



TORAH OHR • PARSHAS VA'EIRA • MAAMAR 4

לכן אמר לבני ישראל אני ה' והוצאתי אתכם

“Therefore say to the
children of Israel: I am G-d”



The Exodus happens every day within the soul: G-d's light, understood in the mind, is held “in exile” by worldly concerns in the narrow strait between mind and heart, and it is “born” into the heart through joy and the voice of Torah. The Written Torah calls the light out; the Oral Torah, the “good and spacious land,” makes a person wholly one with G-d's word.

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 Exodus happens every day within the soul: G-d's light, understood in the mind, is held "in exile" by worldly concerns in the narrow strait between mind and heart, and it is "born" into the heart through joy and the voice of Torah. The Written Torah calls the light out; the Oral Torah, the "good and spacious land," makes a person wholly one with G-d's word.

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

Why must the Exodus be mentioned at night too? Because it happens daily in the soul. "Love in delights" below is the soul's joy in G-d, born of Binah, "a joyful mother of children." That joy should exceed all the delights of the Gardens of Eden, which receive only the radiance of His Name, for in Torah and mitzvos G-d Himself is present. But joy is revelation: while G-d's light stays in the mind it is like a child in the womb. What blocks its birth into the heart is the inner Egypt, the "narrow strait" of the throat, where worldly pleasures and concerns screen the heart from the mind. Exile is pregnancy and redemption is birth: pain over these obstacles is the birth pangs, and joy then dissolves them as light dispels darkness. The way out is the voice of Torah, "the voice of Yaakov," which "calls" the light into the heart. Beyond this lies "the land," the Oral Torah, whose words grow out of its understanding and in which G-d's words are in a person's mouth. Since a day of affairs draws the heart into concealment, the love must be renewed morning and evening.

OUTLINE

- 1 Why the Exodus is mentioned day and night** ¶1
Why must this one miracle be recalled morning and evening? Because Egypt and Israel exist above and within the soul, the Exodus happens daily in a person's service.
- 2 Joy born of contemplation** ¶2-3
"Love in delights" below is the soul's joy in G-d, born of Binah; it should exceed all the delights of the Gardens of Eden. His Name is His Malchus, through which He relates to the worlds as King.
- 3 G-d Himself in the mitzvos** ¶4-6
The Gardens of Eden and all of history are only the radiance of His Name, but in Torah and mitzvos the Holy One Himself is enclothed; taking this to heart brings a joy that all the worlds are not worth.

- 4 Joy as birth** ¶17
Joy is revelation: light that stays in the mind is a pregnancy; when the emotions are born in the heart, Binah becomes “a joyful mother of children.”
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- 5 The narrow strait and the birth pangs** ¶18-12
The inner Egypt is the throat, where worldly pleasures block the passage from mind to heart. Exile is pregnancy and redemption birth; pain over the obstacles is the birth pangs, and joy then dissolves them.
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- 6 The voice of Torah brings the Exodus** ¶13-15
The voice, formed in the throat, joins mind and heart; reading the Written Torah “calls” G-d’s light out, and this is “I am Havayah, and I will bring you out.”
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- 7 The land: the Oral Torah** ¶16-22
The goal is the land, the Oral Torah. The exact letters of the Written Torah only hint at supernal Chochmah; in the Oral Torah the understanding itself is enclothed and keeps growing, like the deer’s hide with its flesh.
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- 8 G-d’s words in a person’s mouth** ¶23-26
Reading the Written Torah calls the light while remaining apart; in the Oral Torah a person’s intellect becomes one with G-d’s, a true dwelling place below, and its descent into physical law reveals the supernal will most of all.
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- 9 Renewing the heart morning and evening** ¶27-29
All depends on the heart, so love must be aroused in prayer and renewed in the evening after a day of affairs, then carried through the Written and the Oral Torah until it is “Havayah your G-d.”
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KEY CONCEPTS

The narrow strait of the throat (meitzar hagaron) מצר הגרון

The inner Egypt: the passage between mind and heart, where worldly pleasures and concerns act as screens and keep what the mind understands from being felt in the heart.

Pregnancy and birth (ibbur and leidah) עיבור ולידה

Light held only in the mind is “pregnancy”; its revelation in the heart as emotion and joy is “birth.” Exile and redemption follow the same pattern.

His Name שמו

G-d’s Malchus, the Shechinah, through which He relates to the worlds; the Gardens of Eden receive only its radiance, while G-d Himself is present in Torah and mitzvos.

Joy (simchah) שמחה

Revelation: the light breaking out of the mind into the heart. It dissolves the obstacles of itself, as light dispels darkness.

The Written Torah and the Oral Torah תורה שבכתב ותורה שבעל פה

The Written Torah, supernal Chochmah, only hints and “calls” the light; the Oral Torah, lower Chochmah, enclothes the understanding itself and unites a person with G-d’s words.

