



TORAH OHR • PARSHAS VA'EIRA • MAAMAR 2

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.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE BIG IDEA

The 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.

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

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. Revelation is preceded by an equal withdrawal: the 210 years in Egypt, and the present exile of Edom, which 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** ¶3-11
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 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.

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 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 שלבריאת 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 Joshua shows by pairing it with a plural adjective, kedoshim ("holy ones"). Havayah, by contrast, is a singular Name that expresses oneness.

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" is joined to the Psalm that places His greatness "in the city of our G-d." 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 why His greatness depends on this "city."

כי מהיות לגדולתו ית' אין חקר ולית מחשבה תפיסא ביה כלל לא שייך לומר עליו לשון גדולה ¹⁸ 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 beyond all grasp, so the word "great," which implies measuring and comparing, does not truly apply to Him. Greatness 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.

וכדכתיב מלכותך מלכות כל עולמים והתפשטות והמשכה זו אינה אלא זיו והארה בעלמא ונקי אור
א"ס ב"ה וזיו 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 ומגן¹⁹ הו"ה אלקים שכמו שהאור הזה שמתפשט מהשמש להאיר על הארץ אינו

as it is written, "For Havayah Elokim is a sun and a shield." For just as this light, which spreads from the sun to shine upon the earth, is nothing

The verse "For Havayah Elokim is a sun and a shield" supplies the image of the sun. Sunlight spreading over the earth stands for G-d's light spreading into the worlds.

אלא זיו ואין לו ערך ויחוס לגבי עצמיות השמש שאינו ממהותו כלל אף שנמשך ומתפשט מהשמש
עצמו כך

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, so too

Sunlight comes from the sun itself, yet it bears no comparison to the sun's own body and is not of its essence at all. In the same way, the divine light truly comes from G-d, yet it is not His essence.

החיות המתפשט לקיום והתהוות עולמות עליונים ותחתונים מריש כל דרגין כו'. אין זה אלא בחי' זיו
שאין תופסים מקום וכולא קמיה כלא חשיב.²⁰

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.

The life-force that creates and sustains all the worlds, from the highest level down, is therefore only radiance. Before G-d the worlds take up no "place" of their own and are considered as nothing.

4 והנה כתיב מה רבו²¹ מעשיך²² וכתיב מה גדלו מעשיך.^{23,24} מה רבו מעשיך קאי על עולמות התחתונים²⁵ וכל הברואים שבעוה"ז המתחלקים למיניהם בכמה מיני התחלקות רבי רבבות מדרגות בדצ"ח 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 כמו תפוחים ואגוזים ושקדים. וכיוצא בהם בצומח שכל אי יש לו טעם בפ"ע שאין האי דומה לחבירו. וכן בכל מיני עשבים כל עשב יש לו טעם בפ"ע.

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 עשב²⁶ מלמטה²⁷ 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 קדשו²⁸ 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.

7 וכמארז"ל נטה שמאלו²⁹ וברא ארץ. ונטה ימינו וברא שמים^{30,31,32,33,34} [ועי' מזה בזהר ח"ב³⁵ ד"כ 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,

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.

ל"ז ע"א. פ"ה סע"ב. ח"א ד' למ"ד ע"א] שהארץ מקבלת מבחי' שמאל³⁶ וע"ז נאמר מה רבו מעשיך.³⁷ 37a, end of 85b; Part I, 30a). 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 מעשיך³⁸ קאי על העולמות עליונים מלאכים ונשמות שמתענגים על ה' ואין תענוג א' דומה לחבירו.³⁹

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 עתיד הקב"ה להנחיל לכל צדיק⁴⁰ וצדיק ש"י עולמות.⁴¹ שנאמר להנחיל אוהבי יש⁴² כו'. ולכאורה אינו מובן למה צריך כל צדיק כ"כ עולמותוכי 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^{43,44} היא המשכת ענג העליון להיות נהנים מזיו השכינה וכל

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. And each

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.

מצוה ומצוה יש לה ענג בפ"ע גם אין מהות צדיק אחד דומה לחבירו בעבודתו בהתפעלות אהוי"ר. כי יש מתפעל כו'⁴⁵ ויש מתפעל כו'.

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. This variety is the key to the 310 worlds.

9 ולכן עתיד הקב"ה להנחיל לכל צדיק וצדיק⁴⁶ כו'. כי כל א' הוא מדור בפ"ע בבחינת

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, at the level of

This is why each tzaddik will inherit his own worlds: each has an “abode” of his own, defined by the particular radiance and understanding he receives.

זיו והשגה פרטית מיוחדת אשר משיג ונהנה ומתענג על ה' תענוג פרטי מיוחד ונבדל מתענוג והשגת צדיק חבירו כי כל חד לפום שיעורא דיליה.⁴⁷

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 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 רבוי התחלקות⁴⁸ בהתפשטות החיות מלמעלה

Now, this 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: it describes the life-force as it divides.

והיא היא⁴⁹ התפשטות גדולתו ית' בכח"י גילוי שיכירו וידעו גדלו ותפארתו שע"כ הם מתענגים לחזות בנועם⁵⁰ 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 G-d."

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 G-d."

11 וזהו אימתי גדול כשהוא בעיר אלקינו.^{51,52} עיר נק' מה שמקובץ מכמה בתים.⁵³ ובתים הם צירופי אותיות⁵⁴ וכמ"ש בס"י שתי אבנים בונות שני בתים.^{55,56,57}

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.

דהיינו בח"י אותיות והמשכות התחלקות החיות בכמה בתים⁵⁸ ומדרגות כמו השכל שמתחלק באותיות המחשבה עד"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 נק' אלקים לשון רבים ע"ש רבות התחלקות בהתפשטות החיות בבחי' גילוי לעולמות ונבראים.⁵⁹

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.

משא"כ הוי"ה נק' אחד שהוי"ה הוא בחי' מקור כל היות ושרשא דכולא קודם שבא לידי המשכה בבחי' גילוי בעיר אלקינו כו':⁶⁰

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.

SECTION 3 • ¶12-14

Awe and love through Elokim

12 והנה מבחי' אלקים נמשך למטה בחי' היראה. וכמ"ש והאלקי עשה שייראו מלפניו. וכתוב את האלקים ירא.⁶¹

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.

