשיך ומסתיר עליה הגילוי אלקות לכך היתה בטילה למקורה בתכלית.

That is because then there was nothing darkening and concealing the revelation of G-dliness from it; therefore it was utterly nullified to its source.

Then nothing darkened or hid the revelation of G-dliness from the soul, so it was utterly nullified to its source.

וכיון שירדה למטה ונתלבשה בגוף החומרי אזי הגוף מסתיר עליה להיות נדמה העולם ומלואו ליש
ודבר נפרד בפ"ע [בפני עצמו] ואין רואה בחי' הבטול של כל העולמות לגבי אור א"ס ב"ה המחיה ומהוה
אותם תמיד.

But once it has descended below and been clothed in the physical body, the body conceals [G-dliness] from it, so that the world and all that fills it seems to be an independent existence, a thing separate unto itself, and it does not see the nullification of all the worlds before the Infinite Light, blessed be He, which constantly gives them life and brings them into being.

Once the soul is in a physical body, the body hides G-dliness from it: the world seems to exist on its own, and the soul no longer sees that all the worlds are nothing before the Infinite Light that constantly gives them life and being. This is the model for what happened to the sparks.

2 וכך עדי"מ הוא ענין שבה"כ [שבירת הכלים] שנפלו הנצוצין דתהו ונתלבשו בקליפות דבי"ע שהקליפות
מחשיכות על הנצוצות ומסתירים אותם מכל צד

So too, by way of analogy, is the matter of the breaking of the vessels, in which the sparks of Tohu fell and were clothed in the kelipos (husks) of Beriah, Yetzirah and Asiyah, so that the kelipos cast darkness over the sparks and conceal them on every side,

The breaking of the vessels works like the soul's descent into a body. The sparks of Tohu fell and were wrapped in the kelipos of the lower worlds, and the kelipos darken them and hide them on every side.

שלא ירגישו גילוי אור א"ס ב"ה עד שיוכלו להיות יש ודבר בפ"ע [בפני עצמו] וכמאמ' [וכמאמר] פרעה לי
יאורי ואני עשיתיני¹⁰ רק דקרו ליה¹¹ אלהא דאלהיא.¹²

so that they do not sense the revelation of the Infinite Light (Or Ein Sof), blessed be He, until they can be an independent existence, a thing unto itself, as in Pharaoh's saying, "My river is mine, and I have made myself," except that they call Him "the G-d of gods."

So hidden, the sparks no longer sense the Infinite Light, to the point that they can become a separate "something," an existence of their own. This is Pharaoh's boast, "My river is mine, and I have made myself"; at most such powers grant G-d the title "the G-d of gods," the highest of many, not the only true existence. Likkutei Torah (Shir HaShirim, 20a), to which the Kehot note points, brings the same two sayings for the "garment of kingship" of the sitra achra, which takes existence for itself with no nullification before G-d.

3 ואף שקודם השבירה היו הנצוצי' [הנצוצין / הנצוצים] בטלים ומיוחדים בא"ס ב"ה מפני שאז היה מתגלה אוא"ס [אור אין סוף] בהם בגילוי ויחוד גמור

And although before the breaking the sparks were nullified and united with the Infinite One (Ein Sof), blessed be He, because then the Infinite Light (Or Ein Sof) was revealed in them openly, in complete union,

Before the breaking, the sparks were openly united with G-d: the Infinite Light shone in them without any concealment, so they were wholly nullified to Him.

אבל לאחר השבירה שירדו הנצוצין ונתלבשו בתוך הקליפות שהם מלבישים אותם ומסתירים הגילוי אלקות כמשל הגוף שמסתיר ומחשיך לגבי הנשמה כנ"ל. לכך אינם יכולים להיות בבחי' בטול כמו שהיו תחלה.

yet after the breaking, when the sparks descended and were clothed within the kelipos (husks), which clothe them and conceal the revelation of G-dliness, as in the analogy of the body, which conceals and darkens [G-dliness] from the soul, as mentioned above, therefore they cannot be in a state of self-nullification (bittul) as they were at first.

After the breaking they are wrapped in kelipos that hide G-dliness from them, as the body hides it from the soul. That is why they can no longer stand in the self-nullification they had before.

4 ולכך נק' בשם קליפות שהם כמשל הקליפה שהיא חופפת ומקפת על הפרי הכנוס בתוכה ומסתרת אותה כמשל קליפת האגוז. ואין תרופה להוציא הפרי כ"א ע"י שבירת הקליפה.

This is why they are called by the name kelipos (husks): they are like a husk that covers and surrounds the fruit enclosed within it and hides it, like the shell of a nut. And there is no remedy for getting the fruit out except by breaking the shell.

The name kelipah, "husk" or "shell," describes what these forces do: like the shell of a nut around its fruit, they surround what is inside and hide it. The only way to reach the fruit is to break the shell.

וכך כדי להוציא נצוצי הקדושה מהקליפות המסתירים עליהם היה צ"ל שבירת הקליפות וזה היה ענין אותות ומופתים ומכות שבמצרים כדלקמן אי"ה [אם ירצה השם]:¹³

So too, in order to extract the sparks of holiness from the kelipos that conceal them, there had to be a breaking of the kelipos; and this was the meaning of the signs, the wonders and the plagues in Egypt, as will be explained below, G-d willing.

So too, freeing the holy sparks required breaking the kelipos that hid them. The Alter Rebbe says that this is what the signs, wonders and plagues in Egypt were, and promises to explain it further on.

SECTION 2 • ¶5-6

The river of Eden

5 והנה כתיב ונהר יוצא מעדן¹⁴ כו' ומשם יפרד והיה לד' ראשים. שם האחד פישון¹⁵ כו'.

Now, it is written, “A river goes out from Eden,” etc., “and from there it divides and becomes four heads. The name of the first is Pishon,” etc.

The Alter Rebbe turns to the Torah's description of Eden: a single river goes out from Eden to water the garden, and from there it divides into four “heads,” the first of which is Pishon. He will use it to explain why so many sparks fell into Egypt.

ופי' נהר היוצא מעדן היא המשכה והארה הנמשכת מח"ע [מחכמה עילאה] דאצי"י¹⁶ שבה מלובש אור א"ס ב"ה.

The meaning of “the river that goes out from Eden” is the drawing-forth and illumination that is drawn from the Supernal Chochmah (wisdom) of the World of Atzilus (Emanation), in which the Infinite Light (Or Ein Sof), blessed be He, is clothed.

The river is the flow of light from the Supernal Chochmah, the divine wisdom of Atzilus, in which the Infinite Light itself is clothed. “Eden,” the river's source, thus stands for Chochmah.

ובה ועל ידה נמשך אור א"ס ב"ה בכל האצילות ונמשך עד בחי מל' דאצי"י הנק' גן.

In it and through it the Infinite Light, blessed be He, is drawn into all of Atzilus, and it is drawn down to the level of Malchus (sovereignty) of Atzilus, which is called “the garden.”

Through Chochmah the Infinite Light spreads through all of Atzilus and reaches its last level, Malchus, which is called “the garden.”

וזהו להשקות את הגן. ושם באצי"י איהו וגרמוהי חד בהון.¹⁷ ולכן הנהר אחד שהוא עולם האחדות.

This is [the meaning of] “to water the garden.” And there, in Atzilus, “He and His vessels (ihu vegar-mohi) are one in them.” Therefore the river is one, it being the world of oneness.

This is the verse's “to water the garden.” In Atzilus the light and its vessels are one with G-d, as the Tikkunei Zohar says, “He and His vessels are one in them,” so the river there is still one: Atzilus is the world of oneness.

וכיון שהגיע לראש הבריאה אזי משם יפרד בבחי' פירוד והתחלקות לד' נהרות שהוא תחלת ההתחלקות.

But once it reaches the head of the World of Beriah (Creation), then “from there it divides,” in a state of separation and division, into four rivers, for that is the beginning of division.

Only when the flow reaches the head of Beriah, the first world of separate existence, does it divide into four rivers: Beriah is where division begins. According to the Kehot note, another transcript of this maamar (Sefer HaMaamarim 5565) identifies these four heads with the four exiles.

6 והנה כמשל הנהרות שאין נהר א' דומה לחבירו לא במהותו שזהו מים מתוקין וצלולין והשני אינו כן. ולא בגודלו שזה נמשך מאתים פרסאות והשני נמשך מאה וכה"ג [וכהאי גוונא].

Now, as in the analogy of rivers, where one river is not like another, neither in its nature, for this one is sweet, clear water and the other is not so, nor in its size, for this one extends two hundred parasangs and the other extends a hundred, and the like,

Rivers in this world differ in their very nature, one carrying sweet, clear water and another not, and in their size, one running two hundred parasangs and another a hundred (the parasang, parsah, is a Talmudic measure of about four kilometers).

כך אין דומים הנהרות עליונות זה לזה

so too the supernal rivers are not like one another:

So too the supernal rivers that branch from the one river of Atzilus are not alike.

דהיינו פישון נילוס¹⁸ שר של מצרים נמשכו ונפלו בו נצוצים רבים מעולם התהו יותר ממה שנפלו לבבל כו':¹⁹

that is, Pishon, the Nile, the prince of Egypt: many sparks from the World of Tohu were drawn and fell into it, more than fell into Babylon, etc.

Pishon is the Nile, as Rashi on Genesis 2:11 also says, and the Alter Rebbe calls it the “prince” of Egypt, its ruling power. More sparks from the World of Tohu fell into it than fell to Babylon and the rest, which is why Egypt held so many sparks to be gathered at the Exodus. In Or HaTorah (quoted in the Kehot note) the Tzemach Tzedek adds that the length of each exile was measured by the number of its sparks, which is why the exile in Egypt had to last 210 years.

SECTION 3 • 17

“Egypt shall know”

7 ועתה יובן ענין המופתים שהראה השי"ת [השם יתברך] למצרים. וכמ"ש וידעו מצרים כי אני ²⁰ ה'. פי' וידעו הוא מלשון שבירה כמ"ש וידעו בם את אנשי סכות. ²¹

Now the wonders that G-d, may He be blessed, showed Egypt will be understood, as it is written, “And Egypt shall know that I am Havayah.” The meaning of “shall know” (veyadu) is an expression of breaking, as it is written, “and with them he thrashed (vayoda) the men of Sukkos.”

The verse says the wonders were so that “Egypt shall know that I am Havayah.” The Alter Rebbe reads “know” as “break,” citing Gideon, who took thorns and briers “and with them he thrashed (vayoda) the men of Sukkos”: there the verb of knowing plainly means breaking.

והענין כמבואר למעלה שכדי להוציא הנצוץ מן הקליפה המכסה עליה א"א להיות כ"א ע"י שבירת הקליפה וכמשל האגוז כו'.

The explanation is as explained above: in order to extract the spark from the kelipah (husk) that covers it, it cannot be done except by breaking the kelipah, as in the analogy of the nut, etc.

As the analogy of the nut showed, a spark can be freed from the kelipah that covers it only by breaking that kelipah.

והענין שע"י שבירת הקליפה יוכל להיות גילוי אור א"ס ב"ה להנצוץ עד שיוכלל באלקותו ית'

The point is that through breaking the kelipah there can be a revelation of the Infinite Light (Or Ein Sof), blessed be He, to the spark, until it is absorbed into His G-dliness, may He be blessed.

Once the kelipah is broken, the Infinite Light is revealed to the spark and the spark is absorbed back into G-dliness.

וזהו ענין סוס ורוכבו ²² רמה. פי' הרוכב הוא הקליפה הרוכב ומכסה על הנצוץ. וזהו ענין מרכבת פרעה ²³ כו' וע"י שבירתם נתגלו הנצוצות ונכללו בא"ס ב"ה

And this is the meaning of “the horse and its rider He has hurled.” That is, the rider is the kelipah, which rides upon the spark and covers it. And this is the meaning of “Pharaoh’s chariots,” etc. And through their breaking the sparks were revealed and were absorbed into the Infinite One (Ein Sof), blessed be He.

The Song at the Sea expresses this: “the horse and its rider He has hurled.” The “rider” is the kelipah, sitting on the spark as a rider sits on a horse and covering it, and “Pharaoh’s chariots” mean the same. When they were broken at the sea, the sparks were revealed and absorbed into the Infinite One.

(ובזה יתורץ מ"ש בקי"ס [בקריעת ים סוף] וידעו מצרים כי אני ה'. ולכאורה תמוה שהרי להלן כתיב לא נשאר בהם עד אחד.²⁴)

(With this we can resolve what is written at the Splitting of the Sea, "And Egypt shall know that I am Havayah." At first glance this is puzzling, for further on it is written, "Not even one of them remained.")

A question in parentheses: at the Splitting of the Sea the Torah says "Egypt shall know that I am Havayah," yet the Egyptians drowned and "not even one of them remained." Who, then, was left to know?

אלא דפי' וידעו לשון שבירה כו'. ועי"ז היה גילוי אוא"ס [אור אין סוף] להנצוצין והם ידעו ידיעה ממש כי אני ה' ועמ"ש במ"א על קושיא זו).

Rather, the meaning of "shall know" is an expression of breaking, etc. Through this there was a revelation of the Infinite Light to the sparks, and they knew, with actual knowledge, that "I am Havayah." And see what is explained elsewhere on this question.)

The answer is that "know" means breaking. When the Egyptian kelipos were broken, the Infinite Light was revealed to the sparks they had held, and it was the sparks that truly knew "I am Havayah"; the Alter Rebbe adds that the question is discussed elsewhere.

ועד"ז היה ענין העשר מכות בכדי לשבר הקליפות להוציא מהם הנצוצין.

In the same way, the Ten Plagues were in order to break the kelipos and extract the sparks from them.

The Ten Plagues served the same purpose: to break the kelipos and release the sparks.

אבל ישראל עצמן לא היו צריכים למופתים כלל כי הם מאמינים בני מאמינים.²⁵ וכמ"ש ויאמן העם וישמעו²⁶ כי פקד ה' כו' רק בשביל להוציא הנצוצות המובלעים תוך הקליפות ממש הוצרך להיות עשר מכות הנ"ל שזהו בשביל וידעו מצרים כו':

But the Jewish people themselves did not need wonders at all, for they are believers, the children of believers, as it is written, "And the people believed, and they heard that Havayah had remembered," etc. Only in order to extract the sparks swallowed up within the kelipos proper did there have to be the Ten Plagues mentioned above, which is for the sake of "And Egypt shall know," etc.

The Jewish people, by contrast, needed no wonders in order to believe: the Sages call them "believers, the children of believers," and the verse "and the people believed" shows that their faith came before the plagues. The plagues were needed only to free the sparks swallowed up within the kelipos of Egypt, and that is what "Egypt shall know" means.

SECTION 4 • 18-10

What the wonders showed

8 ובוה יובן ענין המופת הראשון שהראה הש"י [השם יתברך] לפרעה שהוא ענין שנהפך המטה לנחש שזהו הקדמה לכל העשר מכות.

With this we will understand the first wonder that G-d, may He be blessed, showed Pharaoh, namely the staff that turned into a snake, which is the prelude to all the Ten Plagues.

With this background the first wonder can be understood. The staff that turned into a snake came before all the Ten Plagues because it served as their introduction.

כי הנה ענין העשר מכות מבואר שהוא לשבר הקליפות שהם בחי' יש ודבר בפ"ע [בפני עצמו] כמ"ש לי יאורי²⁷ כו' רק דקרו ליה אלהא דאלהיא²⁸ כנ"ל.

For, as has been explained, the Ten Plagues were to break the kelipos (husks), which are in the state of an independent existence, a thing unto itself, as it is written, "My river is mine," etc., except that they call Him "the G-d of gods," as mentioned above.

The plagues were meant to break the kelipos, which feel themselves independent, as in Pharaoh's "My river is mine," granting G-d no more than the title "the G-d of gods." The first wonder, as the following paragraphs explain, showed what lies behind that sense of independence.

9 וענין המופתים הוא להראות להם איך שעם היותם בחי' קליפות וסט"א [וסטרא אחרא] ממש אעפ"כ [אף על פי כן] הם מקבלים חיות תמיד מקדושה בכל רגע

The purpose of the wonders is to show them how, although they are actual kelipos (husks) and the sitra achra (the other side), they nevertheless receive life-force from holiness constantly, at every moment,

The wonders were meant to show the kelipos that even they, the realm opposed to holiness, receive their life from holiness at every moment.

ושבאמת אינם יש ודבר נפרד בפ"ע [בפני עצמו] כדמיונם הכוזב אלא שהם בטלים בתכלית לגבי אלקותו ית' רק שהחיות נמשך להם ע"י מסכים והשתלשלות מדרגות רבים ועצומים וגברו כ"כ [כל כך] הצמצומים וההסתרים עד שיוכלו לומר לי יאורי²⁹ כו'.

and that in truth they are not an independent existence, a thing separate unto itself, as they falsely imagine, but rather they are utterly nullified before His G-dliness, may He be blessed. It is only that the life-force is drawn to them through screens and a chain of descent (hishtalshelus) of many and immense levels, and the contractions (tzimtzumim) and concealments became so strong that they can say, "My river is mine," etc.

Their sense of being independent beings is a false imagining: in truth they are utterly nullified before G-d. It is only because their life-force reaches them through screens and a long chain of descending levels, with the contractions and concealments grown so strong, that they can claim, "My river is mine."

10 ולכן בהגלות הארה רבה שלמעלה מן הצמצומים הם בטלים ומבוטלים וזה היה ענין המופתים כו'.

Therefore, when a great illumination that is above the contractions (tzimtzumim) is revealed, they are nullified and rendered void; and this was the meaning of the wonders, etc.

Since the independence of the kelipos rests only on the contractions, a revelation of light from above the contractions makes them nothing. That is what the wonders did.

וע"ז היה מורה המופת הראשון בענין המטה שנהפך לנחש. פ"י מטה הוא לשון המשכה והטייה.

And this is what the first wonder indicated, in the staff that turned into a snake. The meaning of "staff" (mateh) is an expression of drawing forth and inclining.

The first wonder pointed to all this. The Alter Rebbe explains the word mateh, "staff," as meaning drawing forth and inclining, from the root natah, "to stretch out, to incline": something stretched downward.

וכן שבט ג"כ לשון המשכה כמו כוכבא דשביט.³⁰ דהיינו כל המשכת סדר ההשתלשלות דקדושה מריש כל דרגין עד סוף כל דרגין נק' מטה.

Likewise "rod" (shevet) is also an expression of drawing forth, as in kochva deshavit, a comet. That is, the entire drawing-forth of the order of the chain of descending worlds (hishtalshelus) of holiness, from the head of all levels to the end of all levels, is called "staff."

The synonym shevet, "rod," likewise means drawing forth, as in the Talmud's term for a comet, kochva deshavit, a star drawn out in a long trail. So the "staff" stands for the whole chain of holy light drawn down from the highest level to the lowest.

SECTION 5 • ¶11

Staff and serpent

11 ותנין היא מקור הקליפות דמצרים כמ"ש התנים הגדול³¹ הרובץ בתוך יאוריו. והראו לו משה ואהרן

איך שהמטה נהפך לנחש

And the serpent is the source of the kelipos (husks) of Egypt, as it is written, "the great serpent that lies in the midst of his rivers." And Moshe and Aharon showed him how the staff turned into a snake,

The serpent (tanin) is the source of Egypt's kelipos: the staff became a tanin, the same word Ezekiel uses for Pharaoh, "the great serpent (tanim) that lies in the midst of his rivers." Moshe and Aharon showed Pharaoh the staff turning into a snake.

דהיינו שמבחי" אור והמשכה דקדושה הנקי מטה נמשך החיות והקיום להתנין מקור הקליפות. וכמ"ש

רגליה יורדות כו'.³² ומלכותו בכל³³ משלה^{34,35}

that is, from the level of the light and drawing-forth of holiness that is called "staff," the life-force and existence are drawn to the serpent, the source of the kelipos. As it is written, "Her feet go down," etc., and "His kingship rules over all."

This meant that the light of holiness drawn downward, the "staff," is what gives life and existence to the serpent, the source of the kelipos. "Her feet go down," said in Proverbs of the "strange woman," is read here of holiness, whose lowest reach goes down even to the realm opposed to it; and "His kingship rules over all," the kelipos included.

אלא שזהו ע"י השתלשלות וצמצוצים רבים כנ"ל עד שיוכל להיות נהפך ממטה לנחש (ועיין בתקוני

זהר תקון כ"ב בענין פי' מטה)

Only, this is through the chain of descending worlds (hishtalshelus) and many contractions (tzimtumim), as mentioned above, until it can be turned from a staff into a snake (and see Tikkunei Zohar, Tikkun 22, on the meaning of "staff"),

Only, this is through a long chain of descent and many contractions; through them the staff can become a snake. The Alter Rebbe refers the reader to the Tikkunei Zohar, Tikkun 22, on the meaning of "staff."

שע"י צמצומים רבים אלו מסתתר³⁶ השפע מבחי' המטה כ"כ [כל כך] עד שיוכל להיות התהוות בחינת התנים הגדול הרובץ בתוך יאוריו ואומר לי יאורי כו' כנ"ל.

for through these many contractions the flow from the level of the staff is concealed so greatly that there can come into being "the great serpent that lies in the midst of his rivers," which says, "My river is mine," etc., as mentioned above.

The contractions hide the flow that comes from the staff so completely that a "great serpent" can come into being and declare, "My river is mine."

ואח"כ הראו לו איך שהנחש נהפך למטה וגם ויבלע מטה אהרן את מטתם.³⁷

Afterward they showed him how the snake turned into a staff, and also "Aharon's staff swallowed up their staffs."

Then the wonder was reversed: the snake became a staff, and Aharon's staff swallowed the staffs of Pharaoh's magicians.

היינו שחזר בחי' התנין להתבטל לגבי הקדושה האלקית כבראשונה (וזהו ענין העלאת הנצוצות הנ"ל)

That is, the level of the serpent returned to being nullified before G-dly holiness, as at first (and this is the elevation of the sparks mentioned above).

This showed the serpent returning to nullification before holiness, as it had been at first; the Alter Rebbe notes that this is the elevation of the sparks spoken of at the start.

בזה הראו לפרעה ולמצרים אשר אינם יש ודכר בפ"ע [כפני עצמן]. כ"א בכל רגע נמשך להם החיות מאלקות אלא שהוא ית' אל מסתתר (וברצותו נהפך הנחש למטה והיו כלא היו הקליפות) ועד"ז היו כל המופתים להיות וידעו מצרים כי אני³⁸ ה' כנ"ל:

By this they showed Pharaoh and Egypt that they are not an independent existence, a thing unto itself, but rather at every moment life-force is drawn to them from G-dliness, only that He, may He be blessed, is "a G-d Who hides Himself" (and when He wills, the snake turns into a staff, and the kelipos "are as though they had never been"). In this way were all the wonders, so that "Egypt shall know that I am Havayah," as mentioned above.

By this Moshe and Aharon showed Pharaoh and Egypt that they have no independent existence: their life comes from G-dliness at every moment; only, G-d is "a G-d Who hides Himself," and when He wills, the snake becomes a staff and the kelipos are as though they had never been. All the wonders served this end, that "Egypt shall know that I am Havayah."

QUESTIONS FOR DISCUSSION

1. The Alter Rebbe compares the sparks in the kelipos to a soul in a body. What does the body hide from the soul, and what do the kelipos hide from the sparks?
2. How does reading "Egypt shall know" as "Egypt shall be broken" answer the question that "not even one of them remained"?
3. If the Jewish people needed no wonders in order to believe, for whom were the plagues?
4. What do the staff becoming a serpent, and the serpent becoming a staff again, each show about kelipah?
5. According to the image of the four rivers, why did Egypt hold so many sparks, and what does that say about the Exodus?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ויאמר . . קח את מטך

The note says that another transcript (hanachah) of this maamar is printed there.

KEHOT'S NOTE

הנחה אחרת בסה"מ תקס"ה ע' קפח. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. המאמר עם הגהות וקיצורים באוה"ת כרך ז ע' ב'תרו.

2 G-d tells Moshe and Aharon that when Pharaoh demands a wonder, Aharon should cast his staff before Pharaoh and it will become a serpent. This is the maamar's opening verse, whose inner meaning it sets out to explain.

שמות ז':ט"ז Exodus 7:9

כי ידבר אלכם פרעה לאמר תנו לכם מופת ואמרת אל-אהרן קח את-מטה והשליך לפני-פרעה יהי לתנין:

'When Pharaoh shall speak unto you, saying: Show a wonder for you; then thou shalt say unto Aaron: Take thy rod, and cast it down before Pharaoh, that it become a serpent.'

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3 ויבלע מטה אהרן את מטתם

Pharaoh's magicians cast down their staffs, which also became serpents, and Aharon's staff swallowed them. The Alter Rebbe quotes the episode to its end; he explains the swallowing in the last paragraph of the maamar.

שמות ז':כ"ב Exodus 7:12

וישליכו איש מטתו ויהיו לתנינם ויבלע מטה-אהרן את-מטתם:

For they cast down every man his rod, and they became serpents; but Aaron's rod swallowed up their rods.

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4 וינצלו את מצרים

G-d gave the people favor in the Egyptians' eyes, "and they emptied out Egypt." The Alter Rebbe reads it, with the Gemara, as the gathering of every spark of holiness from Egypt.

שמות י"ב:ל"ו Exodus 12:36

וה' נתן את-חן העם בעיני מצרים וינצלו את-מצרים:

And the L-RD gave the people favour in the sight of the Egyptians, so that they let them have what they asked. And they despoiled the Egyptians.

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KEHOT'S NOTE

שמות יב, לו.

5 Expounding "and they emptied out Egypt," Rabbi Shimon says the Jewish people made Egypt "like a deep without

fish." The Alter Rebbe takes the fish to be the fallen sparks, all of which were gathered.

פסחים קי"ט א'ז: Pesachim 119a:7

וכשעלו ישראל ממצרים העלוהו עמהו, שנאמר: "וינצלו את מצרים", רב אסי אמר: עשאוה כמצודה זו שאין בה דגן. רבי שמעון אמר: כמצולה שאין בה דגים.

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6 ולא השאירו שם אפי' נצוץ א'

At this point the other transcript of the maamar explains the 210 years of the Egyptian exile.

KEHOT'S NOTE

בסה"מ תקס"ה ע' קפח מבאר כאן בענין רד"ו שנה.

7 על דרך משל בנשמת האדם

The other transcript reads the analogy in a different order: it starts with the soul clothed in the physical body, which darkens it so that the world seems a separate thing and it does not sense (rather than "see") the nullification of all the worlds before Ein Sof, and only then continues "and although before its coming..."

KEHOT'S NOTE

בסה"מ תקס"ה ע' קפח "המלוכשי בגוף החומרי המחשיך עלי' להיות נדמה העולם ליש ודבר נפרד בפ"ע ואין מרגשת בחי' הביטול של כל העולמות לגבי א"ס ב"ה ואף שקודם בואה. . ."

8 חי ה' אשר עמדתי לפניו

Elisha's oath, "As Havayah lives, before Whom I stood," as he refuses Naaman's gift; in the plain sense, "before Whom I stood" means "Whom I have served." The Alter Rebbe applies the words to the soul before it came into the body, standing before G-d in complete nullification.

מלכים ב ה':ט"ז II Kings 5:16

ויאמר ח"ה: אֲשֶׁר־עַמַּדְתִּי לִפְנֵי אֱ־מֶ־אֱקֶח ויִפְצַרְבּוּ לִקְחַת ויִמָּאֵן:

But he said: 'As the L-RD liveth, before whom I stand, I will receive none.' And he urged him to take it; but he refused.

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Zohar III, 68b, זח"ג סח,

KEHOT'S NOTE

מלכים-ב ה, טז. וכ"ק אדמו"ר זי"ע בספר המאמרים ת"ש ע' 13 מציין ע"ז "מדבר בנשמתו קודם שירדה למטה שלכן אומר אשר עמדתי ולא אשר אני עומד (זח"ג סח, ב. וראה ג"כ שם ח"א רלג, ב)."

9 חי ה' אשר עמדתי לפניו

The Zohar teaches that when a soul is about to come down into the world, it stands before the Holy One, blessed be He, in the very form it will have in this world, and it proves

from this verse that souls stand before Him. The Kehot note gives it alongside Zohar 3:68b.

ספר זוהר, ויחי מ"ח:תצ"ה-נ"א:תק"ה 48:495-51:505 Zohar, Vayechi
In this case we may interpret the words "He shall bless the house of Israel" to mean that G-d gives extra blessings to a man who is married, in order that his wife may be blessed through him, and so he receives two portions, one for himself and one for his wife.' R. Hizkiah discoursed on the verse: "Thine eyes did see mine imperfect substance, and in thy book they were all written, etc." (Ps. 139, 16). 'This verse', he said, 'has been frequently expounded. All the souls which came ...

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

PARAGRAPH 2

10 לי יאורי ואני עשיתיני

Ezekiel's prophecy against Pharaoh, "the great serpent (tanin) that lies in the midst of his rivers, who has said, 'My river is mine, and I have made myself.'" In the plain sense Pharaoh boasts that the Nile is his own and that he made it, or made himself; the maamar takes it as "I have made myself." The Alter Rebbe hears in it the voice of keli-pah, which feels self-made and independent.

Ezekiel 29:3:י"ט:יחזקאל

דבר ואמר כה אמר אדני ה' הנני עליך פרעה מלך מצרים התנני הגדול הרבץ בתוך יארי ואשר אמר לי יארי ואני עשיתיני: speak, and say: Thus saith the L-rd GOD: Behold, I am against thee, Pharaoh King of Egypt, The great dragon that lieth In the midst of his rivers, That hath said: My river is mine own, And I have made it for myself.

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KEHOT'S NOTE

יחזקאל כט, ג. ראה בלקוי"ש חכ"א ע' 40 הערה 32. בסה"מ תקס"ה ע' קפט מביא כאן משל מהנשמה המלוכשת בגוף, ע"ש.

11 דקרו לי אלקא דאלקיא

The Gemara says that the nations call G-d "the G-d of gods." The Alter Rebbe uses it for the kelipos, which acknowledge G-d only as the highest power while still feeling themselves independent.

Menachot 110a:5-6:ה'ר"א:מנחות ק"א

איתיביה רב שימי בר חייה לרב (מלאכי א, יא) ממזרח שמש ועד מבוא גדול שמי בגוים ובכל מקום מוקטר מוגש לשמי ומנחה טהורה אמר ליה שימי את דקרו ליה אלהא דאלהא בכל מקום מוקטר מוגש לשמי בכל מקום סלקא דעתך אמר רבי שמואל בר נחמני אמר ר' יונתן אלו תלמידי חכמים העוסקים בתורה בכל מקום מעלה אני עליהן כאילו מקטירין ומגישין לשמי

Wikisource Talmud Bavli (CC-BY-SA)

KEHOT'S NOTE

מנחות ק, א.

12 וכמאמר פרעה

There Likkutei Torah contrasts two "garments of kingship": in holiness, accepting the yoke of Heaven in

self-nullification; in the sitra achra, taking existence for oneself with no nullification before G-d.

KEHOT'S NOTE

וכ"ה בלקוי"ש שה"ש כ רע"א. ועוד. וראה בלקוי"ש חכ"א ע' 40 הערה 33.

PARAGRAPH 4

13 Kehot's note points to Jeremiah 32:20 for these words.

ירמיהו ל"ב:כ:Jeremiah 32:20

אשר שמע אתות ומפתים בארץ מצרים עד היום הזה וכישראל ובאדם ותעשה להם שם כיום הזה:

who didst set signs and wonders in the land of Egypt, even unto this day, and in Israel and among other men; and madest Thee a name, as at this day;

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PARAGRAPH 5

14 ונהר יוצא מעדן

"A river goes out from Eden to water the garden, and from there it divides and becomes four heads." The Alter Rebbe reads the one river as the flow of light in Atzilus and its division as the beginning of separation in Beriah.

בראשית ב':י"א:Genesis 2:10

ונהר יצא מעדן להשקות את הגן ומשם יפרד והיה לארבעה ראשים:

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

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KEHOT'S NOTE

בראשית ב, י. ראה בסה"מ תקס"ה ע' קפט שד' ראשים המה הדי' נהרות הם ארבע גליות ע"ש.

15 שם האחד פישון

"The name of the first is Pishon." In the next paragraph the Alter Rebbe identifies Pishon with the Nile, the river of Egypt.

בראשית ב':י"א:Genesis 2:11

שם האחד פישון הוא הסבב את כל ארץ החוילה אשר שם הזהב:

The name of the first is Pishon; that is it which compasseth the whole land of Havilah, where there is gold;

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16 ונהר יוצא מעדן . היא המשכה והארה הנמשכת מח"ע דאצי

Or HaTorah refers to this passage of Torah Ohr: the river that goes out from Eden, from Atzilus, divides in Beriah, Yetzirah and Asiyah into four heads, which are Egypt, Babylon and the rest.

KEHOT'S NOTE

באוה"ת נ"ך כרך א ע' שצא מציין לכאן "ועיין בתו"א פ' וארא בד"ה . . בענין נהר היוצא מעדן מאצי" איך שבכ"ע נפרד לדי' ראשים שהם מצרים ובבל כו', וזה ע"ד דפי' בת"ז בהקדמה דף ז' סע"א מט"ט בדיוקנא דצדיק יסוד עלמא כו' והאי איהו על נהר כבר מאי כבר דא מט"ט דאיהו רכב לעמודא דאמצעייתא כו'."

17

איהו וגרמוהי חד בהון

The Tikkunei Zohar says that in the ten Sefiros of Atzilus the King is within them, "He and His vessels are one in them," which is not so in the ten Sefiros of Beriah. The Alter Rebbe uses it to explain why the river is still one in Atzilus and divides only in Beriah.

Tikkunei Zohar 3b:9-10"י"ב:ט"ז-י"ג:ט"ז

דעשר ספירות דאצילות מלכא בהון, איהו וגרמיה חד בהון, איהו וחסיון חד בהון, מה דלאו הכי בעשר ספירות דבריאה, דלאו אינון וחסיון חד, לאו אינון וגרמיהון חד. ועלת על פלא הוא נהיר (ניא נחית) בעשר ספירות דאצילות, ובעשר ספירות דבריאה, ונהיר בעשר כחות דמלאכי, ובעשר גלגלי דרקיעא, ולא אשתני בכל אתר.

Tikkunei Zohar - Vocalized (Public Domain)

PARAGRAPH 6

18

פישון נילוס

Rashi: "Pishon is the Nile, the river of Egypt," named for its waters that rise and spread to water the land. The Alter Rebbe identifies the first of Eden's four rivers with Egypt's river.

Rashi on Genesis 2:11"י"א:ב"י

פישון. הוא נילוס נהר מצרים, ועל שם שמימי מתיבבין ועולין ומשקין את הארץ נקרא פישון כמו ופשו פרשו (חבוקוק א') ד"א פישון, שהוא מגדל פשתן, שנאמר על מצרים (ישעיהו י"ט) ובשו עבדי פשתים:

PISHON — This is the Nile, the River of Egypt. Because its waters grow plentiful and rise and water the land, it is called Pishon, the name being of the same root as the verb in (Habakkuk 1:8) "and their horsemen increased"; another interpretation of the name Pishon is: it is so called because it grows flax (פשתן) (Genesis Rabbah 16:2) for it is said with reference to Egypt (Isaiah 19:9) "Moreover they that work in combed flax, shall be ashamed."

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

19 כך אין דומים הנהרות . . פישון נילוס . . יותר ממה שנפלו לבבל כו'

Or HaTorah's text continues: the other rivers too are unlike one another, and the length of each exile is measured by the number of sparks.

KEHOT'S NOTE

"וכעד"י שאר הנהרות אינם דומים זל"י וכפי מספר הניצוצים כך נמדד זמן הגלות, ולכך במצרים הי' צ"ל רדיו שנה כדלעיל בענין וינצלו כו' שבמשך זמן זה ליקטו וביררו כל הניצוצים שנפלו בהם" — אוה"ת כרך ז ע' ב'תר.

PARAGRAPH 7

20

יידעו מצרים כי אני ה'

"And Egypt shall know that I am Havayah, when I stretch out My hand over Egypt." G-d tells Moshe what the

plagues will bring about; in the plain sense, the Egyptians will come to recognize His power. The Alter Rebbe reads "know" as "break": the plagues broke Egypt's kelipos so that the sparks inside would know G-d.

Exodus 7:5"ה':ה'

יידעו מצרים כי אני ה' בנטתי את ידי עליהם והוצאתי את בני ישראל מתוכם:

And the Egyptians shall know that I am the L-RD, when I stretch forth My hand upon Egypt, and bring out the children of Israel from among them.'

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KEHOT'S NOTE

שמות ז, ה.

21

יידעו בם את אנשי סוכות

Gideon, returning from his victory, took thorns and briers of the wilderness "and with them he thrashed the men of Sukkos," who had refused bread to his weary men; the verb is that of knowing (vayoda). The Alter Rebbe cites it to show that this word can mean breaking.

Judges 8:16"ט"ז:ח'

ויקח את זקני העיר ואת קוצי המדבר ואת הפקנים וידע בהם את אנשי סוכות:

And he took the elders of the city, and thorns of the wilderness and briers, and with them he taught the men of Succoth.

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KEHOT'S NOTE

שופטים ח, טז.

22

סוס ורוכבו

From the Song at the Sea, which Moshe and Israel sang to G-d: "the horse and its rider He has hurled into the sea." The Alter Rebbe reads the rider as the kelipah that rides on the spark and covers it.

Exodus 15:1"א':ט"ו

אז ישיר משה ובני ישראל את השירה הזאת לה' ויאמרו לאמר אשירה לה' כי יגאה גאה סוס ורכבו רמה בים:

Then sang Moses and the children of Israel this song unto the L-RD, and spoke, saying: I will sing unto the L-RD, for He is highly exalted; The horse and his rider hath He thrown into the sea.

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KEHOT'S NOTE

שמות טו, א.

23

מרכבת פרעה

"Pharaoh's chariots and his army He cast into the sea." Read the same way: the chariots that carry and cover the sparks were broken, and the sparks were revealed.

Exodus 15:4"ד':ט"ו

מרכבת פרעה וחילו ירה בים ומבחר שלשיו טבעו בים-סוף:

Pharaoh's chariots and his host hath He cast into the sea, And his chosen captains are sunk in the Red Sea.

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24

לא נשאר בהם עד אחד

When the waters returned over Pharaoh's army, "not even one of them remained." This raises the question the Alter Rebbe answers: who was left in Egypt to "know"?

Exodus 14:28 שמו"ת כ"ח

וַיָּשְׁבוּ הַמִּיִּם וַיִּכְסּוּ אֶת־הָרֶכֶב וְאֶת־הַפָּרָשִׁים לְכָל חֵיל פְּרָעֹה הַבָּאִים אַחֲרֵיהֶם בָּיִם לֹא־נִשְׁאַר בָּהֶם עַד־אֶחָד:

And the waters returned, and covered the chariots, and the horsemen, even all the host of Pharaoh that went in after them into the sea; there remained not so much as one of them.

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25

מאמינים בני מאמינים

The Gemara says that G-d told Moshe the Jewish people are "believers, the children of believers," and proves "believers" from "and the people believed." The Alter Rebbe cites both to show that they did not need wonders.

Shabbat 97a:4-5 ה"ד א"ד-ה"ד

אָמַר רִישׁ לְקִישׁ: הַחֹשֶׁד בְּכָשָׁרִים — לֹקֵה בְּגוֹפּוֹ, דְּקִתִּיב: "וְהָן לֹא יֵאֱמִינוּ לִי וְגו'". וְגַלְיָא קָמִי קוּדְשָׁא בְּרִיךְ הוּא דְמַהֲיָמֵי יִשְׂרָאֵל. אָמַר לוֹ: הֵן מֵאֱמִינִים בְּנֵי מֵאֱמִינִים, וְאַתָּה אֵין סוֹפֵךְ לְהֵאֱמִין. הֵן מֵאֱמִינִים, דְּקִתִּיב: "וַיֵּאֱמֶן הָעָם". בְּנֵי מֵאֱמִינִים — "וְהֵאֱמִין בִּי". אַתָּה אֵין סוֹפֵךְ לְהֵאֱמִין, שְׁנֵאָמַר: "עַד לֹא הֵאֱמַנְתֶּם בִּי וְגו'". מֵמַאי דְלָקָה, דְּקִתִּיב: "וַיֹּאמֶר ה' לֹא עוֹד הָבָא נָא יָדְךָ בְּחִיקְךָ וְגו'".