וכתיב את ה' אלקיך תירא⁶² כי בבחי' הוי' לית מחשבה תפיסא ביה. רק בבחי' אלקים הוא התפשטות גדולתו ית' תפול על האדם אימה ויראת בוש⁶³ כו'.⁶⁴

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 בגבורותיו⁶⁵ הללוהו כרוב גודלו. וכתוב ואהבת את⁶⁶ ה' אלהיך כו'

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." And it is written, "And you shall love Havayah your Elokim," etc.:

Love of G-d, like awe, comes specifically through Elokim. The Psalm calls for praising G-d "for His mighty deeds" and "according to His abundant greatness," His power and greatness as seen in the world, and the Torah commands love for Havayah as "your Elokim."

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

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 goal is a love of Havayah so complete that the self is nullified before the One Whom no thought can grasp. Such love must begin with Elokim: contemplating the greatness of the Infinite One and how it spreads into all creation.

14 ומזה ישוב לאהבה את ה' דלית מחשבה כו'. והיינו ע"י בחי' יחוד הוי' באלקים. וזהו וידבר אלקים אל

משה ויאמר אליו אני ⁶⁷ הוי'

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. And this is [the meaning of] “And Elokim spoke to Moshe and said to him, ‘I am Havayah’”:

From contemplating Elokim, a person comes to love Havayah, which is beyond thought. This is the union of Havayah with Elokim, and it is the meaning of the opening verse: “Elokim spoke to Moshe and said to him, ‘I am Havayah.’”

שע"י בחי' אלקים הוא גילוי שם הוי'. ועי"ז וארא אל אברהם ויצחק ⁶⁸ כו' הם המדות אהוי"ר כו' שנולדו מזה.

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.

Through Elokim the Name Havayah is revealed. The Patriarchs named in the next verse stand for the emotive attributes born from this revelation, Avraham for love and Yitzchak for awe.

SECTION 4 • ¶15-20

The supernal love

15 ועי"ז נאמר ביום עשות ⁶⁹ ה' אלקים ארץ ושמים ⁷⁰ 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. והאבות הן הן בחי' המרכבה. ^{71, 72}

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. And the Patriarchs are themselves the level of the Chariot.

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. The Sages' saying that the Patriarchs are the Chariot means that they were wholly given over to G-d's will, as a chariot is to its rider.

פ"י כי אברהם מרכבה להאהבה העליונה. וכדכתיב ויסע אברהם הלך ונסוע⁷³ ממטה למעלה עד הנגבה שהיא האהבה העליונה שתשרה עליו מלמעלה בבחי' רוכב והוא יהי מרכבה אליה.

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.

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 בנפש האדם שהוא גבול⁷⁴ ונברא⁷⁵ 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.⁷⁶ פ"י שאמר לעולמו די⁷⁷ עולמו הוא מ"ש עולם חסד יבנה.⁷⁸

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, which the Sages read as "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."

17 ופ"י יבנה בבנין. וכמ"ש בחכמה יבנה בית⁷⁹ כאדם שבונה 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 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 בונות⁸⁰ כו'. ועתיד הקב"ה להנחיל לכל צדיק ש"י עולמות⁸¹ בחי' יש וכמ"ש להנחיל אוהבי יש.⁸²

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 החסד 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 די⁸³ הוא בחי' הצמצום שע"י וארא אל אברהם⁸⁴ כו' להיות גלוי האהבה העליונה שהיא העיקרית.⁸⁵ וע"י נאמר ואהבת את^{86,87} 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," the verb is transitive, one that acts on something else, which hints that this love is drawn down and brought about, not only felt.

וכן לאהבה את ה' ולא כתיב לאהוב כו' כי העיקר הוא להמשיך האהבה העליונה בק"ש.⁸⁸

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 אמר⁸⁹ ה' ואהבה זו תהיה בכל לבבך⁹⁰ בתוך כל לבבך בשני יצריך.⁹¹

This is what is written, "I have loved you, says G-d." 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 G-d" refers to the supernal love. It is to fill "all your heart," which the Talmud reads as "with both your inclinations," the good and the evil.

שגם היצה"ר ישוב לאהבת ה' כי בהמשיך עליו האהבה העליונה ממילא לבו המס ימס⁹² כהמס דונג⁹³ 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 בקי"ש כי מפסוקי דזמרה עד קי"ש צ"ל האהבה שממטה למעלה אבל בקי"ש 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 שהוא יחוד הוי" באלקים כשכבר נמשך בבחי' אלקים.⁹⁴

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.

אבל ושמי הוי" דהיינו בבחי' הוי" לבדו קודם שבא לידי גלוי ההמשכה במדות⁹⁵ שהוא מקור ושרש כל ההיות ומקור החיים כו'

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.:

The verse continues, "but My Name Havayah," meaning Havayah alone, before it is drawn into the emotions: the source and root of all existence and of life.

לא נודעתי להם⁹⁶ שאינו בא לידי גילוי בנפש מחמת אתערותא דלתתא רק מפני כי אשר קדשנו במצותיו דייקא. הקב"ה מניח תפילין⁹⁷ כו'.

"I was not known to them," 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.

This level "was not known" to the Patriarchs, because no human arousal can reveal it 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.

22 ות"ת שכנגד כולם⁹⁸ שמקור התורה הוא למעלה מעלה. וכמ"ש בזהר ע"פ מה יתרון לאדם בכל עמלו שיעמל תחת השמש⁹⁹ שאני אורייתא¹⁰⁰ 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 Sages count as equal to all the mitzvos, 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.

פי' שהוא למעלה מעלה מבחי' שמש ומגן^{101,102} ה' אלקים דהיינו כשהוי"ה נמשך באלקים כו'. וגילוי בחי' זו לא נמשך להאבות רק לישראל במ"ת פנים בפנים דבר¹⁰³ כו' אנכי מי שאנכי¹⁰⁴ 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 • ¶123-26

Withdrawal before revelation

23 אך הנה כדי שיהי' בחי' זו בגלוי במ"ת צ"ל תחלה בחי' הסתלקות¹⁰⁵ למעלה כי שרשו למעלה הוא בחי' מטי ולא מטי והחיות רצוא ושוב.¹⁰⁶ וכדי שיהיה בחי' מטי צ"ל תחלה בחי' 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," 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 בחי' 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 גוים¹⁰⁷ ה' על השמים כבודו. שכל עכו"ם 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 בשמים¹⁰⁸ אזי מי כה' אלקינו¹⁰⁹ 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"ם¹¹⁰ 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 אדום¹¹¹ לפני מלך מלך לבנ"י (כנודע מענין שבירת הכלים)¹¹² וזהו שאמרו רז"ל למה נק' הר סיני¹¹³ שירדה שנאה לעכו"ם.

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 Kabbalistic teaching of the breaking of the vessels. 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. אבל קודם מ"ת לא היתה שנאה כלל שמשם גם עכו"ם 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 הרעות¹¹⁴ היתה זאת התשובה כי וארא אל אברהם כו' ושמי הוי' לא נודעתי להם¹¹⁵ ועתה אני רוצה שוידעתם

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," and now I want that "you shall know

This is the answer to Moshe's "Why have You done harm." G-d tells him that He appeared to the Patriarchs but did not make His Name Havayah known to them, and now He wants Israel to know "that I am Havayah," as He promises later in this passage.

כי אני¹¹⁶ הוי' והייתי לכם לאלקים. פי' שבחי' הוי' לבדו הוא בעצמו יהיה לכם בבחי' אלקים השורה עליכם.^{117, 118}

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.

The promise “I will be Elokim to you” means that Havayah alone, which the Patriarchs did not know, will itself rest upon Israel in the indwelling way of Elokim. The suffering in Egypt was the withdrawal that had to come before this revelation.

26 וכך היתה כוונת יעקב בתפלתו והיה הוי' לי לאלהים. פי' הוי' לבדו הוא בעצמו יהיה לי בבחי' אלקים. וכדי שיהיה גלוי זה גם בבחי' זו צ"ל תחלה הסתלקות החיות.¹¹⁹

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 גוים¹²⁰ לפיכך במדה ומשקל שהיה צ"ל גלוי אלקות במ"ת. כך היה בחי' 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.

ולכן גם בגלות אדום הוא¹²¹ אריכות הגלות בבחי' רצוא כדי שיהי' בחי' 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 of Edom: its length is the “running” away, so that the “returning” will come in the days of Mashiach.

כי עין בעין¹²² כו' ביתר שאת ויתר עז מבמ"ת שלא ראו עין בעין כ"א שומעים הנראה וכו'.^{123, 124, 125}

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.

SECTION 7 • ¶27

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 בחב"ד 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 בפיו¹²⁶ ודברי אשר שמתי בפיו.¹²⁷ וכענין שכינה מדברת מתוך גרונו של משה.¹²⁸ ואני המשנה המדברת בפיו¹²⁹ וכו' ועי"ז ודברת במ¹³⁰ 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,” which the Kehot note traces to Maggid Meisharim. Through this comes “and you shall speak of them,” of the words of Torah.

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 G-d spoke to Moshe and said to him, ‘I am G-d.’” 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:ב' 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 ז"ע. המאמר עם הגהות הערות וקיצורים נדפס באוה"ת וארא כרך ח ע' ב'תתפב. קיצורים שם ע' ב'תתצג. בכמה כתי" 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.” The continuation, which the maamar treats as G-d's answer to Moshe.

שמות ו:ג' Exodus 6:3

וָאֵרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בְּאֵל שַׁדַּי 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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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's protest after Pharaoh increased the labor: “Why have You done harm to this people?” The maamar asks how the next passage answers it.

שמות ה:כ' Exodus 5:22

וַיָּשָׁב מֹשֶׁה אֶל־ה' וַיֹּאמֶר אֲדֹנָי לָמָּה הָרַעְתָּה לָעָם 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:כ"ב Exodus 5:22

וַיָּשָׁב מֹשֶׁה אֶל־ה' וַיֹּאמֶר אֲדֹנָי לָמָּה הָרַעְתָּה לָעָם 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

בבז' 1824: וגם צ"ה ענין החטא שבשבילו סבלו: הגלות.

- 8 ועבדום 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 זְרַעְךָ בְּאֶרֶץ לֹא לָהֶם וְעֲבָדוּם וְעָנּוּ 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 אך הנה 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' ריו [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 first verse to join the two Names, read here

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'יד:14 Exodus 1:14

וימררו את חייהם בעבדה קשה בחמר ובלבנים ובכל עבדה בשדה את כל עבדתם אשר עבדו בהם בפרך:

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 בפי' ויצא סדיה ושבתו בשלום 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 פי' וארא עי' קנה. רכג. יתרו סי' א"ח.

- 14 כי אלקים קדושים הוא

Joshua tells the people, "For He is a holy G-d," 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 אתה' כי אלקים קדשים 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 G-d and highly praised, and His greatness is unsearchable." 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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Zohar III, 5a, ח"ג ה,

Zohar II, 235a, ח"ב רלה,

KEHOT'S NOTE

תהלים מח, א. ח"ג ה, א. זר"ח תשא (מד, א) בשינוי לשון. וראה ד"ה כבוד מלכותך תרס"א. אור ליי"ד ש"ת (שם הערה 32). ראה גם ח"ב רלה, א. במה שמבואר כאן ראה גם אוה"ת פי' מסעי עי' אשג. באוה"ת נצבים עי' ארכב מצוין לכאן.

- 17 בעיר אלקינו

"Great is G-d and highly praised in the city of our G-d, His holy mountain." The verse that links G-d's greatness to "the city of our G-d." 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 הרקדשו:

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 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 מח מ"ש כאן דלא שייך לומר עליו לשון גדולה כי"א בחי' גדולה שייך רק בהתפשטות זו והארה, וכן לקמן צד, ב משמע שהגדולה והחסד שבאצ"י ממכ"ע וסוכ"ע בטל אצלו ית' שזהו היפך מ"ש שם שבחי' גדולה זהו הנמשך מבחי' ולגדולתו אין חקר. אעכצ"ל כו. ע"ש. ועיין ג"כ בתורת שמואל תרכ"ז עי' תיה. באוה"ת מג"א הנ"ל יש כאן הגייה "וועמ"ש מזה בדי"ה ויושט המלך לאסתר את שרביט הזהב". והכוונה למה שמוכא לעיל מדי"ה מים רבים תרל"ו פרק מח.

- 19 כי שמש ומגן הוי' אלקים

"For Havayah Elokim is a sun and a shield." The source of the analogy: the divine light that spreads to the worlds is

like sunlight, which is not the sun itself.

תהילים פ"ד:י"ב:Psalms 84:12

כִּי שֶׁמֶשׁ וַיִּגְן ה' אֱלֹקִים הֵן וְכָבוֹד יֵתֵן ה' לֹא יִמְנַע טוֹב לְהֵלְכִים בְּתַמִּימִם:

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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KEHOT'S NOTE

תהלים פד, יב. ראה אוה"ת נ"ך כרך א ע' תקלח.

20

מלכותך מכ"ע

"Your sovereignty is the sovereignty of all worlds." Cited to show that all worlds draw from G-d's Malchus, the attribute of sovereignty.

תהילים קמ"ה:י"ג:Psalms 145:13

מַלְכוּתְךָ מְלֻכּוֹת כָּל־עֲלָמִים וּמִמְשָׁלְתְּךָ 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.

PARAGRAPH 4

21

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' קפה עם הגהות.