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26

ויאמן העם וישמעו

When Moshe and Aharon first brought G-d's message, "the people believed, and they heard that Havayah had remembered the children of Israel." Their faith came before any of the plagues.

Exodus 4:31 שמו"ת דל"א

וַיֵּאֱמֶן הָעָם וַיִּשְׁמְעוּ כִּי־פָקַד ה' אֶת־בְּנֵי יִשְׂרָאֵל וְכִי רָאָה אֶת־עֲנָנִים וִיקָדוּ וַיִּשְׁתַּחֲוּוּ:

And the people believed; and when they heard that the L-RD had remembered the children of Israel, and that He had seen their affliction, then they bowed their heads and worshipped.

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KEHOT'S NOTE

שמו"ת ד, לא.

PARAGRAPH 8

27

לי יאורי

Pharaoh's boast in Ezekiel's prophecy, "My river is mine, and I have made myself," recalled here as the stance of the kelipos that the plagues came to break.

Ezekiel 29:3 ח"ט:ג

דְּבַר וְאִמְרַת כְּהֵאֲמַר אֲדֹנִי ה' הִנְנִי עֹלֶיךָ פְּרָעָה מְלַךְ־מִצְרַיִם הַתִּנָּנִים הַגְּדוֹל הָרֶבֶץ בְּתוֹךְ יֶאֱרִיו אֲשֶׁר אָמַר לִי יֶאֱרִי וְאֲנִי עֲשִׂיתִנִּי:

speak, and say: Thus saith the L-rd GOD: Behold, I am against thee, Pharaoh King of Egypt, The great dragon that lieth In the midst of his rivers, That hath said: My river is mine own, And I have made it for myself.

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28

דקרו ליה אלהא דאליהא

The nations call G-d "the G-d of gods." Recalled here: the kelipos grant G-d supremacy but still feel independent.

Menachot 110a:5-6 ו"ה-י"א

אִיתִיבִּיה רַב שִׁמִּי בַר חִיָּא לִרְבּ (מֵלָאכִי א, יא) מִמְזִרָה שֶׁמֶשׁ וְעַד מִבּוֹאוֹ גְּדוֹל שְׁמִי בְּגוֹיִם וּבְכָל מְקוֹם מוֹקֵטֵר מוֹגֵשׁ לְשִׁמִּי וּמִנְחָה טְהוּרָה אִמְרָ לִיה שִׁמִּי אַתְּ דְּקִרּוֹ לִיה אֱלֹהָא דְּאֱלֹהָא בְּכָל מְקוֹם מוֹקֵטֵר מוֹגֵשׁ לְשִׁמִּי בְּכָל מְקוֹם סִלְקָא דְּעַתְךָ אִמְרָ רַבִּי שְׁמוּאֵל בַּר נַחֲמָנִי אִמְרָ רַבִּי יוֹנָתָן אֱלּוֹ תַלְמִידֵי חֲכָמִים הָעוֹסְקִים בְּתוֹרָה בְּכָל מְקוֹם מַעֲלָה אֲנִי עֹלֶיהֶן כֵּאִילּוּ מִקְטִירִין וּמַגִּישִׁין לְשִׁמִּי

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PARAGRAPH 9

29

לי יאורי

Pharaoh's boast, "My river is mine, and I have made myself," from Ezekiel's prophecy. Here it is the claim that the contractions make possible, though in truth kelipah has no existence of its own.

Ezekiel 29:3 ח"ט:ג

דְּבַר וְאִמְרַת כְּהֵאֲמַר אֲדֹנִי ה' הִנְנִי עֹלֶיךָ פְּרָעָה מְלַךְ־מִצְרַיִם הַתִּנָּנִים הַגְּדוֹל הָרֶבֶץ בְּתוֹךְ יֶאֱרִיו אֲשֶׁר אָמַר לִי יֶאֱרִי וְאֲנִי עֲשִׂיתִנִּי:

speak, and say: Thus saith the L-rd GOD: Behold, I am against thee, Pharaoh King of Egypt, The great dragon that lieth In the midst of his rivers, That hath said: My river is mine own, And I have made it for myself.

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PARAGRAPH 10

30

כוכבא דשביט

Shmuel explains zikin, over which a blessing is said, as kochva deshavit, a comet. The Alter Rebbe takes the word shavit to show that shevet, "rod," means something drawn out.

Berachot 58b:11 א"ב:י"א

עַל הַזִּיקִין: מַאי זִיקִין? אָמַר שְׁמוּאֵל: כּוֹכְבָּא דְּשִׁבִּיט. וְאָמַר שְׁמוּאֵל: נְהִירִין לִי שְׁבִילֵי דְשִׁמְיָא כְּשִׁבְלֵי דְנִהָרְדָּעָא, לְכַר מְכּוֹכְבָּא דְּשִׁבִּיט דְּלֹא יִדְעָנָא מַאי נִיהוּ. וְגַמְרִי דְּלֹא עֵבֶר כְּסֵלָא, וְאִי עֵבֶר כְּסֵלָא — הָרֶב עֲלֵמָא. וְהָא קָא חֲזִינוּ דְּעֵבֶר — זִינְהוּ הוּא דְּעֵבֶר, וּמִתְחַזֵּי כְּדֵעֵבֶר אִיהוּ. רַב הוּנָא בְּרִיה דְּרַב יְהוֹשֻׁעַ אָמַר: וְיֵלּוּן הוּא דְּמִקְרָע, דְּמַגְלִגֵּל וּמִתְחַזֵּי נְהוּרָא דְּרִקְעָא. רַב אֲשִׁי אָמַר: כּוֹכְבָּא הוּא דְּעֵקֶר מֵהָא גִיסָא דְּכְסֵלָא וְחַזֵּי לְקָה חֲבֵרְיָה מִהָרָה גִיסָא, וּמִיבְעִית, וּמִחֲזִי ...

For shooting stars [Zikin]. What means Zikin? Samuel said: Kokeba di-Shebit. Samuel also said: The paths of heaven are as familiar to me as the streets of Nehardea, with the exception of the Kokeba di-Shebit, for I know not what that is.

There is a tradition that it never passes through the constellation of Orion, for if it did the world would be destroyed. But we see that it does pass through ! It is its brightness that passes through, and so it seems as though it ...

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

KEHOT'S NOTE

ברכות נח, ב.

PARAGRAPH 11

31 התנים הגדול

Ezekiel addresses Pharaoh as "the great serpent (tanin) that lies in the midst of his rivers, who has said, 'My river is mine'": in the plain sense the great crocodile of the Nile, an image of Egypt's proud king. The same word, tanin, names what the staff became before Pharaoh (Exodus 7:9), and the Alter Rebbe identifies this serpent as the source of Egypt's kelipos. (context: Steinsaltz Tanakh)

Ezekiel 29:3:ג"ט:חוקאל

דְּבַר וְאֶמְרָתָּ כֹּה־אָמַר אֲדֹנָיִי ה' הִנְנִי עֲלֶיךָ פֶּרַעַה מֶלֶךְ־מִצְרַיִם הַתְּנִינִים הַגְּדֹל הַרְבֵּץ בְּתוֹךְ יְאֲרָיו אֲשֶׁר אָמַר לִי יְאֲרִי וְאֲנִי עֲשִׂיתִנִּי:

Speak, and say: Thus saith the L-rd GOD: Behold, I am against thee, Pharaoh King of Egypt, The great dragon that lieth In the midst of his rivers, That hath said: My river is mine own, And I have made it for myself.

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KEHOT'S NOTE

יחזקאל כט, ג.

32 רגלי יורדות כו'

"Her feet go down to death." In Proverbs Shlomo warns of the "strange woman," whose path leads down to death. The Alter Rebbe applies the words to holiness, whose lowest extension goes down to give life even to the source of the kelipos.

Proverbs 5:5:ה'משלי

רַגְלֶיהָ יֵרְדוּת מוֹת שְׁאוֹל צִעְדֶּיהָ יִתְמָכוּ:

Her feet go down to death; Her steps take hold on the nether-world;

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KEHOT'S NOTE

משלי ה, ה.

33 והיו כלא היו

Obadiah's prophecy against Edom ends with the nations that "shall be as though they had never been." The Alter Rebbe borrows the phrase for the kelipos, which vanish when G-d wills.

Obadiah 1:16:ט"זעובדיה

כִּי כַּאֲשֶׁר שְׁתִּיתֶם עַל־הַר קָדְשִׁי יִשְׁתּוּ כָּל־הַגּוֹיִם תִּמְדִּי וְשִׁתּוּ וְלָעוּ וְהָיוּ כְּלוֹא הָיוּ:

For as ye have drunk upon My holy mountain, So shall all the nations drink continually, Yea, they shall drink, and swallow down, And shall be as though they had not been.

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34 ומלכותו בכל משלה

Kehot's note points to Psalms 104:19 for these words.

Psalms 104:19:ט"ט:תהילים

KEHOT'S NOTE

תהילים קד, יט.

35 ומלכותו בכל משלה

"Havayah established His throne in the heavens, and His kingship rules over all": in David's psalm, G-d's rule, and so His life-force, reaches everything, the kelipos included. The Kehot note prints Psalms 104:19, but the words are in Psalms 103:19.

Psalms 103:19:ט"ט:תהילים

ה' בְּשָׁמַיִם הָכִין כִּסְאוֹ וּמַלְכוּתוֹ בְּכָל מַשְׁלָה:

The L-RD hath established His throne in the heavens; And His kingdom ruleth over all.

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36 אל מסתתר

"Truly You are a G-d Who hides Himself, the G-d of Israel, the Savior." The prophet speaks to G-d, Who is hidden yet saves Israel. The Alter Rebbe uses the phrase for G-d hidden within the life-force that sustains the kelipos.

Isaiah 45:15:ט"ו:ישעיהו

אֲכֵן אַתָּה אֵל מְסֻתָּר אֱלֹהֵי יִשְׂרָאֵל מוֹשִׁיעַ:

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

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37 ויבלע מטה אהרן את מטתם

Aharon's staff swallowed the staffs of Pharaoh's magicians. The Alter Rebbe reads it as the serpent returning to nullification before holiness, the elevation of the sparks.

Exodus 7:12:כ"ב:שמות

וַיִּשְׁלִיכוּ אִישׁ מִטְּהוֹ וַיִּהְיוּ לְתַנִּינִים וַיִּבְלַע מִטֵּה־אַהֲרֹן אֶת־מִטְּתָם:

For they cast down every man his rod, and they became serpents; but Aaron's rod swallowed up their rods.

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38 וידעו מצרים כי אני ה'

"And Egypt shall know that I am Havayah." The maamar closes where its explanation of the plagues began: the wonders broke Egypt's kelipos so that the sparks would know G-d.

Exodus 7:5:ה'שמות

וַיֵּדְעוּ מִצְרַיִם כִּי־אֲנִי ה' בְּנִשְׁתִּי אֶת־יָדִי עַל־מִצְרַיִם וְהוֹצֵאתִי אֶת־בְּנֵי־יִשְׂרָאֵל מִתּוֹכָם:

And the Egyptians shall know that I am the L-RD, when I stretch forth My hand upon Egypt, and bring out the children of Israel from among them.'

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לכן אמר לבני ישראל אני ה' והוצאתי אתכם

“Therefore say to the children of Israel: I am Havayah”



The Exodus happens every day within the soul: G-d's light, understood in the mind, is held “in exile” by worldly concerns in the narrow strait between mind and heart, and it is “born” into the heart through joy and the voice of Torah. The Written Torah calls the light out; the Oral Torah, the “good and spacious land,” makes a person wholly one with G-d's word.

THE MAAMAR IN BRIEF

Why must the Exodus be mentioned at night too? Because it happens daily in the soul. “Love in delights” below is the soul's joy in G-d, born of Binah, “a joyful mother of children.” That joy should exceed all the delights of the Gardens of Eden, which receive only the radiance of His Name, for in Torah and mitzvos G-d Himself is present. But joy is revelation: while G-d's light stays in the mind it is like a child in the womb. What blocks its birth into the heart is the inner Egypt, the “narrow strait” of the throat, where worldly pleasures and concerns screen the heart from the mind. Exile is pregnancy and redemption is birth: pain over these obstacles is the birth pangs, and joy then dissolves them as light dispels darkness. The way out is the voice of Torah, “the voice of Yaakov,” which “calls” the light into the heart. Beyond this lies “the land,” the Oral Torah, whose words grow out of its understanding and in which G-d's words are in a person's mouth. Since a day of affairs draws the heart into concealment, the love must be renewed morning and evening.

OUTLINE

1 Why the Exodus is mentioned day and night

¶1

Why must this one miracle be recalled morning and evening? Because Egypt and Israel exist above and within the soul, the Exodus happens daily in a person's service.

- 2 Joy born of contemplation** ¶12-3
 “Love in delights” below is the soul’s joy in G-d, born of Binah; it should exceed all the delights of the Gardens of Eden. His Name is His Malchus, through which He relates to the worlds as King.
-
- 3 G-d Himself in the mitzvos** ¶14-6
 The Gardens of Eden and all of history are only the radiance of His Name, but in Torah and mitzvos the Holy One Himself is enclothed; taking this to heart brings a joy that all the worlds are not worth.
-
- 4 Joy as birth** ¶17
 Joy is revelation: light that stays in the mind is a pregnancy; when the emotions are born in the heart, Binah becomes “a joyful mother of children.”
-
- 5 The narrow strait and the birth pangs** ¶18-12
 The inner Egypt is the throat, where worldly pleasures block the passage from mind to heart. Exile is pregnancy and redemption birth; pain over the obstacles is the birth pangs, and joy then dissolves them.
-
- 6 The voice of Torah brings the Exodus** ¶113-15
 The voice, formed in the throat, joins mind and heart; reading the Written Torah “calls” G-d’s light out, and this is “I am Havayah, and I will bring you out.”
-
- 7 The land: the Oral Torah** ¶16-22
 The goal is the land, the Oral Torah. The exact letters of the Written Torah only hint at supernal Chochmah; in the Oral Torah the understanding itself is enclothed and keeps growing, like the deer’s hide with its flesh.
-
- 8 G-d’s words in a person’s mouth** ¶23-26
 Reading the Written Torah calls the light while remaining apart; in the Oral Torah a person’s intellect becomes one with G-d’s, a true dwelling place below, and its descent into physical law reveals the supernal will most of all.
-
- 9 Renewing the heart morning and evening** ¶27-29
 All depends on the heart, so love must be aroused in prayer and renewed in the evening after a day of affairs, then carried through the Written and the Oral Torah until it is “Havayah your G-d.”
-

KEY CONCEPTS

The narrow strait of the throat (meitzar hagaron) מצר הגרון

The inner Egypt: the passage between mind and heart, where worldly pleasures and concerns act as screens and keep what the mind understands from being felt in the heart.

Pregnancy and birth (ibbur and leidah) עיבור ולידה

Light held only in the mind is “pregnancy”; its revelation in the heart as emotion and joy is “birth.” Exile and redemption follow the same pattern.

His Name שמו

G-d’s Malchus, the Shechinah, through which He relates to the worlds; the Gardens of Eden receive only its radiance, while G-d Himself is present in Torah and mitzvos.

Joy (simchah) שמחה

Revelation: the light breaking out of the mind into the heart. It dissolves the obstacles of itself, as light dispels darkness.

The Written Torah and the Oral Torah תורה שבכתב ותורה שבעל פה

The Written Torah, supernal Chochmah, only hints and “calls” the light; the Oral Torah, lower Chochmah, encloses the understanding itself and unites a person with G-d’s words.

Havayah and Elokim הוי' ואלקים

Elokim is the concealment and contraction into which worldly involvement draws the heart; Havayah is the revelation brought about by love and by the voice of Torah.

SECTION 1 • 11

Why the Exodus is mentioned day and night

1 לכן אמר לבני¹ ישראל² אני ה' והוצאתי אתכם. הנה ארז"ל [אמרו רבותינו זכרונם לברכה] מזכירין יציאת מצרים בלילות. פ"י גם בלילות.^{3,4} ולהבין מה נשתנה נס יצ"מ [יציאת מצרים] מכל הנסים שלא הוזהרנו עליהם להזכירם כל כך.

"Therefore say to the children of Israel: I am Havayah, and I will bring you out." Now, our Sages, of blessed memory, said, "We mention the Exodus from Egypt at night," meaning, at night as well. And we need to understand what sets the miracle of the Exodus from Egypt apart from all the [other] miracles, which we were not enjoined to mention so much.

The maamar opens with G-d's message to Moshe in Parshas Va'eira, whose "I will bring you out" is the first of the expressions of the redemption from Egypt. It then cites the Mishnah's ruling that the Exodus is mentioned at night as well as by day, and asks why this one miracle, of all the miracles done for Israel, must be recalled so constantly. Another transcript of this maamar, printed in the Or HaTorah, the Torah commentary of the Tzemach Tzedek (the Alter Rebbe's grandson and the third Chabad Rebbe), puts the question outright: many great miracles were done for Israel, yet only the Exodus must be mentioned twice every day.

אך הנה בכל דור ודור חייב אדם לראות א"ע [את עצמו] בכל יום⁵ בבקר ובערב כאלו הוא עת יצ"מ [יציאת מצרים].

However, in every generation a person is obligated to see himself, every day, morning and evening, as though it were the time of the Exodus from Egypt.

The answer begins from a related teaching: in every generation a person must see himself as if he were leaving Egypt, and the maamar applies it to every day, morning and evening, so mentioning the Exodus twice a day is not just remembering a past miracle. In Tanya, chapter 47, the Alter Rebbe explains this daily Exodus as the G-dly soul's going out of "the prison of the body" to be included in the unity of the Infinite Light, through Torah and mitzvos and above all through accepting G-d's kingship in the Shema.

והענין כי הנה נודע שיש זלעז"ז [זה לעומת זה]. ולעומת מצרים דקליפה יש מצרים בקדושה.⁶ וכשם שיש מצרים למטה כך יש למעלה ברוחניות.

The explanation is that, as is known, there is "the one opposite the other." Opposite the Egypt of kelipah (the husk) there is an Egypt in holiness; and just as there is an Egypt below, so there is [an Egypt] above, in the spiritual realm.

Holiness and kelipah (the husk, the forces that conceal G-dliness) mirror each other, as Ecclesiastes says that G-d made "the one opposite the other." So besides the Egypt of kelipah there is an "Egypt" in holiness, and besides the physical Egypt below there is a spiritual Egypt above; the Tzemach Tzedek suggests (Or HaTorah, Va'eira) that the root of this holy Egypt is the Name Elokim, the source of the vessels that set limits.

וכן ישראל לתתא וישראל לעילא. וכשם שיש ברוחניות למעלה בעולמות עליונים. כך הוא למטה בנפש האדם בעבודת ה'.⁷

So too, [there is] Israel below and Israel above. And just as [this exists] in the spiritual realm above, in the higher worlds, so it is below, in the soul of man, in the service of G-d.

Likewise the people of Israel below have a spiritual counterpart, "Israel above." Whatever exists in the higher worlds also has a counterpart in a person's own soul and divine service, so "leaving Egypt" can take place within each person, every day.

SECTION 2 • ¶2-3

Joy born of contemplation

2 והנה בחי' כנ"י [כנסת ישראל] דלעילא הוא מ"ש מה יפית⁸ ומה נעמת אהבה בתענוגים. ולמטה בנפש האדם בחי' אהבה בתענוגים היא שמחת הנפש בה' עושה.

Now, the level of the Community of Israel (Knesses Yisrael) above is [described in] what is written, "How beautiful you are, and how pleasant, O love, in delights!" And below, in the soul of man, the level of "love in delights" is the joy of the soul in G-d, its Maker.

Knesses Yisrael, the Community of Israel "above," is the spiritual source of the Jewish people, and the Song of Songs praises it as "love in delights." In the soul below, that same "love in delights" is the joy a person feels in G-d, his Maker.

וכמ"ש עבדו את ה' בשמחה וכתוב אם הבנים שמחה¹⁰ שהשמחה היא מחמת התבוננות באור א"ס. וכדכתיב כי אם לבינה תקרא.¹¹

As it is written, "Serve Havayah with joy," and it is written, "a joyful mother of children": for the joy comes from contemplating the Infinite Light (Or Ein Sof). As it is written, "For you shall call understanding (Binah) 'mother' (em)."

Two verses link the service of G-d with joy, and the second, "a joyful mother of children," shows where joy comes from: the "mother" is Binah, understanding. The verse from Proverbs plainly says "If you call out to understanding," but its word im ("if") is read as em ("mother"), so joy is born of Binah, the deep contemplation of the Infinite Light.

והיינו ע"י שיתבונן בגילוי אור א"ס ב"ה למטה¹² אזי ישמח ישראל בעשיו¹³ ותהיה שמחת הנפש בהתגלות רשפי אש¹⁴ האהבה לצאת מנרתקה היא מאסר הגוף להיות חדות¹⁵ ה' היא מעוזו.

That is: when one contemplates the revelation of the Infinite Light, blessed be He, below, then "Israel will rejoice in its Maker," and the joy of the soul will be in the revelation of the "flashes of fire" of love, as it comes out of its sheath, which is the prison of the body, so that "the joy of Havayah is his strength."

When a person contemplates how the Infinite Light is revealed below, he comes to rejoice in his Maker; the Or HaTorah's version of this passage adds that this revelation below comes "through Torah and mitzvos," the point that paragraphs 4-6 develop. The love hidden in the soul then flares up like "flashes of fire" and breaks out of its sheath, the body that confines it, until "the joy of Havayah is his strength."

3 והנה כתיב תחת אשר לא עבדת¹⁶ כוי מרב כל כוי. דהיינו¹⁷ בחי' כל התענוגים הרוחניים ג"ע [גן עדן] עליון וג"ע [גן עדן] תחתון.¹⁸

Now, it is written, "Because you did not serve, etc., more than the abundance of everything (merov kol)," etc. That is, the level of all the spiritual delights, the Higher Garden of Eden and the Lower Garden of Eden.

In the rebuke of Deuteronomy, a verse faults Israel for not serving G-d with joy merov kol, plainly "amid the abundance of everything," which the maamar reads as "more than the abundance of everything"; a note in the Tzemach Tzedek's hand in a manuscript of the maamar says so explicitly. "Everything" is all the spiritual delights of the Garden of Eden, where souls delight in G-dliness, in its lower and its higher level: the joy of serving G-d should exceed even those.

והוא מחמת שיתבונן¹⁹ כמ"ש כי נשגב שמו לבדו^{20,21} הודו על ארץ ושמים. פי' ששמו הוא מדת מלכותו²² אשר מלך שמו נקרא.²³

And this comes from contemplating what is written, "For His Name is exalted, alone; His splendor is upon the earth and the heavens." This means that His Name is His attribute of Malchus (sovereignty), by which "His Name was proclaimed King."

This greater joy comes from contemplating the verse "His Name is exalted, alone." G-d's "Name" is His Malchus (sovereignty), the attribute through which He relates to the worlds as their King, as the hymn Adon Olam says, "His Name was proclaimed King." A manuscript of the maamar, in the Tzemach Tzedek's hand, spells out what is to be contemplated: how great is the holiness of the Infinite Light that is en clothed in a person's service through the mitzvos.

וכמאמר ומביא גואל לבני בניהם למען שמו באהבה מלך עוזר וכו'.²⁴ והוא בחי' שכינה ששוכן בתחתונים וכמ"ש ושכנתי בתוכם²⁵ ונקי' שמו מלך על כל העולמות.

As in the words, “and He brings a redeemer to their children’s children for the sake of His Name, in love; King, Helper,” etc. This is the level of the Shechinah (Divine Presence), which dwells in the lower realms, as it is written, “And I will dwell among them”; and His Name is called King over all the worlds.

The first blessing of the Amidah, which says G-d brings the redeemer “for the sake of His Name” and calls Him “King,” also links His Name with kingship. This Malchus is the Shechinah, the Divine Presence that “dwells” (shochen) in the lower realms, as in “I will dwell among them.”

וכמ"ש מלכותך מלכות כל עולמים.²⁶ וכמאמר יחיד חי העולמים מלך כו' שע"י בחי' מלכותו יש לו יחוס ושייכות להעולמות שיקרא שמו מלך עליהם.²⁷

And as it is written, “Your kingship is the kingship of all worlds.” And as in the words, “Unique One, Life of the worlds, King,” etc.: for through the level of His Malchus He has a relation and connection to the worlds, so that His Name is called King over them.

Further verses and prayers describe G-d as King of all worlds. Kingship is a relationship, for a king needs a people; so it is through His Malchus that G-d has any relation to the worlds at all.

SECTION 3 • ¶4-6

G-d Himself in the mitzvos

4 והנה גם בחי' שמו מצד עצמו הוא רם ונשא ונשגב בבחי' לבדו שאין ערוך להעולמות עם שמו ית' כלל.

Now, even the level of His Name, in itself, is high, lofty and exalted, in the state of “alone,” for the worlds bear no comparison at all to His Name, blessed be He.

Even His Name, His Malchus, is in itself “alone,” exalted beyond any comparison with the worlds; it is not the Name itself that relates to creation. In Likkutei Torah, Va'eschanan, the Alter Rebbe explains the same verse through the saying “before the world was created there was He and His Name alone”: even His Name is “alone,” and only the splendor and radiance of His Name reach the earth and the heavens.

אלא הודו וזיוו של שמו הוא המאיר על הארץ זה ג"ע [גן עדן] תחתון. ושמים זה ג"ע [גן עדן] עליון ששם הצדיקים נהנין מזיו השכינה.²⁸

Rather, the splendor and radiance of His Name is what shines “upon the earth,” which is the Lower Garden of Eden, “and the heavens,” which is the Higher Garden of Eden, where the righteous enjoy the radiance of the Shechinah (Divine Presence).

What reaches the worlds is only the splendor and radiance of His Name. The verse’s “earth” and “heavens” are read as the Lower and Higher Gardens of Eden, where the souls of the righteous enjoy the radiance of the Shechinah, in the Sages’ phrase.

אבל בשכינה שהוא בחי' שמו הוא בבחי' לבדו שלא נמשך ממנה להיות הנבראים נהנין ומתענגים בה בעצמה ממש.

But the Shechinah, which is the level of His Name, is in the state of “alone”: there is no drawing-down from it by which created beings could enjoy and take delight in it, in its very self.

The Shechinah itself, His Name, remains “alone.” Created beings, even the souls in the Garden of Eden, enjoy only its radiance, never the Shechinah itself.

אבל בבחי' תורה ומצות הנה אומרים אשר קדשנו במצותיו (יש שמברכים בעל ויש שמברכים בלמ"ד) במצותיו ממש²⁹ כמארז"ל [כמאמר רבותינו זכרונם לברכה] הקב"ה מניח תפילין הקב"ה מתפלל.^{30,31}

But at the level of Torah and mitzvos, we say, “who has sanctified us with His commandments” (some say the blessing with “al” and some say it with [the letter] lamed): with His commandments, literally, as our Sages, of blessed memory, said, “The Holy One, blessed be He, puts on tefillin,” [and] “the Holy One, blessed be He, prays.”

With the mitzvos it is different: the blessing says G-d sanctified us “with His commandments,” His own, and the Sages even say that G-d Himself puts on tefillin and prays, so in a mitzvah a person meets G-d Himself, not only a radiance. In Torah Ohr, Mikeitz, the Alter Rebbe explains that the 248 commandments are “the 248 limbs of the King,” one with the Infinite Light as a limb is one with the life within it. The parenthesis notes in passing that some say such blessings with “al” (“concerning...”) and some with a lamed (“to...”); the Alter Rebbe’s Shulchan Aruch (Orach Chaim 432:4) rules that either form fulfills the obligation, though at the outset each mitzvah takes the form the Sages instituted.

וכתיב אני מדבר בצדקה³² אני ממש. דהיינו הקב"ה בכבודו ובעצמו. וכדאיתא בזוהר דאורייתא וקוב"ה [וקודשא בריך הוא] כולא חד.³³ קוב"ה [קודשא בריך הוא] ממש.

And it is written, "I speak in righteousness (tzedakah)": "I," literally: that is, the Holy One, blessed be He, in His glory and His very self. And as it is stated in the Zohar, "The Torah and the Holy One, blessed be He, are all one": the Holy One, blessed be He, literally.

In "I speak in righteousness (tzedakah)," the "I" who speaks is G-d Himself, in His glory and very self; tzedakah is also the word for charity, and the verse is brought here for the mitzvos. So too the Zohar's "the Torah and the Holy One are all one" means the Holy One Himself, literally; Tanya, chapter 4, explains that the Torah is G-d's wisdom and will, and that it and He, in His glory and very self, are all one.

וקוב"ה [וקודשא בריך הוא] הוא בחי' מה שהוא קדוש ומובדל מגדר עלמין לגמרי שאפי' [שאפילו] בבחי' זיו והוד³⁴ לא היו עולמות יכולים לקבל חיות ממנו.

And "the Holy One, blessed be He" is the level that is holy and entirely separate from the category of worlds, such that even at the level of radiance and splendor, worlds could not receive life-force (chayus) from Him.

"The Holy One, blessed be He" here means G-d as "holy," that is, utterly separate from the realm of worlds. He is so far beyond them that not even a radiance of Him could give them life; the worlds live only from the radiance of His Name.

כי הנה כתיב כי ביה³⁵ ה' צור עולמים³⁶ שעוה"ז ועוה"ב [ועולם הבא] ג"ע [גן עדן] תחתון ועליון נבראו בבי' אותיות משמו בלבד.³⁷

For it is written, "For with Yah, Havayah formed the worlds": this world and the World to Come, the Lower and Higher Garden of Eden, were created with only two letters of His Name.

The proof: the Sages read this verse to mean that G-d formed the two worlds with the two letters of the Name Yah, yud and hei (tzur olamim, plainly "an everlasting Rock," is read as tzar olamim, "formed worlds"). If all the worlds, the Gardens of Eden included, come from just two letters of His Name, then His Name itself, and all the more G-d Himself, is far above them.

5 ובוזוהר איתא דמחשבה אחת ברא את העולם.³⁸ והוא ע"ד מ"ש היוצר יחד לבם³⁹ כו' ואמרו רז"ל [רבותינו זכרונם לברכה] כולם נסקרים בסקירה⁴⁰ א' שהוא צופה ומביט עד סוף כל הדורות וקורא הדורות מראש⁴¹ כו'

And it is stated in the Zohar that with a single thought He created the world. This is akin to what is written, "He who fashions their hearts together," etc., and our Sages, of blessed memory, said, "They are all surveyed in a single glance," for He looks and sees to the end of all the generations, and "calls the generations from the beginning," etc.

The Zohar teaches that G-d created the world with a single thought. The verse "He who fashions their hearts together," as the Sages read it, says the same: all creatures are surveyed in a single glance, for G-d sees all the generations to the end at once, "calling the generations from the beginning."

וכמ"ש במ"א⁴² שכל הדורות שהם שית אלפי שני דהוי עלמא⁴³ וימות המשיח ותחיית המתים כולם הם לפניו במחשבה אחת.

And as is explained elsewhere, all the generations, which are the "six thousand years that the world exists," and the days of Mashiach and the Resurrection of the Dead, are all before Him in a single thought.

All of history, the six thousand years of the world's existence, the days of Mashiach and the Resurrection, stands before G-d as one thought.

עד"מ כמו שאין ערוך למחשבה אחת נגד כל המחשבות שיכול אדם לחשוב כל ימי חייו ומכ"ש [ומכל שכן] נגד עצמותו ומהותו שאינה אלא התפשטות הארה א' בעלמא.

By way of analogy: a single thought bears no comparison to all the thoughts a person can think all the days of his life, and all the more so to his essence and being, for it is only the extension of a mere single glimmer.

A human analogy: one thought is nothing compared with all the thoughts a person could think in a lifetime, and even less compared with the soul itself, of which it is only a tiny glimmer. Likkutei Torah, Re'eh, draws the same analogy and concludes that a person's goal is to long to be included in G-d's very essence.

כך כל הדורות של שית אלפי שני וימות המשיח ותחיית המתים אינן אלא בחי' זיו והתפשטות הארה א' מבחי' שמו בלבד.

So too, all the generations of the six thousand years, and the days of Mashiach and the Resurrection of the Dead, are only the level of radiance and the extension of a single glimmer from the level of His Name alone.

So all of history, the days of Mashiach and the Resurrection included, is only a radiance, a single glimmer of His Name, and His Name is itself His Malchus.

אבל הקב"ה בכבודו ובעצמו הוא רם ונשא למעלה מעלה עד אין קץ ותכלית ולית מחשבה תפיסא ביה כלל⁴⁴ שאינו נתפס ונתלבש בגדר עלמין כלל. משא"כ בתורה ומצות הוא התלבשות אור א"ס ב"ה בעצמו ובכבודו ממש.

But the Holy One, blessed be He, in His glory and His very self, is high and lofty, higher and higher without end or limit, and “no thought can grasp Him at all,” for He is not grasped or en clothed within the category of worlds at all. Not so with Torah and mitzvos: they are the enclothing of the Infinite Light, blessed be He, in His very self and His glory, literally.

G-d Himself is infinitely beyond all this: no thought can grasp Him, and He is not contained in the category of worlds at all. Yet in Torah and mitzvos it is precisely He, the Infinite Light in His very self, who is en clothed.

6 וכאשר ישים האדם אל לבו כל הדברים והאמת האלה ישמח לבו ויגל אף גילת ורנן⁴⁵ באור א"ס ב"ה

When a person takes to heart all these matters and truths, his heart will rejoice and “exult, indeed with exultation and song,” in the Infinite Light (Or Ein Sof), blessed be He,

When a person truly takes this to heart, that in Torah and mitzvos he holds G-d Himself, his heart will rejoice and exult in song, in Isaiah's words, “exult, indeed with exultation and song.”

המתפשט ומתלבש בעסק התורה ומעשה המצות אשר יעשה אותם האדם וממשיך על נפשו אור ה' א"ס ב"ה ממש מה שאין כל העולמות כדאי לו:⁴⁶

which extends and is en clothed in the study of Torah and the performance of the mitzvos that a person does; and he draws upon his soul the very light of G-d, the Infinite One, blessed be He, of which all the worlds are not worthy.

The Infinite Light is en clothed in the study of Torah and the doing of the mitzvos, so through them a person draws onto his soul G-d's very light, a gift that all the worlds together are not worthy of. This is the joy “more than the abundance of everything” of paragraph 3.

SECTION 4 • ¶7

Joy as birth

7 אך אין השמחה בהתגלות אור ה' במוח מחשבתו ובינתו לבד כ"א כאשר נגעה אל נקודת לבו כי שמחה היא ההתגלות.

However, the joy is not in the revelation of the light of G-d in the mind, in his thought and understanding alone, but rather when it touches the point of his heart; for joy is revelation.

Joy is not complete while G-d's light is revealed only in the mind, in thought and understanding. Joy by its nature is revelation, so it is real only when the light reaches the innermost point of the heart.

וכמשל המלך שכל כבודו פנימה.⁴⁷ אך בשעת השמחה הוא מתגלה. וזהו עבדו את⁴⁸ ה' בשמחה

As in the analogy of a king, all of whose glory is within, but at a time of rejoicing he reveals himself. And this is [the meaning of] “Serve Havayah with joy”:

A king keeps his glory hidden within, but at a celebration he shows himself to all; the image recalls the verse “All the glory of the king’s daughter is within.” So “Serve Havayah with joy” asks that G-d’s light not stay hidden in the mind but be revealed.

דהיינו להיות גילוי אור ה' א"ס ב"ה שיהיה בבחי' ונגלה כבוד⁴⁹ ה' ולמטה בנפש האדם ההתגלות הוא כשבא לידי גילוי הלב.

that is, that there be a revelation of the light of G-d, the Infinite One, blessed be He, at the level of “And the glory of Havayah will be revealed.” And below, in the soul of man, the revelation is when it comes to be revealed in the heart.

Above, this is the revelation foretold in “And the glory of Havayah will be revealed.” Within the soul, it happens when the light comes into the open in the heart.

והיינו דכתיב אם הבנים שמחה⁵⁰ דהיינו כשנולדו הבנים שהם המדות ונתגלו בלב. משא"כ כשהוא בהעלם ובהסתר תוך מוח מחשבתו ובינתו לבד הרי הן בבחי' עכור⁵¹ עדיין ואינה אם הבנים.

This is [the meaning of] what is written, “a joyful mother of children”: that is, when the children, which are the emotive attributes (middos), are born and revealed in the heart. Not so when it is concealed and hidden within the mind, in his thought and understanding alone: then they are still in the state of pregnancy (ibbur), and she is not [yet] “a mother of children.”

“A joyful mother of children” describes Binah when her children, the emotive attributes such as love and awe, are born and revealed in the heart. While the light stays only in the mind it is like a child still in the womb: there is pregnancy (ibbur), but not yet a joyful mother.

SECTION 5 • 18-12

The narrow strait and the birth pangs

8 והנה המעכב בחי' הולדה והתגלות אור ה' לצאת מהעלם והסתר שבמוחו אל גילוי הלב⁵² הוא בחי' גלות מצרים

Now, what holds back the level of birth and revelation of the light of G-d from coming out of the concealment and hiddenness in his mind to the revelation of the heart is the level of the exile of Egypt (Mitzrayim),

What keeps the light of G-d from being “born,” from passing out of the hidden mind into the open heart, is the inner “exile of Egypt.”

שהוא בחי מצר הגרון שהוא האמצעי בין מוחין שבראש ללב⁵³ ושם הוא בחי שר המשקים שר האופים ושר הטבחים⁵⁴ שהוא בחי וושט וורידין

which is the level of the narrow strait of the throat (meitzar hagaron), the intermediary between the intellect (mochin) in the head and the heart. And in that place is the level of the chief butler, the chief baker and the chief slaughterer, which is the level of the gullet and the jugular veins,

Egypt, Mitzrayim, is read as meitzar, the “narrow strait” of the throat, the narrow passage between the intellect in the head and the heart. In the throat are Pharaoh’s three officers from the story of Yosef, the chief butler, the chief baker and the sar hatabachim (plainly the captain of the guard; Rashi reads it as the chief of the king’s slaughterers), in charge of drink, bread and meat; they are the gullet and the veins of the throat.

שהם הם בחי כל תענוגי עוה"ז ומחשבותיו ועסקיו ותחבולותיו אשר ישתמש בהם כל אחד לפי ערכו והם הם המונעים ומעכבים ומסכים המכדילין בין אור ה' שבמוח ובין גילוי הלב.

which are none other than the level of all the pleasures of this world, and its thoughts, its affairs and its schemes, which each person uses according to his station. They are none other than the hindrances and obstacles, and the screens that separate between the light of G-d in the mind and the revelation of the heart.

These stand for the pleasures, thoughts, affairs and schemes of this world, each person according to his level. They are the screens that keep the light in the mind from reaching the heart.

9 וזהו צער העבור כעצמות בבטן המליאה.⁵⁵ ולכן כל גליות וצרות נק' בשם עבור כמארז"ל [כמאמר רבותינו זכרונם לברכה] בכל פרשת העבור⁵⁶ יהיו צרכיהם לפניך. אפי' [אפילו] בשעה שאתה מתמלא עליהם עברה כאשה עוברה⁵⁷ כו'.

This is the pain of pregnancy, “like the bones in the womb of her who is with child.” Therefore all exiles and troubles are called by the name ibbur (pregnancy), as our Sages, of blessed memory, said, “In every parashas ha-ibbur, may their needs be before You”: “even at the time when You are filled with wrath (evrah) against them like a pregnant woman (ubarah),” etc.

This blockage is the pain of pregnancy, the time of “the bones in the womb of her who is with child,” in the words of Ecclesiastes. So exile and trouble are called ibbur, “pregnancy,” as in Rabbi Yehoshua’s short prayer for a time of danger, “In every parashas ha-ibbur, may their needs be before You,” which the Talmud explains by a play on words: even when G-d is “filled with wrath (evrah)” against Israel like a woman filled with child (ubarah), may their needs be before Him.