22

מה רבו מעשיך

"How many are Your works, O G-d; You made them all with wisdom." Read here as the multiplicity of the lower worlds.

תהילים ק"ד:כ"ד:Psalms 104:24

מַה־רַּבּוּ מַעֲשֵׂיךָ ה' כָּל־בְּחֵמָה עָשִׂיתָ מְלֵאָה הָאָרֶץ חַיָּוִי וְחַיָּוִת:

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.

23

מה גדלו מעשיך

"How great are Your works, O G-d; Your thoughts are very deep." The maamar will apply it to the higher worlds of angels and souls.

תהילים צ"ב:ו"ב:Psalms 92:6

מַה־גְּדֹלּוֹ מַעֲשֵׂיךָ ה' מֵאֵד עֲמָקוֹ מִחֻשְׁבְּתֶיךָ:

How great are Thy works, O L-RD! Thy thoughts are very deep.

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KEHOT'S NOTE

תהלים צב, ו.

24

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

בכרך 1824 נוסף: וצ"ה שינוי הלשון ענין: מה רבו.

25

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"צ על ש"ס וזהר ע' רעג. ועם הגהות בביאורו"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

26

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 כרך ח ע' ב'תתפג יש הגה"ה: (הובא בר"ח פ"ה משער האהבה והוא במד"ר בראשית פ"י).

27

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"ז:ו"ב:Bereshit Rabbah 10:6

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

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

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28

וכל קרבי את שם קדשו

"Bless G-d, O my soul, and all my innards His holy Name." Read here as "supernal innards" that sort the refuse of the

higher worlds and pass it down to this world.

Psalms 103:1 א"ג: תהילים ק"ג

לְדוֹד בְּרָכִי נַפְשִׁי אֶת־יְהוָה וְכָל־קִרְבִּי אֶת־שֵׁם קְדוֹשׁוֹ:

[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

29

וכמארז"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.

30

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.

Pirkei DeRabbi Eliezer 18:2 ב"ח: רבי אליעזר

מה עשה הקדוש ברוך הוא? פשט יד ימינו ונטה שמים, ופשט יד שמאלו ויסד ארץ. שנאמר (ישעיהו מח, יג): "אף ידי יסדה ארץ וימיני טפחה שמים", ועמדו יחדיו ארץ ושמים, שנאמר (בראשית ב, א): "ויכלו השמים והארץ וכל צבאם". וכי כלו שמים וארץ מלהיות ומלעמד עוד, והלא כבר נאמר עליהם (ירמיהו כג, כד): "הלווא את השמים ואת הארץ אני מלא". אלא שכלו ממלאכה מפעל, ומצווי לכה נאמר ויכלו השמים והארץ.

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)

31

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.

Zohar, Shemot 49:354-50:364 ד"ש: שמו"ט: שני"ד: נ: שס"ד

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

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

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)

32

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.

Zohar, Bo 5:101-111 א"ק: ק"א-ק"י

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)

33

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.

Zohar, Yitro 22:389-400 ת"ש: שפ"ט-ת"י

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.

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34

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."

Zohar, Bereshit 30:310-319 ט"ו: ש"י-ש"ט

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)

35

וע"י 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 הוה"א תחילה.

36

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 תענוגי הרבה עד אין שיעור, לעושי רצונו שהם מקבלים מבחי פנימי הרצון ממש דהיינו מבחי מה גדלו מעשיך כו' וכמשי"ת עאכ"כ.

37

מה רבו מעשיך

“How many are Your works”: the multiplicity of the earth, which receives from the left.

Psalms 104:24 כ"ד: תהילים ק"ד

מה רבו מעשיך ה' כלם בחכמה עשית מלאה הארץ הנינה:

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)

38

מה גדלו מעשיך

“How great are Your works”: the higher worlds of angels and souls, whose delights are each unique.

Psalms 92:6 ו"ב: תהילים צ"ב

מה גדלו מעשיך ה' מאד עמקו מחשבתך:

How great are Thy works, O L-RD! Thy thoughts are very deep.

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

39

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 כך גדול של רומי מליאה תענוגים שחק ואי אם לעוברי רצונו כך לעושי רצונו עאכ"ו, היינו אם לעוברי רצונו כך שהוא רק בחי פסולת וחיצוני.

PARAGRAPH 8

40

עתיד הקב"ה להנחיל לכל צדיק

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

KEHOT'S NOTE

סוף עוקצין.

41

עתיד הקב"ה להנחיל לכל צדיק וצדיק ש"י עולמות

The closing teaching of the Mishnah: 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.

Mishnah Oktzin 3:12 כ"ב: משנה עוקצים ג'

אמר רבי יהושע בן לוי, עתיד הקדוש ברוך הוא להנחיל לכל צדיק וצדיק שלש מאות ועשרה עולמות, שנאמר (משלי ח), להנחיל אהבי יש ואצותיהם אמלא. אמר רבי שמעון בן חלפתא, לא מצא הקדוש

ברוך הוא כלי מחזיק ברכה לישראל אלא השלום, שנאמר (תהלים כט), ה' עו 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; ...

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42

להנחיל אוהבי יש

“To cause those who love Me to inherit substance (yesh), and I will fill their treasuries.” The Mishnah reads yesh as the number 310.

משלי ח' כ"א: Proverbs 8:21

להנחיל אהבי יש ואצותיהם 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.

43

שכר מצוה מצוה

The note points to the Mittlerer 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.

44

שכר מצוה מצוה

“The reward of a mitzvah is the mitzvah.” Read here to mean that the reward is the supernal delight drawn down by the mitzvah itself.

משנה אבות ד' כ"ב: Pirkei Avot 4:2

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.

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45

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:50 Tanya, Likkutei Amarim
ואי אפשר לבאר ענין זה היטב במכתב, רק כל איש נלכב ונבון,
המשכיל על דבר ומעמיק לקשר דעתו ותבונתו בה' – ימצא טוב ואור
הגנוז בנפשו המשכלת, כל חד לפום שיעורא דיליה [יש מתפעל כו'
יש מתפעל כו'], אחרי קדימת יראת חטא, להיות סור מרע בתכלית
שלא להיות "עונותיכם מבדילים" כו' חס ושלום.

Kehot Publication Society (CC-BY-NC)

KEHOT'S NOTE

ראה תניא פ"נ.

PARAGRAPH 9

46 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.

Mishnah Otkzin 3:12בב"ב:3 משנה עוקצים ג'

אמר רבי יהושע בן לוי, עתיד הקדוש ברוך הוא להנחיל לכל צדיק
וצדיק שלש מאות ועשרה עולמות, שנאמר (משלי ח), להנחיל אהבי
לש ואצריהם אמלא. אמר רבי שמעון בן הלפתא, 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; ...