והגאולה נק' בשם לידה⁵⁸ שהוא בחי' התגלות הולד לאויר העולם וחבלי משיח נק' בשם חבלי לידה.

And the redemption is called by the name “birth,” which is the level of the revelation of the newborn into the air of the world; and the pangs of Mashiach are called by the name “birth pangs.”

Accordingly the redemption is called birth, the child's emergence into the open air, and the travails before Mashiach are called “birth pangs.” In the first maamar of this parsha in Torah Ohr (Va'eira 1:3), the Alter Rebbe explains the image from the Sages' description of the fetus: it has all its limbs, but its head is folded between its knees and it does not think, see or hear; at birth what was closed opens.

10 וכתב הרינו חלנו מפניך^{59,60} הוי"ה. פי' שכל בחי' עבור וגליות הוא כדי⁶¹ שיהיה גלוי אור ה' ב"ה.

And it is written, “We were with child, we writhed, before You, Havayah.” This means that the whole state of pregnancy and of exiles is in order that there be a revelation of the light of G-d, blessed be He.

The verse “We were with child, we writhed... before You, Havayah,” words from Isaiah's song comparing Israel in exile to a woman in labor, shows the purpose of the pregnancy. All exile exists so that G-d's light may finally be revealed.

וצריך לזה חבלי לידה. דהיינו להרגיש הכאב והמרירות על מניעות התפשטות אור ה' בגלוי הלב מחמת המונעים ומעכבים שהם צרכי עוה"ז.

And for this, birth pangs are needed: that is, to feel the pain and bitterness over the obstruction of the light of G-d from spreading into the revelation of the heart, because of the hindrances and obstacles, which are none other than the needs of this world.

Birth requires labor pains. In the soul, these are the pain and bitterness a person feels because his worldly needs keep G-d's light from spreading into his heart.

11 ואזי כאשר יבא לבחי' לידה והתגלות בבחי' שמחה וישמח ישראל בעושי⁶² יתפרדו כל⁶³ המונעים ומעכבים והמסכים המבדילין יהיו כאין ואפס בלא תפיסת מקום כלל מחמת שמחת ה'.

And then, when he comes to the level of birth and revelation, in the mode of joy, and “Israel rejoices in its Maker,” all the hindrances and obstacles will be scattered, and the separating screens will be as naught and nothing, without taking up any space at all, because of the joy of G-d.

When the light is finally “born” into the heart as joy, and “Israel rejoices in its Maker,” the obstacles scatter. Joy does not fight them; in its presence they simply become as nothing and take up no room.

וכשם שלמעלה בחי' שמחה הם המתקת הדינים. כך למטה בנפש האדם היא מבטלת כל המונעים ומעכבים מבית ומבחוץ ונקי בשם ארץ כנען ע"ש שמכנעת החיצונים

And just as above, the level of joy is the sweetening of the judgments (dinim), so below, in the soul of man, it nullifies all the hindrances and obstacles, within and without. And it is called by the name "the land of Canaan" (Kena'an), because it subdues (machnia'as) the external forces,

Above, joy "sweetens" the divine judgments (dinim), the forces of restraint, softening their severity; below, it cancels every obstacle, inner and outer. This is why joy is called "the land of Canaan": Kena'an is read as from machnia'as, "subdues," since joy subdues the forces outside holiness.

שהם נדחים מפני ה' מאליהם וממילא כחשך שנדחה מפני אור. וכמשל האשה אשר חבלי לידה בא לה.

which are pushed away before G-d of themselves, as a matter of course, like darkness that is pushed away before light. And [this is] like the analogy of a woman upon whom birth pangs have come.

Those forces retreat before G-d of their own accord, as darkness disappears when light comes, with no struggle. The paragraph then returns to the woman in labor, whose image the next paragraph completes.

12 והנה בעת לידתה יוצאים ממנה כל המכאובות בדם לידתה שזב ממנה. כך הנה כתיב ואראך מתכוססת בדמיך⁶⁴ כו'

Now, at the time of her giving birth, all the pains leave her with the blood of her birth that flows from her. So too, it is written, "And I saw you wallowing in your blood," etc.,

At birth, all the mother's pains leave her with the blood of the birth. Ezekiel's parable, which pictures Israel at the Exodus as a newborn "wallowing in your blood," is read in this light.

שכל המונעים והמעכבים נמסו והיו לדם דבר שאין בו ממש ואין בו תפיסת מקום כלל. וכמ"ש ותשליך במצולות ים כל חטאתם⁶⁵ כו'.

that is, all the hindrances and obstacles have melted and become blood, a thing that has no substance and takes up no space at all. As it is written, "And You will cast all their sins into the depths of the sea," etc.

The obstacles melt and turn into "blood," something with no substance and no place of its own. Micah's "You will cast all their sins into the depths of the sea" says the same: the obstacles simply vanish.

SECTION 6 • ¶13-15

The voice of Torah brings the Exodus

13 והנה כשם שגלות מצרים הוא בחי' מצר הגרון שהוא המבדיל ומפסיק בין המוח ללב כנ"ל.

Now, just as the exile of Egypt is the level of the narrow strait of the throat, which separates and interrupts between the mind and the heart, as [explained] above,

As shown in paragraph 8, the inner exile of Egypt is the “narrow strait” of the throat, which separates the mind from the heart.

כך ענין הגאולה ויצי"מ [ויציאת מצרים] הוא בחי' יציאתם ממצר הגרון ע"י הקול קול יעקב. ⁶⁶ שהקול שהוא בגרון הוא המקשר ומחבר בחינת מוחין שבראש לבא לידי גילוי הלב.

so the redemption and the Exodus from Egypt is the level of their going out from the narrow strait of the throat through “the voice is the voice of Yaakov.” For the voice, which is in the throat, is what connects and joins the level of the intellect (mochin) in the head, so that it comes to revelation in the heart.

The Exodus is the way out of that strait, and it comes through “the voice of Yaakov.” The voice is formed in the throat itself, so it is the very thing that links the intellect in the head with the heart and brings what is understood into feeling.

14 והיינו ע"י קול קורא בתורה שע"י קריאתו בתורה הוא קורא וממשיך אור ה' לצאת מהעלם שבמוח אל גילוי הלב.

That is, through the voice of one who reads (korei) in the Torah: by his reading in the Torah he calls (korei) and draws the light of G-d to come out of the concealment in the mind to the revelation of the heart.

The voice that does this is the voice of one reading the Torah. The Hebrew korei means both “reads” and “calls”: by reading the Torah aloud, a person “calls” G-d’s light out of hiding in the mind into the open in the heart.

וזהו שארז"ל [שאמרו רבותינו זכרונם לברכה] כל הקורא בתורה⁶⁷ הקב"ה קורא כנגדו⁶⁸ ונק' כנגדו מפני שבח"י קריאתו בתורה הוא בח"י ממכ"ע [ממלא כל עלמין] והקב"ה כנגדו הוא בח"י סוכ"ע.

And this is [the meaning of] what our Sages, of blessed memory, said: "Whoever reads in the Torah, the Holy One, blessed be He, reads opposite him." It is called "opposite him" because the level of his reading in the Torah is the level of the light that fills all worlds (memalei kol almin), and the Holy One, blessed be He, opposite him, is the level of the light that encompasses all worlds (sovev kol almin).

The Sages say that when a person reads the Torah, the Holy One reads "opposite him." The person's reading is at the level of memalei kol almin, the light that fills the worlds, while the Holy One opposite him is sovev kol almin, the light that encompasses them; the two correspond, the one facing the other. The source, Tanna DeBei Eliyahu (Rabbah, chapter 18), says that when a scholar sits and reads and studies Torah, the Holy One sits opposite him and reads and studies with him.

15 וזהו לשון קורא בתורה שקורא האור לחוץ. והיינו ע"י תושב"כ [תורה שבכתב] בח"י הוי"ה דאורייתא וקוב"ה [וקודשא בריך הוא] כולא חד.

And this is the meaning of the expression "reading (korei) in the Torah": that he calls (korei) the light outward. That is, through the Written Torah, the level of the Name Havayah, for "the Torah and the Holy One, blessed be He, are all one."

That is why one speaks of "reading" (korei) the Torah: the reader "calls" (korei) the light outward. This happens through the Written Torah, the level of Havayah; since the Torah and the Holy One are one, reading it draws down G-d Himself.

וזהו לכן אמר לבני ישראל אני הוי"ה והוצאתי אתכם מתחת סבלות מצרים⁶⁹ וגו'

And this is [the meaning of] "Therefore say to the children of Israel: I am Havayah, and I will bring you out from under the burdens of Egypt," etc.

The maamar now returns to its opening verse, "I am Havayah, and I will bring you out from under the burdens of Egypt," and explains how it is fulfilled within the soul.

שע"י בח"י וגילוי הוי"ה דהיינו ע"י בחינת תורה שבכתב בחינת הקול קול יעקב⁷⁰ ע"י יהיה בחינת יציאת מצרים וכל המונעים ומסכים המבדילים יבטלו ולא יהיה עוד סבלות מצרים ועבודתם:

For through the level and the revelation of Havayah, that is, through the level of the Written Torah, the level of "the voice is the voice of Yaakov," through this there will be the level of the Exodus from Egypt, and all the hindrances and separating screens will be nullified, and there will no longer be "the burdens of Egypt" and their bondage.

The Exodus comes through the revelation of Havayah, and that revelation comes through the Written Torah, the "voice of Yaakov." Through it the inner Exodus happens: the obstacles and screens are nullified, and the "burdens of Egypt," the worldly concerns that weigh on the soul, are gone.

SECTION 7 • ¶16-22

The land: the Oral Torah

16 אך לא זו בלבד הוא תכלית המכוון כ"א והבאתי אתכם אל הארץ⁷¹ וגו'. וביאור הענין כי הנה כתיב אל ארץ טובה ורחבה^{72,73} וגו'.

However, this alone is not the ultimate intent; rather, "And I will bring you to the land," etc. The explanation of the matter: it is written, "to a good and spacious land," etc.

Leaving Egypt is not the goal, for the verse goes on, "And I will bring you to the land." That land is "a good and spacious land," and the maamar now explains what this "land" is.

וא"י [וארץ ישראל] זו היא⁷⁴ בחינת תושבע"פ [תורה שבעל פה] ונקרא ארץ רחבה ע"ד מארז"ל [מאמר רבותינו זכרונם לברכה] ע"פ ארץ צבי⁷⁵ צבאות גוים. ⁷⁶ מה צבי אין עורו מחזיק בשרו כו'.

And this Land of Israel is the level of the Oral Torah. It is called "a spacious land" in the manner of what our Sages, of blessed memory, said on [the words] "the land of beauty (tzvi) of the hosts of nations": "Just as the hide of a deer (tzvi) cannot contain its flesh," etc.

The Land of Israel stands for the Oral Torah. It is "spacious" in the sense of the Talmud's teaching on Jeremiah's "land of beauty (tzvi)," which reads tzvi as "deer": just as the hide of a deer cannot contain its flesh, so the land cannot contain its produce; paragraph 22 applies this to the Oral Torah.

17 והענין כי תורה שבכתב עיקר יסודתה הוא בחיי אותיות התורה. ולכן מדקדקין באותיותיה שלא יהי [יהיה] חסר או יתיר ושיהיו צורתן עליהן כדמותן בצלמן ושיהיו גולם אחד.

The explanation is that the main foundation of the Written Torah is the level of the letters of the Torah. Therefore we are exacting with its letters: that none be missing or extra, that their form be upon them, in their likeness and their image, and that they be a single whole (golem echad).

The Written Torah's foundation is its letters. Hence the strict laws of the Torah scroll: no letter may be missing or extra, each must be written in its proper form, and each must be a single unbroken whole.

שאם נפסק היו"ד שעל גג האל"ף עד"מ מעל גוף האות הרי זו ס"ת [ספר תורה] פסולה.

For if, for example, the yud on top of the aleph is cut off from the body of the letter, this Torah scroll is invalid.

For example, if the small yud on top of the letter aleph is cut off from the body of the letter, the whole scroll is invalid. The precision lies in the letters themselves.

18 ואין מברכין עליה. אבל אין נראה בה גילוי ההשכלה כמו בתורה שבע"פ [שבעל פה] שעיקר גילוי השכלת הדינין והמשפטים שבתורה אינו מפורש בתורה איך ומה לעשות שכל התורה היא ספורי מעשיות.⁷⁷

And one does not recite a blessing over it. Yet the revelation of the intellectual content (haskalah) is not seen in it as it is in the Oral Torah. For the main revelation of the intellectual content of the laws and ordinances in the Torah, how and what to do, is not spelled out in the Torah, since the whole Torah consists of narratives.

Such a scroll may not be read with a blessing. Yet in the Written Torah the intellectual content, the reasoning of the laws, is not revealed as it is in the Oral Torah: the Torah does not spell out how and what to do, and all of it is told as narrative. The Mitteler Rebbe (the Alter Rebbe's son and successor), discussing the same point, gives Bereishis as the clearest case: it tells of the generations up to Avraham, the wars of the kings and the stories of the forefathers, even of their servants.

וגם הדינין שבה הן דרך ספורי דברים שכך אמר ה' שידבר אל בני ישראל ושכך אמר משה.

And even its laws are given as narration: that G-d said thus, that [Moshe] should speak to the children of Israel, and that Moshe said thus.

Even its laws are told as narrative: G-d told Moshe to speak to the children of Israel, or Moshe told the people. The law comes framed as a report, not as an explained ruling.

19 ואין כוונתה לידע ממנה לבדה כל הדינין על בוריין ומתכונתן

Its intent is not that one should know from it alone all the laws, in their full clarity and their exact form.

The Written Torah is not meant to teach every law in full detail by itself.

כגון עד"מ ענין התפלין אינו מפורש שיהיו ד' פרשיות ושיהי' [ושיהיה] כתוב כך וכך ושיהיו נכתבים על קלף דוקא ככל משפטי תפילין והלכותי המסורות לנו בתורה שבע"פ [שבעל פה] וכן שאר כל המצות.

For example, the matter of tefillin: it is not spelled out that there should be four passages, and that such-and-such be written, and that they be written specifically on parchment, as with all the rules and laws of tefillin handed down to us in the Oral Torah; and so with all the other mitzvos.

Tefillin are the example: the Torah commands them but does not say that they hold four passages, what is written in them, or that they must be written on parchment; all this is known only from the laws handed down in the Oral Torah. The same holds for every other mitzvah.

20 והיינו לפי שעיקר יסודתה בהררי קדש⁷⁸ בחי' חכמה עלאה דאורייתא מחמה נפקת. ותורה שבכתב

היא בחי' ח"ע [חכמה עילאה]. ותורה שבע"פ [שבעל פה] היא חכמה תתאה ולחכימא ברמיזא.⁷⁹

This is because its main foundation is “in the mountains of holiness,” the level of supernal Chochmah (wisdom), for “the Torah comes forth from Chochmah.” The Written Torah is the level of supernal Chochmah, and the Oral Torah is lower Chochmah; and “for the wise, a hint [suffices].”

The Written Torah is rooted “in the mountains of holiness,” supernal Chochmah, for the Zohar teaches that the Torah comes forth from Chochmah, “from the place called holy (kodesh)” (the printed Hebrew reads mechamah here, evidently a misprint for mechochmah, “from Chochmah,” the Zohar’s word, which is also how the Kehot note quotes it). The Written Torah is supernal Chochmah, and the Oral Torah is lower Chochmah, the Kabbalists’ name for Malchus, which receives from it; the one relates to the other as a hint to a wise man.

פיי שאינה רק כמשל הרב המרמז אל התלמיד באיזה רמז כל שהוא בכדי שהתלמיד יבין מעצמו איך ללמוד אבל לא זהו עיקר הלימוד עצמו.

This means that [the Written Torah] is only like the analogy of a teacher who hints to the student with some slight hint, so that the student will understand by himself how to learn, but this is not the main learning itself.

The analogy is a teacher who gives his student only a slight hint, so that the student will work out by himself how to learn. The hint is the starting point, not the learning itself.

כך הנה כל אותיות התורה שבכתב הם רק רמזים והמשכות מחכמה עלאה בדרך רמז.⁸⁰

So too, all the letters of the Written Torah are only hints and drawings-down from supernal Chochmah, by way of hint.

So too, the letters of the Written Torah are only hints drawn down from supernal Chochmah. The full understanding they point to is unfolded in the Oral Torah.

21 וכל ההמשכות נרמזים באותיות אלו דוקא שיהיי [שיהיה] הקרי כך והכתיב כך ולכן כל אותיותיה ספורים ומנויים כל יעדוף ובל יחסור.

All the drawings-down are hinted specifically in these letters, so that the reading (keri) is one way and the writing (kesiv) another. Therefore all its letters are counted and numbered, with none to be added and none to be lacking.

Everything drawn down from supernal Chochmah is hinted in these exact letters, down to the places where a word is read one way (keri) and written another (kesiv). That is why every letter is counted, with nothing added and nothing missing.

וכל אות ואות צ"ל בדמותו וצלמו מפני שרומזים להמשכה עליונה מחי"ע [מחכמה עלאה] אבל עצמות ההשכלה אינו מתלבש באותיות תורה שבכתב.

And each and every letter must be in its likeness and image, because they hint at a supernal drawing-down from supernal Chochmah (wisdom). But the essence of the intellectual content is not enclothed in the letters of the Written Torah.

Each letter must have its proper form because it hints at a flow from supernal Chochmah. But the intellectual content itself is not enclothed in those letters.

משא"כ בתורה שבע"פ [שבעל פה] הן עצמות ההשכלה מלובשת באותיות ההלכה ולכן אין מדקדקין באותיותיה כ"כ [כל כך] רק ההשכלה היא עיקרית המתגלה תוך האותיות גם לפי רבוי ההשכלה כך ירבו אותיותיה.

Not so in the Oral Torah: there, the essence of the intellectual content is enclothed in the letters of the halachah. Therefore one is not so exacting with its letters; rather, the intellectual content, which is revealed within the letters, is the main thing. Also, according to the abundance of the intellectual content, so its letters multiply.

In the Oral Torah the reverse is true: the content itself is enclothed in the words of the halachah, so the exact wording matters less than the understanding it conveys. And the more understanding there is, the more words there are.

22 ולכן מה שמשכילים בה יותר כגון פרש"י [פירש רש"י / פירוש רש"י] ותוספות ופוסקים הכל בכלל תושבע"פ [תורה שבעל פה] יחשב ואפי' [ואפילו] כל מה שתלמיד ותיק עתיד לחדש.

Therefore, whatever is further understood in it, such as Rashi's commentary, the Tosafos and the codifiers (poskim), is all counted as part of the Oral Torah, and even all that a seasoned student is destined to innovate.

So every further understanding of the Oral Torah, Rashi's commentary, the Tosafos, the halachic codes, and even what a seasoned student will one day innovate, is itself part of the Oral Torah. This echoes the Sages' saying that even what a seasoned student will teach before his teacher was already given to Moshe at Sinai.

ולכן נק' ארץ טובה ורחבה שמתרחבת והולכת עד אין קץ. וזהו מה צבי אין עורו מחזיק בשרו⁸¹ כו'.

Therefore it is called "a good and spacious land," for it keeps expanding without end. And this is [the meaning of] "Just as the hide of a deer cannot contain its flesh," etc.

That is why the Land of Israel, the Oral Torah, is "good and spacious": it keeps expanding without end. This is the deer whose hide cannot contain its flesh.

והיינו לפי שהבשר והעור גדול כ"כ [כל כך] שגידול העור הוא מחמת הבשר שבתוכו. כך הנה בחי' תושבע"פ [תורה שבעל פה] ג"כ גדולים עצם ההשכלה והאותיות כאחד שהאותיות מתפשטים מצד עצם ההשכלה.

That is, because the flesh and the hide grow so much [together], for the growth of the hide is due to the flesh within it. So too, at the level of the Oral Torah, the essence of the intellectual content and the letters likewise grow together, for the letters spread out by virtue of the essence of the intellectual content.

A deer's hide grows because the flesh inside it grows. So too in the Oral Torah the understanding and the words grow together, because the words spread out from the understanding itself.

משא"כ בתושב"כ [בתורה שבכתב] אין האותיות מתפשטים מצד עצם ההשכלה כ"א הארה בעלמא דרך רמז כנ"ל:

Not so in the Written Torah: the letters do not spread out by virtue of the essence of the intellectual content, but only [from] a mere glimmer, by way of hint, as [explained] above.

In the Written Torah the letters do not grow out of the understanding; they carry only a glimmer of it, as a hint. So its text is fixed, while the Oral Torah keeps expanding.

SECTION 8 • ¶23-26

G-d's words in a person's mouth

23 ובוזה יובן מה שהתורה שבכתב נק' בשם מקרא בלשון הגמרא וקורא בתורה שע"י שהוא רק כמו קורא וממשיך אור א"ס ב"ה על נפשו מההעלם שבמוח אל גילוי הלב כנ"ל.

With this we will understand why the Written Torah is called Mikra in the language of the Gemara, and [why we say] “reading (korei) in the Torah”: because through it he is only like one who calls (korei) and draws the Infinite Light, blessed be He, upon his soul, from the concealment in the mind to the revelation of the heart, as [explained] above.

Now the Talmud's name for the Written Torah, Mikra, and the phrase “reading in the Torah” make sense: both come from the root k-r-a, which means both “read” and “call.” Reading the Written Torah is like calling: it draws G-d's light from the mind into the heart, as paragraph 14 explained.

אך עדיין הוא כאלו הוא דבר בפ"ע [בפני עצמו] כאדם הקורא לזולתו.

Yet it is still as though it were a thing apart, like a person who calls to another.

But one who calls another remains separate from him, and so the light drawn this way remains something apart from the person.

אבל בתורה שבע"פ [שבעל פה] אמרו מתניתין מלכתא⁸² כוי כמלך שמצוה כמ"ש במ"א מפני שנעשה יחוד גמור חב"ד [חכמה בינה ודעת] בחב"ד [בחכמה בינה ודעת] כוי.

But regarding the Oral Torah they said, “The Mishnah is a queen,” etc., like a king who commands, as is explained elsewhere, because a complete union takes place, Chochmah (wisdom), Binah (understanding) and Daas (knowledge) within Chochmah, Binah and Daas, etc.

Of the Oral Torah the Sages said “the Mishnah is a queen,” like a king who commands; in Torah Ohr, Shemos (49b), the Alter Rebbe explains the saying through the “sixty queens” of the Song of Songs, which the Sages read as the sixty tractates. In the Oral Torah a complete union takes place, intellect within intellect: Chochmah, Binah and Daas within Chochmah, Binah and Daas.

24 וכמ"ש ואשים דברי בפיו⁸³ דברי ממש. וכמ"ש המגיד להב"י [להבית יוסף]⁸⁴ אני המשנה המדברת בפיו. שנעשה עצמות אחד בבחי' בטול ממש וזו היא בחי' דירה בתחתונים ממש.

As it is written, "I have put My words in your mouth": My words, literally. And as the Maggid told the Beis Yosef, "I am the Mishnah speaking in your mouth." For they become one essence, in a state of true self-nullification (bittul), and this is truly the level of a dwelling place among the lower realms.

"I have put My words in your mouth" means G-d's own words: in the Oral Torah, the words a person speaks are G-d's. So the Maggid, the heavenly teacher of Rabbi Yosef Karo (the Beis Yosef), told him, "I am the Mishnah speaking in your mouth," as recorded in his Maggid Mesharim; this total self-nullification, in which a person and G-d's word become one, is a true dwelling place for G-d below.

והגם שמצד התפשטות עצם גילוי ההשכלה לאור ה' בתושבע"פ [בתורה שבעל פה] הנה לירידה גדולה נחשבת אצלה להתפשט ולהתלבש בעשיה גשמית סדר זרעים כו'. הנה ע"ז אמר הכתוב אשר נשאתי את ידי.⁸⁵

And although, from the standpoint of the extension of the very revelation of the intellectual content of the light of G-d in the Oral Torah, it is considered a great descent for it to spread out and be en-clothed in physical deeds, [such as] the Order of Zeraim (Seeds), etc., concerning this the verse says, "which I lifted up My hand."

One might think it a great descent for the Oral Torah's divine wisdom to be clothed in physical matters, such as the agricultural laws of the Order of Zeraim. The verse answers this with "which I lifted up My hand," explained in the next paragraph.

25 והוא עד"מ שהיד יכול להרים הדבר הנופל ארצה ולשום למעלה על ראשו כך הנה סוף מעשה במחשבה תחלה.

This is, by way of analogy, [like] the hand, which can lift something that has fallen to the ground and place it high up, on one's head. So too, "last in deed, first in thought."

A hand can pick up something that has fallen to the ground and lift it above the head; so what descends lowest is raised highest. This is the principle "last in deed, first in thought," in the words of the Shabbos hymn Lecha Dodi: the final act is what was intended from the start.

ואשת חיל עטרת בעלה⁸⁶ ונעוץ סופן בתחלתן⁸⁷ שנקי ארץ חפץ⁸⁸ פי' כלי להשראת רצונו ית' כי גילוי רצון עליון הוא בסוף מעשה דוקא.

And “a woman of valor is the crown of her husband,” and “their end is wedged in their beginning,” which is called “a land of desire” (eretz chefet), meaning a vessel for the resting of His will, blessed be He; for the revelation of the supernal will is specifically in the final deed.

Likewise “a woman of valor is the crown of her husband” and “their end is wedged in their beginning”: the lower level rises to crown the higher. The land, the Oral Torah, is therefore “a land of desire,” a vessel in which G-d's will rests, because His will is revealed precisely in the final deed.

26 וכן בתורה שבע"פ [שבעל פה] הוא התגלות רצון העליון יותר מבתושב"כ [מכתורה שבכתב] שאין לידע ממנה לבדה מהות רצון עליון בכל הדינים והמשפטים כ"א ע"י תורה שבע"פ [שבעל פה] דוקא.

Likewise, in the Oral Torah there is a greater revelation of the supernal will than in the Written Torah, for from [the Written Torah] alone one cannot know the nature of the supernal will in all the laws and ordinances, but only through the Oral Torah specifically.

So too, the supernal will is revealed more in the Oral Torah than in the Written Torah. From the Written Torah alone one cannot know what G-d actually wants in each law; only the Oral Torah tells us.

וזהו ונתתי צבי בארץ החיים.⁸⁹ פי' שכל צביונו וחפצו הוא בארץ החיים בחינת תושבע"פ [תורה שבעל פה] ששם הוא גילוי אור ה' ורצונו ביתר שאת מבחי' תורה שבכתב והרצון הוא מקור החיים.

And this is [the meaning of] “And I will set [My] desire (tzvi) in the land of the living.” This means that all His desire (tzivyono) and wish is in “the land of the living,” the level of the Oral Torah, for there the light of G-d and His will are revealed with greater excellence than at the level of the Written Torah; and the will is the source of life.

Ezekiel's “I will set [My] desire (tzvi) in the land of the living” is read with tzvi, plainly “glory,” as tzivyono, “His desire”: G-d's desire is in the land of the living, the Oral Torah, where His light and will are revealed more fully. It is the land of “the living” because will is the source of life.

וזהו אשר נשאתי את ידי לתת אתה לאברהם ליצחק וליעקב כוי שהם המדות חג"ת [חסד גבורה תפארת] כי אשת חיל עטרת בעלה⁹⁰ כוי כנ"ל. ונתתי אתה לכם מורשה⁹¹ אני הוי"ה להיות בבחי' ואשים דברי בפיו⁹² כוי כנ"ל:

And this is [the meaning of] “which I lifted up My hand to give it to Avraham, to Yitzchak and to Yaakov,” etc., who are the emotive attributes (middos) of Chesed (kindness), Gevurah (restraint) and Tiferes (beauty); for “a woman of valor is the crown of her husband,” etc., as [explained] above. “And I will give it to you as a heritage; I am Havayah”: so as to be at the level of “I have put My words in your mouth,” etc., as [explained] above.

The land promised to Avraham, Yitzchak and Yaakov, who embody the emotive attributes of Chesed, Gevurah and Tiferes, is the “woman of valor” who crowns them. “I will give it to you as a heritage; I am Havayah” means that through the Oral Torah a person reaches “I have put My words in your mouth.”

SECTION 9 • ¶27-29

Renewing the heart morning and evening

27 אך כל גילוי אור ה' בבחי' המשכות אלו הכל תלוי בלבו של אדם כמו לכל אשר יחפוץ הלב יטנו.⁹³

However, every revelation of the light of G-d by way of these drawings-down depends entirely on a person's heart, as [in] “wherever the heart desires, it turns it.”

All these ways of drawing down G-d's light, through the Written Torah and the Oral Torah, depend on the person's heart. In the words of Proverbs, adapted here, “wherever the heart desires, it turns it”: the light is revealed only where the heart wants it.

לזאת צריך לעורר תחלה האהבה מקודם לעורר האהבה בלבו בתפלה כדי שיהי' [שיהיה] לבו חפץ באמת לגילוי אור ה'.

Therefore one must first arouse the love, beforehand arousing the love in his heart in prayer, so that his heart truly desires the revelation of the light of G-d.

So the first step is to arouse love for G-d in one's heart during prayer, so that the heart truly wants G-d's light to be revealed. Only a heart that desires the light will receive it.

28 ולכן אמרו מזכירין יצ"מ [יציאת מצרים] בבקר ובערב. והיינו פרשת ציצית שכתוב שם להיות לכם לאלקים אני⁹⁴ ה' אלקיכם.

This is why they said, “We mention the Exodus from Egypt morning and evening”; that is, the passage of tzitzis, where it is written, “to be your G-d (Elokim); I am Havayah your G-d.”

This is why the Exodus is mentioned morning and evening, through the passage of tzitzis in the Shema, which ends “who brought you out of the land of Egypt to be your G-d; I am Havayah your G-d.”

והענין כי לא די בהתעוררות הלב בתפלת השחר לבד אלא ליומו מכיון שאח"כ פונה לעסקיו.

The explanation is that the arousal of the heart in the morning prayer alone suffices only for its own time, since afterwards he turns to his affairs.

The arousal of the heart in the morning prayer does not carry through the day, because afterwards a person turns to his affairs. So it must be renewed in the evening.

29 ואפי' [ואפילו] מי שאינו בעל עסק הנה בלימודו בבחי' עשיה סדר זרעים כו' נמשך הלב אחר גשמיות הדברים בבחי' הסתר וצמצום בחי' אלקים.

And even one who is not a man of business: in his study, at the level of action, [such as] the Order of Zeraim, etc., the heart is drawn after the physicality of the subject matter, at the level of concealment and tzimtzum (contraction), the level of Elokim.

Even someone without business affairs is drawn into physicality: when he studies the practical laws, such as the agricultural laws of the Order of Zeraim, his heart follows the physical subject matter. This is the level of Elokim, the Name of G-d's concealment and contraction.

וצריך לעורר עוד את האהבה ושמחה מנקודת הלב להיות גילוי בחי' הוי"ה כנ"ל.

So one must arouse the love and joy again, from the point of the heart, so that there be a revelation of the level of Havayah, as [explained] above.

So he must again arouse love and joy from the inner point of the heart, to reveal the level of Havayah.

אך לא די בהתגלות האהבה בזה לבד כ"א ע"י תושב"כ [תורה שבכתב] הקל קול יעקב⁹⁵ כנ"ל להיות קורא וממשיך בתורה גילוי אור ה' ממש ואחר כך בתורה שבע"פ [שבעל פה] בחי' בטול ממש ולהיות בחי' ואשים דברי בפיך⁹⁶ כנ"ל ודירה בתחתונים ממש כנ"ל להיות בחי' הוי"ה אלקיכם כו' וד"ל [ודי למבין]:

But the revelation of the love in this alone is not enough; rather, through the Written Torah, "the voice is the voice of Yaakov," as [explained] above, so as to call and draw down in the Torah the revelation of the very light of G-d; and afterwards, in the Oral Torah, the level of true self-nullification (bittul), so as to be at the level of "I have put My words in your mouth," as [explained] above, and truly a dwelling place among the lower realms, as [explained] above, so as to be at the level of "Havayah your G-d," etc. And this suffices for one who understands.

But love alone is not enough: through reading the Written Torah, "the voice of Yaakov," one calls down the revelation of G-d's light, and then through the Oral Torah one reaches complete self-nullification, G-d's words in one's mouth, and a true dwelling place for G-d below. This is "Havayah your G-d": the revelation of Havayah within the very realm of Elokim, the physical matters into which the heart had been drawn.

IN ONE'S AVODAH

Contemplate that in Torah and mitzvos one holds G-d Himself, until the joy reaches the heart; feel the pain of whatever worldly concern blocks that light; arouse love in prayer each morning and renew it in the evening, since a day of affairs draws the heart into concealment; and then study, first the Written Torah aloud, calling the light into the heart, and then the Oral Torah, until G-d's words are in one's own mouth.

QUESTIONS FOR DISCUSSION

1. Why does the maamar say that the joy of serving G-d should exceed all the delights of the Gardens of Eden?
2. What is the "narrow strait of the throat," and what plays that role in your own life?
3. How can pain over the obstacles (the birth pangs) and joy both belong to one process?
4. Why does the Written Torah only "call" G-d's light, while the Oral Torah unites a person with it?
5. According to the last paragraphs, why must the Exodus be mentioned in the evening as well as in the morning?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 לכן אמר לבני

Another transcript (hanachah) of this maamar, recorded by Rabbi Moshe, the Alter Rebbe's son, is printed there, so the reader can compare a second record of the same discourse.

KEHOT'S NOTE

הנחת הר"מ בן אדה"י בסה"מ תקס"ג ע' קו. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. הגהות באוה"ת פ' וארא ע' קעא ואילך. שם ע' רלז, וע' רמ. הנחה אחרת (נדפס מגוכתי"ק הצ"צ) כרך ז ע' ב'תקצו. לכללות מאמר זה ראה לכן אמור במאמרי אדה"א פ' וארא בהרחב הביאור. ד"ה אני ישנה תרלי"ד ע' קס. פלח הרמון שמות ע' סו.

2 לכן אמר לבני ישראל

G-d's message to Moshe for the people, part of His answer after Moshe complained that the bondage had only grown harsher: "Therefore say to the children of Israel: I am Havayah, and I will bring you out from under the burdens of Egypt..." The maamar opens with it and explains it in paragraph 15 as the revelation of Havayah that brings about the inner Exodus.

שמות ו:6: Exodus

לכן אמר לבני ישראל אני ה' והוצאתי אתכם ממצרים ויחצילתי אתכם מעבדתם וגאלתי אתכם בְּרוּחַ נְטוּיָה וּבְשִׁפְטִים גְּדֻלִּים:

Wherefore say unto the children of Israel: I am the L-RD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm, and with great judgments;

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KEHOT'S NOTE

שמות ו, ו.

3 פ"י גם בלילות

On "meaning, at night as well," the Or HaTorah remarks that mentioning the Exodus at night can be explained in terms of yichuda tata'ah, the lower unity, in which G-d is present within the world's existence.

KEHOT'S NOTE

באוה"ת פ' בא ע' רסד מציי"ן ע"ז "הזכרת יציי"מ בלילה אפ"ל ע"ד יחוי"ת".

4 בלילות

The note observes that the text says "nights," in the plural.

KEHOT'S NOTE

לשון רבים. ראה אוה"ת ויקרא כרך ג ע' תשמא. ובאוה"ת וארא כרך ז ע' ב'תקצח "ואף שהרבה נסים גדולים היו שנעשו לישראל ואעפ"כ אין החיוב להזכירם פעמיים בכל יום וזאת הנס דיצ"מ דוקא שחייב להזכירו פעמיים בכל יום".

5 בכל דור ודור . . בכל יום

The Mishnah of the Haggadah: "In every generation a person is obligated to see himself as though he had come out of Egypt." The maamar applies it to every day, morning and evening.

Pesachim 116b:3-4 ד"ג-ב: פסחים קט"ז

בכל דור ודור חייב אדם לראות את עצמו כאילו הוא יצא ממצרים, שנאמר: "והגדת לבנך ביום ההוא לאמר בעבור זה עשה ה' לי בצאתי ממצרים". לפיכך אנחנו חייבים להודות, להלל, לשבח, לפאר, לרומם, לתדר, לברר, לעלה ולקלס למי שעשה לאבותינו ולנו את כל הנסים האלו. הוציאנו מעבדות לחרות, מיגון לשמחה, ומאכל ליום טוב, ומאפלה לאור גדול, ומשעבוד לגאולה. ונאמר לפניו הלויה.

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תניא, חלק ראשון; ליקוטי אמרים: Tanya, Likkutei Amarim 47:1 מ"ז:א

והנה, "בכל דור ודור, - וכל יום ויום - חייב אדם לראות עצמו כאילו הוא יצא היום ממצרים". והיא יציאת נפש האלהית ממאסר הגוף, "משכא דחונא", ליכלל ביחוד אור-אין-סוף ברוך-הוא, על ידי עסק התורה והמצות בכלל, ובפרט בקבלת מלכות שמים בקריאת שמע, שבה מקבל וממשיך עליו יחודו יתברך בפירוש, באמרו: "ה' אלקינו ה' אחד".

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KEHOT'S NOTE

פסחים קטז, ב. ראה תניא רפמ"ז. לקו"ת פ' אמור ד"ה וספרתם.

6 שו"ה ולעומת — מצרים בקדושה

The Or HaTorah suggests there that the root of the Egypt of holiness is the Name Elokim, from which come the vessels that set limits.

KEHOT'S NOTE

באוה"ת פ' וארא ע' רמ כ' שמצרים דקדושה "י"ל שרשו שם אלקים שמשם שרש הכלים המגבילים".

7 מזכירין יצ"מ בלילות

The Mishnah rules that the Exodus is mentioned at night too, and Rabbi Elazar ben Azariah tells how Ben Zoma derived it from "all the days of your life." The maamar asks why this miracle, above all others, must be recalled day and night.

Berachot 12b:23-24 כ"ג-כ"ד ברכות י"ב

מתני' מזכירין יציאת מצרים בלילות. אמר רבי אלעזר בן עזריה: הרי אני כבן שבעים שנה, ולא זכיתי שתאמר יציאת מצרים בלילות, עד שדרשה בן זומא. שנאמר "למען תזכר את יום צאתך מארץ מצרים כל ימי חייך". "ימי חייך" — הימים, "כל ימי חייך" — הלילות.

MISHNAH V The exodus from Egypt must be mentioned at night. R. Eleazar b. 'Azariah said: Behold I am like one seventy years old, and I have never been worthy [to hear the reason] why the exodus from Egypt should be mentioned at night, until Ben Zoma expounded it [as follows]. It is said,

"That thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life" (Deut. xvi. 3). [Had the Scriptures stated] "the days of thy life" [it ...

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

KEHOT'S NOTE

ברכות יב, ב ועוד.

PARAGRAPH 2

8

מה יפית

In the Song of Songs the beloved praises his bride: "How beautiful you are, and how pleasant, O love, in delights!" Read as the love between G-d and Israel, the maamar applies it to the Community of Israel above, and below to the soul's joy in G-d.

Song of Songs 7:7: וְהַיְיִשִּׁים ז':

מה־יפית ומה־נְעֻמָּתָ אֶהְבֶּה בְּתַעֲנוּגִים:

How fair and how pleasant art thou, O love, for delights! .

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KEHOT'S NOTE

שה"ש ז', ו.

9

עבדו את ה' בשמחה

The psalmist calls on all the earth: "Serve Havayah with joy; come before Him with song." Joy is the way in which the service of G-d is meant to be done.

Psalms 100:2: תְּהִלִּים ק':

עֲבָדוּ אֶת־יְהוָה בְּשִׂמְחָה בְּאוֹר לִפְנֵי בְּרִנָּה:

Serve the L-RD with gladness; come before His presence with singing.

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KEHOT'S NOTE

תהלים ק, ב. ראה אוה"ת תבוא ע' תתשו ואילך. באוה"ת כרך ז ע' ביתקנח נוסף "וכן תחת אשר לא עבדת בשמחה ובטוב לבב כו' וענין שמחה זו הוא ע"ד מ"ש" אם הבנים.

10

אם הבנים שמחה

G-d "makes the barren woman dwell in her house, a joyful mother of children." The maamar reads the mother as Binah and the children as the emotive attributes born of it (paragraph 7).