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47 כל חד לפום שיעורא דיליה

A gloss there adds that the number 310 may be half of the 620 lights in Keser, corresponding to the 613 commandments of the Torah and the seven of the Sages.

KEHOT'S NOTE

באוה"ת וארא כרך ח ע' ביתפג נוסף: (ומספר שיי י"ל שהוא חצי מתרי"ך
אורות שבכתר שכנגד תרי"ג מצות דאורייתא וז' דרבנן. ועמ"ש בזה במ"א
בענין קנה חכמה קנה בינה ב"פ קנה עולה שיי. עיין תוי"ט סוף עוקצין ענין
שיי בע"א).

PARAGRAPH 10

48 ע"ש ריבוי התחלקות . . וזהו אימתי גדול

The Tzemach Tzedek writes that from here it appears that a created thing's existing as something separate is the work of the Name Elokim, while through the union of Havayah with Elokim the nullification of that separate ex-

istence is drawn down; he refers to his explanations of "the mezuzah on the right" and of "Return, O Israel."

KEHOT'S NOTE

בביאוה"ז להצ"צ כרך א ע' שסה שמכאן נראה: "שכדי להיות היש דבר נפרד
זהו"ע שם אלקים, אך ע"י יחוד הו"י בשם אלקים נמשך להיות ביטול היש,
וכן נתבאר בביאור דמוזוה מימין ובביאור דשובה ישראל" ע"ש.

49 שו"ה בהתפשטות — והיא היא

That manuscript has "it is" (הוא) at this point, in place of "and this is precisely" (והיא היא).

KEHOT'S NOTE

בכרך 414: הוא.

50 לחזות בנועם ה'

"One thing I ask of G-d ... to behold the pleasantness of G-d." Cited for the souls' delight in perceiving His revealed greatness.

Psalms 27:4ד"ד:27 תהילים

אחת שאלתי מאת ה' אותה אבקש שבתי בבית ה' כלימי חיי לחזות
בנועם ה' ולבקך בהיכלו:

One thing have I asked of the L-RD, that will I seek after: That I may dwell in the house of the L-RD all the days of my life, To behold the graciousness of the L-RD, and to visit early in His temple.

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

PARAGRAPH 11

51 בעיר אלקינו

"Great is G-d and highly praised in the city of our G-d." The "city" is now explained as the many "houses" of divine letters.

Psalms 48:2ב"ח:48 תהילים

גדול ה' ומהלל מאד בעיר אלקינו הרקדשו:

Great is the L-RD, and highly to be praised, In the city of our G-d, His holy mountain,

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

52 אימתי גדול כשהוא בעיר אלקינו

The Zohar's question "When is He called great?" and its answer from Psalm 48, which this paragraph explains.

Zohar, Vayikra 6:51-7:61א"ס:ז"א-ו"י ויקרא, ספר הזהר,

It was sung in praise of the Community of Israel. Wherein lies this praise? In the words, "Great is the L-rd and highly to be praised, in the city of our G-d, in his holy mountain". For when is the Holy One, blessed be He, called great? When the Community of Israel is with Him; He is great "in the city of our G-d".

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

53 עיר נק' מה שמקובץ מכמה בתים

The Tzemach Tzedek quotes a passage of this maamar, beginning here, in Or HaTorah on Bereshis, and discusses the theme again in a later volume.

KEHOT'S NOTE

קטע מכאן מובא באוה"ת בראשית כרך ו' תתרע, א. ראה דרך מצותיך קיג, א (ובהוצאת תשנ"א ואילך קצו, א). אוה"ת בראשית כרך ז' תתשעה, ב. המשך זאת חנוכה המזבח תר"מ סעי' יד.

54 וכתבים הם צירופי אותיות

The chapter explains "For Havayah Elokim is a sun and a shield": as a sheath shields the sun so that creatures can bear it, so the Name Elokim shields the Name Havayah, which brings everything into being from nothing at every moment.

תניא, חלק שני; שער היחוד והאמונה ד' Tanya, Sha'ar HaYichud

KEHOT'S NOTE

ראה תניא ח"ב פ"ד. ועי' לקמן צד, ב. לקו"ת בד"ה בשעה שהקדימו פ"א. אוה"ת בראשית לט, ב.

55 וכמ"ש בס"י שתי אבנים בונות שני בתים

On "he took from the stones of the place" (21a), stones are letters, as Sefer Yetzirah says: as many stones make a house one can live in, many letters make words in which the intellect is clothed.

KEHOT'S NOTE

פ"ד מט"ז, ע"פ נוסח הארז"ל. וראה לעיל כא, א. נ, א.

56 שו"ה אבנים — שני בתים

That manuscript adds "etc." after "two stones build two houses," marking the quotation as continuing.

KEHOT'S NOTE

בבבך 414 נוסף: כו'.

57 שתי אבנים בונות שני בתים

"Two stones build two houses; three build six houses...": Sefer Yetzirah counts the words that letters can form. The Alter Rebbe uses it to show that "houses" are combinations of letters. Kehot's note cites it as chapter 4, mishnah 16, following the Arizal's version; in the version on Sefaria it is 4:12.

ספר יצירה ד':י"ב Sefer Yetzirah 4:12

שבע כפולות כיצד צרפן. שתי אבנים בונות שני בתים. שלש בונות ששה בתים. ארבע בונות ארבעה ועשרים בתים. חמש בונות מאה ועשרים בתים. שש בונות שבע מאות ועשרים בתים. שבע בונות חמשת אלפים וארבעים בתים. מכאן ואילך צא וחשוב מה שאין הפה יכול לדבר ואין האוזן יכולה לשמוע. ואלו הן שבעה כוכבים בעולם חמה נוגה כוכב לבנה שבתאי צדק מאדים. ואלו הן ז' ימים בשנה שבעה ימי בראשית. ושבעה שערים בנפש שתי עינים שתי אזנים ושני נקבי האף והפה. ובהן נחקקו שבעה רקיעים ושבע ארצות ושבע שעות. לפיכך חבב שביעי ...

Sefer Yetzirah, Warsaw 1884 (Public Domain)

58 בכמה בתים

That manuscript reads "into many levels" (בכמה בחי) instead of "into many houses."

KEHOT'S NOTE

בבבך תניא — ברוק: בכמה בחי'.

59 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'תתפג נוסף: (וגם אז נק' גדול מצד שניכר גדולתו ית' במה שמהוה עולמות ונבראים).