Psalms 113:9: תְּהִלִּים קי"ג:

מוֹשִׁיבִי עֲקֵרֶת הַבַּיִת אִם־הַבָּנִים שְׂמֵחָה הִלְלוּ־קָה:

Who maketh the barren woman to dwell in her house As a joyful mother of children. Hallelujah.

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KEHOT'S NOTE

תהלים קיג, ט.

11

כי אם לבינה תקרא

Shlomo tells his son, plainly, "If you call out to understanding." Read with im ("if") as em ("mother"), it calls

לכן אמר לפני ישראל אני ה' והוצאתי אתכם

Binah "mother," linking the joyful "mother of children" with understanding.

Proverbs 2:3: מְשָׁלִי ב':

כִּי אִם לְבִינָה תִקְרָא לְתִבְנוּנָה תִּתֵּן קוֹלְךָ:

Yea, if thou call for understanding, And lift up thy voice for discernment;

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KEHOT'S NOTE

משלי ב, ג.

12

שו"ה וכדכתיב — אור א"ס ב"ה למטה

On "the revelation of the Infinite Light, blessed be He, below," the Or HaTorah adds: "that is, through Torah and mitzvos."

KEHOT'S NOTE

באוה"ת פ' בא ע' רסה נוסף "רי"ל ע"י תומ"צ".

13

ישמח ישראל בעשיו

"Let Israel rejoice in its Maker." The maamar uses it for the joy that follows contemplating G-d's light revealed below.

Psalms 149:2: תְּהִלִּים קמ"ט:

יִשְׁמַח יִשְׂרָאֵל בְּעֲשִׂיו בְּנִי־צִיּוֹן יִגִּילוּ בְּמִלְכָּם:

Let Israel rejoice in his Maker; Let the children of Zion be joyful in their King.

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14

רשפי אש

The bride asks her beloved to set her as a seal upon his heart, for love is strong as death: "its flashes are flashes of fire." The maamar uses the image for the soul's hidden love bursting out of the body.

Song of Songs 8:6: שִׁיר הַשִּׁירִים ח':

שִׁמְנִי כַחֲתָם עַל־לִבִּי כַחֲתָם עַל־זְרוּעֶךָ כִּי־עֹז כִּמְנוֹת אֶהְבֶּה קֶשֶׁה כְּשֹׂאֵל קִנְאָה וְשִׁפְיָהּ רֶשֶׁף אֵשׁ שְׁלֵה־בְתִינָה:

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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15

להיות חדות ה' היא מעוזו

On the first of Tishrei the people weep as they hear the Torah read, and they are told not to be sad, "for the joy of Havayah is your strength." The maamar adapts it to "his strength": joy in G-d becomes the person's strength.

Nehemiah 8:10: נְחֵמְיָה ח':

וַיֹּאמֶר לָהֶם לֵכוּ אֲכֹלוּ מִשְׁמְנִים וּשְׁתּוּ מִמֵּתִקִּים וְשַׁלְחוּ מְנוֹת לְאִין נָכוֹן לֹא כִּי־קָדוֹשׁ הַיּוֹם לְאֲדָנֵינוּ וְאַל־תַּעֲצֹבוּ כִּי־חֲדוֹת ה' הִיא מְעֹזְכֶם:

Then he said unto them: 'Go your way, eat the fat, and drink the sweet, and send portions unto him for whom nothing is prepared; for this day is holy unto our L-rd; neither be ye grieved; for the joy of the L-RD is your strength.'

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KEHOT'S NOTE

ע"פ נחמ"י ח, י. באוה"ת בא עי רסה נמצא קיצור מהדרוש "כנס"י אהבה בתענוגים, ובנפש זהו שמחת הנפש בהוי' עושה על ידי אקב"ו."

PARAGRAPH 3

16

תחת אשר לא עבדת

In the rebuke, Moshe warns that the curses will come "because you did not serve Havayah your G-d with joy and with gladness of heart, merov kol." Plainly, "amid the abundance of everything," when you had plenty; the maamar reads it as "more than the abundance of everything," more than all the delights of the Gardens of Eden.

דברים כ"ח:מ"ז Deuteronomy 28:47

תחת אשר לא עבדת אתי' אלקיך בשמחה ובטוב לבב מרב כל:

because thou didst not serve the L-RD thy G-d with joyfulness, and with gladness of heart, by reason of the abundance of all things;

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KEHOT'S NOTE

דברים כח, מז.

17

מרב כל כו', דהיינו

In this manuscript the Tzemach Tzedek added in his own hand: "merov kol, meaning, more than the abundance of everything, that is." It makes explicit that the verse is read as a joy greater than every spiritual delight.

KEHOT'S NOTE

בנוך באב' 82 נוסף בגוכתי"ק כ"ק אדמו"ר הצ"צ: מרב כל, פי' יותר מרב כל דהיינו.

18

דהיינו בחי' כל התענוגים הרוחניים ג"ע עליון וג"ע תחתון

These words, identifying "everything" with the delights of the Higher and Lower Garden of Eden, are quoted in the Or HaTorah on Bereishis.

KEHOT'S NOTE

מובא באוה"ת בראשית כרך ד תשפו, ב.

19

מחמת שיתבונן

After "from contemplating," the manuscript adds: "how great and abundant in power and might is the precious glory of the holiness of the Infinite Light, blessed be He, that is en clothed in his service in fulfilling the mitzvos; for it is written, 'For exalted...'"

KEHOT'S NOTE

בגוכתי"ק הנ"ל נוסף: כמה גדול ורב כח ועוז יקר תפארת קדושת אור א"ס ב"ה המלוכש בעבודתו בקיום המצוות כי הנה כתי': כי נשגב.

20

כי נשגב שמו לבדו

The psalm calls on all creation: "Let them praise the Name of Havayah, for His Name alone is exalted; His splendor is upon the earth and the heavens." Plainly, His Name alone, and no other, is exalted; the maamar reads "alone" as describing His Name itself, exalted beyond the worlds, so that only its splendor shines into them.

תהילים קמ"ח:י"ג Psalms 148:13

יהללו את־שם ה' כִּי־נִשְׁגַּב שְׁמוֹ לְבָדּוֹ הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם:

לכן אמר לבני ישראל אני ה' והוצאתי אתכם

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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KEHOT'S NOTE

תהילים קמח, יג. בלקו"ת ואתחנן ד, ב מציין לכאן.

21

כי נשגב שמו לבדו

The words here quote Psalms 148:13; the passage is shown below.

תהילים קמ"ח:י"ג Psalms 148:13

יהללו את־שם ה' כִּי־נִשְׁגַּב שְׁמוֹ לְבָדּוֹ הוֹדוּ עַל־אֶרֶץ וְשָׁמַיִם:

Let them praise the name of the L-RD, For His name alone is exalted; His glory is above the earth and heaven.

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KEHOT'S NOTE

תהילים קמח, יג.

22

פי' ששמו הוא מדת מלכותו

Torah Ohr explains there the saying of Pirkei de-Rabbi Eliezer, "before the world was created there was the Holy One, blessed be He, and His Name alone": His Name, in itself, does not bring the worlds into being, as in "His Name alone is exalted," far removed from them, and only its splendor extends to earth and heavens.

KEHOT'S NOTE

ראה לקמן עט, ב. ובספר המאמרים תשי"א עי' יא.

23

מלך שמו נקרא

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

KEHOT'S NOTE

פיוט אדון עולם.

24

עוזר וכי'

The manuscript reads "Helper and Savior, etc.," quoting more of the blessing.

KEHOT'S NOTE

בגוכתי"ק הנ"ל: עוזר ומושיע כו'.

25

ושכנתי בתוכם

G-d tells Moshe: "Make Me a Sanctuary, and I will dwell among them." The word for dwelling, shachanti, shares its root with Shechinah, G-d's presence dwelling below.

שמות כ"ה:ח' Exodus 25:8

ועשו לי מקדש ושכנתי בתוכם:

And let them make Me a sanctuary, that I may dwell among them.

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KEHOT'S NOTE

שמות כה, ח.

26

מלכותך מלכות כל עולמים

"Your kingship is the kingship of all worlds." Through His Malchus G-d is King over all the worlds.

תהילים קמ"ח:י"ג Psalms 145:13

מְלֻכּוֹתֶךָ מְלָכּוֹת כָּל־עֲלָמִים וּמַמְשֻׁלְתֶךָ בְּכָל־דּוֹר וָדוֹר:

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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KEHOT'S NOTE

תהלים קמה, יג.

27 שיקרא — שמו מלך עליהם

The note points to the Or HaTorah's treatment of "so that His Name is called King over them."

KEHOT'S NOTE

ראה אוה"ת בא ע' רסה.

PARAGRAPH 4

28 הצדיקים נהנין מזיו השכינה

Rav used to say that in the World to Come there is no eating or drinking, "but the righteous sit with their crowns on their heads and enjoy the radiance of the Shechinah." The maamar places this delight in the Higher Garden of Eden, which receives only the radiance of His Name.

ברכות י"ז א:י"ב: Berakhot 17a:12

מְרַגֵּל אֶפְרוֹמִיָּה דְרַב: לֹא כְעוֹלָם הָיָה הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִּיָּה וְלֹא פְרִיָּה וְרִבְיָה וְלֹא מִשָּׂא וּמִתֵּן וְלֹא קִנְיָה וְלֹא שְׁנָאָה וְלֹא תַחֲרוּת, אֲלֵא צְדִיקִים יוֹשְׁבִין וְעֹטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנִהְיִים מְזִיזֵי הַשְׁכִּינָה, שְׁנֵאמֶר: "וַיַּחֲזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ."

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. 11).

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29 במצותיו ממש

After "with His commandments, literally," the manuscript adds: "that through the arousal from below there is an arousal from above, so that there are drawings-down of the Infinite Light, blessed be He."

KEHOT'S NOTE

בגובת"ק הנ"ל נוסף: שעי' אתעדל"ת אתעדל"ע להיות המשכות אור א"ס ב"ה.

30 הקב"ה מניח תפילין, הקב"ה מתפלל

Rabbi Yitzchak derives that the Holy One puts on tefillin from "G-d has sworn by His right hand and by the arm of His strength." The maamar brings it to show that the mitzvos are G-d's own.

ברכות ו' א:י"ז: Berakhot 6a:17-18

אָמַר רַבִּי אֲבִין פַּר רַב אֲדָא, אָמַר רַבִּי צְחַק: מִזֵּן שֶׁהַקְדוֹשׁ בְּרוּךְ הוּא מְנִיחַ תְּפִלִּין שְׁנֵאמֶר: "נִשְׁבַּע ה' בְּיָמִינוּ וּבְזְרוֹעַ עֲזוֹ". "בְּיָמִינוּ" — זֶה תוֹרָה, שְׁנֵאמֶר: "מִיָּמִינוּ אֵשׁ דָּת לָמוּ", "וּבְזְרוֹעַ עֲזוֹ" — אֵלֹה תְּפִלִּין, שְׁנֵאמֶר: "ה' עוֹלָם לָעוֹלָם יִתֵּן".

לכן אמר לפני ישראל אני ה' והוצאתי אתכם

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

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KEHOT'S NOTE

ברכות ו, א. ראה לעיל לד, ד.

31 הקב"ה מתפלל

Rabbi Yochanan, in the name of Rabbi Yosei, derives that the Holy One prays from "I will make them joyful in My house of prayer": it says "My prayer," not "their prayer." The Kehot note gives Berakhot 6a for both sayings; this one is on 7a.

ברכות ז' א: Berakhot 7a

32 אני מדבר בצדקה

In Isaiah's vision of G-d returning from Edom, He answers the question "Who is this?" with "I speak in righteousness (tzedakah), mighty to save." Plainly tzedakah is His righteousness in saving Israel; the maamar stresses the "I," G-d Himself, and brings the verse for the mitzvos, tzedakah being also the word for charity.

ישעיהו ס"ג:א: Isaiah 63:1

מִי־זֶה בָּא מֵאֲדוֹם חֲמוּץ בְּגָדִים מִבְּצָרָה זֶה הָדוּר בְּלִבּוֹשׁ צֹעָה בְּרֵכַב כַּחֲ אֲנִי מְדַבֵּר בְּצִדְקָה רַב לְהוֹשִׁיעַ:

'Who is this that cometh from Edom, with crimsoned garments from Bozrah? This that is glorious in his apparel, stately in the greatness of his strength?'— 'I that speak in victory, mighty to save.'—

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KEHOT'S NOTE

ישעי" סג, א.

33 דאורייתא וקוב"ה כולא חד

One of the places the Kehot note gives: "We have learned that the Holy One, blessed be He, is called Torah... and Torah is none other than the Holy One, blessed be He." The exact words "the Torah and the Holy One are all one" are quoted in the Zohar's name in Tanya.

Zohar I, 24a כד, זח"א

Zohar II, 60a זח"ב ס, זח"א

KEHOT'S NOTE

מובא בתניא פ"ד ר"פ כ"ג בשם הזהר. וראה זח"א כד, א. זח"ב ס, א. לקו"ת נצבים ר"ה כי קרוב אליך. ולהעיר ג"כ מתיקונים ת"י ו ות"י כה — הערת כ"ק אדמו"ר זי"ע בספר המאמרים ת"ש ע' 66. ובסה"מ תש"ח ע' 114.

34 זיו והדר

The manuscript reads "and His splendor" (vehodo) in place of "and splendor."

KEHOT'S NOTE

בגובת"ק הנ"ל: והדר.

35

כי ביה ה' צור עולמים

Rabbi Yehudah bar Rabbi Il'ai expounds the verse: these are the two worlds that the Holy One created, one with hei and one with yud, this world with hei and the World to Come with yud. The maamar brings it to show how far His Name is above all the worlds.

Menachot 29b:7-8 ח"ב:ט"ז

חסרי להו לגגיה דחייית כלומר חי הוא ברומו של עולם ותלו ליה לכרעיה דה"י כדבעא מיניה רבי יהודה נשיאה מרי אמי מאי דכתיב (ישעיהו כו, ד) בטחו ביי' עדי עד כי ביה יי' צור עולמים אמר ליה כל התולה בטחונו בהקב"ה הרי לו מחסה בעולם הזה ולעולם הבא אמר ליה אנא הכי קא קשיא לי מאי שנא דכתיב ביה ולא כתיב יה

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36

בי"ה ה' צור עולמים

From the song to be sung in Yehudah on the day of redemption: "Trust in Havayah forever, for in Yah, Havayah is an everlasting Rock (tzur olamim)." The Sages read tzur ("Rock") as tzar ("formed") and olamim ("forever") as "worlds": with the two letters of the Name Yah, yud and hei, Havayah formed the two worlds.

Isaiah 26:4 כ"ד:ט"ז

בטחו בה' עדי עד כי בקה ה' צור עולמים:

Trust ye in the L-RD for ever, For the L-RD is GOD, an everlasting Rock.

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KEHOT'S NOTE

ישע"י כו, ד.

37

ויש שמברכין בעל . . בלמ"ד

The Alter Rebbe rules there that one who says a blessing with a lamed ("to remove chametz") where the Sages instituted "al," or with "al" where they instituted a lamed (as for mezuzah or Hallel), has fulfilled his obligation, though at the outset each mitzvah takes the blessing the Sages instituted; the reason for the two forms, he writes, is explained by the early authorities.

KEHOT'S NOTE

ראה שו"ע אדמו"ר הזקן או"ח סי' תלב סעיף ד.

PARAGRAPH 5

38

ובזהר איתא דבמחשבה אחת ברא את העולם

Rabbi Shimon teaches that when it arose in G-d's thought to create His world, all the worlds arose in one thought and were all created by it.

Zohar II, 20a כ, א

KEHOT'S NOTE

זח"ב כ, א.

39

היוצר יחד לבם

"He who fashions their hearts together, who understands all their deeds." The Talmud reads "together" as a single

glance that takes in all creatures at once.

Psalms 33:15 ט"ו:ג

הַיּוֹצֵר יַחַד לִבָּם הַמְּבִין אֶל־כָּל־מַעֲשֵׂיהֶם:

He that fashioneth the hearts of them all, That considereth all their doings.

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KEHOT'S NOTE

תהלים לג, טו.

40

כולם נסקרים בסקירה אחת

On Rosh Hashanah all creatures pass before G-d, and "they are all surveyed in a single glance"; Rav Nachman bar Yitzchak finds this in "He who fashions their hearts together."

Rosh Hashanah 18a:14 י"ח א:י"ד

אמר רבה בר בר חנה אמר רבי יוחנן: וכולן נסקרין בסקירה אחת. אמר רב נחמן בר יצחק, אף אנן נמי תנינא: "היוצר יחד לבם המבין אל כל מעשיהם". מאי קאמר? אילימא הכי קאמר: דברנהו לכולי עלמא ומייתד לפניהו כהדדי — והא קא חזינו דלאו הכי הוא! אלא לאו, הכי קאמר: היוצר רואה יחד לבם ומבין אל כל מעשיהם.

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KEHOT'S NOTE

ר"ה יח, א.

41

וקורא הדורות מראש

G-d asks through the prophet: "Who has wrought and done it? He who calls the generations from the beginning." G-d sees all the generations at once, from the start.

Isaiah 41:4 מ"א:ד

מי־פַעַל וְעָשָׂה קִרְא הַדּוֹרוֹת מֵרֵאשִׁית אֲנִי ה' רֵאשׁוֹן וְאַתָּה־חֲרִינִים אֲנִי־הוּא:

Who hath wrought and done it? He that called the generations from the beginning. I, the L-RD, who am the first, And with the last am the same.

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42

ואמרו רז"ל כולם . . וכמ"ש במ"א

Likkutei Torah uses the same analogy: one thought is as nothing beside all the thoughts the soul can think, and all the more beside its essence; so the life-force drawn into all the worlds is as nothing before Him.

KEHOT'S NOTE

ראה לקו"ת ראה כה, א.

43

שית אלפי שני דהוי עלמא

Rav Ketina: "The world exists for six thousand years, and for one thousand it lies desolate." The maamar uses the phrase for the whole span of history, which, with the days of Mashiach and the Resurrection, is before G-d as a single thought.

Sanhedrin 97a:12 כ"א:י"ב

אמר רב קטינא: שית אלפי שני הוי עלמא, וחד חרוב, שנאמר: "ונשגב ה' לבדו ביום ההוא". אב"י אמר: תרי חרוב, שנאמר: "יחינו מימים ביום השלישי יקמנו ונחיה לפננו".

44 **ולית מחשבה תפיסא ביה כלל**

From Eliyahu's prayer that opens the second introduction to the Tikkunei Zohar (Pasach Eliyahu): "Master of the worlds... no thought can grasp You at all." The maamar applies it to the Holy One Himself, who is not en clothed in the worlds.

Tikkunei Zohar 17a:10-12 ב"י א"י-י"ב

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

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PARAGRAPH 6

45 **אף גילת ורנן**

In Isaiah's prophecy of the wilderness in bloom, it will "exult, indeed with exultation and song." The maamar borrows the words for the soul's joy.

Isaiah 35:2 ב"י

פרח תפרח ותגל אף גילת ורנן כבוד תקבון ותגלה הדר הפרח ותשרון המה יראו כבוד ה' הדר אלגינו:

It shall blossom abundantly, and rejoice, Even with joy and singing; The glory of Lebanon shall be given unto it, The excellency of Carmel and Sharon; They shall see the glory of the L-RD, The excellency of our G-d.

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46 **שאין כל העולמות כדאי לו**

The Or HaTorah has an abridged version of this passage there.

KEHOT'S NOTE

באוה"ת בא ע' רסו קיצור.

PARAGRAPH 7

47 **שכל כבודו פנימה**

"All the glory of the king's daughter is within." The maamar adapts the image to a king whose glory is hidden within until a time of rejoicing.

Psalms 45:14 ב"י

כל־כבודָה בת־מֶלֶךְ פְּנִימָה מִמְּשָׁבֻצוֹת זָהָב לְבוּשָׁה:

All glorious is the king's daughter within the palace; Her raiment is of chequer work inwrought with gold.

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48 **עבדו את ה' בשמחה**

"Serve Havayah with joy." Here the maamar reads joy as

לכן אמר לפני ישראל אני ה' והוצאתי אתכם

revelation: serving G-d so that His light is revealed.

Psalms 100:2 ב"י

עבדו את־ה' בשְׂמִיחָה באו לִפְנֵי בְרִנָּה:

Serve the L-RD with gladness; come before His presence with singing.

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49 **ונגלה כבוד ה'**

In Isaiah's prophecy of comfort: "And the glory of Havayah will be revealed, and all flesh together will see." The maamar takes it as the revelation that joy brings about.

Isaiah 40:5 ב"י

ונגלה כבוד ה' ויראו כל־בָּשָׂר יַחְדָּו כִּי פִי ה' דִּבֶּר:

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

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50 **אם הבנים שמחה**

"A joyful mother of children." The children are the emotive attributes; she is a joyful mother only once they are born, that is, revealed in the heart.

Psalms 113:9 ב"י

מוֹשִׁיכִי עֲקָרַת הַבֵּית אִם־הַבָּנִים שְׂמִיחָה הִלְלוּ־קָה:

Who maketh the barren woman to dwell in her house As a joyful mother of children. Hallelujah.

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KEHOT'S NOTE

תהלים קיג, ט. בגוכת"ק הגי'ל נוסף: בבחי' לידה.

51 **עבדו את ה' . . הרי הן בבחי' עיבור**

The passage from "Serve Havayah with joy" to "in the state of pregnancy" is quoted in the Or HaTorah on Shir HaShirim.

KEHOT'S NOTE

מובא באוה"ת שה"ש כרך ב ע' תרד.

PARAGRAPH 8

52 **והנה המעכב . . אל גילוי הלב**

The opening of this paragraph, from "Now, what holds back" to "the revelation of the heart," is quoted there.

KEHOT'S NOTE

מובא בביאוה"ז לצ"צ כרך א ע' תקמו.

53 **מצר הגרון שהוא האמצעי בין מוחין שבראש ללב**

The idea that the narrow strait of the throat stands between the intellect in the head and the heart is explained there.

KEHOT'S NOTE

נתבאר בד"ה קול דודי תרמ"ג ע' קיט.

54 **הטבחים**

Potiphar, to whom Yosef was sold, was Pharaoh's sar hatabachim, plainly the captain of the guard; Rashi ex-

plains tabachim as “the slaughterers of the king’s animals.” That is the sense the maamar follows when it sets him beside the officers of drink and bread.

Rashi on Genesis 37:36: רש"י על בראשית ל"ז:ל"ו

הטבחים. שוחטיו בהמות המלך:

means the slaughterers of the kings animals.

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

PARAGRAPH 9

55

כעצמות בבטן המליאה

Koheles speaks of the limits of human knowledge: “As you do not know the way of the wind, or how the bones grow in the womb of her who is with child, so you cannot know the work of G-d.” The maamar borrows the image for the pain of pregnancy.

Ecclesiastes 11:5: קהלת י"א:ה'

כַּאֲשֶׁר אֵינְךָ יוֹדֵעַ מִהֲדֶרֶךְ הָרוּחַ כַּעֲצָמִים בְּבֶטֶן הַמְּלֵאָה כִּכָּה לֹא תֵדַע אֶת־מַעֲשֵׂה הָאֱלֹקִים אֲשֶׁר יַעֲשֶׂה אֶת־הַכֹּל:

As thou knowest not what is the way of the wind, Nor how the bones do grow in the womb of her that is with child; Even so thou knowest not the work of G-d Who doeth all things.

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KEHOT'S NOTE

ע"פ קהלת יא, ה.

56

בכל פרשת העבור יהיו צרכיהם לפניך

Rabbi Yehoshua's short prayer for one walking in a place of danger: “Save, G-d, Your people, the remnant of Israel; in every parashas ha-ibbur may their needs be before You.”

Berakhot 28b:14: ברכות כ"ח ב:יד

רבי יהושע אומר: ההולך במקום סכנה, מתפלל תפלה קצרה, ואומר: “הושע ה' את עמך את שארית ישראל, בכל פרשת העבור יהיו צרכיהם לפניך. ברוך אתה ה' שומע תפלה.”

R. Joshua says : If one is journeying in a place of danger, he should offer a short prayer, saying : “Save, O L-rd, Thy people, the remnant of Israel ; in all times of crisis may their needs be before Thee. Blessed art Thou, O L-rd, Who hearkenest to prayer.”

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KEHOT'S NOTE

ברכות כח, ב. כט, ב. וראה ירושלמי ברכות פ"ד ה"א.

57

אפי' בשעה שאתה מתמלא עליהם עברה כאשה עוברת

The Talmud explains parashas ha-ibbur: “Even when You are filled with wrath (evrah) against them like a pregnant woman (ubarah), may all their needs be before You.” Another version reads it as “even when they transgress

(overim) the words of Torah.” From the first the maamar learns that exile is called pregnancy.

Berakhot 29b:10: ברכות כ"ט ב:י

רבי יהושע אומר מההולך במקום סכנה מתפלל תפלה קצרה וכי בכל פרשת העבור: מאי “פרשת העבור”? אמר רב חסדא אמר מר עוקבא: אפילו בשעה שאתה מתמלא עליהם עברה כאשה עוברת — יהיו כל צרכיהם לפניך. איכא דאמרי אמר רב חסדא אמר מר עוקבא: אפילו בשעה שהם עוברים על דברי תורה — יהיו כל צרכיהם לפניך.

R. Joshua says : If one is journeying in a place of danger, he should offer a short prayer, saying : “Save, O L-rd, Thy people, the remnant of Israel ; in all times of crisis may their needs be before Thee.” What means “times of crisis [‘ibbur]”? Rab Hisda said in the name of Mar 'Ukba : Even at the time when Thou art full of wrath [‘evrah] against them like a woman big with child [‘ubberet], may all their needs be before Thee. Another version is : Rab ...

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58

והגאולה נקי בשם לידה

Earlier in this parsha Torah Ohr explains why exile and redemption are compared to pregnancy and birth: the fetus has all its limbs, but its head is folded between its knees, it does not think, see or hear, and it eats what its mother eats; at birth what was closed opens.

KEHOT'S NOTE

ראה לעיל נה, א.

PARAGRAPH 10

59

הרינו חלנו מפניך ה'

The manuscript reads “We were with child, we writhed, etc., before You, Havayah,” marking that words are skipped; the note suggests that the verses intended are Isaiah 26:17-18.

KEHOT'S NOTE

בגובת"ק הנ"ל: “הרינו חלנו כוי מפניך ה'”, ואולי הכוונה לישע"י כו, יז, יח.

60

הרינו חלנו מפניך

Israel speaks to G-d of its sufferings: “Like a pregnant woman about to give birth, who writhes and cries out in her pangs, so were we before You, Havayah. We were with child, we writhed, as if we gave birth to wind.” Plainly the labor seemed to bring forth nothing; the maamar's words join “we were with child, we writhed” (26:18) with “before You, Havayah” (26:17), as the Kehot note suggests, and read the labor as leading to the birth of revelation.

ישעיהו כ"ו:יז-יח: Isaiah 26:17-18

כמו הרה תקריב ללדת תחיל תזעק בתכליה כן היינו מפניך ה' הרינו חלנו כמו ילדנו רוח ישועת בלינעשה ארץ וכליפלו ישבתי תכל:

Like as a woman with child, that draweth near the time of her delivery, Is in pain and crieth out in her pangs; So have we been at Thy presence, O L-RD. We have been with child, we have been in pain, We have as it were brought forth wind;

We have not wrought any deliverance in the land; Neither are the inhabitants of the world come to life.

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61

הוא כדי . . ב"ה

For "is in order that there be a revelation of the light of G-d, blessed be He," the manuscript reads: "is the pain of the obstruction, and the revelation of the light of Havayah, blessed be He, so as to be in the state of birth."

KEHOT'S NOTE

בגוכתי"ק הנ"ל: הוא צער מניעות וגלוי אור הוי" ב"ה להיות בבחי' לידה.

PARAGRAPH 11

62

וישמח ישראל בעושו

"Let Israel rejoice in its Maker." Here it describes the joy of "birth," which disperses the obstacles.

Psalms 149:2: כי יגילו במלכם

יִשְׁמַח יִשְׂרָאֵל בְּעֲשׂוֹ בְּנִי־צִיּוֹן יִגְלוּ בְּמַלְכָּם:

Let Israel rejoice in his Maker; Let the children of Zion be joyful in their King.

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63

יתפרדו כל

From the psalm for the Shabbos day: "For behold, Your enemies, Havayah, ... all the workers of iniquity will be scattered." The maamar borrows the words for the obstacles that scatter when joy is born.

Psalms 92:10: כי יתפרדו כל־פְּעָלֵי אָוֶן:

כִּי יִהְיֶה אֹיְבֵיךָ ה' כִּי־תִהְיֶה אֹיְבֵיךָ יִתְפָּרְדּוּ כָּל־פְּעָלֵי אָוֶן:

For, lo, Thine enemies, O L-RD, For, lo, Thine enemies shall perish: All the workers of iniquity shall be scattered.

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PARAGRAPH 12

64

ואראך מתבוססת בדמך

In Ezekiel's parable of Israel as an abandoned newborn, G-d says: "I passed by you and saw you wallowing in your blood, and I said to you: In your blood, live." The maamar reads the blood as the obstacles, which have melted away.

Ezekiel 16:6: וְאָמַר לְךָ בְּדָמֶיךָ חַיִּי וְאָמַר לְךָ בְּדָמֶיךָ חַיִּי:

וְאָמַר לְךָ בְּדָמֶיךָ חַיִּי וְאָמַר לְךָ בְּדָמֶיךָ חַיִּי וְאָמַר לְךָ בְּדָמֶיךָ חַיִּי:

And when I passed by thee, and saw thee wallowing in thy blood, I said unto thee: In thy blood, live; yea, I said unto thee: In thy blood, live;

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65

ותשליך במצולות . . חטאתם

"He will again have mercy on us... and You will cast all their sins into the depths of the sea." The obstacles disappear as completely as sins cast into the sea.

Micah 7:19: יָשׁוּב יִרְחַמֵּנוּ יִכְבֹּשׁ עֲוֹנוֹתֵינוּ וְתִשְׁלִיךְ בַּמְצֻלוֹת יָם כָּל־חַטּוֹתָם:

יָשׁוּב יִרְחַמֵּנוּ יִכְבֹּשׁ עֲוֹנוֹתֵינוּ וְתִשְׁלִיךְ בַּמְצֻלוֹת יָם כָּל־חַטּוֹתָם:

לכן אמר לבני ישראל אני ה' והוצאתי אתכם

He will again have compassion upon us; He will subdue our iniquities; And Thou wilt cast all their sins into the depths of the sea.

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KEHOT'S NOTE

מיכה ז, יט.

PARAGRAPH 13

66

הקול קול יעקב

Yitzchak's words when Yaakov came before him: "The voice is the voice of Yaakov, but the hands are the hands of Eisav." The maamar takes Yaakov's voice as the voice of Torah.

Genesis 27:22: וַיִּשָּׁא וַיֹּאמֶר הַקֹּל קוֹל יַעֲקֹב וְהַיָּדִים יֵדֵי עֵשָׂו:

וַיִּשָּׁא וַיֹּאמֶר הַקֹּל קוֹל יַעֲקֹב וְהַיָּדִים יֵדֵי עֵשָׂו:

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

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PARAGRAPH 14

67

כל הקורא בתורה

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

KEHOT'S NOTE

ראה תדב"א רפ"ח.

68

כל הקורא בתורה הקב"ה קורא כנגדו

The Kehot note points here: "Every Torah scholar who sits and reads and studies and occupies himself with Torah, the Holy One, blessed be He, sits opposite him and reads and studies with him," derived from "before (nochach) the face of G-d." The maamar quotes the teaching in brief.

Tanna DeBei Eliyahu Rabbah 18:1-2: א"כ למא נאמר בכל צרתם לו צר אלא אמר הקב"ה בכל צער וצער שיש לישראל כביכול אני עמהם שנאמר לו צר אית לו צר אלא לי צר שנאמר (ישעיהו מ"ט:ג') ויאמר לי עבדי אתה ישראל אשר בכך אתפאר לךך נאמר קומי רני בלילה וגוי מאי שפכי כמים לבך נכח פני ה' מכאן אמרו כל ת"ח שיושב וקורא ושונה ועוסק בתורה הקב"ה יושב כנגדו וקורא ושונה עמו שכאן נאמר נכח פני ה' ולהלן הוא אומר ויחנו אלה נוכח אלה וגוי (מלכים א' כ':כ"ט) מה להלן פניהם של אלו נוכח פניהם ...

...

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PARAGRAPH 15

69

לכן אמר לבני ישראל אני הוי"ה והוצאתי אתכם מתחת סבלות

מצרים

The verse with which the maamar opened, now explained: the revelation of Havayah brings Israel out "from under

the burdens of Egypt” and saves them “from their bondage.”

שמות ו:6

לכן אמר לבני ישראל אני ה' והוצאתי אתכם מתחת סבלת מצרים והצלתי אתכם מעבדתם וגאלתי אתכם ברוח נטויה ובשפטים גדלים:

Wherefore say unto the children of Israel: I am the L-RD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm, and with great judgments;

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70 הקול קול יעקב

“The voice is the voice of Yaakov.” Here it is identified with the Written Torah, through whose voice the Exodus takes place.

בראשית כ"ז:22

ויגש יעקב אל-יצחק אביו וימשהו ויאמר הקל קול יעקב והידיים ידיו עשו:

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

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PARAGRAPH 16

71 והבאתי אתכם אל הארץ

“And I will bring you to the land which I lifted up My hand to give to Avraham, to Yitzchak and to Yaakov.” Entering the land is the goal beyond the Exodus.

שמות ח:8

והבאתי אתכם אל-הארץ אשר נשאתי את-ידי לתת אתה לאברהם ליצחק וליעקב ונתתי אתה לכם מורשה אני ה'

And I will bring you in unto the land, concerning which I lifted up My hand to give it to Abraham, to Isaac, and to Jacob; and I will give it you for a heritage: I am the L-RD.

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KEHOT'S NOTE

שמות ו, ח.

72 כי הנה כתיב אל ארץ טובה ורחבה

A passage of this maamar, beginning from these words, is quoted there.

KEHOT'S NOTE

קטע מכאן מובא בסה"מ תרל"ד ע"י קפח.

73 אל ארץ טובה ורחבה

At the burning bush G-d promises to bring Israel up from Egypt “to a good and spacious land.” The maamar reads “spacious” as the expansiveness of the Oral Torah.

שמות ג:8

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

and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite.

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KEHOT'S NOTE

שמות ג, ח.

74 וא"י זו היא בחי' תושבע"פ

On the Land of Israel as the Oral Torah, the Or HaTorah notes that a passage of the Zohar (Acharei 68a) implies that tzvi is Yesod.

KEHOT'S NOTE

עי באוה"ת פ' ראה עי תשמג שמציינ על זה שבוהר פ' אחרי סח, א משמע צבי הוא יסוד ע"ש. וראה ברשימות על שה"ש ע"י נה.

75 מארז"ל ע"פ ארץ צבי

Rav Chisda asks why the Land of Israel is likened to a deer (tzvi): “Just as the hide of a deer cannot contain its flesh, so the Land of Israel cannot contain its fruits.”

כתובות קי"ב א:י"ג-י"ד 112a:13-14

אמר רב חסדא, מאי דכתיב: “ואתן לה ארץ חמדה נחלת צבי”, למה ארץ ישראל נמשלה לצבי? לומר לה: מה צבי זה אין עורו מחזיק בשרו, אף ארץ ישראל אינה מחזקת פירותיה. דבר אחר: מה צבי זה קל מקל החיות, אף ארץ ישראל קלה מכל הארצות לבשל את פירותיה. אי מה צבי זה קל ואין בשרו שמן — אף ארץ ישראל קלה לבשל ואין פירותיה שמנים, תלמוד לומר: “זבת חלב ודבש”, שמנים מחלב ומתוקים מדבש.

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KEHOT'S NOTE

כתובות קיב, א.

76 צבי צבאות גוים

G-d tells Israel: “I gave you a desirable land, the most beautiful (tzvi) heritage of the hosts of nations.” The Talmud expounds the tzvi of this verse as a deer, whose hide cannot contain its flesh.

ירמיהו ג:19

ואנכי אמרתי איה אשיתך בבנים ואתן-לה ארץ חמדה נחלת צבי צבאות גוים ואמר אבי תקראי-לי ומאחרי לא תשובי:

But I said: ‘How would I put thee among the sons, And give thee a pleasant land, The goodliest heritage of the nations!’ And I said: ‘Thou shalt call Me, My father; And shalt not turn away from following Me.’

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PARAGRAPH 18

77 שכל התורה היא ספורי מעשיות

The Mitteler Rebbe writes there: “and especially in the book of Bereishis, which tells of the generations up to Avraham, and of the wars of the kings and the stories of the forefathers, and even of the forefathers’ servants...”

KEHOT'S NOTE

במאמרי אדה"א שמות ע' סח כי "ובפרט בס' בראשית שמספר בתולדות הדורות עד אברהם ובעניני של מלחמות המלכים וסיפורי האבות ואף בעבדי אבות . . .".

PARAGRAPH 20

78 יסודתה בהררי קדש

A psalm of the sons of Korach about Zion: "its foundation is in the mountains of holiness," the city G-d founded on the holy mountains. The maamar applies it to the Written Torah, whose foundation is in supernal Chochmah.

Psalms 87:1 א"ו: פ"ז תהילים

לְבַנֵּי־קֶרַח מְזִמּוֹר שִׁיר יְסוּדָתוֹ בְּהַרְרֵי־קֹדֶשׁ:

A Psalm of the sons of Korah; a Song. His foundation is in the holy mountains.

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79 ולחכימא ברמיזא

The Zohar's expression "and for the wise, a hint." Here it describes how the Written Torah only hints to the Oral Torah.

Zohar I, 26b כו, זח"א

KEHOT'S NOTE

זח"א כו, ב.

80 דאורייתא מחכמה נפקת

"The Torah comes forth from Chochmah, from the place called 'holy,'" while Chochmah comes from the place called "holy of holies." The maamar cites it for the Written Torah's root in supernal Chochmah.

Zohar II, 121a א קא, זח"ב

KEHOT'S NOTE

זח"ב קא, א.

PARAGRAPH 22

81 מה צבי אין עורו מחזיק בשרו

"Just as the hide of a deer cannot contain its flesh, so the Land of Israel cannot contain its fruits." The maamar applies it to the Oral Torah, whose words grow with its understanding.

Ketubot 112a:13-14 י"ג-י"ד א"י: כתובות ק"ב

אמר רב חסדא, מאי דקתיב: "וְאַתָּה לָךְ אֶרֶץ חֲמֹדָה נְחֹלֶת צִבִּי", לָמָּה אֶרֶץ יִשְׂרָאֵל נִמְשָׁלָה לְצִבִּי? לומר לָךְ: מָה צִבִּי זֶה אֵין עוֹרוֹ מְחֻזָּק בְּשָׂרוֹ, אִם אֶרֶץ יִשְׂרָאֵל אֵינָה מְחֻזָּקָה בִּירוּתֶיהָ. דָּבָר אַחֵר: מָה צִבִּי זֶה קֵל מְכַל הַחַיּוֹת, אִם אֶרֶץ יִשְׂרָאֵל קֵלָה מְכַל הָאֲרָצוֹת לְבִשָּׁל אֶת פִּירוּתֶיהָ. אִם מָה צִבִּי זֶה קֵל וְאֵין בְּשָׂרוֹ שָׁמֹן — אִם אֶרֶץ יִשְׂרָאֵל קֵלָה לְבִשָּׁל וְאֵין פִּירוּתֶיהָ שְׁמָנִים, תִּלְמוּד לומר: "זִבְתָּ חֵלֶב וּדְבָשׁ", שְׁמָנִים מְחֻלָּב וּמְתוּקִים מְדֻבָּשׁ.

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

PARAGRAPH 23

82 מתניתין מלכתא

Torah Ohr explains the saying there: the Sages read the "sixty queens" of the Song of Songs as the sixty tractates, and the Mishnayos are likened to queens, on the basis of the Sages' teaching about the mother's part in forming a child.

KEHOT'S NOTE

מסומן לעיל מט, ב.

PARAGRAPH 24

83 ואשים דברי בפיו

"I have put My words in your mouth, and in the shadow of My hand I have covered you." The maamar stresses "My words": in the Oral Torah G-d's own words are in a person's mouth.

Isaiah 51:16 י"ז: ט"ז ישעיהו

וְאֲשֶׁם דְּבָרֵי בְּפִי וּבְצֶל יָדִי כִסִּיתִיךָ לְנֹטַע שָׁמַיִם וְלִיסַד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עֲמִי־אַתָּה:

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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KEHOT'S NOTE

ישע"י נא, טז.

84 וכמ"ש המגיד להב"י

The Maggid's words to the Beis Yosef, "I am the Mishnah speaking in your mouth," are recorded there, at the beginning of Vayikra and in other places.

KEHOT'S NOTE

מגיד משרים ר"פ ויקרא. ועוד.

85 אשר נשאתי את ידי

"...the land which I lifted up My hand to give to Avraham, to Yitzchak and to Yaakov." Plainly, lifting the hand is the gesture of an oath: the land G-d swore to give the forefathers. The maamar reads the lifted hand literally, as raising up what has descended.

Exodus 6:8 ו"ח: שמות

וְהֵבֵאתִי אֶתְכֶם אֶל־הָאָרֶץ אֲשֶׁר נִשְׁאַתִּי אֶת־יָדִי לָתֵת אֹתָהּ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב וְנָתַתִּי אֹתָהּ לְכֶם מוֹרֶשֶׁה אָנֹכִי ה'

And I will bring you in unto the land, concerning which I lifted up My hand to give it to Abraham, to Isaac, and to Jacob; and I will give it you for a heritage: I am the L-RD.'

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KEHOT'S NOTE

שמות ו, ח.

PARAGRAPH 25

86 אשת חיל עטרת בעלה

Shlomo's proverb: "A woman of valor is the crown of her husband." The maamar reads it as the lower level rising to crown the higher.

משלי י"ב:ד' Proverbs 12:4

אִשְׁת־חַיִּל עֲטֶרֶת בַּעֲלָהּ וְכִרְקָב בַּעֲצָמוֹתָיו מִבִּישָׁה:

A virtuous woman is a crown to her husband; But she that doeth shamefully is as rottenness in his bones.

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87 ונעוץ סופן בתחלתן

Of the ten Sefiros: "their end is wedged in their beginning and their beginning in their end, like a flame bound to a coal." The maamar uses it for the lowest level, the deed, being bound to the highest.

ספר יצירה א'י"ז:1 Sefer Yetzirah 1:17

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

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

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

88 ארץ חפץ

G-d promises Israel: "All the nations will call you fortunate, for you will be a land of desire." The maamar reads cheftetz, "desire," as G-d's will resting in the land.

מלאכי ג'י"ב:12 Malachi 3:12

וְאָשְׁרוּ אֲתָכֶם כָּל־הַגּוֹיִם כִּי־תִהְיוּ אֶתֶם אֶרֶץ חֶפֶץ אָמַר ה' צְבָאוֹת:

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

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PARAGRAPH 26

89 ונתתי צבי בארץ החיים

At the close of Ezekiel's prophecy against Tyre, G-d says that when Tyre goes down to the pit, He "will set glory (tzvi) in the land of the living," which commentators take to be the Land of Israel. The maamar reads tzvi as G-d's desire (tzivyon), revealed in the Oral Torah (context: Steinsaltz Tanakh).

יחזקאל כ"ו:20 Ezekiel 26:20

וְהוֹרַדְתִּיהָ אֶת־יִוְרָדִי בֹר אֶל־עַם עוֹלָם וְהוֹשַׁבְתִּיהָ בְּאֶרֶץ תַּחְתִּיּוֹת כְּחֶרְבוֹת מַעוֹלָם אֶת־יִוְרָדִי בֹר לְמַעַן לֹא תִשָּׁבֵי וְנִתְּנִי צְבִי בְּאֶרֶץ חַיִּים:

then will I bring thee down with them that descend into the pit, to the people of old time, and will make thee to dwell in the nether parts of the earth, like the places that are desolate

of old, with them that go down to the pit, that thou be not inhabited; and I will set glory in the land of the living;

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KEHOT'S NOTE

יחזקאל כו, כ.

90 אשת חיל עטרת בעלה

As in paragraph 25: the land, the lower level, is the crown of the attributes from which it receives.

משלי י"ב:ד' Proverbs 12:4

אִשְׁת־חַיִּל עֲטֶרֶת בַּעֲלָהּ וְכִרְקָב בַּעֲצָמוֹתָיו מִבִּישָׁה:

A virtuous woman is a crown to her husband; But she that doeth shamefully is as rottenness in his bones.

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91 ונתתי אתה לכם מורשה

The verse goes on: "and I will give it to you as a heritage; I am Havayah." The maamar reads the forefathers as Chesed, Gevurah and Tiferes, and the heritage as the Oral Torah.

שמות ו'ח"ז:8 Exodus 6:8

וְהִבֵּאתִי אֲתָכֶם אֶל־הָאָרֶץ אֲשֶׁר נִשְׁאַתִּי אֶת־יְדֵי לְתֵת אֹתָהּ לְאַבְרָהָם לְיִצְחָק וְלְיַעֲקֹב וְנָתַתִּי אֹתָהּ לָכֶם מוֹרָשָׁה אָנֹכִי ה'

And I will bring you in unto the land, concerning which I lifted up My hand to give it to Abraham, to Isaac, and to Jacob; and I will give it you for a heritage: I am the L-RD.

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KEHOT'S NOTE

המשך הכתוב אשר נשאתי את ידי, שמות ו, ח.

92 ואשים דברי בפך

The goal of the heritage: G-d's own words in a person's mouth, as in paragraph 24.

ישעיהו נ"א:ט"ז Isaiah 51:16

וְאָשַׁם דְּבָרִי בְּפִיךָ וּבִצֵּל יְדִי כִסִּיתִיךָ לְנֹטַע שָׁמַיִם וְלִיסַד אֶרֶץ וְלֹאֲמֹר לְצִיּוֹן עֲמִי־אֲתָהּ:

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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PARAGRAPH 27

93 לכל אשר יחפץ הלב יטנו

Shlomo's proverb: "A king's heart is like streams of water in the hand of Havayah; wherever He desires, He turns it." Plainly it is G-d who turns the king's heart; the maamar adapts the words so that the heart is the one that turns: the revelation of the light follows wherever the heart desires.

משלי כ"א:1 Proverbs 21:1

פֶּלֶג־יַיִמִּים לִב־מֶלֶךְ בְּיַד־ה' עַל־כָּל־אֲשֶׁר יַחְפֹּץ יִטְנוּ:

The king's heart is in the hand of the L-RD, as the water-courses: He turneth it whithersoever He will.

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PARAGRAPH 28

94 להיות לכם לאלקים אני ה' אלקיכם

The last verse of the passage of tzitzis: "I am Havayah your G-d, who brought you out of the land of Egypt to be your G-d; I am Havayah your G-d." Through it the Exodus is mentioned in the Shema morning and evening.

במדבר ט"ו:מ"א Numbers 15:41

אֲנִי ה' אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לָכֶם לֵאלֹהִים
אֲנִי ה' אֱלֹהֵיכֶם:

I am the L-RD your G-d, who brought you out of the land of Egypt, to be your G-d: I am the L-RD your G-d.'

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PARAGRAPH 29

95 הקל קול יעקב

"The voice is the voice of Yaakov": the voice of the Written Torah, as in paragraphs 13-15.

בראשית כ"ז:22 Genesis 27:22

וַיֵּגֶשׁ יַעֲקֹב אֶל־יִצְחָק אָבִיו וַיִּמָּשְׁהוּ וַיֹּאמֶר הִקְלָה קוֹל יַעֲקֹב וְהַיָּדַיִם יָדֵי
עֵשָׂו:

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

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96 ואשים דברי בפיו

"I have put My words in your mouth": the union with G-d's word reached through the Oral Torah, as in paragraph 24.

ישעיהו נ"א:ט"ז Isaiah 51:16

וְאֲשֶׁם דְּבָרֵי בְּפִי וּבִצֵּל יָדִי כִסִּיתִיהָ לְנֹטֵעַ שָׁמַיִם וְלִיסַד אֶרֶץ וְלֵאמֹר
לְצִיּוֹן עַמִּי־אֶתָּה:

And I have put My words in thy mouth, And have covered thee in the shadow of My hand, That I may plant the heavens, And lay the foundations of the earth, And say unto Zion: 'Thou art My people.'

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ביאור על הנ"ל

An Explanation of the Above



The Exodus and the entry into the Land describe how understanding becomes felt emotion and how even that is surpassed. The emotions are “in Egypt,” in gestation in the narrow throat between mind and heart, until the voice of the Written Torah brings them to birth and joy; then “the land,” the Oral Torah, which is Malchus, broad with understanding and the seat of G-d’s will in halachah, is lifted to be the crown, a bittul higher even than felt delight.

THE MAAMAR IN BRIEF

This biur sets out the roots of the preceding maamar in Kabbalistic terms, the unions of Abba and Imma and of Z’eir Anpin and Nukva. Mitzrayim is meitzar Mi, the narrow throat through which intellect passes to become emotion; there the mochin are neither intellect nor feeling, contracted into an immature state that the Arizal calls gestation, and Pharaoh, the back of the neck, stands on the channel and holds back the birth. The Exodus is birth: the voice from the throat, reading the Written Torah aloud, brings the emotions out as joy, “love in delights.” The Written Torah comes from Chochmah, so its fixed letters only hint at its wisdom. The land is the Oral Torah, from Binah and Malchus: like a deer’s skin growing with its flesh, its words expand with understanding, and its halachic rulings reveal G-d’s Supreme Will, above Chochmah. Though it deals with physical matters, G-d “lifted His hand” to raise it as “the crown of her husband,” and its unfelt bittul surpasses even felt joy. Since the mind is renewed daily, the Exodus must happen every day.

OUTLINE

1 The roots in Kabbalah

¶1-3

The preceding maamar is about the unions of Abba and Imma and of Z’eir Anpin and Nukva. Mitzrayim is meitzar Mi, the narrow throat; Pharaoh, ha’oref, stands on the River; the Exodus is the mochin spreading into the body and reaching Malchus, the broad land.

2 The throat between mind and heart

¶4–11

Understanding gives birth to love, and the throat is the go-between where intellect contracts to become emotion, neither one nor the other and narrower than both. Above, the Yesod of Imma ends at the chest of Z'eir Anpin, and in the throat the fifty gates of Binah shrink into katnus.

3 Charan, gestation and Pharaoh

¶12–14

The narrow, immature throat is Charan, the source of severity, as a child cannot bear what goes against his will. It is gestation: love and awe held hidden in the throat, while Pharaoh, the alien desires, treads on the channel and holds back the birth.

4 Birth, voice and joy

¶15–18

The Exodus is birth: the voice from the throat brings the emotions out, and their birth is joy, Knesses Yisrael, “love in delights,” the inner Malchus built from the inner dimension of Z'eir Anpin. The voice is the reading of the Written Torah, Mikra.

5 The Written Torah: wisdom in hints

¶19–25

The Written Torah comes from Abba, Chochmah, which can only be hinted at. Even the shapes of the letters (alef, beis, gimmel) show how the flow descends, and its stories are only the Torah's garment. Because its wisdom is only hinted at, not one letter may be added.

6 The Oral Torah: a good and broad land

¶26–34

The Oral Torah comes from Imma and Malchus: its words multiply with understanding, like a deer's skin with its flesh, from one verse to a whole tractate. Malchus alone changes size with the light, her vessels wholly nullified, so the Oral Torah surpasses even felt joy, and “I will bring you to the land” follows “I will bring you out.”

7 The land of the living: the revealed will

¶35–41

Tzvi is will: the halachic rulings of the Oral Torah reveal the Supreme Will, above Chochmah, so the lowest becomes “the crown of her husband.” G-d's lifted hand, the arms of Arich Anpin, raises Malchus above the head, and the land given to the Patriarchs is a heritage of hidden, unfelt bittul.

8 Every day

¶42–44

Each day the emotions begin in Egypt. Reading the Written Torah, with the birth pangs of pain at G-dliness hidden from the heart, brings them to birth as joy, love and awe, and subdues the external forces; then the Oral Torah brings one to the land. Since the mind is new each morning, so is the Exodus.

KEY CONCEPTS

Meitzar Mi (the strait of Mi) מצר מי

Mitzrayim read as the narrowing of Mi, the fifty gates of Binah: intellect squeezed in the throat on its way to becoming emotion.

The throat (garon) גרון

The go-between that turns intellect into emotion: neither mind nor heart and narrower than both, and also the source of the voice that brings the feelings out.

Gestation and birth (ibbur and leidah) עיבור ולידה

Emotions held hidden in the throat are “in gestation”; when they come out openly in the heart they are “born,” which is the Exodus and joy.

Immature and mature mind (katnus and gadlus) קטנות וגדלות

The narrow state from which severity and the external forces draw nourishment, and the settled, mature state in which they have no hold.

The Written Torah and the Oral Torah תורה שבכתב ותורה שבעל פה

The Written Torah is Chochmah (Abba): fixed letters that only hint. The Oral Torah is Binah and Malchus: words that grow with understanding and reveal G-d's will in halachah.

The land of tzvi ארץ צבי

The Oral Torah and Malchus: a "deer" whose skin grows with its flesh, and a land in which tzvi, the Supreme Will, is revealed.

A woman of valor, the crown of her husband אשת חיל עטרת בעלה

Malchus, the lowest Sefirah, raised by G-d's "lifted hand" to be a crown above Z'eir Anpin, because the Supreme Will is revealed in her.

Self-nullification (bittul) ביטול

The vessels of Malchus are wholly nullified before the light, and study of the Oral Torah is a bittul so complete that it is not even felt, higher than felt joy.

SECTION 1 • 11-3

The roots in Kabbalah

1 ביאור על הנ"ל

An explanation of the above.

This heading marks what follows as a biur, an explanation, of the maamar just before it in Torah Ohr on Parshas Va'eira, "Therefore say to the children of Israel, 'I am Havayah.'" It goes back over that maamar's ideas and sets out their roots in the language of the Kabbalah and in a person's service of G-d.

2 להבין שרשי הדברים הנ"ל. הנה כללות כל הדברים הנ"ל הוא ע"פ לשון הקבלה ענין יחוד וזיווג דא"א [דאבא ואימא] וז"נ [וועיר אנפין ונוקבא]. ולבאר הדברים בפרטות הוא שלמעלה בחי' מצרים הוא מצר מ"י.

To understand the roots of the matters discussed above. In general, all the matters discussed above are, in the language of the Kabbalah, the unification and coupling of Abba and Imma (Chochmah and Binah) and of Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus). And to explain the matters in detail: above, the level of Mitzrayim (Egypt) is meitzar Mi, "the strait of Mi."

The text states that the previous maamar, put in Kabbalistic terms, is about two unions: of Abba and Imma, the intellectual Sefiros Chochmah and Binah, and of Z'eir Anpin and Nukva, the emotive Sefiros and Malchus. It then splits the name Mitzrayim (מצרים) into meitzar Mi (מצר מי), "the narrow place of Mi"; Mi ("Who"), whose two letters add up to fifty, stands for Binah and its fifty gates, as paragraph 10 explains.

פ"י כי מבואר בלק"ת [בלקוטי תורה (להאריז"ל)] פ' וישב (ד"ה ועתה נבאר סוד יוסף) כי הגרון נק' ארץ מצרים

That is: it is explained in Likkutei Torah [of the Arizal], Parshas Vayeshev (in the passage beginning "And now we shall explain the mystery of Yosef"), that the throat is called "the land of Egypt."

The source is the Arizal's Likkutei Torah, a collection of his teachings arranged by the weekly portions, on Parshas Vayeshev, where the throat is called "the land of Egypt." The throat is the narrow passage between the head and the body, so it fits the name "narrow place."

כי הוא מקום יותר צר שבכל האדם כי הלא ג' מוחין ברדתן ובהתפשטותן למטה בגוף שם מתרחבים לכל רוחב הגוף בג' קוים.

For it is the narrowest place in the whole person. For surely the three mochin (faculties of intellect), as they descend and spread out below in the body, there broaden across the whole width of the body in three lines.

Once they descend into the body, the three faculties of intellect, Chochmah, Binah and Daas, spread out across its whole width. They do so in three lines, the right, left and middle lines of the Kabbalah.

אמנם בהיותם בגרון דהיינו ברדתם מהראש להגרון קודם התפשטותם בגוף שם הם במקום צר עד קצה האחרון ושם הוא סוד מצרים ומהאחוריים היה יניקת מצרים.²

But when they are in the throat, that is, as they descend from the head to the throat before they spread out in the body, there they are in a place that is narrow to the very last extreme. And there is the mystery of Mitzrayim, and it was from the back that Egypt drew its nurture.

On the way down from the head, before they spread into the body, the mochin must pass through the throat, the tightest point of all; this is the inner meaning of Mitzrayim. The kelipah of Egypt, the force of concealment opposed to holiness, drew its nourishment from the "back" (achorayim) of this narrow passage, its outer side.

3 וזה ענין פרעה אותיות הערף.³ וזהו ופרעה עמד על היאור.⁴ כי היאור הוא יסוד דאימא הנמשך דרך הגרון עד חזה דז"א ובו מלוכש מוח הדעת. ופרעה שהוא הערף בחי' גרון עומד על היאר ממש.

And this is the meaning of Pharaoh (פרעה), [whose name has] the letters of ha'oref (הערף), "the nape of the neck." And this is [the meaning of] "And Pharaoh stood upon the River." For the River is the Yesod (foundation) of Imma, which extends through the throat down to the chest of Z'eir Anpin, and within it the brain of Daas (knowledge) is enclothed. And Pharaoh, who is the nape, the level of the throat, stands upon the River itself.

Pharaoh (פרעה) has the same letters as ha'oref (הערף), the back of the neck, so Pharaoh stands for the throat seen from behind; the Kehot note traces this reading to the Arizal's Likkutei Torah on Vayeshev and at the beginning of Shemos. The "River" of the verse is the Yesod of Imma, the channel of Binah that runs through the throat to the chest of Z'eir Anpin and carries the brain of Daas; Pharaoh "standing upon" it means the neck sits right on that channel.

וענין יצ"מ [יציאת מצרים] הוא יציאת המוחין ממצר הגרון בהתפשטות בגוף ומשם הם נמשכים בבחי' מלי' שהיא ארץ טובה ורחבה⁵ מקום רחב. משא"כ הגרון הוא בחי' מצרים מקום צר כנ"ל:

And the Exodus from Egypt is the going out of the mochin from the strait of the throat as they spread out into the body; and from there they are drawn into the level of Malchus (sovereignty), which is "a good and broad land," a broad place. The throat, however, is the level of Mitzrayim, a narrow place, as said above.

Inwardly, the Exodus is the mochin leaving the narrow throat and spreading through the body. From there they are drawn to Malchus, called "a good and broad land" after G-d's promise to bring Israel out of Egypt to such a land, while the throat is the "narrow place," Mitzrayim.

SECTION 2 • 14-11

The throat between mind and heart

4 וביאור הדברים הנה תחלה צ"ל מהו ענין הגרון הנקרא ארץ מצרים דקדושה. וענינו הוא שהוא בחי' ממוצע שלהיות המשכת המוחין מן הראש ללב הוא ע"י אמצעות הגרון דוקא.

The explanation of these matters: first we need [to understand] what the throat is, which is called the "land of Egypt" of holiness. Its nature is that it is an intermediary, for the drawing of the mochin from the head to the heart comes about specifically through the mediation of the throat.

Before explaining the Exodus, the text explains what the throat is on the side of holiness, the holy "land of Egypt." It is a go-between: whatever the head passes on to the heart must go through it.

פ"י עד"מ באדם כשמתהפך מהשכל למדה. דהיינו שמהשכל שמכין איך שאותו דבר הוא טוב. נתהווה מזה אצלו אהבה ותשוקה לאותו הדבר.

That is, by way of analogy, in a person, when there is a transformation from intellect into an emotive attribute: from the intellect that understands how a certain thing is good, there comes into being in him a love and a longing for that thing.

The model is a person's own experience: when he understands that something is good, love and longing for it arise in him. Intellect has turned into emotion, and the throat will be shown to be the place of that turning.

5 והנה האהבה שנתהווה אצלו שיאהוב אותו דבר הוא מחמת הבנת שכלו שהשיג תחלה בשכלו איך שאותו דבר הוא טוב לפניו וע"י נולדה אצלו מדת האהבה לאהוב לאותו דבר.

Now the love that has come into being in him, so that he loves that thing, is because of his intellect's understanding, for he first grasped with his intellect how that thing is good for him; and through this the attribute of love was born in him, to love that thing.

The love described here is not arbitrary; it follows from understanding. First the mind grasps that the thing is good for him, and that grasp gives birth to the attribute of love.

וזהו ענין התהפכות השכל למדה דהיינו שמבחי' השכל שהשיג תחלה בשכלו איך שאותו דבר טוב נמשך המשכה ללב ונתהפך לבחי' מדה היא מדת האהבה שנולדה בלב מהשכל שבמוח

And this is what the transformation of intellect into an emotive attribute means: from the level of the intellect, in which he first grasped with his intellect how that thing is good, a flow is drawn to the heart and is transformed into the level of an emotive attribute, namely the attribute of love, which was born in the heart from the intellect that is in the brain.

This is what "transformation of intellect into emotion" means. The insight is drawn down from the mind to the heart and becomes something of a different kind, the feeling of love, born in the heart from the intellect in the brain.

שהולדה זו של המדה הוא מהשכל שנמשך ממוח ללב ונעשה מזה אהבה א"כ מתהפך השכל למדות.

Since this birth of the attribute comes from the intellect that was drawn from the brain to the heart and became love, it follows that the intellect is transformed into emotive attributes.

Because the love is born from the intellect that came down to the heart, the text concludes that the intellect itself is turned into emotive attributes. The language of "birth" prepares for the images of pregnancy and birth used later in the maamar.

6 והנה זהו בחי' צמצום לגבי השכל שיתהפך למהות אחר ממש שנעשה מדה וע"ז יש בחי' ממוצע המחבר המוח עם הלב והוא הגרון שהוא הממוצע הגורם שיהיה התהפכות השכל למדה ויתחברו המוח עם הלב.

Now this is a tzimtzum (contraction) with respect to the intellect: that it be transformed into an entirely different nature, becoming an emotive attribute. For this there is an intermediary that joins the brain with the heart, and that is the throat. It is the intermediary that brings about the transformation of intellect into an emotive attribute, so that the brain and the heart are joined.

For intellect to become emotion is a kind of tzimtzum: it must leave its own nature and become something else. Such a change needs a go-between that joins brain and heart, and that go-between is the throat.

והיינו שבגרון יש בחי' הקנה שנקי' שר המשקים (והוושט הוא שר האופים כמ"ש במ"א)⁶ שממשיך שפע יסוד המים ולחלוחית שבמוח אל הלב כי כל בחי' קנה הוא ענין המשכה מלמעלה למטה. כמו קנה חכמה קנה בינה⁷

That is, in the throat there is the windpipe (kaneh), which is called "the chief cupbearer" (and the gullet is "the chief baker," as explained elsewhere), which draws the flow of the element of water and the moisture that is in the brain to the heart. For every kaneh is a matter of drawing down from above to below, as in, "Acquire (kaneh) wisdom, acquire understanding."

The throat holds two pipes. The windpipe (kaneh) is likened to Pharaoh's "chief cupbearer" in the story of Yosef because it carries the watery moisture of the brain down to the heart, and the gullet to "the chief baker"; in Torah Ohr, Yisro (71d), the Alter Rebbe explains that these officers, with the chief butcher in the veins, rule in this narrow strait. Every kaneh is a channel from above to below, and the verse "Acquire (kaneh) wisdom" uses the same word, for to acquire wisdom is to draw it down into oneself.

והוא בחי' הממוצע לחבר שפע השכל שבמוח להתפשט בבחי' מדה בלב.

And it is the intermediary that joins the flow of intellect in the brain, so that it spreads out as an emotive attribute in the heart.

So the windpipe is the go-between: it joins the flow of intellect in the brain to the heart, where it spreads out as emotion.

והנה ענין בחי' ממוצע הזה בין השכל למדה הרי אינו לא מהות שכל ולא מהות מדה.

Now this intermediary between intellect and emotive attribute is neither of the nature of intellect nor of the nature of an emotive attribute.

Now the text defines the go-between precisely: it is neither intellect nor emotion. The next parts show why, by comparing it with the stages before and after it.

ר"ל [רוצה לומר] דקודם שנמשך השכל בבחי' הגרון בהיותו עדיין במוח הוא בחי' מהות שכל בתכלית והוא רק היותו משיג איך שהדבר טוב.

That is to say: before the intellect is drawn into the level of the throat, while it is still in the brain, it is entirely of the nature of intellect, and it is only his grasping how the thing is good.

Before the insight enters the throat, while it is still in the brain, it is pure intellect. It is nothing more than the understanding that the thing is good.

וכן לאחר שמתהפך השכל לגמרי למהות מדה (שהוא לאחר שמסתיים יסוד אימא בחזה כדלקמן) אז השכל נעשה מהות מדה⁸ לגמרי ומגדיל המדה וזהו בחי' התפשטות והרחבה.

Likewise, after the intellect has been entirely transformed into the nature of an emotive attribute (which is after the Yesod of Imma ends at the chest, as [explained] below), the intellect then becomes entirely of the nature of an emotive attribute and enlarges the attribute; and this is the level of spreading out and breadth.

Once it has fully become emotion (in Kabbalistic terms, where the Yesod of Imma ends at the chest, explained in paragraph 8), the intellect is wholly emotion and makes it grow; this is "spreading out and breadth." The Kehot note adds, from Sefer HaMaamarim 5672, that the change comes through a partition (parsa) between the mochin and the emotive attributes, so that the light of the mochin arrives in another form, like the nature of emotion.

אך בהיות השפע בחי' הממוצע שהוא הגרון דהיינו כשמתצמצם השכל להתהפך לבחי' מדה וקודם התהפכותו שעדיין לא נתהפך ממש כ"א הוא מתצמצם להתהפך אז הוא בחי' גרון. שהגרון אינו לא ממהות מוחין שבראש.

But when the flow is at the level of the intermediary, which is the throat, that is, when the intellect contracts itself in order to be transformed into an emotive attribute, before its transformation, when it has not yet actually been transformed but is contracting itself in order to be transformed, then it is the level of the throat. For the throat is neither of the nature of the mochin in the head

In between lies the throat: the intellect is contracting itself in order to become emotion but has not yet become it. That in-between state is why the throat is neither the mochin of the head nor, as the next paragraph finishes, the emotions of the heart.

7 ולא ממהות מדות שבלב שאינו מהות שכל שהרי בהיות השפע בגרון היינו שכבר ירד ממהות שכל שבמוח להיות יורד ונמשך להתהפך למהות מדה.

nor of the nature of the emotive attributes in the heart. It is not the nature of intellect, for when the flow is in the throat it has already come down from the nature of intellect in the brain, descending and being drawn [onward] to be transformed into the nature of an emotive attribute.

The throat is not intellect, because the flow has already left the brain and is on its way to becoming emotion.

וגם אינו מהות מדה שלא בא עדיין לכלל מהות מדה. וזהו בחי' הפסק בין מהות שכל למהות מדה

Nor is it the nature of an emotive attribute, for it has not yet come within the nature of an emotive attribute. And this is the level of a break between the nature of intellect and the nature of an emotive attribute,

Nor is it yet emotion, because it has not arrived at that state. So the throat is a break between the two natures.

דהיינו ביני לביני ונקי מקום החתך כשירד ממהות הראשון שהיה מהות שכל ולמהותו השני שהיא מהות מדה עדיין לא הגיע

that is, "betwixt and between," and it is called "the place of the cut": it has come down from its first nature, which was the nature of intellect, and its second nature, which is the nature of an emotive attribute, it has not yet reached.

"Betwixt and between" (beini lebeini) is an Aramaic expression for a state that belongs to neither side. This in-between point is also called "the place of the cut": the first nature has been left behind and the second not yet reached.

(ולכן זהו המקום היותר צר שבכל הגוף דהנה המדות הם בבחי' התפשטות. ויש יותר אפי' [אפילו] מן השכל המולידם וכמשל המעיין שביציאתו הוא דק ואח"כ כשנמשך בהתפשטות נעשה ממנו נהר גדול כו')

(And therefore this is the narrowest place in the whole body. For the emotive attributes are in a state of spreading out, and [they spread] more even than the intellect that gives birth to them, as in the analogy of a spring, which is thin where it comes out, and afterward, as it is drawn onward and spreads out, a great river is formed from it, etc.

The parenthesis explains why the throat is the narrowest place. Emotions by nature expand, even beyond the intellect that produced them, like a spring that is thin where it comes out and then grows into a great river.

כך אנו רואים שהמדה מתרחבת מעצמה בבואה בלב יותר מן השכל המולידה כמשל הכועס על חבירו מאיזה טעם שכשמתפשט הכעס בלב מתגדל יותר מכח הטעם שהולידו וכן באהבה כו'.

So too we see that the emotive attribute broadens of itself, once it comes into the heart, more than the intellect that gave birth to it. As in the example of one who is angry at his fellow for some reason: when the anger spreads in the heart it grows greater than the force of the reason that gave birth to it. And so too with love, etc.

Likewise an emotion swells once it reaches the heart: anger at someone for some reason soon becomes far greater than the reason itself, and the same is true of love.

וזש"ש [וזהו שכתוב שם] בלק"ת [בלקוטי תורה (להאריז"ל)] שבהיות המוחין בגוף הם בהתפשטות ומרחב יותר מבהיותן בראש. ועמ"ש בד"ה ששים המה מלכות⁹ בענין נהרא מכפיה מיברך.¹⁰

And this is what is written there in Likkutei Torah [of the Arizal]: that when the mochin are in the body they have more spreading and breadth than when they are in the head. And see what is written in the maamar beginning "There are sixty queens," on the subject of "A river is blessed from its banks."

This matches the Arizal's Likkutei Torah, which says the mochin have more room in the body than in the head. The text also points to the maamar "There are sixty queens" in Likkutei Torah on Shir HaShirim, where the Alter Rebbe reads the saying "A river is blessed from its banks" to mean that a river, once it leaves its hidden spring, increases of itself, just as an emotion grows stronger once it comes out of the mind into the heart.

אמנם עכ"פ [על כל פנים] בעודן בראש הם ג"כ במרחב יותר מכשנמשכין בגרון שאז הן בתכלית הצרות להיות שירדו ממהות שכל ועדיין לא הגיעו למהות מדה רק עומדין להתהפך כו'. ולפיכך הם בתכלית הצמצום שאינן לא מהות זה ולא מהות זה):

Nevertheless, at any rate, while they are in the head they too are in greater breadth than when they are drawn through the throat, for then they are in utmost narrowness, since they have come down from the nature of intellect and have not yet reached the nature of an emotive attribute, but are only about to be transformed, etc. Therefore they are in utmost contraction, being neither this nature nor that nature.)

Still, even in the head the mochin have more room than in the throat. In the throat they have left intellect and not yet become emotion, so they are at their narrowest, "neither this nor that."

8 והנמשל מזה יובן למעלה. דהנה ענין יסוד אימא שמסתיים בחזה דז"א.^{11,12} פ"י שאימא הוא בחי' בינה שהוא בחי' השגת השכל.

And from this the parallel above can be understood. Now, [consider] the Yesod of Imma, which ends at the chest of Z'eir Anpin. That is: Imma is the level of Binah (understanding), which is the level of intellectual comprehension.

Having shown the human model, the text applies it above, to the Sefiros. Imma is Binah, the intellect that grasps and develops an idea, and the Arizal's Etz Chaim (Gate 21, chapter 3, as the Kehot note shows) teaches that its Yesod, the channel through which it gives, reaches down to the chest of Z'eir Anpin and ends there.

והז"א הוא בחי' המדות דאצי". והתהוות המדות הוא מהשכל כנ"ל במשל. וזהו שיסוד אימא מסתיים בחזה

And Z'eir Anpin is the level of the emotive attributes (middos) of Atzilus (Emanation). And the emotive attributes come into being from the intellect, as [explained] above in the analogy. And this is [the meaning of] the Yesod of Imma ending at the chest,

Z'eir Anpin is the emotive attributes of the World of Atzilus, and, as in the human model, they are born from intellect. So the Yesod of Imma ending at the chest describes the point where intellect gives way to emotion.

דהיינו מה שנתהפך שפע השכל להיות בחי' מדה (ובמ"א נתבאר ענין עד החזה להיות כי גם המדות אע"פ [אף על פי] שעיקרן הן בחי' מדות לבד מ"מ כלולים ג"כ מג' בחי' חב"ד [חכמה בינה ודעת] חג"ת [חסד גבורה תפארת] נה"י [נצח חוד יסוד].

that is, the flow of intellect being transformed to become an emotive attribute. (Elsewhere the matter of "up to the chest" is explained [thus]: even the emotive attributes, although essentially they are only emotive attributes, are nonetheless also composed of three levels: Chochmah, Binah and Daas; Chesed, Gevurah and Tiferes; Netzach, Hod and Yesod.

This part says what the ending of Imma's Yesod at the chest means: there the flow of intellect becomes emotion. The long parenthesis then explains why it is the chest: each emotive attribute is itself made of three tiers, an intellectual tier (Chochmah, Binah and Daas), an emotional tier (Chesed, Gevurah and Tiferes) and an active tier (Netzach, Hod and Yesod).

והוא בחי' הטעם והפנימי [והפנימיות / והפנימית] של החסד ועצם החסד ובחי' ההשפעה שלו ונקי' גי' בחי' אלו ג"כ גי' שלישים.¹³

That is: the level of the reason and the inner dimension of the Chesed, the Chesed itself, and the level of its bestowal. And these three levels are also called "three thirds."

Taking Chesed (kindness) as the example, it has an inner reason that moves it, the kindness itself, and the act of giving it out. These three tiers are called the attribute's "three thirds."

והנה שלישי העליון והוא בחי' חב"ד [חכמה בינה ודעת] של עצם המדה ולא חב"ד [חכמה בינה ודעת] ממש וזהו ענין עד החזה ובחי' עצם החסד זהו שלישי האמצעי. והוא מהחזה עד הטבור.

Now the upper third is the level of Chochmah, Binah and Daas of the emotive attribute itself, and not actual Chochmah, Binah and Daas; and this is [the meaning of] "up to the chest." And the level of the Chesed itself is the middle third, which is from the chest to the navel.

The upper third is the "intellect within the emotion," the reason inside the attribute, not real intellect, and it reaches "up to the chest." The kindness itself is the middle third, from the chest to the navel.

ובח"י נה"י [נצח הוד יסוד] של עצם המדה זהו בח"י שליש התחתון מהטבור עד הירכים. והוא מקור לנה"י [לנצח הוד יסוד] של כללות הפרצוף שהן הרגלים. והשליש העליון הוא הפונה למעלה לקבל מעילתו.

And the level of Netzach, Hod and Yesod of the emotive attribute itself is the lower third, from the navel to the thighs; and it is the source of the Netzach, Hod and Yesod of the configuration (partzuf) as a whole, which are the legs. And the upper third is what faces upward to receive from its cause.

On the body-map of the configuration (partzuf), the lower third, the attribute's own Netzach, Hod and Yesod, runs from the navel to the thighs and is the source of the legs, the Netzach, Hod and Yesod of the whole configuration. The upper third faces upward, to receive from its source above.

וזוהו שיסוד אימא מסתיים בחזה והיינו שמחב"ד [שמחכמה בינה ודעת] האמתיים שהן המוחין שבראש נמשך להיות מוחין ובח"י חב"ד [חכמה בינה ודעת] למדות שבלב שזהו ענין השליש העליון.

And this is [the meaning of] the Yesod of Imma ending at the chest: from the true Chochmah, Binah and Daas, which are the mochin in the head, [a flow] is drawn to become mochin and a level of Chochmah, Binah and Daas for the emotive attributes in the heart, which is the upper third.

So the Yesod of Imma ending at the chest means that the true intellect of the head sends down a flow that becomes the "intellect" of the emotions, their upper third.

ומ"מ אנו אומרים שהשכל מתהפך למדה ממש. כי בח"י שליש העליון דהגוף הוא מהות מדה ממש רק שנק' מוחין בערך המדות. אבל לגבי עצם השכל נק' זה שמתהפך למהות מדה ממש):

Nevertheless, we say that the intellect is transformed into an actual emotive attribute. For the upper third of the body is actually of the nature of an emotive attribute; it is only called mochin relative to the emotive attributes. But relative to the intellect itself, this is called being transformed into the actual nature of an emotive attribute.)

Even so, the text insists that the intellect is truly transformed into emotion. The upper third of the body is really emotion, called "mochin" only in comparison with the emotions below it; compared with intellect proper, what happens there is a real transformation.

9 אמנם צ"ל בחי ממוצע לחבר בחי יסוד אימא עם המדות שהוא בחי ז"א והוא בחי הגרון ששם מתחילין המוחין להתהפך להיות חיות למדות וירדו ממהותן הראשון שהיו בחי שכל בחי גדלות המוחין.

However, there must be an intermediary to join the Yesod of Imma with the emotive attributes, which are Z'eir Anpin. And this is the level of the throat, where the mochin begin to be transformed to become life-force (chayus) for the emotive attributes, and they have come down from their first nature, in which they were intellect, the level of the mature state of the mochin (gadlus).

Between the Yesod of Imma, which is intellect, and Z'eir Anpin, which is emotion, a go-between is needed, and that is the throat. There the mochin begin to become the life-force of the emotions, having left their first state as intellect in its full, mature form (gadlus).

10 ועתה בגרון נתצמצם בבחי קטנות המוחין בכדי להתהפך למדה ולכך שם הוא בחי מצרים מצר מ"י.

And now, in the throat, it is contracted into the level of the immature state of the mochin (katnus), in order to be transformed into an emotive attribute. And therefore there it is the level of Mitzrayim, meitzar Mi.

To change into emotion, the intellect contracts in the throat into a "small" or immature state (katnus), the opposite of gadlus. That is why the throat is Mitzrayim, meitzar Mi, "the narrowing of Mi."

בחי מ"י הם נש"ב [נ' שערי בינה] הנמשכים במדות כשהם בגרון הם בתכלית המצר והקטנות שהרי הוא בחי מצר וקטנות לגבי המוחין כשהן בראש כנ"ל.

The level of Mi is the fifty gates of Binah, which are drawn into the emotive attributes. When they are in the throat, they are in utmost narrowness and immaturity, for it is a level of narrowness and immaturity relative to the mochin when they are in the head, as said above,

Mi (מ"י) has the numerical value fifty (mem is 40 and yud 10) and stands for the fifty gates of Binah, the intellect that flows into the emotions. In the throat this intellect is at its narrowest and smallest, compared with its state in the head.

11 וגם לגבי המדות שבלב שכשנעשה מהות מדה הנה אז השכל מגדיל המדה להיות בהתפשטות רב כנ"ל.

and also relative to the emotive attributes in the heart: for when it has become the nature of an emotive attribute, the intellect then enlarges the attribute so that it spreads out greatly, as said above.

The throat is also narrow compared with the heart, where the intellect, having become emotion, makes it expand greatly.

משא"כ בגרון אינו עדיין מהות מדה בהתגלות וגם אינו בגדלות המוחין ע"כ זהו מצר יותר מבחי השכל ומבחי המדות.

In the throat, however, it is not yet the nature of an emotive attribute in revealed form, nor is it in the mature state of the mochin. Therefore this is narrower than the level of intellect and than the level of the emotive attributes.

In the throat the flow is neither revealed emotion nor mature intellect, so it is narrower than both. This completes the reason the throat is called the "strait."

SECTION 3 • 112-14

Charan, gestation and Pharaoh

12 וזהו מה דאיתא בכהאריז"ל [בכתבי האריז"ל] דגרון וחרן הוא ענין¹⁴ א' כמבואר בלק"ת [בלקוטי תורה (להאריז"ל)] ר"פ ויצא ששניהם בגימטריא אחת.