60 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 תפיסא ב" להכיר גדולתו מאחר שאינו עדיין בבחי' התפשטות והמשכה בנבראים). אח"כ נמצא שם קיצור.

PARAGRAPH 12

61 את האלקים ירא

"The end of the matter, all having been heard: fear G-d and keep His commandments." Again the Name Elokim is tied to fear.

קהלת י"ב:י"ג Ecclesiastes 12:13

סוף דבר הכל נשמע את־האלקים ירא ואת־מצותיו שמור כִּי־זוהי 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.

62 את ה' אלקיך תירא

"You shall fear Havayah your Elokim." Read here to say that fear of Havayah comes through "your Elokim."

דברים ו':י"ג Deuteronomy 6:13

את־ה' אֱלֹהֶיךָ תִירָא וְאֵתוֹ 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.

63 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.

64 והאלקים עשה שייראו לפניו

"And G-d has made it so that they fear before Him." The

verse names Elokim as the source of awe.

קהלת ג':י"ד Ecclesiastes 3:14

יִדְעִי כִּי כָל־אֲשֶׁר יַעֲשֶׂה הָאֱלֹקִים הוּא יִהְיֶה לְעוֹלָם עָלָיו אֵין לְהוֹסִיף
וּמִמֶּנּוּ אֵין לְגָרֵעַ וְהָאֱלֹקִים עָשָׂה שְׂרָאוֹ 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

65

הללוהו בגבורותיו

"Praise Him for His mighty deeds; praise Him according to His abundant greatness." Praise and love grow from His might and greatness as they appear in the world, the level of Elokim.

Psalms 150:2 תהילים ק"ב:ב'

הִלְלוּהוּ בְּגִבּוֹרֹתָיו הִלְלוּהוּ כְּרֹב גְּדֻלּוֹ:

Praise Him for His mighty acts; Praise Him according to His abundant greatness.

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KEHOT'S NOTE

תהלים קב, ב.

66

ואהבת את ה' אלקיך

"And you shall love Havayah your G-d with all your heart." The Alter Rebbe reads "your Elokim" as the path by which love for Havayah is reached.

Deuteronomy 6:5 דברים ו':ה'

וְאָהַבְתָּ אֶת ה' אֱלֹהֶיךָ בְּכָל־לֵבְךָ 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

67

וידבר אלקים אל משה ויאמר אליו אני הוי'

"And G-d spoke to Moshe and said to him, 'I am G-d.'" Read here as Havayah revealed through Elokim.

Exodus 6:2 שמות ו':ב'

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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68

וארא 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.

Exodus 6:3 שמות ו':ג'

וָאֵרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בְּאֵל שְׁמִי 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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PARAGRAPH 15

69

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.

Genesis 2:4 בראשית ב':ד'

אֵלֶּה תּוֹלְדוֹת הַשָּׁמַיִם וְהָאָרֶץ בְּהִבְרָאָם בְּיוֹם עֲשׂוֹת ה' אֱלֹקִים 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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70

ארץ ושמים

In that manuscript the verse is quoted without the words "earth and heaven."

KEHOT'S NOTE

בבוכ 1824 ליתא.

71

והאבות הן הן בחי' המרכבה

The saying "the Patriarchs are the Chariot" is sourced there.

KEHOT'S NOTE

נסמן לעיל ד, ג.

72

והאבות הן הן בחי' המרכבה

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.

Bereshit Rabbah 47:6 בראשית רבה מ"ז:ו'

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 Abraham" (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 Abraham. On one occasion, Abraham 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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73 וכדכתיב ויסע אברהם הלך ונסוע

"And Avram journeyed, going on and journeying toward the south (the Negev)." Read as Avraham's ascent from below until the supernal love, the "south," rested on him.

בראשית 12:9 ט"ב:

וַיֵּסַע אַבְרָם הַלֹךְ וְנִסְוֶע הַנֶּגֶב:

And Abram journeyed, going on still toward the South.

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KEHOT'S NOTE

בראשית יב, ט. בבזך 633: כדכתיב.

PARAGRAPH 16

74 שו"ה דלתתא — שהוא גבול

That manuscript reads "which is the level of limitation" in place of "which is limited."

KEHOT'S NOTE

בבזך 414: שהוא בחי' גבול.

75 גבול ונברא

That manuscript reads "the level of created, limited and newly made, something from nothing."

KEHOT'S NOTE

בבזך 1824: בחי' נברא וגבול ומחודש: יש מאין.

76 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 ו': שמות ו'

וַאֲרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בְּאֵל שַׁדַּי וְשָׁמִי הִי 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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77 שאמר לעולמו די

The Talmud explains the Name Shaddai as "I am the One Who said to the world, 'Enough!'", 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 ג': חגיגה י"ב א:

אָמַר רַב יְהוּדָה אָמַר רַב: אָדָם הָרָאשׁוֹן, מִסּוּף הָעוֹלָם וְעַד סוּפוֹ הָיָה, שֶׁנֶּאֱמַר: "לֵמָּן הַיּוֹם אֲשֶׁר בָּרָא אֱלֹהִים אָדָם עַל הָאָרֶץ וּלְמַקְצֵה הַשָּׁמַיִם וְעַד קִצְצָה הַשָּׁמַיִם," כִּיֵּן שֶׁסָּרַח הַנִּיחַ הַקְדוֹשׁ בְּרוּךְ הוּא יְדוּ עָלָיו וּמִיָּעוּטוֹ, שֶׁנֶּאֱמַר: "וַתִּשֶׁת עָלַי כִּפְכָּה".

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

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

KEHOT'S NOTE

חגיגה יב, א. ראה גם לקמן קטו, ג. בלקרי"ת שה"ש ד, ד מציין לכאן.

78 עולם חסד יבנה

"A world of kindness will be built." Read as the supernal kindness "built" into a world that a soul can receive.

Psalms 89:3 ט"ג:

כִּי־אֶמְרֵתִי עוֹלָם חֶסֶד יִבְנֶה שָׁמַיִם תִּכְוֶן אֲמוֹנֶתְךָ כָּהֶם:

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

79 בחכמה יבנה בית

"With wisdom a house is built." It shows that "will be built" means building a structure fit to dwell in.