And this is what is found in the writings of the Arizal, that garon (the throat) and Charan are one matter, as explained in Likkutei Torah [of the Arizal] at the beginning of Parshas Vayetzei: the two have the same numerical value.

The Arizal's writings link the throat (garon, גרון) with Charan (חרן), the city Yaakov set out for at the beginning of Parshas Vayetzei; his Likkutei Torah on that parsha gives the reason, that the two words have the same numerical value (259 and 258, equal when the word itself is counted as one). Earlier in Torah Ohr, Shemos (51a), the Alter Rebbe reads Yaakov's going from Be'er Sheva to Charan as wisdom coming down into the narrow throat, "for garon and charon are all one," and says the emotions became bitter there.

להיות כי בחי הגרון הוא מצר וקטנות ע"כ זהו ענין בחי חרן כי הדינים והגבורות נמשכים מצד קטנות המוחין

Since the level of the throat is narrowness and immaturity, it is therefore the level of Charan. For the judgments and the severities (gevuros) are drawn from the immaturity of the mochin.

The throat, a place of narrowness and immaturity, is where harsh judgments (dinim and gevuros) come from, for severity comes from a small, immature mind. Charan recalls charon, "wrath," and so stands for those judgments.

כנודע ממשל התנוק שאינו יכול כלל לסבול דבר שכנגד רצונו מחמת ששכלו קטן ביותר אבל סבא דעתוהי סתים שיוכל לסבול מה שנגד רצונו מחמת שדעתו מתיישבת מבחי' מוחין דגדלות כמ"ש בישישים חכמה¹⁵ לכן מבחי' גרון נמשך בחי' חרן:

As is known from the analogy of an infant, who cannot bear at all anything contrary to his will, because his intellect is very small; but an elder, whose mind is self-contained, is able to bear what is contrary to his will, because his mind is settled, from the level of mature mochin, as it is written, "With the aged is wisdom." Therefore from the level of the throat the level of Charan is drawn.

A small child, whose mind is small, cannot bear anything against his will; an elder, whose mind is settled and mature (the Aramaic says it is "closed," held within him), can bear it, as the verse says, "With the aged is wisdom." So the narrow, immature throat is the source of "Charan," severity.

13 והנה בחי' זו שהוא בחי' היות המוחין בגרון הנ"ל הנק' מצרים הוא בחי' עבור כנזכר בפע"ח [בפרי עץ חיים] בשער הפסח שבחי' עבור הוא שז"א הוא כלול תלת גו תלת בבחי' עבור כבטן אימא.

Now this level, the mochin being in the throat as described above, which is called Mitzrayim, is the level of ibbur (gestation), as mentioned in Pri Etz Chaim, in the Gate of Pesach: the level of ibbur is that Z'eir Anpin is contained "three within three," in a state of gestation in the womb of Imma.

Pri Etz Chaim, Rabbi Chaim Vital's record of the Arizal's teachings on the prayers and festivals, describes in its Gate of Pesach a state of Z'eir Anpin called ibbur, gestation in the womb of Imma, contained "three within three": its three lower attributes are folded within the three above them, like a fetus. The mochin held in the throat, Mitzrayim, are this state of gestation.

שזהו ענין העבור הוא שהגרון מפסיק בנתיים ואין המדות מתגלים בבחי' לידה וגילוי ממש בלב.

For this is what gestation means: the throat interrupts in between, and the emotive attributes are not revealed, in the manner of birth and actual revelation, in the heart.

In gestation the throat interrupts between mind and heart, so the emotions are not yet "born" and revealed in the heart, as a fetus is still hidden in the womb.

והוא למטה ג"כ בעבודה ענין העבור ג"כ כנ"ל שהוא בבחי' מצר הגרון. שהוא כשמשיג היטב גדולתו ית' ויש לו אהוי"ר [אהבה ויראה] בהעלם ואינו מוציאן לידי גילוי שיהיו בהתגלות לבו.

And below, too, in [divine] service, there is likewise the matter of gestation, as said above, which is in the strait of the throat: that is, when one comprehends His greatness well, blessed be He, and has love and awe in concealment, but does not bring them out into revelation, so that they would be revealed in his heart.

The same gestation exists in a person's service of G-d: he may understand G-d's greatness well and have love and awe within him, yet they stay hidden and never come out as open feeling in his heart.

והוא מחמת שהם בבחינת מעצור הגרון שנשארים שם בבחי' עכור והעלם ואינן באים לידי גילוי בלב כו':

This is because they are in the blockage of the throat, where they remain in a state of gestation and concealment and do not come to revelation in the heart, etc.

The reason is a blockage in the throat: the feelings stay there in gestation and concealment and do not reach the heart.

14 וזהו ג"כ ענין הפסוק ופרעה עמד על היאור.¹⁶ דהיינו כשהז"א הוא בבחי' עכור שזהו סוד מצרים אז נאמר ופרעה עמד כו' כי היאור הוא יסוד דאימא שבו המוחין בבחי' עכור והעלם.

And this is also the meaning of the verse "And Pharaoh stood upon the River." That is, when Z'eir Anpin is in the state of gestation, which is the mystery of Mitzrayim, then it is said, "And Pharaoh stood," etc. For the River is the Yesod of Imma, in which the mochin are in a state of gestation and concealment,

The verse about Pharaoh standing upon the River now fits: when Z'eir Anpin is in gestation, the mochin are hidden in the "River," the Yesod of Imma passing through the throat.

והיינו כשהם בבחי' מצר הגרון כנ"ל ולשם פרעה שהוא הערף עומד ודורך על היאור הנ"ל ומעכב שלא יהיה הלידה כו'. ובעבודת ה' היינו בחינת רצונות הזרות המעכבים גילוי המדות כו':

that is, when they are in the strait of the throat, as said above. And there Pharaoh, who is the nape, stands and treads upon the River mentioned above and holds back the birth, etc. And in the service of G-d, this is the level of the alien desires that hold back the revelation of the emotive attributes, etc.

Pharaoh, the back of the neck, stands and treads on that channel and holds back the birth. In a person this means alien desires that keep love and awe from coming out into the heart.

SECTION 4 • 115-18

Birth, voice and joy

15 והנה אחר שנתבאר ענין מצרים שהוא הגרון וגלות מצרים הוא בהיות הז"א בבחי' עבור שם. מעתה יש

לבאר ענין יצ"מ [יציאת מצרים] שהוא בחי' לידה

Now, having explained the matter of Mitzrayim, which is the throat, and that the exile of Egypt is when Z'eir Anpin is there in a state of gestation, we can now explain the Exodus from Egypt, which is the level of birth.

This sums up what has been shown: Mitzrayim is the throat, and the exile of Egypt is the time when Z'eir Anpin is held there in gestation. Now the text turns to the Exodus, which is birth.

דהיינו שהמדות יוצאים לידי גילוי מן ההתכוננות ואז הוא הגדלת המדות.

That is: the emotive attributes come out into revelation from contemplation, and then the emotive attributes grow great.

Birth means that the emotions come out into the open as a result of contemplation, and then they grow. In a person's service, this is when meditating on G-d's greatness finally brings felt love and awe.

16 והנה המוציאן מבחי' ההעלם שהוא העבור לידי גילוי שהיא הלידה הוא ג"כ הגרון הנ"ל כי הגרון ממנו

נמשך הקול. והקול הוא המוציא את המדות מההעלם הנ"ל לידי גילוי.

Now what brings them out from concealment, which is gestation, into revelation, which is birth, is also the throat mentioned above, for from the throat the voice issues. And the voice is what brings the emotive attributes out of the concealment mentioned above into revelation.

The same throat that holds the emotions back also releases them, because the voice comes from it. The voice draws the hidden emotions out into revelation, as the maamar goes on to explain with the voice of reading the Torah.

והנה מבואר לעיל איך כי בחי' לידה זו וגילוי זה של המדות הוא ג"כ בחי' שמחה כי השמחה היא בחי' הגלוי כשהמלך בשמחה הוא מתגלה.

Now it was explained above how this birth and this revelation of the emotive attributes is also the level of joy. For joy is the level of revelation: when the king is joyful, he reveals himself.

The preceding maamar, "Therefore say to the children of Israel" (Torah Ohr, Va'eira 4), explained that this birth of the emotions is also joy, because joy means revelation: a king keeps his glory within, but when he rejoices he shows himself openly.

17 וענין שמחה זו היא כמ"ש מה יפית ומה נעמת אהבה בתענוגים ומבואר שם שהיא בחי' כנס"י [כנסת ישראל] שנק' שמחה שהיא בחי' גילוי עלמא דאתגליא.

And this joy is as it is written, "How beautiful you are and how pleasant, love in delights." And it is explained there that this is the level of Knesses Yisrael (the Congregation of Israel), which is called "joy," being the level of the revelation of the revealed world (alma de'isgalya).

The joy of the emotions' "birth" is tied to the verse "How beautiful you are and how pleasant, love in delights." The preceding maamar (Torah Ohr, Va'eira 4) explained it as Knesses Yisrael, the Congregation of Israel, which the Kabbalah identifies with Malchus; it is called "joy" because it is the revealed world, the level where G-dliness comes into the open.

והיא הנקראת ג"כ אהבה בתענוגים. וביאור שרש הענין הוא דמבואר למעלה שהלידה הוא כשיוצא ז"א מבטן אימא לידי גלוי.

And it is also what is called "love in delights." And the explanation of the root of the matter is this: it was explained above that birth is when Z'eir Anpin comes out from the womb of Imma into revelation.

Knesses Yisrael is also called "love in delights." To explain the root of this, the text returns to the idea of birth: Z'eir Anpin, the emotions, comes out of the womb of Imma into the open.

והנה אז מתחיל בנין פרצוף המל' שהיא בחי' הנוקבא כי היא מתחלת מאחורי ז"א (כנזכר בע"ח [בע"ח חיים] שיש נקב כנגד החזה דז"א מאחוריו שדרך שם יוצאת המל'. וזהו ענין דודי שלח ידו מן החור) ^{17, 18}

Now, then the building of the configuration (partzuf) of Malchus begins, which is the level of the Nukva, for she begins from behind Z'eir Anpin. (As mentioned in Etz Chaim: there is an opening opposite the chest of Z'eir Anpin, at his back, through which Malchus comes out. And this is the meaning of "My beloved put forth his hand through the opening.")

Once Z'eir Anpin is born, the configuration of Malchus, the Nukva or feminine counterpart, begins to be built. According to the Etz Chaim she begins from behind Z'eir Anpin, coming out through an opening in his back opposite the chest, and the verse "My beloved put forth his hand through the opening" is read as an allusion to that opening.

והיינו שמאחורי ז"א שהוא בחי' החיצוניות מתחיל בנין פרצוף הנוק' [הנוקבא].

That is, from behind Z'eir Anpin, which is the level of the outer dimension (chitzoniyus), the building of the configuration of the Nukva begins.

Beginning "from behind" means that the Nukva is first built from Z'eir Anpin's outer dimension, his "back."

וזהו דשמחה שהיא כנס"י [כנסת ישראל] עלמא דאתגלייא היא מתהווה לאחר לידת ז"א שאז אח"כ בהתגלות יסוד אימא בחזה דז"א שזהו לידת המדות הנק' ז"א אז מתחיל התהוות פרצוף הנוק' [הנוקבא].

And this is why joy, which is Knesses Yisrael, the revealed world, comes into being after the birth of Z'eir Anpin: for then, afterward, when the Yesod of Imma is revealed at the chest of Z'eir Anpin, which is the birth of the emotive attributes called Z'eir Anpin, the coming into being of the configuration of the Nukva begins.

This explains why joy, Knesses Yisrael, the revealed world, comes after the birth of Z'eir Anpin. Only when the Yesod of Imma is revealed at the chest, which is the birth of the emotions, does the Nukva begin to come into being.

אך תוכן הענין שיש ב' בחינות בהמלי' בחי' חיצוניות ופנימיות כנז' [כנוכח] (בזוהר הרקיע) ר"פ בראשית על מאמר כשושנה¹⁹ כו' כן רעיתי

But the substance of the matter is that there are two levels in Malchus, the level of the outer dimension and the inner dimension, as mentioned (in Zohar HaRakia) at the beginning of Parshas Bereishis, on the statement "As a lily," etc., "so is my love":

The deeper point is that Malchus has an outer and an inner dimension. The text cites Zohar HaRakia, a Kabbalistic commentary on the Zohar, at the beginning of Bereishis, on the Zohar's opening words, "As a lily among the thorns, so is my love."

שבחי' חיצוניות המלי' דהיינו מה שיורדת לבי"ע להחיותן זהו ענין שושנה בין החוחים.²⁰ ובחי' פנימית המלי' שאינה יורדת כלל הוא בחי' רעיתי.

The outer dimension of Malchus, namely what descends into [the worlds of] Beriah, Yetzirah and Asiyah to give them life, is the "lily among the thorns"; and the inner dimension of Malchus, which does not descend at all, is the level of "my love."

The outer dimension of Malchus goes down into the worlds of Beriah, Yetzirah and Asiyah to give them life, so it is "a lily among the thorns," living among the lower worlds. Her inner dimension never goes down at all, and that is "my love."

והנה ענין הנזי [הנוכח] בע"ח [בעץ חיים] דהתהוות המלי הוא מהנקב באחורי ז"א זה קאי על חיצוניות המלי שהוא בחינת חיצוניות הדבור שהתהוות בחי' זו הוא מהנקב מאחוריו ששרש בנינה הוא מאחורי ז"א.

Now what is mentioned in Etz Chaim, that Malchus comes into being from the opening at the back of Z'eir Anpin, refers to the outer dimension of Malchus, which is the level of the outer dimension of speech. This level comes into being from the opening at his back, for the root of her building is from the back of Z'eir Anpin.

So the Etz Chaim's statement that Malchus comes from the opening at the back of Z'eir Anpin refers only to her outer dimension, the outer side of speech. Malchus is the Sefirah of speech, through which G-d's word creates and rules the worlds.

אבל הפנימית שלה שהוא פנימיות הדבור שרש בנינה הוא מפנימיות ז"א (ועמ"ש בזה ע"פ ששים המה מלכות²¹ כו' אחת היא יונת²² כו').

But her inner dimension, which is the inner dimension (pnimiyus) of speech, has the root of her building in the inner dimension of Z'eir Anpin. (And see what is written on this on [the verse] "There are sixty queens," etc., "My dove is one," etc.)

Her inner dimension, the inner side of speech, is built from the inner dimension of Z'eir Anpin. The text refers to its explanation on the verses "There are sixty queens" and "My dove is one," in Likkutei Torah on Shir HaShirim.

ובחי' זו ר"ל [רוצה לומר] הפנימית שלה נקי' כלת משה. שמשה הוא בעלא דמטרוניתא והיא הנקראת ג"כ כנס"י [כנסת ישראל] שמפנימיות דז"א הוא מקור של כללות נשמות ישראל ועליו נאמר מה יפית ומה נעמת אהבה בתענוגים²³ וזהו ג"כ ענין בחי' שמחה:

And this level, that is, her inner dimension, is called "the bride of Moshe," for Moshe is "the husband of the Queen (Matronita)," and she is also called Knesses Yisrael, for the inner dimension of Z'eir Anpin is the source of all the souls of Israel together; and of it is said, "How beautiful you are and how pleasant, love in delights." And this is also the level of joy.

In Likkutei Torah on Shir HaShirim the Alter Rebbe explains that Knesses Yisrael is not Malchus as a configuration of her own but the Malchus within the inner dimension of Z'eir Anpin, where she is as great as he, and that this is "the bride of Moshe," Moshe being "the husband of the Queen." She is Knesses Yisrael because the inner dimension of Z'eir Anpin is the source of all Jewish souls together, and she is the "love in delights" of the verse, which is also the level of joy.

18 והנה נתבאר לעיל שהמוציאן מן ההעלם שהוא בחי' עבור לידי גילוי שהיא הלידה הוא ג"כ הגרון והיינו ע"י הקול שבו.

Now it was explained above that what brings them out from concealment, which is the level of gestation, into revelation, which is birth, is also the throat, that is, through the voice in it.

The text returns to the throat's second role: through the voice that comes from it, it brings the emotions out of gestation into birth.

וזהו מה שנת"ל [שנתבאר לעיל] הקול קול יעקב²⁴ דהיינו קורא בתורה שע"י הקריא' בתושב"כ [בתורה שבכתב] שנק' מקרא מוציאן מן ההעלם לגילוי שיהיה בחינת לידה

And this is what was explained above on "The voice is the voice of Yaakov": that is, one who reads in the Torah. For through reading the Written Torah, which is called Mikra, one brings them out of concealment into revelation, so that there is the level of birth.

The preceding maamar (Torah Ohr, Va'eira 4) read "The voice is the voice of Yaakov" as a person reading in the Torah. Reading the Written Torah aloud, which is called Mikra, brings the emotions out of hiding into revelation, to "birth."

שלכך נק' מקרא שהוא ע"ש [על שם] הקריאה שקורא בקול להוציאן מן ההעלם שהוא בחי' עבור לידי גילוי שהיא הלידה כנ"ל.

This is why it is called Mikra, for it is named after the reading (keriah): one reads aloud, to bring them out of concealment, which is the level of gestation, into revelation, which is birth, as said above.

The name Mikra comes from keriah, "reading" or "calling out": one reads aloud and so "calls out" the emotions from concealment, from gestation into birth.

SECTION 5 • 19-25

The Written Torah: wisdom in hints

19 ודוקא ע"י מקרא שהוא תושב"כ [תורה שבכתב] להיות כי ההפרש בין תושב"כ [תורה שבכתב] לתושב"פ [לתורה שבעל פה] שתושב"כ [שתורה שבכתב] הוא בחי' מוחין דאבא ותושב"פ [ותורה שבעל פה] הוא בחינת מוחין דאימא ולכן בתושב"כ [בתורה שבכתב] הקפידא על האותיות דוקא שהם מנויים וספורים ושיהיו עשויין כדינן.

And it is specifically through Mikra, which is the Written Torah, because the difference between the Written Torah and the Oral Torah is that the Written Torah is the level of the mochin of Abba, and the Oral Torah is the level of the mochin of Imma. Therefore in the Written Torah there is strictness about the letters specifically: they are numbered and counted, and they must be made according to their law.

Why the Written Torah in particular? Because it comes from the mochin of Abba, Chochmah, while the Oral Torah comes from the mochin of Imma, Binah. That is why the Written Torah is exacting about its letters: they are counted, and a Torah scroll must be written precisely according to halachah.

20 והיינו שהאותיות שבתושב"כ [שבתורה שבכתב] הם רק רמזים על החכ' [החכמה] שאע"פ [שאף על פי] שמבין ומשיג בה בתבונתו יותר ממה שכתוב להדיא אינו רשאי להוסיף אותיות לפי השגתו בה יותר.

That is: the letters of the Written Torah are, in themselves, only hints at the wisdom. So even though one understands and grasps in it, with his understanding, more than what is written explicitly, he is not permitted to add letters according to his greater grasp of it.

The letters of the Written Torah are only hints at a wisdom beyond them. So even someone who understands more than what is written may not add a single letter to express it.

²⁵ והטעם הוא מפני שתושב"כ [שתורה שבכתב] הוא מבחי' מוחין דאבא שהוא בחי' חכמה ולחכימא ברמיזא²⁵ שצירופי האותיות שלה הם רמזים על איכות המשכת החכמה כמו אל"ף הוא יו"ד בראשו ויו"ד בסופו וקו באמצעיתו.

The reason is that the Written Torah is from the level of the mochin of Abba, which is the level of Chochmah (wisdom), and "for the wise, a hint": the combinations of its letters hint at the manner in which Chochmah is drawn down. For example, alef is a yud at its head, a yud at its end, and a line in its middle.

Chochmah is a flash too deep for words, so it can only be hinted at: "for the wise, a hint," for, as Torah Ohr, Noach (9b), explains, a very deep idea can only be pointed to, not spoken. Even the shapes of the letters hint at how Chochmah is drawn down; the alef, for example, is drawn as an upper yud, a lower yud and a line between them.

21 והיינו בחי' רמז על ח"ע [חכמה עילאה] וח"ת [וחכמה תתאה] שהם יו"ד דהוי"ה ויו"ד דאדנ"י.

This is a hint at the higher Chochmah and the lower Chochmah, which are the yud of Havayah and the yud of Ado-nai.

The two yuds of the alef stand for the higher and the lower Chochmah: the yud that begins the Name Havayah and the yud that ends the Name Ado-nai.

ולפעמ"י [ולפעמים] היו"ד שלמטה עושים במקומה דלי"ת²⁶ להיות כי המ'ל' שהיא ח"ת [חכמה תתאה] נק' דל. והקו ההולך באלכסון כדמות ו' הוא בחי' ת"ת [תפארת] המחבר חכמה ומלכות.

And sometimes, in place of the lower yud, a dalet is made, because Malchus, which is the lower Chochmah, is called dal, "poor." And the line that runs diagonally, in the form of a vav, is the level of Tiferes, which joins Chochmah and Malchus.

Sometimes the lower point is written as a dalet, as the Alter Rebbe's Shulchan Aruch (Orach Chaim 36:2) records following the mystical tradition, and requires in tefillin following the Arizal, because Malchus, the lower Chochmah, is called dal, "poor," having nothing of its own but what it receives. The diagonal vav between them is Tiferes, which joins Chochmah above with Malchus below.

22 וכן ב"ת הוא ג' קוין מעלה ומטה וקו הימין והוא ג"כ רומז על איכות ההמשכה.²⁷

Likewise, beis is three lines, above, below, and the right-hand line; and it too hints at the manner of the drawing down.

The beis, too, is made of three lines, a top line, a bottom line and a right-hand line, and its shape hints at how the flow is drawn down.

וכן גימ"ל²⁸ הוא קו א' שהוא וי"ו עם נקודה שהוא י' תחתיו וזה מורה על בחי' היסוד²⁹

And likewise, gimmel is one line, which is a vav, with a point, which is a yud, beneath it. This indicates the level of Yesod.

The gimmel is a vav, a line, with a yud, a point, at its foot. This shape points to Yesod, the channel that passes the flow onward.

ולכך נק' גימ"ל שהוא גומל דלים.³⁰ פ"י שגומל חסד ושפע למלכות הנק' דל כמ"ש אשרי משכיל אל דל³¹ כו'.

And therefore it is called gimmel, for it is gomel dalim, "bestowing on the poor." That is, it bestows kindness and abundance on Malchus, which is called dal, "poor," as it is written, "Fortunate is he who considers the poor," etc.

Therefore the letter is called gimmel, for gomel dalim, "bestowing on the poor," as the Talmud reads the letters gimmel and dalet: Yesod bestows kindness and abundance on Malchus, which is called dal, "poor." The verse "Fortunate is he who considers the poor" is cited for this name of Malchus.

23 וענין הוי"ו וי"ד הרי זה דוגמת אות וי"ו אלא שתמונ' אות וי"ו הוא וי"ד וי"ו להורות על פנימית הטפה
דהיא וי"ד בראשית השפע כו' ונמשכה בשפע הוי"ו אח"כ כידוע.

Now the vav and yud [of the gimmel] are like the letter vav, except that the form of the letter vav is a yud [and then] a vav, to indicate the inner core of the drop, which is the yud at the beginning of the flow, etc., and it is afterward drawn out in the flow of the vav, as is known.

The vav-and-yud of the gimmel resemble the letter vav, but in reverse order. The vav is written with a small yud at its head and a line beneath, showing that the flow begins as a concentrated "drop," the yud, and then extends downward as the line.

משא"כ גימ"ל הוא בהפוך הוי"ו למעלה והי"ד למטה להורות על סיום השפע במל' אחרי המשך האור
והשפע מן המשפיע כו'.³²

Gimmel, however, is the reverse, the vav above and the yud below, to indicate the conclusion of the flow in Malchus after the light and the flow have been drawn from the giver, etc.

In the gimmel the order is reversed, the line above and the point below, showing the flow ending in Malchus after it has been drawn from the giver. The Kehot note adds a line from the manuscript: the yud of the vav is the light of the higher Chochmah shining in the emotive attributes, and the yud of the gimmel is Malchus, the lower Chochmah, receiving from them.

וכן כל האותיות והתגין שעליהם הם הכל רמזים על איכות ההמשכה כו'. והחכמה שבהמשכת אורות
אלו זו היא חכמה שבתושב"כ [שבתורה שבכתב] ואין התגלותה בהתושב"כ [בהתורה שבכתב] רק ע"ד רמז ולא
באה בגילוי ההשגה וההבנה ממש בהאותיות דתושב"כ [דתורה שבכתב]

And likewise all the letters, and the crowns (tagin) on them, are all hints at the manner of the drawing down, etc. And the wisdom in the drawing down of these lights is the wisdom in the Written Torah. Its revelation in the Written Torah is only by way of hint; it does not come as actual revealed comprehension and understanding in the letters of the Written Torah.

All the letters, and the small crowns (tagin) on some of them, are hints of this kind. The Written Torah holds its wisdom only as hints; it is not set out in its letters as explained understanding.

(כי הנה בספורי מעשיות שבתורה כמו מעשה דלבן ומעשה בלק הפשט הנגלה בהכתוב המובן בגלוי
מתוך האותיות עם היותו תורה שלימה מ"מ נקי לבושא דאורייתא³³ בזהר) (ח"ג [חלק ג'] דקנ"ב).

(For in the narratives of the Torah, such as the story of Lavan and the story of Balak, the plain meaning revealed in the verse, understood openly from the letters, although it is a complete Torah, is nevertheless called "the garment of the Torah" in the Zohar) (Part III, folio 152).

Even the stories of the Torah, like those of Lavan and Balak, whose plain meaning is clear from the words and is fully Torah, are called by the Zohar only "the garment of the Torah."

אבל גופי תורה הם המתלבשים בהלבושים ואינן מתגלים בהאותיות להדיא אלא ע"ד לחכימא ברמיזא. ועל זה אמר דוד גל עיני ואביטה³⁴ כו' שיבין מתוך הרמזים את החכמה. ויש בבחי' התורה ג"כ נשמתאלנשמתא.

But the bodies of the Torah (gufei Torah) are what is clothed in the garments, and they are not revealed explicitly in the letters, only in the manner of "for the wise, a hint." And about this David said, "Open my eyes, that I may behold," etc.: that he may understand the wisdom from within the hints. And in the Torah there is also the level of "the soul of the soul."

Beneath the garment is the Torah's "body," and deeper still its soul and "the soul of the soul"; these are only hinted at in the letters. David's prayer "Open my eyes, that I may behold" asks to see the wisdom within the hints.

24 ועמ"ש הרמ"ז [הרב משה זכות] שם עד"מ פסוק ואלה המלכים³⁵ ודאי מעשה שהיה כך היה אבל בה נגזרו סודות עולם התהו לכן בקצתן נאמר שם עירו וקצתם לא. ובאחרון נזכר שם אשתו.

And see what the Ramaz (Rabbi Moshe Zacuto) writes there, for example on the verse "And these are the kings": certainly it was an actual event, and it happened just so, but within it are hidden the mysteries of the World of Tohu. Therefore of some of them the name of his city is stated, and of some not; and of the last, the name of his wife is mentioned.

Rabbi Moshe Zacuto (the Ramaz), a commentator on the Zohar, gives an example in his comment on that Zohar passage: the list of the kings of Edom that begins "And these are the kings." The events really happened, but the passage also hides the mysteries of the World of Tohu (Chaos), the primordial world whose lights were too intense for their vessels. That is why the details differ from king to king: some have a city named, some do not, and only the last has his wife named.

ועוד כמה שינויים שלענין הספור לא מעלים ולא מורידים וכפי הסוד רומזים ענינים נפלאים כמ"ש בכהאריז"ל [בכתבי האריז"ל] בע"ח [בעץ חיים] ואוצ"ח [ואוצרות חיים].

And there are several more differences which, for the story, neither add nor detract, but according to the mystical meaning they hint at wondrous matters, as written in the writings of the Arizal, in Etz Chaim and Otzros Chaim.

Such variations make no difference to the story itself, but in the mystical reading they hint at wondrous matters. The Arizal's Etz Chaim and Otzros Chaim, Rabbi Chaim Vital's records of the Arizal's teaching, explain them as the mysteries of Tohu.

נמצא האותיות והפסוקים דתושב"כ [דתורה שבכתב] הם הכל בחי רמיזות על החכמה ולא בחי גילוי שכל באותיות ע"ד שהוא בתושב"כ [בתורה שבעל פה] כדלקמן.

It follows that the letters and verses of the Written Torah are all hints at the wisdom, and not a revelation of intellect in the letters, in the way it is in the Oral Torah, as [explained] below.

The conclusion: everything in the Written Torah, letters and verses alike, is a hint at the wisdom within it. It is not, as in the Oral Torah, intellect laid out openly in words, as the maamar will explain below.

שהרי גילוי השכל שבתושב"כ [שבתורה שבכתב] זהו נק' לכושא דאורייתא כנ"ל והלבוש מתגלה

For the revelation of intellect in the Written Torah is what is called "the garment of the Torah," as said above, and the garment is revealed.

What the Written Torah reveals openly, its plain meaning, is only "the garment of the Torah," as the Zohar called it. The garment is the part that shows.

אבל אפי' [אפילו] גופי תורה שהם פרטי הדינים וכ"ש [וכל שכן] הסודות הנק' נשמתא דאורייתא ורזא דרזין שהם נשמה לנשמה אינן מתגלים כלל באותיות דתושב"כ [דתורה שבכתב] רק ע"ד לחכימא ברמיזא.

But even the bodies of the Torah, which are the details of the laws, and all the more so the mysteries, which are called "the soul of the Torah" and "the mystery of mysteries," which are the soul of the soul, are not revealed at all in the letters of the Written Torah, only in the manner of "for the wise, a hint."

The Torah's "body," the details of its laws, and still more its "soul" and "soul of the soul," its mysteries, do not appear in the written letters at all; they are there only as hints for the wise. The details of the laws are spelled out only in the Oral Torah, as the maamar goes on to explain.

25 והיינו לפי שתושב"כ [שתורה שבכתב] נמשכה מח"ע [מחכמה עילאה] שהיא למעלה מבחי גילוי בהאותיות ממש שגילוי השכל באותיות זהו מבחי בינה כדלקמן.

This is because the Written Torah is drawn from the higher Chochmah, which is above the level of actual revelation in the letters; for the revelation of intellect in letters is from the level of Binah, as [explained] below.

The reason is that the Written Torah comes from the higher Chochmah, which is above being revealed in letters. Spelling an idea out in words belongs to Binah, as the text will explain.

אבל מהחכמה א"א להיות הגילוי רק בבחינת רמיזא וזהו לחכימא ברמיזא.

But from Chochmah the revelation can only be by way of a hint, and this is "for the wise, a hint."

Chochmah can only be conveyed by hints, "for the wise, a hint": a very deep idea can only be pointed to, not spelled out.

ולכן אין רשאי להוסיף אף אות א' לפי תבונתו והשגתו יותר כו' מאחר שאין החכמה באה לידי גילוי ממש בהאותיות א"כ אין שייך להוסיף אותיות מחמת רבוי ההשגה כו' ויפסול עי"ז את התורה. שהרמז צ"ל דוקא כמו שהוא בתושב"כ [בתורה שבכתב] שקבל משה מפי הגבורה.³⁶

Therefore one is not permitted to add even one letter according to his greater understanding and comprehension, etc., since the wisdom does not come to actual revelation in the letters; so adding letters because of greater comprehension, etc., has no place, and by this one would invalidate the Torah. For the hint must be exactly as it is in the Written Torah that Moshe received from the mouth of the Almighty.

So no one may add even a single letter to the Written Torah because he understands more: the wisdom is not actually expressed in the letters, so more understanding cannot justify more letters, and adding one would make the Torah scroll invalid. The hint must stay exactly as Moshe received it "from the mouth of the Almighty," literally "of Gevurah," Might; the Kehot note cites the Tzemach Tzedek's question (Or HaTorah, Yisro) why it says Might, when the Torah is called "a teaching of kindness."

SECTION 6 • ¶26-34

The Oral Torah: a good and broad land

26 ויצא לנו מזה שתושב"כ [שתורה שבכתב] נמשכה מבחי"ח"ע [חכמה עילאה] הוא בחי' מוחין דאבא ולכן נקראת מוסר אביר.^{37,38} ותושבע"פ [ותורה שבעל פה] נק' תורת אמך.

From this it emerges for us that the Written Torah is drawn from the level of the higher Chochmah, which is the level of the mochin of Abba, and therefore it is called "the instruction of your father." And the Oral Torah is called "the teaching of your mother."

The Written Torah, from the higher Chochmah, is the mochin of Abba, the "father," and so is called "the instruction of your father" in the verse in Proverbs; the Oral Torah is "the teaching of your mother," from Imma. In Tanya, Iggeres HaKodesh 29, the Alter Rebbe reads the verse the same way, following the Zohar.

ולכן דוקא עי"י מקרא שהוא תושב"כ [תורה שבכתב] בחי' מוחין דאבא מוציא מהעלם לגילוי שזהו ענין הקל קול יעקב³⁹ שבגרון קול הקריאה דתושב"כ [דתורה שבכתב] מוציא מן העלם לידי גילוי.

Therefore it is specifically through Mikra, which is the Written Torah, the level of the mochin of Abba, that [the emotive attributes] are brought out of concealment into revelation. This is the meaning of "The voice is the voice of Yaakov": in the throat, the voice of reading the Written Torah brings [them] out of concealment into revelation.

This is why reading aloud from the Written Torah in particular, the mochin of Abba, draws the hidden emotions out into revelation. "The voice is the voice of Yaakov" is the voice of that reading, coming from the throat.

אבל תושבע"פ [תורה שבעל פה] הוא בחי' מוחין דאימא שהוא בינה (עי' [עיינן] ע"פ גן נעול^{40, 41} ענין בינה יתירה ניתנה באשה)⁴² היא מקור לצירופי האותיות (שהם פתוחי חותם)

But the Oral Torah is the level of the mochin of Imma, which is Binah (see on [the verse] "A locked garden," on the matter of "additional understanding (binah yeseirah) was given to woman"); it is the source of the combinations of letters (which are "the engravings of a signet"),

The Oral Torah is the mochin of Imma, Binah, and Binah is the source of letter combinations, that is, words that spell an idea out; the text calls them "the engravings of a signet," the Torah's phrase for the names engraved on the High Priest's stones. The first parenthesis points to the discussion of "A locked garden" and to the Sages' saying that woman was given additional binah, understanding.

כמו למשל בנפש האדם שהתהוות צירופי האותיות הוא מן השגתו והבנתו שלפי ההבנה כמו"כ [כמו כן] ממש מתרכבים צירופי האותיות שכשהשגתו והבנתו היא רחבה אזי גם צירופי האותיות הן מרובים. ואם הבנתו קצרה אזי האותיות מועטים.

as, for example, in the human soul: the combinations of letters come into being from one's comprehension and understanding, for exactly according to the understanding, so do the combinations of letters multiply. When his comprehension and understanding are broad, the combinations of letters are also many, and if his understanding is short, the letters are few.

In a person, words come from understanding: the more broadly one grasps an idea, the more words one has to express it, and a narrow grasp yields few words.

שהאותיות הן כלים לאור ההשגה וההבנה. שההשגה וההבנה מתגלה בהאותיות לכך לפי ערך רבוי האור כך הוא רבוי הכלים.

For the letters are vessels for the light of comprehension and understanding: comprehension and understanding are revealed in the letters, and therefore as is the abundance of the light, so is the abundance of the vessels.

Letters are vessels for the light of understanding, so the greater the light, the more vessels it needs.

(משא"כ בחי' חכמה שלמעלה מההשגה אינה מתגלית ממש תוך האותיות רק ע"ד לחכימא ברמיזא הילכך אין האותיות מתרכבים כו' כנ"ל)

(Not so the level of Chochmah, which is above comprehension: it is not actually revealed within the letters, only in the manner of "for the wise, a hint," and therefore the letters do not multiply, etc., as said above.)

Chochmah is different: it is above comprehension and is not really contained in letters, only hinted at, so its letters do not multiply.

וכמו"כ [וכמו כן] למעלה שתושבע"פ [שתורה שבעל פה] נק' מוסר אמך להיותה מבחי' מוחין דאימא

So too above: the Oral Torah is called "the instruction of your mother," since it is from the level of the mochin of Imma.

So too above: the Oral Torah belongs to the "mother," for it comes from the mochin of Imma, Binah.

דכמו שמתפת האב נעשה בבטן האם ולד ברמ"ח איברים כו'. כך מפסוק א' בסכת תשבו⁴³ נעשה בתושבע"פ [בתורה שבעל פה] מסכת סוכה. ופירש"י [ופירש רש"י] ותוספות ופוסקים. והיינו להיותה בחי' אימא שהיא ההשגה. ולכן היא הנקראת ארץ טובה ורחבה:^{44, 45}

For just as from the father's drop a child with two hundred forty-eight limbs is formed in the mother's womb, etc., so from one verse, "You shall dwell in sukkos," there is made in the Oral Torah the tractate of Sukkah, and Rashi's commentary, and Tosafos, and the codifiers. That is because it is the level of Imma, which is comprehension. And therefore it is what is called "a good and broad land."

Just as a single drop from the father grows in the mother's womb into a child with all his limbs, one verse, "You shall dwell in sukkos," grows in the Oral Torah into an entire tractate, Sukkah, with Rashi, Tosafos and the codifiers. This expansiveness of Imma, comprehension, is why the Oral Torah is "a good and broad land."

27 וזהו שנקראת ג"כ ארץ הצבי⁴⁶ שדומה לצבי שאין עורו מחזיק את בשרו שכשנלקח הבשר ממנו מתכווץ העור. אבל כל זמן שהבשר בו אזי כל זמן שהבשר הולך וגדל כמו"כ [כמו כן] מתגדל עורו.

And this is why it is also called "the land of the deer (tzvi)": it is like a deer, whose skin does not hold its flesh, for when the flesh is taken from it, the skin shrinks. But as long as the flesh is in it, then all the while the flesh keeps growing, its skin grows likewise.

The Land of Israel is also called "the land of the deer (tzvi)," and Rav Chisda in the Talmud says that a deer's skin does not hold its flesh. The text explains: when the flesh is removed, the skin shrinks, and while the flesh is there and growing, the skin grows with it (paragraph 35 reads tzvi a second way, as "will").

והוא המשל לתורה שבעל פה שהיא מוחין דאימא בחי' מוח ההכנה המתלבש בהאותיות כבחי' אור וכלי בגילוי הילכך כל מה שמתרבה ההשגה ממילא מתרבים האותיות.

And this is the analogy for the Oral Torah, which is the mochin of Imma, the level of the faculty of understanding, which is clothed in the letters as light and vessel, in a revealed way. Therefore, the more comprehension increases, the more the letters increase of themselves.

So it is with the Oral Torah: understanding is clothed in its words as light in a vessel. The more the understanding grows, the more the words grow with it, like the deer's skin with its flesh.

וכמו שאנו רואים שבמשנה האותיות מועטים לפי ששם עדיין ההבנה בקצרה.

As we see that in the Mishnah the letters are few, because there the understanding is still brief.

The Mishnah is brief because its understanding is still compact.

אבל בתלמוד שנתוסף ההבנה וההשגה בהרחבה גדולה (כי תלמוד כב"ד⁴⁷ ששם מתלכשים חב"ד [חכמה בינה ודעת] דאצי" ומשנה ביצי" [ביצירה] כו') לכך נתרבו שם צירופי האותיות מאד.

But in the Talmud, where understanding and comprehension were increased with great breadth (for Talmud is in [the World of] Beriah, where the Chochmah, Binah and Daas of Atzilus are clothed, and Mishnah is in Yetzirah, etc.), therefore the combinations of letters there multiplied greatly.

The Talmud, where understanding is greatly expanded, needs far more words. The parenthesis adds a Kabbalistic reason, which Torah Ohr, Chayei Sarah (17a), brings from Pri Etz Chaim: the Talmud is clothed in the World of Beriah, where the intellect of Atzilus is clothed, and the Mishnah in the lower World of Yetzirah.

וזהו שנק' ארץ טובה ורחבה⁴⁸ שמתרחבת עד אין קץ שכל מה שתלמיד ותיק עתיד לחדש בכלל תושבע"פ [תורה שבעל פה] יחשב ואזי מתרחבים האותיות כו'.

And this is why it is called "a good and broad land": it broadens without end, for whatever a seasoned student will in the future originate is counted as part of the Oral Torah, and then the letters broaden, etc.

The Oral Torah broadens without end, for whatever a seasoned student will discover in the future is counted as part of it, as the Sages say that even this was already given to Moshe at Sinai, and with each new insight come more words. That is why it is "a good and broad land."

ולכן אין בתושבע"פ [בתורה שבעל פה] הקפידא על האותיות כמו בתושב"כ [בתורה שבכתב].

Therefore in the Oral Torah there is no strictness about the letters as in the Written Torah.

Therefore the Oral Torah is not strict about its exact words as the Written Torah is.

שהמשנה מדברת בלשון זה וברייתא בלשון אחר. וכן גמרא בלשון אחר והוא מטעם הנ"ל שעיקר התושבע"פ [התורה שבעל פה] היא ההבנה וההשגה והאותיות הם מתרבים ומשתנים לפי ההשגה כו'.

The Mishnah speaks in this wording and a Baraisa in other wording, and likewise the Gemara in other wording. This is for the reason stated above: the essence of the Oral Torah is understanding and comprehension, and the letters multiply and change according to the comprehension, etc.

The Mishnah teaches a law in one wording, a Baraisa (a teaching outside the Mishnah) in another, and the Gemara in yet another. The essence of the Oral Torah is the understanding, and its words grow and change to fit it.

(וכ"ז [וכל זה] להיות בתושבע"פ [בתורה שבעל פה] ההשגה בגילוי באותיות והיינו מבחי' מוחין דאימא. משא"כ תושב"כ [תורה שבכתב] שהיא מבחי' מוחין דאבא שאין מתגלים בהאותיות רק שהאותיות הן רמיזות ע"כ הרמיזות הם דוקא כך וכך ולא ישתנו מחמת רבוי הבנתו וכנ"ל).

(All this is because in the Oral Torah the comprehension is revealed in the letters, that is, from the level of the mochin of Imma. Not so the Written Torah, which is from the level of the mochin of Abba, which are not revealed in the letters; rather the letters are hints, and therefore the hints are specifically thus and so and do not change because of one's greater understanding, as said above.)

The parenthesis restates the contrast: in the Oral Torah, from Imma, understanding is openly expressed in the words, so the words can vary. In the Written Torah, from Abba, the letters are hints, and hints must stay exactly as they are.

(וזהו שבינה נק' ג"כ רחובות הנהר ועמ"ש בפ' לך לך⁴⁹ גבי ה' דאברהם שכדי להיות ההרחבה וההתפשטות שרשו ממקום עליון יותר מהחכמה דהיינו מבחי' קוצו של יו"ד שהוא בחי' כתר שלמעלה מהחכמה).

(And this is why Binah is also called "the broad places of the river." And see what is written in Parshas Lech Lecha concerning the hei of Avraham: that in order for there to be broadening and spreading out, its root is from a place higher than Chochmah, that is, from the level of the tip (kotz) of the yud, which is the level of Keser, which is above Chochmah.

Binah is called "the broad places of the river" (Rechovos HaNahar, a place named in the list of the kings of Edom). The text refers to its explanation in Parshas Lech Lecha of the hei added to Avraham's name: breadth and spreading out are rooted higher than Chochmah, in Keser, the "tip" (kotz) of the letter yud.

ועד"ז יובן ג"כ בתושבע"פ [בתורה שבעל פה] שהוא בחי' הבינה להבין הענין בהרחבה שרשה גבוה מתושב"כ [מתורה שבכתב] שהיא בחי' חכמה):

In the same way it can also be understood regarding the Oral Torah, which is the level of Binah, understanding a matter at length: its root is higher than the Written Torah, which is the level of Chochmah.)

By the same logic, the Oral Torah, which is Binah and explains matters at length, has a root higher than the Written Torah, which is Chochmah. This foreshadows the claim, developed below, that the Oral Torah is in some ways greater.

28 והנה כמו שבבינה שהיא נק' תושבע"פ [תורה שבעל פה] נק' ארץ טובה ורחבה⁵⁰ מצד התרחבות צירופי האותיות. כמו"כ [כמו כן] הוא ממש מבחי' מלכות נוק' [נוקבא] דזעיר אנפין

Now, just as Binah, which is called the Oral Torah, is called “a good and broad land” because of the broadening of the combinations of letters, so it is exactly with the level of Malchus, the Nukva of Z'eir Anpin,

Binah is called “a good and broad land” because its letter combinations broaden. The same name belongs just as truly to Malchus, the Nukva (feminine counterpart) of Z'eir Anpin.

שהיא נקראת גם כן ארץ טובה ורחבה שהיא היא עיקר בחי' תורה שבעל פה כמאמר התיקוני זהר⁵¹ הידוע מלכות פה⁵² תושבע"פ [תורה שבעל פה] קרינן לה.

which is also called “a good and broad land,” for she is the very essence of the Oral Torah, as in the well-known statement of the Tikkunei Zohar, “Malchus is the mouth; we call her the Oral Torah.”

Malchus is the very essence of the Oral Torah, as in the well-known passage “Eliyahu opened” in the introduction to the Tikkunei Zohar, a work of the Zohar literature: “Malchus is the mouth; we call her the Oral Torah.” Speech is Malchus, and the Oral Torah is Torah transmitted by mouth.

כי תושב"כ [תורה שבכתב] ותושבע"פ [ותורה שבעל פה] ע"ז נאמר חכמות בחוץ תרונה ב' חכמות⁵³ חכמה עילאה היא בחי' תושב"כ [תורה שבכתב] וח"ת [וחכמה תתאה] היא בחי' תושבע"פ [תורה שבעל פה]

For of the Written Torah and the Oral Torah it is said, “Wisdoms sing aloud in the street”: two wisdoms. The higher Chochmah is the level of the Written Torah, and the lower Chochmah is the level of the Oral Torah.

The verse “Wisdoms sing aloud in the street” speaks of two wisdoms: the higher Chochmah, which is the Written Torah, and the lower Chochmah, Malchus, which is the Oral Torah. Later in Torah Ohr, Yisro (70a), the Alter Rebbe explains the Zohar's reading: the higher Chochmah is “wise, but not with a knowable wisdom,” and the lower is the Torah, “the fallen fruit of the wisdom above,” clothed in physical things.

והיא הנקי ארץ טובה ורחבה. שהיא מתרחבת מאד לפי השראת האור א"ס ב"ה בתוכה. פי' כידוע בכהאריז"ל [בכתבי האריז"ל] שבזאת משונה המלי' מכל הספירות שיש בה שינויים רבים שפעם מתרחבת מאד ופעם מתקצרת ביותר.

And she is what is called “a good and broad land,” for she broadens greatly according to the indwelling of the Infinite Light (Or Ein Sof), blessed be He, within her. That is, as is known from the writings of the Arizal, in this Malchus differs from all the Sefiros: she has many changes, for at times she broadens greatly and at times she shrinks exceedingly.

That is why the lower Chochmah is the “good and broad land”: Malchus broadens according to how much of the Infinite Light dwells in her. The Arizal’s writings teach that this is unique to Malchus: she changes size, at times greatly enlarged and at times greatly diminished.

29 ויש רבוי בחינות בענין התרחבות זאת והשינויים האלו הן ממש בכלים דבחי' מלי'.

And there are many levels in this broadening, and these changes are actually in the vessels of the level of Malchus.

Malchus does not only receive more or less light; her vessels themselves change size, in many stages.

דהיינו פעם היא רק נקודה תחת היסוד. ופעם מתגדלת עד בחי' נה"י [נצח הוד יסוד]. ופעם עד חג"ת [חסד גבורה תפארת] כו'. ולפעמים מתרחבת עד שהן שוין בקומתן.

That is: at one time she is only a point beneath Yesod, at another time she grows up to the level of Netzach, Hod and Yesod, and at another up to Chesed, Gevurah and Tiferes, etc. And sometimes she broadens until they are equal in stature.

At her smallest she is a single point beneath the Yesod of Z'eir Anpin; at other times she grows up to the level of his Netzach, Hod and Yesod, or up to his Chesed, Gevurah and Tiferes, and sometimes until she and Z'eir Anpin are equal in stature. In the Arizal’s teaching these are stages in the growth of the feminine configuration beside the masculine one.

30 וכל סבת השינויים האלו בהכלים תלוי הכל מצד השפעת והמשכת האור מא"ס ב"ה בה. שבהתמעט

גילוי האור אז גם הכלי מתמעט להיות רק נקודה חדא וע"ז נאמר שחורה אני⁵⁴ כו' בבחי' נקודה חדא.

And the whole cause of these changes in the vessels depends entirely on the influx and drawing down into her of the light from the Infinite One (Ein Sof), blessed be He. For when the revelation of the light diminishes, the vessel too diminishes, to be only a single point; and of this it is said, “I am black,” etc., at the level of a single point.

All these changes depend on how much of the Infinite Light is drawn into Malchus. When less light is revealed she shrinks to a single point, and this is read into the verse “I am black,” said of a dark, diminished state.

31 וכשמתרבה גילוי האור אזי גם הכלי מתרבה ממש הכל לפי ערך גילוי האור. וזהו שנקראת ארץ צבי שגידול והתפשטות העור הוא תלוי לפי גידול הבשר שבהתמעטות והסתלקות הבשר נתכוון העור.

And when the revelation of the light increases, then the vessel too actually increases, all in proportion to the revelation of the light. And this is why she is called “the land of the deer”: the growth and spreading of the skin depends on the growth of the flesh, for when the flesh diminishes and departs, the skin shrinks.

When more light is revealed, her vessel actually grows to match. This is the “land of the deer” again: the skin stretches or shrinks with the flesh it holds.

וזה מורה על ענין הנ"ל שבמלכות שרבו ומיעוט הכלים תלוי לפי רכוי ומיעוט האורות ע"כ יש שינויים רבים בגידולה ובקומתה עד"מ שהם הכלים משא"כ כשאר הפרצופים שאין שינויים כלל בענין הכלים שלהם.

And this indicates what was said above: that in Malchus the increase and decrease of the vessels depends on the increase and decrease of the lights. Therefore there are many changes in her growth and in her stature, so to speak, which are the vessels; not so the other configurations (partzufim), which have no changes at all in their vessels.

So in Malchus the vessels, her “stature,” grow and shrink with the lights. No other configuration (partzuf) behaves this way; their vessels never change.

32 והשינויים בשבת ויו"ט [ויום טוב] הוא בענין הוספת האור כו'. אבל הכלים אין בהם רכוי ומיעוט. כי או"א [אבא ואימא] אינן מתרחבים ומתקצרי [ומתקצרים] לעולם כי אין בהם שינוי לעולם בהכלים.

And the changes on Shabbos and Yom Tov are a matter of added light, etc., but the vessels have no increase or decrease in them. For Abba and Imma never broaden or shrink, since there is never any change in their vessels.

Even on Shabbos and festivals, when more light is revealed above, the change is only in added light; the vessels stay as they are. Abba and Imma never grow or shrink.

וגם המדות הנק' ז"א ג"כ אינו מתרחב ומתקצר כ"א כשנשפע להם מוחין דיניקה מלמעלה מקבלים הם המוחין או לא נשפע להם המוחין

And the emotive attributes called Z'eir Anpin likewise do not broaden and shrink; rather, when the mochin of nursing (yenikah) flow to them from above, they receive the mochin, or the mochin do not flow to them;

Z'eir Anpin, too, does not change size. What varies is only whether mochin flow to it from above, such as the mochin of "nursing" (yenikah), the stage after birth in the Arizal's scheme, or do not.

אבל הם המדות בעצמן אינן מתקצרים ומתרחבים כמו המל' שהיא בעצמה יש בהם שינויים. הרי הכלים דמל' תלוי התפשטותן בהתפשטות האורות.

but the emotive attributes themselves do not shrink and broaden, as Malchus does, in whose very self there are changes. Thus the spreading of the vessels of Malchus depends on the spreading of the lights.

Only Malchus changes in herself. Her vessels expand exactly as far as the lights spread within her.

33 וזו מעלה יתירה בכלים דמל' שבטלים לגמרי לגבי האורות וזהו שנק' ארץ טובה ורחבה שמתרחבת לפ"ע [לפי ערך] רבוי האור כו'.

And this is a special excellence in the vessels of Malchus: they are utterly nullified (batel) before the lights. And this is why she is called "a good and broad land," for she broadens in proportion to the abundance of the light, etc.

This is a special virtue of Malchus: her vessels are utterly nullified before the light and have no fixed size of their own, so they take whatever measure the light gives them. That is why she is "a good and broad land."

וזהו היתרון בעסק התושבע"פ [התורה שבעל פה] אפילו על כח"י אהבה בתענוגים. ששמחה ואהבה בתענוגים היא כח"י יש ודבר. שהשמחה הוא בהתגלות הלב שמרגיש השמחה והתענוג כלכבו והיא כח"י יש ודבר.

And this is the advantage of occupying oneself with the Oral Torah, even over the level of "love in delights." For joy and "love in delights" are the level of yesh and davar, an existing something: joy is in the revelation of the heart, in which one feels the joy and the delight in his heart, and this is the level of yesh and davar.

Here lies the advantage of studying the Oral Torah even over "love in delights," the joyful love described earlier. Joy and delight are felt in the heart, so they leave a sense of self, a "something" (yesh) that does the feeling.

אבל בתושבע"פ [בתורה שבעל פה] האור מוסתר ואין נרגש התענוג לכך היא נעלה שהיא בחי' מ"ה [שם מ"ה] תכלית הבטול בלי הרגשה כלל.

But in the Oral Torah the light is hidden and the delight is not felt. Therefore it is loftier, for it is the level of mah ("what"), the utmost self-nullification (bittul), without any feeling at all.

In the Oral Torah the light is hidden and no delight is felt, so it is higher. It is the level of mah, "what," as in Moshe and Aharon's words "and what are we?" (Exodus 16:7), which in Chassidus stands for complete self-nullification, with no feeling of self at all.

34 וזהו שאמר והוצאתי אתכם מתחת⁵⁵ סבלות מצרים שהיא היציאה וגילוי המדות מהגרון ע"י קול תורה שבכתב

And this is what He said, "And I will bring you out from under the burdens of Egypt": this is the going out and revealing of the emotive attributes from the throat through the voice of the Written Torah;

Now the verses of the previous maamar fall into place. "I will bring you out from under the burdens of Egypt" is the emotions leaving the narrow throat through the voice of the Written Torah.

אזי אח"כ והבאתי אתכם אל הארץ⁵⁶ תושבע"פ [תורה שבעל פה] שיש בה מעלה ומדרגה יתירה בהיות [בהיותה] ארץ צבי כו' טובה ורחבה כנ"ל:

then afterward, "And I will bring you to the land": the Oral Torah, which has a special excellence and level in being "the land of the deer," etc., "good and broad," as said above.

"And I will bring you to the land" is the Oral Torah, which is higher still: "the land of the deer," "good and broad." The order of the verses matches the order of service, first reading the Written Torah, then studying the Oral Torah.

SECTION 7 • ¶35-41

The land of the living: the revealed will

35 ועתה יש לבאר ענין ונתתי צבי⁵⁷ בארץ החיים. והוא עוד מעלה בענין תושבע"פ [תורה שבעל פה]. והיינו עוד טעם שני למה שנקראת ארץ צבי.

Now we must explain "And I will set tzvi in the land of the living." This is a further excellence of the Oral Torah, and it is a second reason why it is called "the land of tzvi."

The verse "And I will set tzvi in the land of the living" gives another advantage of the Oral Torah and a second meaning of the name "land of tzvi."

כי פ"י צבי הוא הרצון (מלשון צביוני וכן לצביוני נבראו⁵⁸ הקב"ה שאל להם רצונכם שאברא אתכם וכן ולא אביתם תרגום ולא צביתון כו'. וכן בלה"ק [בלשון הקודש] ג"כ פירושו חפץ או הדר ופאר כמבואר (בספרים)

For tzvi means will (from the word tzivyoni, "my will"; and likewise "they were created with their consent (tzivyonan)": the Holy One, blessed be He, asked them, "Is it your will that I create you?"; and likewise "but you were not willing," which the Targum renders ve'la tzevisun, etc. And in the Holy Tongue too it means desire, or glory and splendor, as explained in the books),

Earlier tzvi was read as "deer"; here it is read as "will," as in the Aramaic tzivyon, "wish." The Sages said all creations were made "with their consent" (letzivyonan), the Targum renders "you were not willing" with the same root, and in Hebrew tzvi also means desire, glory and splendor.

והיינו שרצונו העליון ית' (וחפץ הוא פנימיות הרצון⁵⁹ כנודע) הוא מלוכש ומתגלה בארץ החיים דוקא שהיא התושבע"פ [התורה שבעל פה].

that is: His Supreme Will, blessed be He (and desire is the inner dimension of the will, as is known), is clothed and revealed specifically in "the land of the living," which is the Oral Torah.

So the verse means that G-d's Supreme Will is revealed in "the land of the living," the Oral Torah. Desire (chefetz) is the inner core of will.

וזאת עוד מעלת התושבע"פ [התורה שבעל פה] על התושב"כ [התורה שבכתב] שתושב"כ [שתורה שבכתב] מקרא הוא בחי' מוחין דאבא בלבד שהוא בחי' חכמה. אבל אין בה כ"כ [כל כך] גילוי רצון העליון ממש שלמעלה מהחכמה.

And this is a further excellence of the Oral Torah over the Written Torah. The Written Torah, Mikra, is the level of the mochin of Abba alone, which is the level of Chochmah; but there is not so much revelation in it of the Supreme Will itself, which is above Chochmah.

The Written Torah is the mochin of Abba, Chochmah. The Supreme Will, which is above Chochmah, is not so revealed in it.

שהרי א"א להבין ולהורות איזה פסק דין שהוא רצון העליון לזכות או לחיוב אסור או מותר כו' מן התושב"כ [התורה שבכתב] שא"א להבין ממנה הפסק דין שהוא רק בחי' חכמתו ית' בלבד.

For it is impossible to understand and to rule on any halachic decision, which is the Supreme Will, to acquit or to hold liable, forbidden or permitted, etc., from the Written Torah; one cannot understand the ruling from it, since it is only the level of His wisdom, blessed be He.

No practical ruling, liable or exempt, forbidden or permitted, can be derived from the Written Torah alone. A ruling expresses G-d's will, while the Written Torah by itself expresses only His wisdom.

אבל תושבע"פ [תורה שבעל פה] **בה מלובש ומתגלה רצון העליון ב"ה שהוא ענין פסקי הדינין שבתושבע"פ**
[שבתורה שבעל פה] **אסור מותר שזהו רצון העליון ב"ה.**

But in the Oral Torah the Supreme Will, blessed be He, is clothed and revealed: these are the halachic rulings in the Oral Torah, forbidden and permitted, which are the Supreme Will, blessed be He.

The Oral Torah contains the halachic rulings, and every ruling, "forbidden" or "permitted," is G-d's Supreme Will revealed.

36 וזהו ונתתי צבי בארץ החיים [החיים] דוקא שגילוי הרצון העליון הוא בתושבע"פ [בתורה שבעל פה] דוקא.
והוא מפני שסוף מעשה הוא דוקא במחשבה תחלה ונעוץ תחלתו בסופן⁶⁰

And this is "And I will set tzvi in the land of the living" specifically: the revelation of the Supreme Will is specifically in the Oral Torah. This is because "last in deed" is precisely "first in thought," and "their beginning is wedged in their end,"

The will is revealed specifically in the Oral Torah because of the principle "last in deed, first in thought" (words of the Lecha Dodi hymn): what comes last in practice was first in the original intent. As the ancient Sefer Yetzirah (Book of Formation) puts it, the beginning is wedged in the end.

ולכן נק' המלכות א"ח [אשת חיל] עטרת בעלה⁶¹ ונק' ג"כ ארץ חפץ⁶² ע"ש [על שם] גילוי הרצון בה דוקא
and therefore Malchus is called "a woman of valor, the crown of her husband," and she is also called "a land of desire (chefetz)," on account of the revelation of the will specifically in her

Malchus, the lowest Sefirah, is therefore called "a woman of valor, the crown of her husband," rising above Z'eir Anpin, and "a land of desire," because the will is revealed in her.

(וכמו בארץ הגשמית גילוי כח הצומח שהוא בחי' א"ס לברוא מאין כו' כמ"ש באגה"ק [באגרת הקודש]
איהו וחיותו⁶³ ובמאמי [ובמאמר] א"ח [אשת חיל] עט"ב [עטרת בעלה].

(as in the physical earth: the revelation of the power of growth, which is the level of the Infinite, to create from nothing, etc., as written in Iggeres HaKodesh on "He and His life-force," and in the maamar "A woman of valor, the crown of her husband.")

The physical earth is an example: its power to make things grow is a power of the Infinite, creating something from nothing, as explained in the Tanya's Iggeres HaKodesh, in the letter beginning "He and His life-force," and in the maamar on "A woman of valor." The lowest level carries the highest power.

והנה בתושבע"פ [בתורה שבעל פה] ג"כ יש אגדות ופסקי דינין ובאגדות ג"כ רק מלוכש ח"ע [חכמה עילאה]. אבל בהלכות ופסקי דינין מלוכש רצה"ע [רצון העליון] ולכן לימוד ההלכות נעלה יותר⁶⁴ טובא מלימוד האגדות כדאיתא בגמ' [בגמרא] דסוטה דף מ':⁶⁵

Now in the Oral Torah too there are aggados and halachic rulings, and in the aggados, too, only the higher Chochmah is clothed; but in the laws and halachic rulings the Supreme Will is clothed. Therefore the study of the laws is far loftier than the study of the aggados, as stated in the Gemara, Sotah, folio 40.)

Within the Oral Torah itself, the aggados (its non-legal teachings) contain only the higher Chochmah, but the laws contain the Supreme Will. That is why the Talmud in tractate Sotah ranks the study of halachah far above the study of aggadah.

37 אך עם היות שיש מעלוי ומדרגות יתירות בתושבע"פ [בתורה שבעל פה] על תושב"כ [תורה שבכתב] שנק' ארץ טובה ורחבה וגם בה גילוי רצה"ע [רצון העליון] עכ"ז [עם כל זה] מצד אחד היא למטה במדרגה יותר שנשפלה מאד למטה בגשמיות ומדברת רק בענינים גשמיים (ועמ"ש בפרשת בראשית).

But although the Oral Torah has special excellences and levels over the Written Torah, being called "a good and broad land" and having in it the revelation of the Supreme Will, nevertheless in one respect it is lower in level, for it has descended very low into physicality and speaks only of physical matters (and see what is written in Parshas Bereishis).

Despite these advantages, the Oral Torah is in one sense lower: it has come down into physical matters and speaks only of them, the laws of objects and everyday dealings. The text refers to what it wrote on Parshas Bereishis.

אך על זה נאמר והבאתי אתכם אל הארץ אשר נשאתי את ידי⁶⁶ כו'.

But about this it is said, "And I will bring you to the land concerning which I lifted up My hand," etc.

The answer to this lowness is in the verse "And I will bring you to the land concerning which I lifted up My hand." Plainly, lifting the hand means swearing an oath; the text will read it literally, as a hand that lifts something up.

כמשל היד שמגביה בה החפץ המונח למטה ויכולה היא היד להגביה למעלה מן הראש ויכולה להניח על הראש

As in the analogy of the hand, with which one lifts an object lying below: the hand can lift it higher than the head, and can place it upon the head.

A hand can pick up an object lying on the ground and raise it above the head, or even set it on the head.

כמו"כ [כמו כן] המלכות הנקי תושבע"פ [תורה שבעל פה] היא בחי' הארץ שעם היות שנתלבשה בגשמיות אבל נשאתי את ידי להגביה אותה למעלה ראש מבחי' ח"ע [חכמה עילאה] כי היא בחי' אשת חיל עטרת בעלה.⁶⁷ שהיא בחי' עטרה וכתר לז"א.⁶⁸

So too Malchus, which is called the Oral Torah, is the level of the land: although she is clothed in physicality, nevertheless "I lifted up My hand" to raise her above the head, above the level of the higher Chochmah. For she is the level of "a woman of valor, the crown of her husband": she is the level of a crown (atarah) and Keser (the Crown) for Z'eir Anpin.

So too Malchus, the Oral Torah, is "the land," clothed in physical matters, yet G-d "lifted up His hand" to raise her above the head, above even the higher Chochmah. She is "the crown of her husband," a crown (Keser) for Z'eir Anpin, resting above his head.

38 והיינו מטעם הנ"ל דונתתי צבי בארץ החיים⁶⁹ שבה גילוי רצה"ע [רצון העליון] כו'. והכתר הוא למעלה מן המוחין שבראש כנודע.

This is for the reason stated above, "And I will set tzvi in the land of the living," for in her is the revelation of the Supreme Will, etc. And the Crown (Keser) is above the mochin in the head, as is known.

Malchus can be a crown because, as explained, the Supreme Will is revealed in her, and Keser, the Crown, is the level of will, above the mochin of the head.

וזהו אשר נשאתי את ידי. פי' ידי הם הזרועות דא"א שהם חג"ת [חסד גבורה תפארת] דא"א שהם מכינים את המל'. כמ"ש מקדש אדני כוננו ידיך:⁷⁰

And this is "concerning which I lifted up My hand." That is: "My hand" is the arms of Arich Anpin, which are the Chesed, Gevurah and Tiferes of Arich Anpin, which prepare Malchus, as it is written, "The Sanctuary, O L-rd, that Your hands established."

"My hand" is the arms of Arich Anpin, the configuration of Keser: its Chesed, Gevurah and Tiferes prepare and build Malchus. The verse "The Sanctuary, O L-rd, that Your hands established" says the same: the Sanctuary, Malchus, is established by G-d's hands.

39 וזהו והיית עטרת תפארת⁷¹ וגוי וצניף מלוכה בכף אלהיך. פי' הצניף מלוכה שהוא המלי היא עטרת תפארת כנ"ל פי' עטרת בעלה. בכף אלקיך שזהו ע"י אשר נשאתי את ידי זרועות דא"א.

And this is [the meaning of] “And you shall be a crown of tiferes (splendor),” etc., “and a royal diadem in the palm of your G-d.” That is: the royal diadem, which is Malchus, is “a crown of tiferes,” as said above, meaning “the crown of her husband.” “In the palm of your G-d”: this is through “concerning which I lifted up My hand,” the arms of Arich Anpin.

The verse in Isaiah, “You shall be a crown of tiferes in the hand of Havayah, and a royal diadem in the palm of your G-d,” says the same thing. The “royal diadem” is Malchus, a crown for Tiferes, that is, for Z’eir Anpin her husband; she is held “in the palm of your G-d,” the hand of Arich Anpin (the configuration of Keser) that lifts her.

40 וזהו לתת אותה לאברהם ליצחק וליעקב. שהאבות הן חג"ת [חסד גבורה תפארת] דז"א ומעלה יתירה היא להם שניתנה להם הארץ משום דהיא א"ח [אשת חיל] עט"ב [עטרת בעלה] כתר לז"א כנ"ל. והיינו מעלת ומדרג' התושבע"פ [התורה שבעל פה].

And this is “to give it to Avraham, to Yitzchak and to Yaakov.” For the Patriarchs are the Chesed, Gevurah and Tiferes of Z’eir Anpin, and it is a special distinction for them that the land was given to them, because she is “a woman of valor, the crown of her husband,” a crown (Keser) for Z’eir Anpin, as said above. And this is the distinction and the level of the Oral Torah.

The verse goes on, “to give it to Avraham, to Yitzchak and to Yaakov.” The three Patriarchs embody Z’eir Anpin’s Chesed, Gevurah and Tiferes, so receiving the land, Malchus, which becomes their crown, is a special distinction for them; this is the distinction of the Oral Torah.

ונתתי אתה לכם מורשה⁷² שיהיה מוסתר בה האור שזהו תכלית הבטול שאין נרגש כלל הבטול ובוזה גבוה הוא אפי' [אפילו] מבחי' אהבה כתענוגים שהוא בחי' יש ודבר שנרגש השמחה בלב.

“And I will give it to you as a heritage”: that the light should be hidden in it, which is the utmost self-nullification (bittul), in which the self-nullification is not felt at all. And in this it is higher even than the level of “love in delights,” which is the level of yesh and davar, in which the joy is felt in the heart.

“I will give it to you as a heritage” is read as the light being hidden in it: a self-nullification so complete that it is not even felt, higher than “love in delights,” where joy is felt and so a sense of self remains.

אבל הלימוד כשהוא בבחי' בטול ע"ד אני המשנה המדברת בפיו הוא בטול ממש בלי שום הרגשה כנ"ל.

But study, when it is in a state of self-nullification, in the manner of "I am the Mishnah that speaks in your mouth," is actual self-nullification, without any feeling at all, as said above.

Torah study in true bittul, as in the saying "I am the Mishnah that speaks in your mouth," is real self-nullification: the learner becomes a mouthpiece for the Torah and feels nothing of himself.

41 וזהו מתניתין מלכתא כנודע. וזהו לתת אותה לאברהם. כי אברהם בחי' אהבה והארץ שהיא תושבע"פ

[תורה שבעל פה] גבוה יותר אפי' [אפילו] מבחי' אהבה בתענוגים.

And this is [the saying] "The Mishnah is the Queen," as is known. And this is "to give it to Avraham": for Avraham is the level of love, and the land, which is the Oral Torah, is higher even than the level of "love in delights."

Hence the known saying "The Mishnah is the Queen": the Oral Torah is Malchus. The preceding maamar (Torah Ohr, Va'eira 4) cites the saying to show that in the Oral Torah the learner is wholly united with what he learns, as with the word of a king who commands, while reading the Written Torah is like calling to someone else; and "to give it to Avraham" shows that the land is higher than Avraham, who is love, so the Oral Torah surpasses even "love in delights."

נמצא המתבאר בפסוק זה הוא למעל' [למעלה / למעלת] כלל' [כללות] ענין יחוד דא"א [דאבא ואימא] וזו"נ [וזהיר

אנפין ונוקבא] וכן בחי' אלו הן הן ממש בעבודת ה' בכל יום שהאדם יש בו כל בחינות אלו.

It follows that what is explained in this verse is, above, the general matter of the union of Abba and Imma and of Z'eir Anpin and Nukva; and these very levels are exactly [present] in the service of G-d every day, for a person has all these levels within him.

So the verse, read above, describes the unions of Abba and Imma and of Z'eir Anpin and Nukva with which this explanation began. The same stages take place in every person's daily service of G-d, because a person contains all these levels.

SECTION 8 • ¶42-44

Every day

42 ולכן בכל יום בבקר ובערב מזכירין יצ"מ [יציאת מצרים]

Therefore every day, morning and evening, we mention the Exodus from Egypt.

That is why the Exodus is mentioned every day, morning and evening.

כי תחלה יש בחי' גלות מצרים שהוא עבור ז"א בבטן אימא והוא בחי' מצרים מצר הגרון ואח"כ ע"י אמר לבני ישראל⁷³ אני ה' שהוא עסק התורה שבכתב הנק' תורת הוי' הוא הלידה וזהו לשון מקרא שהוא קורא ומוציא אותן מההעל' [מההעלם] אל הגילוי.

For first there is the level of the exile of Egypt, which is the gestation of Z'eir Anpin in the womb of Imma, and it is the level of Mitzrayim, the strait of the throat; and afterward, through "Say to the children of Israel, 'I am Havayah,'" which is occupation with the Written Torah, called "the Torah of Havayah," comes the birth. And this is the term Mikra, for one reads (korei) and brings them out of concealment into revelation.

Each day begins in "exile": the emotions are still in gestation, held in the narrow throat. Then "Say to the children of Israel, 'I am Havayah'" stands for studying the Written Torah, called "the Torah of Havayah," which brings the birth; Mikra comes from korei, which means both "reads" and "calls out," and reading aloud calls the feelings out of concealment into the open.

אך כמו הלידה הגשמית א"א בלא חבלי לידה ויסורי' כמו"כ [כמו כן] צריך להרגיש כאב וצער על מניעת גילוי שם הוי' בלבד.

But just as physical birth is impossible without birth pangs and suffering, so one must feel pain and anguish over the withholding of the revelation of the Name Havayah in his heart.

Birth does not come without birth pangs. So a person must feel pain that the Name Havayah, G-dliness, is not revealed in his heart.

43 ועי"ז יהיה הלידה שהוא השמחה ותענוג כמ"ש אם הבנים שמחה.⁷⁴ ולמעלה היינו לידת ז"א ולמטה בנפש גילוי המדות אהוי"ר [אהבה ויראה]. ויוצא דם נדה שנדחין כל המחשבות זרות ע"י הלידה כו'.

And through this there will be the birth, which is joy and delight, as it is written, "a joyful mother of children." Above, this is the birth of Z'eir Anpin, and below, in the soul, it is the revelation of the emotive attributes, love and awe. And the blood of impurity (dam niddah) comes out: all the alien thoughts are pushed away (nidchin) through the birth, etc.

Through that pain comes the birth, which is joy, as in the verse "a joyful mother of children." Above it is the birth of Z'eir Anpin; in the soul it is love and awe coming into the open, and, as blood leaves the body at birth, all alien thoughts are pushed away (nidchin, which the text hears in niddah).

ואח"כ והבאתי אתכם אל הארץ⁷⁵ ענין זה למעלה מה שמבחי ז"א יורד ההשפעה למל' ונקי ארץ כנען שמכניע כל החיצונים ונמתקים כל הדינים

And afterward, "And I will bring you to the land." Above, this is the flow descending from the level of Z'eir Anpin to Malchus, and it is called "the land of Canaan," for it subdues (machnia) all the external forces and all the judgments are sweetened.

Then comes "I will bring you to the land": above, the flow passes from Z'eir Anpin to Malchus. The land is called Canaan, read as machnia, "subduing," because it subdues the external forces and sweetens all judgments.

מפני שע"י הלידה שהוא בחי גדלות אין יניקה לחיצונים. אבל מבחי עבור וקטנות יש להם יניקה כמבואר במ"א.

This is because through the birth, which is the level of maturity (gadlus), the external forces have no nurture; but from the level of gestation and immaturity (katnus) they do have nurture, as explained elsewhere.

The external forces can draw nourishment only from gestation and immaturity, the narrow state. Once birth and maturity have come, they have nothing to feed on.

44 ולמטה הארץ היא בחי תושבע"פ [תורה שבעל פה] והיא אשר נשאתי את ידי כי אשת חיל עטרת בעלה⁷⁶ והיית צניף מלוכה⁷⁷ כו' וכנ"ל.

And below, the land is the level of the Oral Torah, and it is [the land] "concerning which I lifted up My hand," for "a woman of valor is the crown of her husband," and "you shall be a royal diadem," etc., as said above.

Below, in a person's service, the land is the Oral Torah, raised up as "a woman of valor, the crown of her husband" and "a royal diadem."

ולהיות נודע שבכל יום נמשכין מוחין חדשים למעלה וכן בנפש האדם כמ"ש חדשים לבקרים⁷⁸ כו' שנעשה בריה חדשה ע"כ צ"ל בכל יום יצ"מ [יציאת מצרים]

And since it is known that every day new mochin are drawn down above, and likewise in the human soul, as it is written, "They are new every morning," etc., so that one becomes a new creation, therefore there must be an Exodus from Egypt every day.

Every day new mochin are drawn down, above and in the soul, as the verse says, "They are new every morning," so that a person is a new creation each day. Therefore he needs a new Exodus each day.

שהמשכה ממוחין למדות הוא ע"י מצר הגרון והיינו ע"י תושב"כ [תורה שבכתב] ואח"כ והבאתי אתכם אל הארץ היא התושבע"פ [התורה שבעל פה] הנק' ארץ חפץ כנ"ל:

For the drawing from the mochin to the emotive attributes is through the strait of the throat, that is, through the Written Torah; and afterward, "And I will bring you to the land," which is the Oral Torah, called "a land of desire," as said above.

That daily Exodus is the flow from intellect to emotion through the narrow throat, by reading the Written Torah; then comes "the land," the study of the Oral Torah, "a land of desire."

IN ONE'S AVODAH

Each day a person must go out of Egypt anew. Understanding G-d's greatness is not enough if love and awe stay locked in the "throat" and alien desires hold them back: one should read the Written Torah aloud, and feel real pain that the Name Havayah is not revealed in one's heart, the birth pangs that bring the joy of love and awe. Then one comes to the "land," the study of the Oral Torah, above all its halachah, in which G-d's will is revealed, learned in a bittul so complete that the delight itself is not felt.

QUESTIONS FOR DISCUSSION

1. Why is the throat, which is neither intellect nor emotion, narrower than both the head and the heart?
2. What does it mean in a person's own experience for love and awe to be "in gestation," and what brings them to birth?
3. Why may nothing be added to the letters of the Written Torah, while the wording of the Oral Torah can vary freely?
4. In what sense is studying the Oral Torah higher than the joy of "love in delights," if in it the delight is not even felt?
5. How can the Oral Torah, which deals with physical matters, become "the crown of her husband," above the higher Chochmah?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ביאור על הנ"ל

According to the note, this explanation is found in manuscript 82 in the Tzemach Tzedek's own handwriting, where it is divided into sections.

KEHOT'S NOTE

נמצא בבוך 82 גוכתי"ק הצ"צ ונחלק לסעי'. הנחת כ"ק אדה"א בתו"ח וארא (אותיות מרובעות) עא. הנחת הרי"מ בן אדה"י בסה"מ תקס"ג ע' קיג. הגהות באוה"ת שמות ע' קעז. בד"ה קול דודי תרמ"ג ע' קיט נתבארו כמה ענינים מהמאמר.

PARAGRAPH 2

2 ביאור על הנ"ל

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

KEHOT'S NOTE

נמצא בבוך 82 גוכתי"ק הצ"צ ונחלק לסעי'. הנחת כ"ק אדה"א בתו"ח וארא (אותיות מרובעות) עא. הנחת הרי"מ בן אדה"י בסה"מ תקס"ג ע' קיג. הגהות באוה"ת שמות ע' קעז. בד"ה קול דודי תרמ"ג ע' קיט נתבארו כמה ענינים מהמאמר.

PARAGRAPH 3

3 פרעה אותיות הערף

The note's sources for reading Pharaoh as ha'oref, the Arizal's Likkutei Torah on Vayeshev and at the beginning of Shemos, are taken from the Rebbe's note there, which adds that the idea appears in many places.

KEHOT'S NOTE

לקו"ת להאריז"ל פ' וישב. שם ר"פ שמות. ובכ"מ — הערת כ"ק אדמ"ר ז"ע בד"ה לא יצא האיש בסיף תרל"ב.

4 ופרעה עמד על היאור

The Torah opens Pharaoh's dream: "Pharaoh dreamed, and behold, he stood by the River," the Nile; the text quotes it in short. Plainly he stood at the river's edge, but the maamar reads על עמד as "stood upon": Pharaoh, the back of the neck, stands over the River, the channel of Binah through the throat, and (paragraph 14) holds back the birth. (context: Steinsaltz Tanakh)

בראשית מ"א: Genesis 41:1

וַיְהִי מִקֵּץ שְׁנָתַיִם יָמִים וּפְרָעָה חָלֵם וְהִנֵּה עֹמֵד עַל-הַיָּאֹר:

And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.

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KEHOT'S NOTE

בראשית מא, א.

5 At the burning bush G-d tells Moshe that He has come down to rescue Israel from Egypt and bring them up "to a

good and broad land," a land flowing with milk and honey. The text takes "broad" as the opposite of Mitzrayim, the narrow place, and applies it to Malchus.

שמות ג': Exodus 3:8

וְאֵרָד לְהַצִּילוֹ מִיַּד מִצְרַיִם וּלְהַעֲלֹתוֹ מִן-הָאֶרֶץ הַהִוא אֶל-אֶרֶץ טוֹבָה וּרְחֹבָה אֶל-אֶרֶץ זָבֶת חֶלֶב וְדִבְשׁ אֶל-מָקוֹם הַכְּנָעַנִי וְהַחֲתִי וְהָאֱמֹרִי וְהַכְּנָעִי וְהַחִטִּי וְהַיִּבְּוִסִי:

and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite.