Proverbs 24:3 כ"ד ג': משלי

בְּחִכְמָה יִבְנֶה בַּיִת וּבְתִבּוּנָה יִתְכַוֵּן:

Through wisdom is a house builded; And by understanding it is established;

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PARAGRAPH 18

80 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 כ"ב ד': ספר יצירה 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 שערות 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)

81 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 כ"ג ג': משנה עוקצים ג' י"ב:

אָמַר רַבִּי יְהוֹשֻעַ בֶּן לֹוִי, עֲתִיד הַקְדוֹשׁ בְּרוּךְ הוּא לְהַנְחִיל לְכָל צַדִּיק וְצַדִּיק שְׁלֹשׁ מֵאוֹת וְעֶשְׂרֵה עוֹלָמוֹת, שֶׁנֶּאֱמַר (משלי ח), לְהַנְחִיל אֱהָבִי לִשְׂאֵרֵיהֶם אֲמִלָּא. אָמַר רַבִּי שְׁמַעוֹן בֶּן חֶלְפָתָא, לֹא מִצָּא הַקְדוֹשׁ בְּרוּךְ הוּא כְּלִי מְחִזֵּק בְּרִכָּה לְיִשְׂרָאֵל אֶלָּא הַשְּׁלֹום, שֶׁנֶּאֱמַר (תהלים כט), הִי עוֹז לְעַמּוֹ יִתֵּן הוּא יְבָרֵךְ 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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82 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 8:21א"כ:שלי

להנחיל אוהבי יש ואצרתיהם אַמְלָא:

That I may cause those that love me to inherit substance,
And that I may fill their treasuries.

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PARAGRAPH 19

83 שאמר לעולמו די

"Who said to the world, 'Enough!': here identified with the tzimtzum through which the supernal love is revealed.

Chagigah 12a:3ג"א:י"ב חגיגה

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 שפסח הניח הקדוש ברוך הוא ידו עליו ומיעטו, שנאמר: "ותשת עלי כפכי".

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

84 וארא אל אברהם

"And I appeared to Avraham": the revelation of the supernal love to Avraham through that contraction.

Exodus 6:3ג"א:שמות

וארא אל-אברהם אל-יצחק ואל-יעקב באל שדי ושמי הי 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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85 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 אתעדל"ית לאהבה העליונה עליונה, אך

...וידבר אלקים אל משה ויאמר אליו אני הי

אהבה עליונה היא א"ס ושתתגלה בנפש האדם הוא ע"י צמצומים עולם חסד יבנה פי' שהחסד ואהבה עליונה נבנה בבחי' עולם והעלם כדי שיוכלו הנשמות לקבל".

86 ואהבת את הי אלקיך

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

KEHOT'S NOTE

ואתחנן ו, ה.

87 ואהבת את הי אלקיך

"And you shall love Havayah your G-d." The Alter Rebbe notes that ve'ahavta is a transitive verb: love is something drawn down.

דברים ו:ה'5:6 Deuteronomy

ואהבת את הי אלקיך בכל-לִבְּךָ ובכל-נִפְשְׁךָ ובכל-מֹאדְךָ:

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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88 בחכמה יבנה בית

The words here quote Proverbs 24:3; the passage is shown below.

Proverbs 24:3ג"א:משלי

בְּחִכְמָה יִבְנֶה בַּיִת וּבִתְבוּנָה יִתְכַוֵּן:

Through wisdom is a house builded; And by understanding it is established;

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KEHOT'S NOTE

משלי כד, ג.

PARAGRAPH 20

89 אהבתי אתכם אמר הי

"I have loved you, says G-d." G-d's own love for Israel, the supernal love that comes from above.

Malachi 1:2ב"א:מלאכי

אהבתי אתכם אמר הי ואמרתם בפה אהבתנו הלא-אֵחָ עָשָׂו לִיעֲקֹב נֵאֻם-הי ואֵהָב אֶת-יַעֲקֹב:

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.

90 בכל לבבך

"With all your heart": the love must fill the whole heart.

דברים ו:ה'5:6 Deuteronomy

ואהבת את הי אלקיך בכל-לִבְּךָ ובכל-נִפְשְׁךָ ובכל-מֹאדְךָ:

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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91

בכל לבבך . . בשני יצריך

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:6:54a Berakhot

חייב אדם לקבץ על הרעה קשם שמקבץ על הטובה, שנאמר: "ואהבת את ה' אלקיך בכל לבבך וגו'". "בכל לבבך" — בשני יצריך, קבץ טוב וקבץ 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.

92

לבו המס ימס

"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 17:10:17 Samuel ב י"ז

והוא גס־בן־חיל אשר לבו כלב האריה המס ימס כִּי־יִדַע כְּלִי־שָׂרָאֵל כִּי־גִבּוֹר אֲבִיךָ וּבְנֵי־חֵיל 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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93

כהמס דונג

"As wax melts before fire." The image for the evil inclination melting when the supernal love is drawn upon it.

Psalms 68:3:68 Psalms

קִהְדֹּדֶךָ עֲשׂוֹ תִגְדֹּף כְּהֶמֶס דּוֹנָג 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

94

זשכבר 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

באווה"ת פי יתרו ע' תצט מפרש "והיינו כי שם אלקים הוא בחי' מן ופרוכת המפסיק בין אצ"י לבריאה כמ"ש בד"ה ואתה תצוה את בניי".

95

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' יחודי ויחוד זה ע"ד שילוב אדי בהוי' — אוה"ת שמות ע' מח. וכ"ה באווה"ת משפטים כרך ז בד"ה לא תהי, ע"ש.

96

לא נודעתי להם

"But by My Name Havayah I was not known to them." Read as Havayah alone, which was not revealed to the Patriarchs.

שמות ו:3:6 Exodus

וַיֵּרָא אֶל־אַבְרָהָם אֶל־יִצְחָק וְאֶל־יַעֲקֹב בְּאֵל שְׁדֵי 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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97

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.

ברכות ו' א' י"ז-י"ח Berakhot 6a:17-18

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

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

98

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 1:1א:א: משנה פאה א:

אלו דברים שאין להם שעור. הפאה, והפכורים, והראיון, וגמילות חסדים, ותלמוד תורה. אלו דברים שאדם אוכל פרותיהן בעולם הזה והקדשן קנמת לו לעולם הבא. כבוד אב ואם, וגמילות חסדים, והקצאת שלום בין אדם לחברו, ותלמוד תורה כנגד כלם:

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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99 מה יתרון לאדם בכל עמלו שיעמל תחת השמש

"What profit does a man have in all his toil that he toils under the sun?" The verse on which the Zohar's teaching about the toil of Torah is based.

Ecclesiastes 1:3א:ג: קהלת א:

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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100 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, 223bג, זח"א רכג,

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 ב ע' איקא שמציין לכאן. וזה זה נזכר גם לקמן פא, ד.

101 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' איקא שמציין לכאן. וזה זה נזכר גם לקמן פא, ד.

102 שמש ומגן ה' אלקים

"For Havayah Elokim is a sun and a shield": the union of Havayah with Elokim, which the Torah transcends.