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PARAGRAPH 6

6 שבגרון יש . . כמ"ש במ"א

On that page of the maamar in Yisro, the passage from the brain to the heart through the narrow throat is called Mitzrayim, meitzar Mi, and three officers rule in that strait: the chief cupbearer in the windpipe, where Chochmah is drawn, the chief baker in the gullet, where Binah is drawn, and the chief butcher in the veins, the drawing of Daas.

KEHOT'S NOTE

ראה בכ"ז לקו"ת להאריז"ל פ' וישב. לקמן עא, ד. קב, ג. ובאוה"ת פ' שמיני ע' לה.

7 Shlomo recalls the instruction his father gave him: "Acquire wisdom, acquire understanding." Plainly kenah means "acquire"; the text hears in it kaneh, a pipe, for acquiring wisdom draws it into oneself, and so reads it of the windpipe that carries intellect down to the heart. (context: Steinsaltz Tanakh)

משלי ד': Proverbs 4:5

קְנֵה חֵכְמָה קְנֵה בִינָה אֲלֵי-תַשְׁכַּח וְאֲלֵי-תֵת מֵאֲמָרֶיךָ:

Get wisdom, get understanding; Forget not, neither decline from the words of my mouth;

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8 אז השכל נעשה מהות מדה

According to the note, the intellect becomes emotion through the partition (parsa) between the mochin and the emotive attributes, so that the light of the mochin comes in a different way and takes on the nature of the attributes.

KEHOT'S NOTE

וזהו ע"י הפרסא שבין המוחין למדות שעיי"ז באור המוחין באופן אחר מכמו שהן במוחין ולהיות כמהות המדות. — סה"מ תערי"ב ח"ב ע' תתעח. וראה שם ע' תתנו (פרק תיד) היינו שהאבהה הוא הטעם וג"ז רק מהבנת טוב הדבר שזהו בחי' מדות שבשכל רק להיות שזהו הבנת טוב הדבר בעצמו ה"ו מהות מוחין עדיין אבל השכל עצמו אינו נעשה מהות מדה, ע"ש. בסה"מ תרמ"ד ע' רכו ובסה"מ תרמ"ז ע' קנב ובסה"מ תרנ"א ע' קנה, מצוין לכאן.

PARAGRAPH 7

- 9 The beloved sets his one perfect love above Shlomo's "sixty queens and eighty concubines." Here the verse's opening words name a maamar in Likkutei Torah on Shir HaShirim, where the growth of a river from its banks is explained. (context: Steinsaltz Tanakh)

Song of Songs 6:8: שיר השירים ו:ח

ששים המה מלכות ושמונים פילגשים ועלמות אין מספר:

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

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- 10 נהרא מכפיה מיברך

Shmuel's saying in the Talmud, "A river is blessed (increased) from its banks," said of the Euphrates, whose waters "multiply." The maamar the text names reads it to mean that a river, once it has come out of its spring, grows of itself, as the emotions grow beyond the intellect that gave birth to them.

Bekhorot 55b:5-6: ב"ה-ר"ה-6-5

מסייע לקה לשמואל, דאמר שמואל: נהרא מכפיה מיברך. ופליגא דרב, דאמר רב אמי אמר רב: מיטרא במערבא סהדא רבה פרת. אבוה דשמואל עבד להו לבנא תיה מקנה קיומי ניסן, ומפצי קיומי תשרי. מקנה קיומי ניסן — סבר לה רב, דאמר רב אמי אמר רב: מיטרא במערבא סהדא רבה פרת, שמא ירבו נוטפין על תאחלין, והוה להו מי גשמים רובא.

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

PARAGRAPH 8

- 11 יסוד אימא שמסתיים בחזה דז"א

According to the note, the Or HaTorah there refers to this passage, and also points to the Maggid's Or Torah on the explanation of "the breast of waving" (chazeh hatenufah).

KEHOT'S NOTE

ע"ח שכ"א פ"ג. באוה"ת מג"א ע' ערב מצייין לכאן. ומצייין לאר"ת מהמגיד בפ"י חזה התנופה. ע"ש בפ"י חזה.

- 12 יסוד אימא שמסתיים בחזה דז"א

The Kehot note gives this chapter of the Arizal's Etz Chaim for the Yesod of Imma ending at the chest of Z'eir Anpin. The text reads that ending as the point where intellect turns into emotion.

Sefer Etz Chaim 21:3: עץ חיים כ"א:ג

... והנה נודע כי עיקר הארת ז"א הוא מן החסדים שבתוך יסוד הבינה המתגלים בו מהחזה ולמטה שכבר נגמר מלבוש היסוד דאימא שהוא מכסה עליהם ועתה אם תרד יסוד הבינה עד סיום ב"ש ת"ת דז"א לא יהיה גילוי אל החסדים שבז"א כי אם בשליש התחתון לבד ויהיה הז"א בלתי הארה גדולה (כלל). והטעם הבי שהוא מפני הנוקבא כי בהיות יסוד דאמא מסתיים בחזה דז"א מתגלגל החסדים והאורות וע"י הארה זו יכולה הנוקבא להבנות והיא ניבנית משם ולמטה באחור דז"א כנ"ל לפי שנוקבא אינה ניבנית אלא מן הארת הגבורות אשר ביסוד ...

Sefer Etz Chaim (Public Domain)

- 13

ג' שלישים

The note points there for the "three thirds" of each emotive attribute.

KEHOT'S NOTE

ראה בד"ה כל הנהנה תרנ"ב.

PARAGRAPH 12

- 14

דגרון וחרן הוא ענין אחד

There the wisdom that came down into the narrow throat is called Mitzrayim, and Yaakov's going from Be'er Sheva to Charan is read as that descent, "for garon and charon are all one." It adds that the emotions became bitter there, the bitterness with which Egypt embittered our forefathers' lives.

KEHOT'S NOTE

ראה גם לעיל נא, א.

- 15

בישישים חכמה

Job, answering his friends, says that wisdom is found with the aged and understanding with length of days, "With the aged is wisdom," and goes on to say that wisdom and might belong to G-d. The text uses it for the settled, mature mind that can bear what goes against its will. (context: Steinsaltz Tanakh)

Job 12:12: איוב י"ב:12

בישישים חכמה וארך ימים תבונה:

Is wisdom with aged men, And understanding in length of days?—

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KEHOT'S NOTE

איוב יב, יב.

PARAGRAPH 14

- 16

ופרעה עמד על היאור

Cited again: Pharaoh, the nape, "stands upon" the River (plainly, he stood by the Nile), here read as treading on the channel of the mochin and keeping them from being born.

Genesis 41:1: בראשית מ"א:1

ויהי מקץ שנתים ימים ופרעה חלם ונהג עמד על-היאר:

And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.

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PARAGRAPH 17

- 17

דודי שלח ידו מן החור

Kehot's note points to Song of Songs 8:4 for these words.

Song of Songs 8:4: שיר השירים ח:4

KEHOT'S NOTE

שה"ש ח, ד.

18

דודי שלח ידו מן החור

The maiden tells how her beloved, knocking at night while she hesitated, “put forth his hand through the opening,” the hole in the door, and her heart was stirred for him. The text reads the “opening” as the one at the back of Z’eir Anpin, opposite the chest, through which Malchus comes out (the Kehot note prints Song of Songs 8:4; the words are in 5:4). (context: Steinsaltz Tanakh)

Song of Songs 5:4: שיר השירים ה:ד

דודי שלח ידו מן החור ומעי המו עלי:

My beloved put in his hand by the hole of the door, And my heart was moved for him.

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19

כשושנה

The Zohar opens with the verse “As a lily among the thorns” and says the lily is Knesses Yisrael. The text cites a commentary on this passage for the distinction between the outer and inner dimensions of Malchus.

Zohar, Introduction 1:1-2:4:ד"ר א"א-ב"ד: הקדמה

1This chapter, a preliminary exposition of Gen. 1, serves to introduce the reader to the circle of R. Simeon and his colleagues, and to give him an idea of the scope and nature of their discussions. It is somewhat more discursive and fanciful than the main body of the Zohar. Rabbi Hizkiah opened his discourse with the text: As a lily among thorns, etc. (S.S. 2, 2). ‘What’, he said, ‘does the lily symbolise? It symbolises the Community of Israel. As the lily among thorns is tinged with red and ...

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

20

שושנה בין החוחים

The beloved answers the maiden, “As a lily among the thorns, so is my love among the daughters”: she stands apart from all the others. The text reads the lily among the thorns as the outer Malchus that goes down among the lower worlds, and “my love” as her inner dimension, which does not go down. (context: Steinsaltz Tanakh)

Song of Songs 2:2: שיר השירים ב:ב

כְּשׁוֹשָׁנָה בֵּין הַחוּחִים כֵּן רַעֲיָתִי בֵּין הַבָּנוֹת:

As a lily among thorns, So is my love among the daughters.

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21

ששים המה מלכות

The beloved sets his one perfect love above Shlomo’s “sixty queens.” The text names its discussion on this verse, in Likkutei Torah on Shir HaShirim, for the inner dimension of Malchus. (context: Steinsaltz Tanakh)

Song of Songs 6:8: שיר השירים ו:ח

שְׁשִׁים הֵמָּה מַלְכוּת וּשְׁמָנִים פִּילָגִשִׁים וְעַלְמוֹת אֵין מִסְפָּר:

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

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22

אחת היא יונתי

“My dove, my perfect one, is one”: she is unique among them all. Part of the same cross-reference; Likkutei Torah on Shir HaShirim reads “one” as Knesses Yisrael within Z’eir Anpin. (context: Steinsaltz Tanakh)

Song of Songs 6:9: שיר השירים ו:ט

אֶחָת הִיא יוֹנָתִי תַמְתִּי אֶחָת הִיא לְאִמָּה בָּרָה הִיא לְיֹלְדָתָה רְאוּהָ בָנוֹת וַיֹּאשְׁרוּהָ מַלְכוּת וּפִילָגִשִׁים וַיְהַלְלוּהָ:

My dove, my undefiled, is but one; She is the only one of her mother; She is the choice one of her that bore her. The daughters saw her, and called her happy; Yea, the queens and the concubines, and they praised her.

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23

מה יפית . . אהבה בתענוגים

In the Song the beloved exclaims over his bride, “How beautiful you are and how pleasant, love in delights!”, praise of love at its sweetest. The text reads it as Knesses Yisrael, the inner Malchus, whose revelation is joy. (context: Steinsaltz Tanakh)

Song of Songs 7:7: שיר השירים ז:ז

מַה־יִפִּית וּמַה־נְּעִמָּת אֲהַבָּה בְּתַעֲנוּגִים:

How fair and how pleasant art thou, O love, for delights! .

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KEHOT'S NOTE

שה"ש ז, ז.

PARAGRAPH 18

24

הקול קול יעקב

Yitzchak, blind, touches Yaakov disguised as Eisav and says, “The voice is the voice of Yaakov, but the hands are the hands of Eisav.” The text reads the voice of Yaakov as the voice of reading the Torah aloud. (context: Steinsaltz Tanakh)

Genesis 27:22: בראשית כ"ז:כ"ב

וַיֵּגֶשׁ יַעֲקֹב אֶל־יִצְחָק אָבִיו וַיִּמָּשְׁהוּ וַיֹּאמֶר הֲקֹל יַעֲקֹב וְהַיָּדִים יָדֵי עֵשָׂו:

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

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PARAGRAPH 20

25

ולככימא ברמיזא

The source of the saying is noted there.

KEHOT'S NOTE

נסמן לעיל ט, ב.

PARAGRAPH 21

26 ולפעמים היו"ד שלמטה עושים במקומה דלי"ת

The note quotes the ruling there: the lower point of the alef is sometimes shaped like a small inverted dalet, according to the mystical tradition, and it must be so in tefillin according to the Arizal's tradition.

KEHOT'S NOTE

ראה שו"ע אדה"ז סל"ו סעי' ב "ונקודה התחתונה פעמים תמונתה כדלי"ת קטנה הפוכה ע"פ הסוד, וכן צ"ל בתפילין ע"פ קבלת האר"י ז"ל". וראה לעיל נב, ג.

PARAGRAPH 22

27 וכן ב"ת . . רומז על איכות ההמשכה

According to the note, this reading of the beis is explained there.

KEHOT'S NOTE

נתבאר בהמשך תערי"ב ח"ב פרק תיו (ע' תתסד).

28 שו"ה איכות — וכן גימ"ל

The note points there for this passage on the letters' shapes.

KEHOT'S NOTE

ראה ביאורו לאדה"א קו, ד. ראה בסה"מ תקס"ג ע' עג הנחת כ"ק אדה"א. ומובא באוה"ת בראשית כרך ו תתשמב, א. אוה"ת ענינים ע' כ.

29 וזה מורה על בחי' היסוד

The note points there for the gimmel as Yesod.

KEHOT'S NOTE

ראה ביאורו בלק קו, ד ואילך. אוה"ת ויחי שפג, א. לקו"ש ח"י ע' 202 הערה 63.

30 שהוא גומל דלים

Young children in the study hall read the letters gimmel and dalet as gemol dalim, "bestow on the poor," and explained that the gimmel's foot stretches toward the dalet because one who does kindness runs after the poor. The text applies it to Yesod bestowing on Malchus.

Shabbat 104a:4 ד"ד: א שבת ק"ד

אמרי לקה רבנו לרבי יהושע בן לוי: אתו דרדמי האידנא לבי מדרשא ואמרו מילי דאפילו בימי יהושע בן נון לא איתמר כוותיהו: אליף ב"ת — אלף בינה. גימ"ל דל"ת — גמול דלים. מאי טעמא פשוטה כרעיה דגימ"ל לגבי דל"ת — שכן דרכו של גומל חסדים לרוץ אחר דלים. ומאי טעמא פשוטה כרעיה דדל"ת לגבי גימ"ל — דלימצי' לקה נפשיה. ומאי טעמא מהדר אפיה דדל"ת מגימ"ל — דליתן לקה בצניעה, כי היכי דלא ליכסיף מיניה.

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KEHOT'S NOTE

ראה שבת קד, א.

31 אשרי משכיל אל דל

David opens the psalm: "Fortunate is he who considers the poor (dal); on an evil day Havayah will rescue him," plainly praise for one who cares for the poor with understand-

ing. The text reads dal as Malchus, the "poor" one that only receives, and the one who considers her as Yesod, which gives to her. (context: Steinsaltz Tanakh)

Psalms 41:2 ב"ב: תהילים

אשרי משכיל אל-דל ביום רעה ימלטהו ה'

Happy is he that considereth the poor; the L-RD will deliver him in the day of evil.

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KEHOT'S NOTE

תהלים מא, ב. ראה ביאורו ל"כ"ק אדה"א קו, ד. ולקמן קטז ב מצ"ן לזהר.

PARAGRAPH 23

32 והשפע מן המשפיע כו'

The manuscript adds a parenthesis here: the yud of the vav is the radiance of the higher Chochmah shining in the emotive attributes, which are called vav, and the yud of the gimmel is Malchus, the lower Chochmah, which receives from the emotive attributes called vav.

KEHOT'S NOTE

בגובות"ק הנ"ל נוסף: (כי היוד דויו היינו הארת ח"ע המאיר במדות הנק' וי"ו וי"ו דגימל הוא מלי ח"ת המקבלת מהמדות הנק' וי"ו).

33 לבושא דאורייתא

The Zohar says the Torah's stories are its garment, the commandments its body, and beneath them its soul and the soul of the soul. The text uses it to show that even the plain meaning of the Written Torah is only its outer garment.

ספר הזהר, בהעלותך י"ב: גי' 12:56-13:65 Zohar, Beha'alotcha י"ג:ס"ה

34 גל עיני ואביטה

The psalmist prays, "Open my eyes, that I may behold wonders from Your Torah," asking for insight to see its greatness; the Zohar (3:152a) uses the verse for seeing what lies beneath the Torah's garment. The text reads it as a prayer to see the wisdom hidden within the hints of the Written Torah (the Kehot note prints Psalms 119:37; the words are in 119:18). (context: Steinsaltz Tanakh)

Psalms 119:18 תהילים קי"ט: י"ח

גל-עיני ואביטה נפלאות מתורתך:

Open Thou mine eyes, that I may behold wondrous things out of Thy law.

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KEHOT'S NOTE

תהלים קיט, לו. ראה סה"מ תרל"ח ע' קמז.

PARAGRAPH 24

35 ואלה המלכים

The Torah lists "the kings who reigned in the land of Edom before any king reigned over the children of Israel." The Kabbalah reads this list as the World of Tohu; the text uses

it to show that even a plain narrative of the Written Torah hides mysteries in its details.

בראשית ל"ו:31א-ל"ז:1

וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֲדוֹם לִפְנֵי מֶלֶךְ-יִשְׂרָאֵל:

And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

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PARAGRAPH 25

36 שקיבל משה מפי הגבורה

The note quotes the Or HaTorah there: the wording "from the mouth of Gevurah" (Might) needs to be understood, since the Torah is called "a teaching of kindness."

KEHOT'S NOTE

צ"ל הלשון מפי הגבורה, שהרי נקי תורת חסד. — אוה"ת יתרו ע' תתקי.

PARAGRAPH 26

37 שתושב"כ . . נקראת מוסר אביך

There the Tanya explains, following the Zohar, that "the instruction of your father" is the Written Torah, which comes from the higher Chochmah called "father," and that the Oral Torah, "the teaching of your mother," brings all the commandments out of concealment into revelation, as a mother brings the father's drop to birth as a complete child.

Zohar II, 276b רעו, זח"ב

KEHOT'S NOTE

אגה"ק ס" כט ע"פ זח"ב רעו, ב.

38 מוסר אביך

Shlomo opens his counsel: "Hear, my son, the instruction of your father, and do not forsake the teaching of your mother," the guidance a child receives at home. The text reads the father's instruction as the Written Torah (Abba, Chochmah) and the mother's teaching as the Oral Torah (Imma, Binah), as Iggeres HaKodesh 29 does. (context: Steinsaltz Tanakh)

משלי א':8

שִׁמְעָה בְּנִי מוֹסֵר אָבִיךָ וְאַל-תִּטַּשׁ תּוֹרַת אִמְךָ:

Hear, my son, the instruction of thy father, And forsake not the teaching of thy mother;

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39 הקל קול יעקב

"The voice is the voice of Yaakov," read again as the voice of reading the Written Torah, which brings the emotions from concealment into revelation.

בראשית כ"ז:22א-כ"ח:1

וַיֵּגֶשׁ יַעֲקֹב אֶל-יִצְחָק אָבִיו וַיִּמָּשְׁחוּ וַיֹּאמֶר הִקֵּל קוֹל יַעֲקֹב וְהַיָּדִים יָדִי עָשׂוּ:

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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40 ע"פ גן נעול

The note points there for the explanation on "A locked garden" to which the text refers.

KEHOT'S NOTE

ראה אוה"ת שה"ש כרך ב ע' תלה ואילך.

41 גן נעול

The beloved calls his bride "a locked garden, my sister, my bride," a sealed spring kept for him alone. The text refers to its discussion of this verse for the additional binah given to woman. (context: Steinsaltz Tanakh)

Song of Songs 4:12ב-ד

גֵּן נָעוּל אָחֹתִי כֶּלֶה גֵּל נָעוּל מַעֲיָן חָתוּם:

A garden shut up is my sister, my bride; A spring shut up, a fountain sealed.

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42 בינה יתירה ניתנה באשה

Rav Chisda learns from the verse that G-d "built" the rib into a woman (Genesis 2:22) that the Holy One, blessed be He, gave woman additional binah, understanding, more than man. The text points to it to tie Binah to the feminine, Imma, from which the Oral Torah comes.

נדה מ"ה ב:י"א-י"ב11-12

אָמַר רַב חֲסִידָא: מַאי טַעְמָא דְרַבִּי? דְּכַתִּיב "וַיִּבֶן ה' [אֱלֹהִים] אֶת הַצֶּלַע", מִלְּמַד שֶׁנֶּתַן הַקָּדוֹשׁ בְּרוּךְ הוּא בִּינָה יְתִירָה בְּאִשָּׁה יוֹתֵר מִבָּאִישׁ. וְאֵיךְ, הֵיאָה מְבֻעֵי לֶקַח לְכַדְרֵי לְקִישׁ, דְּאָמַר רִישׁ לְקִישׁ מְשׁוּם רַבִּי שֶׁמַּעֲוֹן בֶּן מִנְסִיא: "וַיִּבֶן ה' [אֱלֹהִים] אֶת הַצֶּלַע אֲשֶׁר לָקַח מִן הָאָדָם לְאִשָּׁה וַיִּבְרָא אֶל הָאָדָם" — מִלְּמַד שֶׁקֶלְעָה הַקָּדוֹשׁ בְּרוּךְ הוּא לְחֹנֶה וְהִבְיָאָה אֶצֶל אָדָם הָרִאשׁוֹן, שֶׁכֵּן בְּכַרְכֵּי הַיָּם קוֹרִין לְקַלְעִיתָא — בְּנִייתָא.

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43 בסכת תשבו

G-d commands Israel for the festival of Sukkos, "You shall dwell in sukkos seven days"; the verse does not say how a sukkah is built, which the Oral Torah teaches. The text's example of a single verse that becomes a whole tractate in the Oral Torah. (context: Steinsaltz Tanakh)

Leviticus 23:42ב-מ"ג

בַּסֻּכּוֹת תֵּשְׁבוּ שִׁבְעַת יָמִים כָּל-הָעָאָרֶץ בְּיִשְׂרָאֵל יֹשְׁבוּ בַּסֻּכּוֹת:

Ye shall dwell in booths seven days; all that are home-born in Israel shall dwell in booths;

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44 ארץ טובה ורחבה

The manuscript adds here: as is known, Binah is also called Rechovos ("broad places"), as in "For Havayah has made room for us," and as explained elsewhere on "And He would not..." in Parshas Teitzei.

KEHOT'S NOTE

בגזכתי"ק הג"ל נוסף: (וכנודע שבינה נק' ג"כ רחובות וכמ"ש כי הרחיב ה' לנו וכמ"ש במ"א ע"פ ולא אבה כו' בפ' תצא).

45

ארץ טובה ורחבה

"A good and broad land," applied here to the Oral Torah, whose breadth of explanation has no end.

שמות ג':ח"ד Exodus 3:8

וארד להצילו מיד מצרים ולהעלותו מן הארץ והוא אל-ארץ טובה ורחבה אל-ארץ זבת חלב ודבש אל-מקום הפנעני והחתי והאמרי והפריזי והחוי והיבוסים:

and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite.

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PARAGRAPH 27

46

שנקראת ג"כ ארץ הצבי

Rav Chisda asks why the Land of Israel is likened to a deer ("a heritage of tzvi") and answers: as a deer's skin does not hold its flesh, so the Land does not hold its fruit. The text applies the image to the Oral Torah, whose words expand with its understanding.

כתובות קי"ב Ketubot 112a

KEHOT'S NOTE

כתובות קיב, א.

47

תלמוד בבבא

The source is noted there.

KEHOT'S NOTE

נסמן לעיל ז, א.

48

ארץ טובה ורחבה

"A good and broad land," read as the Oral Torah, which broadens without end.

שמות ג':ח"ד Exodus 3:8

וארד להצילו מיד מצרים ולהעלותו מן הארץ והוא אל-ארץ טובה ורחבה אל-ארץ זבת חלב ודבש אל-מקום הפנעני והחתי והאמרי והפריזי והחוי והיבוסים:

and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite.

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49

ועמ"ש בפי לך לך

There, on the hei added to Avram's name to make Avraham, the maamar explains that it is the upper hei, Binah, in which Atik (the inner level of Keser) is revealed, and that spreading out and descent come only through a higher level.

KEHOT'S NOTE

לעיל יא, ב.

PARAGRAPH 28

50

ארץ טובה ורחבה

"A good and broad land," applied here to Malchus, which broadens according to the light within her.

שמות ג':ח"ד Exodus 3:8

וארד להצילו מיד מצרים ולהעלותו מן הארץ והוא אל-ארץ טובה ורחבה אל-ארץ זבת חלב ודבש אל-מקום הפנעני והחתי והאמרי והפריזי והחוי והיבוסים:

and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite.

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51

כמאמר התיקוני זהר

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

KEHOT'S NOTE

בהקדמה (בד"ה פתח אליהו).

52

מלכות פה

In the passage "Eliyahu opened" (Patach Eliyahu), the Tikkunei Zohar lists the Sefiros as limbs and says: "Malchus is the mouth; we call her the Oral Torah." The text uses it to identify Malchus with the Oral Torah.

Tikkunei Zohar 17a ז"ל תקוני זוהר

53

חכמות בחוץ תרונה ב' חכמות

Shlomo pictures Wisdom calling out in the street, raising her voice in the squares to all who pass; the word is plural, חכמות, though its verb is singular, as the Meiri notes (quoted in the Kehot note). The text takes the plural as two wisdoms, the higher Chochmah (the Written Torah) and the lower Chochmah (the Oral Torah). (context: Steinsaltz Tanakh)

משלי א':כ"ו Proverbs 1:20

חכמות בחוץ תרנה כרחבות תתן קולן:

Wisdom crieth aloud in the streets, she uttereth her voice in the broad places;

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KEHOT'S NOTE

משלי א, כ. ראה לקמן ע, א. ופרש"י הרי חכמתה של תורה בחוצותיה תזעקנה להזוירכם לסור עליהם הן חוצותיה בתי מדרשות ברחובות במקום שמרחיבין אותה, כך דרש רבי נחומא עכ"ל, והמאירי דקדק חכמות לשון רבים תתן קולה לשון יחיד וגם תרונה אצל המדקדים הוא לשון יחיד, והרלב"ג פי' חכמות בחוץ היינו להתגלות חכמת הש"י ביצירת הנמצאות התגלות נפלא כשיעויין באופן ההכמה הנפלאה שיש ביצירת כל נמצא כו'. — אוה"ת נ"ך כרך-א ע' תקמו.

PARAGRAPH 30

54

שחורה אני

The maiden says to the daughters of Jerusalem, "I am black, but comely," dark like the tents of Kedar. The text reads the blackness as Malchus diminished to a single point when little light is revealed in her. (context: Steinsaltz Tanakh)

Song of Songs 1:5:ה'ה: שיר השירים

שחורה אני ונאנה בנות ירושלם כְּאֹהֶלִי קֹדֶר כִּירִיעוֹת שְׁלֹמֹה:

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

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PARAGRAPH 34

55

והוצאתי אתכם מתחת

G-d tells Moshe to say to Israel, "I am Havayah, and I will bring you out from under the burdens of Egypt," their forced labor. The text reads it as the emotions coming out of the narrow throat through the voice of the Written Torah. (context: Steinsaltz Tanakh)

Exodus 6:6:ו' שמות

לכן אֶמַר לְבְנֵי־יִשְׂרָאֵל אֲנִי ה' וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת מְצָרֹת מִצְרַיִם וְהוֹצֵאתִי אֶתְכֶם מֵעֲבָדֵתָם וְגִאלְתִּי אֶתְכֶם כִּדְרוֹעַ כְּזוֹיָה וּבִשְׁפָטִים גְּדֹלִים:

Wherefore say unto the children of Israel: I am the L-RD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm, and with great judgments;

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56

והבאתי אתכם אל הארץ

The promise goes on: "And I will bring you to the land" sworn to the Patriarchs. The text reads the land as the Oral Torah, which comes after the Exodus and stands higher.

Exodus 6:8:ו' שמות

וְהֵבֵאתִי אֶתְכֶם אֶל־הָאָרֶץ אֲשֶׁר נִשְׁאַתִּי אֶת־יָדִי לָתֵת אֹתָהּ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב וְנָתַתִּי אֹתָהּ לְכֶם מוֹרֶשֶׁה אֲנִי ה'

And I will bring you in unto the land, concerning which I lifted up My hand to give it to Abraham, to Isaac, and to Jacob; and I will give it you for a heritage: I am the L-RD.'

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PARAGRAPH 35

57

ונתתי צבי

Ezekiel foretells the fall of Tyre: G-d will bring her down to the pit with the dead of old, and "set tzvi in the land of the living," plainly glory or splendor in the world of the living, which many read as the Land of Israel. The text reads tzvi

as "will": G-d's Supreme Will is set in the land of the living, the Oral Torah. (context: Steinsaltz Tanakh)

Ezekiel 26:20:כ"ו: יחזקאל

וְהוֹרַדְתִּי אֶת־יֹרְדֵי בֹר אֲלֵעִם עוֹלָם וְהוֹשַׁבְתִּיךָ בָּאָרֶץ תַּחְתִּיתוֹת כְּתָרְבוֹת מֵעוֹלָם אֶת־יֹרְדֵי בֹר לְמַעַן לֹא תִשָּׁבִי וְנָתַתִּי צָבִי בָּאָרֶץ חַיִּים:

then will I bring thee down with them that descend into the pit, to the people of old time, and will make thee to dwell in the nether parts of the earth, like the places that are desolate of old, with them that go down to the pit, that thou be not inhabited; and I will set glory in the land of the living;

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58

לצביון נבראו

Rabbi Yehoshua ben Levi: all the works of creation were created "with their consent" (letzivyonan), reading tze-va'am, "their host," in Genesis 2:1 as tzivyonam. The text cites it to show that tzvi means will.

Rosh Hashanah 11a:6:ו'א: ראש השנה

וַאֲיֵדָה נָמִי, הָא כְּתִיב: "עֵץ פְּרִי?" הֵהוּא כְּדָרְבִי יְהוֹשֻׁעַ בֶּן לֹוִי. דְּאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֹוִי: כָּל מַעֲשֵׂה בְּרָאשִׁית לְקוֹמָתוֹ נִבְרָאוּ, לְדַעְתּוֹ נִבְרָאוּ, לְצִבְיוֹנָם נִבְרָאוּ, שֶׁנֶּאֱמַר: "וַיִּכְלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צָבָאָם", אֵל תִּקְרִי "צָבָאָם", אֵלָּא "צִבְיוֹנָם".

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

KEHOT'S NOTE

ר"ה יא, א.

59

וחפץ הוא פנימית הרצון

The note points there for the idea that desire (chefetz) is the inner dimension of will.

KEHOT'S NOTE

ראה סידור רצג, ג. נתבאר באריכות באוה"ת שמע"צ ע' אתשפד. המשך תרס"ו ע' סד. ועי' תזו.

PARAGRAPH 36

60

תחלתן בסופן

Sefer Yetzirah says of the ten Sefiros that "their end is wedged in their beginning and their beginning in their end." The text uses it to explain why the highest will is revealed in the lowest Sefirah, Malchus.

Sefer Yetzirah 1:7:א' ספר יצירה

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

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

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

61

עטרת בעלה

Shlomo's proverb: "A woman of valor is the crown of her husband," while a shameful wife is like rot in his bones.

Read as Malchus rising to be a crown for Z'eir Anpin.

משלי י"ב:ד' Proverbs 12:4

אשת־חיל עטרת בעלה וכרקב בעצמותיו מבישה:

A virtuous woman is a crown to her husband; But she that doeth shamefully is as rottenness in his bones.

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62

ארץ חפץ

Malachi promises that if Israel brings its tithes, all the nations will call them fortunate, "for you shall be a land of desire." Read as Malchus, in whom G-d's desire, the inner will, is revealed. (context: Steinsaltz Tanakh)

מלאכי ג'י"ב:12 Malachi 3:12

ואשרו אתכם כל־הגוים כי־תהיו אתם ארץ חפץ אמר ה' צבאות:

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

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63

כח הצומח שהוא בחי' א"ס לברוא מאין כו' כמ"ש בגדה"ק איהו וחיוהי

This letter of the Tanya, opening "He and His life-force are one," explains that the earth's power of growth, creating something from nothing, comes from the Infinite. The text refers to it for the same example.

Tanya, Iggeres HaKodesh 20:18 תניא, אגרת הקדש כ"י:18

ו"נעוצ תחלתו בסופו", הוא כח ה"אין־סוף" ברוח־הוא לברוא יש מאין, ולא על־ידי עילה ועלול, שיהיה העלול מוקף מעילתו ובטל במציאות, רק יהיה היש דבר נפרד מאלקות, בכדי שיהיה המאציל ברוח־הוא מלך על כל הנפרדים, על־ידי שיקימו מצותיו שיצוה עליהם, ו"סוף מעשה במחשבה תחלה".

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64

לימוד דהלכות נעלה יותר

The note points there for the superiority of studying halachah.

KEHOT'S NOTE

ראה סה"מ תקס"ב ע' כט.

65

Kehot's note points to Sotah 40 for these words.

Sotah 40 סוטה מ'

PARAGRAPH 37

66

והבאתי אתכם אל הארץ אשר נשאתי את ידי

G-d promises to bring Israel "to the land concerning which I lifted up My hand," that is, which He swore to give the Patriarchs. The text reads the lifted hand literally, as G-d raising the "land," Malchus, above the head. (context: Steinsaltz Tanakh)

Exodus 6:8 שמות ו':8

והבאתי אתכם אל־הארץ אשר נשאתי את־ידי לתת אתה לאברהם ליצחק וליעקב ונתתי אתה לך מורשה אני ה'

And I will bring you in unto the land, concerning which I lifted up My hand to give it to Abraham, to Isaac, and to

Jacob; and I will give it you for a heritage: I am the L-RD.'

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67

אשת חיל עטרת בעלה

"A woman of valor is the crown of her husband": Malchus, raised to be a crown for Z'eir Anpin.

Proverbs 12:4 משלי י"ב:ד'

אשת־חיל עטרת בעלה וכרקב בעצמותיו מבישה:

A virtuous woman is a crown to her husband; But she that doeth shamefully is as rottenness in his bones.

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68

Kehot's note points to Genesis 1:1-6:8 for these words.

בראשית א':ו'-ח'1:1-6:8 Genesis 1:1-6:8

PARAGRAPH 38

69

ונתתי צבי בארץ החיים

Cited again: the will set in "the land of the living" is why Malchus can rise to Keser.

יחזקאל כ"ו:20 Ezekiel 26:20

והורדתיה את־יורדי בור א־עם עולם והושבתיה בארץ תחתיות כהרבות מעולם את־יורדי בור למען לא תשבי ונתתי צבי בארץ חיים:

then will I bring thee down with them that descend into the pit, to the people of old time, and will make thee to dwell in the nether parts of the earth, like the places that are desolate of old, with them that go down to the pit, that thou be not inhabited; and I will set glory in the land of the living;

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70

מקדש אד' כוננו ידיך

In the Song at the Sea, Moshe and Israel sing that G-d will bring His people to His mountain, "the Sanctuary, O L-rd, that Your hands established." The text reads the "hands" as the arms of Arich Anpin, which build Malchus. (context: Steinsaltz Tanakh)

Exodus 15:17 שמות ט"ז:17

תבאמו ותשעמו בהר נחלתה מכוון לשבתה פעלת ה' מקדש אדני כוננו ידיך:

Thou bringest them in, and plantest them in the mountain of Thine inheritance, The place, O L-RD, which Thou hast made for Thee to dwell in, The sanctuary, O L-rd, which Thy hands have established.

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KEHOT'S NOTE

שמות טו, יז.

PARAGRAPH 39

71

והיית עטרת תפארת

The prophet promises Zion: "You shall be a crown of splendor (tiferes) in the hand of Havayah, and a royal diadem in the palm of your G-d," held close by Him. The text reads tiferes also as the Sefirah Tiferes, so the diadem,

Malchus, is the crown of Tiferes, her husband, held in the palm that lifts her. (context: Steinsaltz Tanakh)

ישעיהו ס"ב:ג' Isaiah 62:3

וְהָיִיתָ עֲטֹרַת תְּפָאֶרֶת בְּיַד־ה' וְצִנִּיף מְלוּכָה בְּכַף־אֶלְקִיךָ:

Thou shalt also be a crown of beauty in the hand of the L-RD, And a royal diadem in the open hand of thy G-d.

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KEHOT'S NOTE

ישע"י סב, ג.

PARAGRAPH 40

72

ונתתי אתה לכם מורשה

The verse ends: "to give it to Avraham, to Yitzchak and to Yaakov, and I will give it to you as a heritage," to their children as an inheritance. The text reads the land as the Oral Torah, the Patriarchs' crown, and the heritage as its hidden light.

Exodus 6:8 שמות ו':ח

וְהִבֵּאתִי אֶתְכֶם אֶל־הָאָרֶץ אֲשֶׁר נִשְׁאַתִּי אֶת־יְדֵי לְתֵת אֹתָהּ לְאַבְרָהָם לְיִצְחָק וְלְיַעֲקֹב וְנָתַתִּי אֹתָהּ לְכֶם מוֹרֶשֶׁה אָנִי ה'

And I will bring you in unto the land, concerning which I lifted up My hand to give it to Abraham, to Isaac, and to Jacob; and I will give it you for a heritage: I am the L-RD.'

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PARAGRAPH 42

73

אמר לבני ישראל

G-d's words to Moshe: "Therefore say to the children of Israel, 'I am Havayah, and I will bring you out...'" The text reads it as studying the Written Torah, "the Torah of Havayah," which brings the emotions to birth.

Exodus 6:6 שמות ו':ו

לְכֹן אֶמַר לְבְנֵי־יִשְׂרָאֵל אָנִי ה' וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת סִבְלַת מִצְרַיִם וְהִצַּלְתִּי אֶתְכֶם מֵעַבְדֵּתָם וְגָאֲלֹתִי אֶתְכֶם בְּזֹרֹעַ נְטוּיָה וּבְשִׁפְטִים גְּדֹלִים:

Wherefore say unto the children of Israel: I am the L-RD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm, and with great judgments;

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PARAGRAPH 43

74

אם הבנים שמחה

The psalmist praises G-d, who "settles the barren woman in her home as a joyful mother of children." The text uses it for the joy of birth, the emotions coming into the open.

Psalms 113:9 תהילים קי"ג:ט

מוֹשִׁיבֵי עֲקָרַת הַבַּיִת אִם־הַבָּנִים שְׂמִיחָה הִלְלוּ־קָדָה:

Who maketh the barren woman to dwell in her house As a joyful mother of children. Hallelujah.

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75

והבאתי אתכם אל הארץ

"And I will bring you to the land," read above as the flow from Z'eir Anpin to Malchus, the land of Canaan.

Exodus 6:8 שמות ו':ח

וְהִבֵּאתִי אֶתְכֶם אֶל־הָאָרֶץ אֲשֶׁר נִשְׁאַתִּי אֶת־יְדֵי לְתֵת אֹתָהּ לְאַבְרָהָם לְיִצְחָק וְלְיַעֲקֹב וְנָתַתִּי אֹתָהּ לְכֶם מוֹרֶשֶׁה אָנִי ה'

And I will bring you in unto the land, concerning which I lifted up My hand to give it to Abraham, to Isaac, and to Jacob; and I will give it you for a heritage: I am the L-RD.'

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PARAGRAPH 44

76

אשת חיל עטרת בעלה

"A woman of valor is the crown of her husband," said again of the Oral Torah raised above the head.

Proverbs 12:4 משלי י"ב:ד

אִשְׁת־חַיִל עֲטֹרַת בַּעֲלָהּ וְכִרְקַב בַּעֲצָמוֹתָיו מִכִּישָׁה:

A virtuous woman is a crown to her husband; But she that doeth shamefully is as rottenness in his bones.

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77

צניף מלוכה

"A royal diadem in the palm of your G-d," said again of Malchus, the Oral Torah.

Isaiah 62:3 ישעיהו ס"ב:ג

וְהָיִיתָ עֲטֹרַת תְּפָאֶרֶת בְּיַד־ה' וְצִנִּיף מְלוּכָה בְּכַף־אֶלְקִיךָ:

Thou shalt also be a crown of beauty in the hand of the L-RD, And a royal diadem in the open hand of thy G-d.

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78

חדשים לבקרים

In Eichah the prophet, amid the ruin, takes comfort that G-d's kindnesses have not ended: "They are new every morning; great is Your faithfulness." The text applies it to the new mochin drawn down each day, which make a person a new creation. (context: Steinsaltz Tanakh)

Lamentations 3:23 איכה ג':כ"ג

חֲדָשִׁים לְבָקָרִים רַבָּה אֱמוּנָתְךָ:

They are new every morning; Great is Thy faithfulness.

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KEHOT'S NOTE

איכה ג, כג.



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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