Psalms 84:12י"ב:י"ד: תהילים פ"ד:

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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103 פנים בפנים דבר

"Face to face G-d spoke with you on the mountain, from the midst of the fire." The direct revelation at Sinai, which the Patriarchs did not receive. Kehot's note prints Deuteronomy 5:8; the words are in 5:4.

Deuteronomy 5:4ד:ד: דברים ה:

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, ח.

104 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

105 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.

106 והחיות רצוא ושוב

"And the living creatures ran and returned, like the appearance of a flash of lightning." The Alter Rebbe reads chayos as chayus, the life-force, which withdraws before it is revealed.

Ezekiel 1:14י"ד:י"ד: יחזקאל א:

והחיות רצוא ושוב כמראה הקזק:

And the living creatures ran and returned as the appearance of a flash of lightning.

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PARAGRAPH 24

107 רם על כל גוים ה'

"G-d is high above all nations; His glory is above the heavens." The exalted level from which, the Alter Rebbe says, the Nations draw their life.

Psalms 113:4ד:ד:י"ג: תהילים קי"ג:

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.

108 **המשפילי לראות בשמים**
 "Who lowers Himself to look upon the heavens and the earth." The level at which G-d comes close and rests His Shechinah on Israel.

תהילים קי"ג:ו' Psalms 113:6

המשפילי לראות בשמים ובארץ:

That looketh down low Upon heaven and upon the earth?

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109 **מי כה' אלקינו**
 "Who is like Havayah our G-d, Who dwells on high?" "Our G-d" is read as the Shechinah resting upon Israel.

תהילים קי"ג:ה' Psalms 113:5

מי כה' אלקינו המגביהי לשבת:

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

110 **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.

111 **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." Cited to show that the nations draw from a high source that came before Israel's kingship.

בראשית ל"ו:31 Genesis 36:31

ואלה המלכים אשר מלכו בארץ אדום לפני מלך-מלך לבני ישראל:

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.

112 **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.

113 **למה נק' הר סיני**
 The Talmud explains the name Sinai as the place where hatred (sin'ah) descended toward the nations of the world.

The Alter Rebbe reads it as the separation that came with the revelation at Sinai.

שבת פ"ט ב:א' Shabbat 89b:1

שפרו ורבו ישראל עליו; מדבר סיני — שירדה שגאה לאומות העולם עליו. ומה שמו? "חורב" שמו. ופליגא דרבי אבהו, דאמר רבי אבהו: "הר סיני" שמו. ולמה נקרא "הר חורב" — שירדה חורבה לאומות העולם עליו.

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KEHOT'S NOTE

שבת פט, ב.

114 **למה הרעות**

Moshe's question, "Why have You done harm to this people?", now answered.

שמות ה':כ"ב Exodus 5:22

ושב משה אליה ויאמר אדני למה הרעתה לעם הזה למה זה שלחתני:

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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115 **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

וארא אלי-אברהם אלי-יצחק ואלי-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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116 **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." Read as the promise that Havayah alone will rest upon Israel at the level of Elokim.

שמות ז':ז' Exodus 6:7

ולקחתני אתכם לי לעם והייתי לכם לאלקים וידעתם כי אני ה' אלקיכם המוציא אתכם מתחת סבלות מצרים:

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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117 **פ"י שבח"י . . 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 עי' ביעה.

118 בבחי אלקים השורה עליכם

the passage shares nothing with the note

KEHOT'S NOTE

ע' באוה"ת בראשית לז, א. וע' לעיל פ' ויצא סד"ה ושבת בשלום בענין כי שמש ומגן.

PARAGRAPH 26

119 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 בלקו"ש לפ' וארא ח"ו ע' 40 הערה 36.

120 רם על כל גוים

"G-d is high above all nations": the exalted level of the withdrawal, from which the nations draw.

Psalms 113:4 תהילים קי"ג:ד

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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121 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

בכרך 414: גם עכשיו הוא.

122 כי עין בעין

"For eye to eye they shall see when G-d returns to Zion." The revelation of the days of Mashiach, greater than at Sinai.

ישעיהו נ"ב:ח:8 Isaiah 52:8

קול צפֹפֶה נִשְׁאוּ קוֹל יַחְדָּו יִרְנְנוּ כִּי עֵין בְּעֵין יִרְאוּ בָשׁוּב 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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123 והי' לי לאלקים

Yaakov's vow, "and G-d will be my G-d." Read as a prayer that Havayah alone would rest on him at the level of Elokim.

בראשית כ"ח:21 Genesis 28:21

וְשָׁבְתִי בְשָׁלוֹם אֶל־בֵּית אָבִי וְהָיָה ה' לִי לֵאלֹהִים:

so that I come back to my father's house in peace, then shall the L-RD be my G-d,

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KEHOT'S NOTE

בראשית כח, כא.

124 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.

125 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 במי"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 התו' פנימי ח"ע בבחי' ראי' ממש שלמעלה מבחי' שמיעה . . זהו ענין עין בעין יראו. אוה"ת תולדות כרך ד תתכו, א.

PARAGRAPH 27

126 ואשים דברי בפוך

"And I have put My words in your mouth." G-d's words in a person's mouth: the binding of speech to G-d.

ישעיהו נ"א:ט"ז Isaiah 51:16

וְאָשִׁים דְּבָרֵי בִפּוּךְ וּבְצֵל יָדִי כְּפִיתִיךָ לְנֹטַע שָׁמַיִם וְלִיסַד אֶרֶץ וְלֹאֲמֹר 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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127 ודברי אשר שמי בפוך

"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 59:21

וְאֲנִי זֹאת בְּרִיתִי אוֹתָם אֲמַר ה' רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרִי אֲשֶׁר־שָׁמַעְתָּ בִּפּוּךְ לֹא־יִמּוּשׁוּ מִפִּיךָ וּמִפִּי זֶרַע זֶרַע אֲמַר ה' מִעַתָּה וְעַד־עוֹלָם:

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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128 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

בסמן לעיל נו, א.

129 ואני המשנה המדברת בפוך

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

KEHOT'S NOTE

מגיד משרים ר"פ ויקרא. ועוד.

130

ודברת בם

“And you shall speak of them”: words of Torah spoken by one whose whole soul is bound to G-d.

דברים ו:7: Deuteronomy 6:7

וְשִׁנַּנְתָּם לְבְנֶיךָ וְדִבַּרְתָּ בָם בְּשֹׁכְבְּךָ בְּבֵיתְךָ וּבְלֶכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:

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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THE CHASSIDISHE PARSHA

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

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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