Havayah and Elokim הוי' ואלקים

Elokim is the concealment and contraction into which worldly involvement draws the heart; Havayah is the revelation brought about by love and by the voice of Torah.

SECTION 1 • 11

Why the Exodus is mentioned day and night

1 לכן אמר לבני¹ ישראל² אני ה' והוצאתי אתכם. הנה ארז"ל מזכירין יציאת מצרים בלילות. פ"י גם בלילות.^{3,4} ולהבין מה נשתנה נס יצ"מ מכל הנסים שלא הוזהרנו עליהם להזכירם כל כך.

"Therefore say to the children of Israel: I am G-d, and I will bring you out." Now, our Sages, of blessed memory, said, "We mention the Exodus from Egypt at night," meaning, at night as well. And we need to understand what sets the miracle of the Exodus from Egypt apart from all the [other] miracles, which we were not enjoined to mention so much.

The maamar opens with G-d's message to Moshe in Parshas Va'eira, whose "I will bring you out" is the first of the expressions of the redemption from Egypt. It then cites the Mishnah's ruling that the Exodus is mentioned at night as well as by day, and asks why this one miracle, of all the miracles done for Israel, must be recalled so constantly.

אך הנה בכל דור ודור חייב אדם לראות א"ע בכל יום⁵ בבקר ובערב כאלו הוא עת יצ"מ.

However, in every generation a person is obligated to see himself, every day, morning and evening, as though it were the time of the Exodus from Egypt.

The answer begins from a related teaching: in every generation a person must see himself as if he were leaving Egypt, and the maamar applies it to every day, morning and evening. If the Exodus happens to a person daily, mentioning it twice a day is not just remembering a past miracle.

והענין כי הנה נודע שיש זלעז"ז. ולעומת מצרים דקליפה יש מצרים בקדושה.⁶ וכשם שיש מצרים למטה כך יש למעלה ברוחניות.

The explanation is that, as is known, there is "the one opposite the other." Opposite the Egypt of kelipah (the husk) there is an Egypt in holiness; and just as there is an Egypt below, so there is [an Egypt] above, in the spiritual realm.

Chassidus teaches that holiness and kelipah (the husk, the forces that conceal G-dliness) mirror each other, as Scripture says that G-d made "the one opposite the other." So besides the Egypt of kelipah there is an "Egypt" in holiness, and besides the physical Egypt below there is a spiritual Egypt above.

וכן ישראל לתתא וישראל לעילא. וכשם שיש ברוחניות למעלה בעולמות עליונים. כך הוא למטה בנפש האדם בעבודת ה'.⁷

So too, [there is] Israel below and Israel above. And just as [this exists] in the spiritual realm above, in the higher worlds, so it is below, in the soul of man, in the service of G-d.

Likewise the people of Israel below have a spiritual counterpart, "Israel above." Whatever exists in the higher worlds also has a counterpart in a person's own soul and divine service, so "leaving Egypt" can take place within each person, every day.

SECTION 2 • ¶2-3

Joy born of contemplation

2 והנה בחי' כנ"י דלעילא הוא מ"ש מה יפית⁸ ומה נעמת אהבה בתענוגים. ולמטה בנפש האדם בחי' אהבה בתענוגים היא שמחת הנפש בה' עושה.

Now, the level of the Community of Israel (Knesses Yisrael) above is [described in] what is written, "How beautiful you are, and how pleasant, O love, in delights!" And below, in the soul of man, the level of "love in delights" is the joy of the soul in G-d, its Maker.

Knesses Yisrael, the Community of Israel "above," is the spiritual source of the Jewish people, and the Song of Songs praises it as "love in delights." In the soul below, that same "love in delights" is the joy a person feels in G-d, his Maker.

וכמ"ש עבדו את ה' בשמחה וכתוב אם הבנים שמחה¹⁰ שהשמחה היא מחמת התבוננות באור א"ס. וכדכתיב כי אם לבינה תקרא.¹¹

As it is written, "Serve G-d with joy," and it is written, "a joyful mother of children": for the joy comes from contemplating the Infinite Light (Or Ein Sof). As it is written, "For you shall call understanding (Binah) 'mother.'"

Two verses link the service of G-d with joy, and the second, "a joyful mother of children," shows where joy comes from: the "mother" is Binah, understanding. The verse from Proverbs plainly says "If you call out to understanding," but its word im ("if") is read as em ("mother"), so joy is born of Binah, the deep contemplation of the Infinite Light.

והיינו ע"י שיתבונן בגילוי אור א"ס ב"ה למטה¹² אזי ישמח ישראל בעשיו¹³ ותהיה שמחת הנפש בהתגלות רשפי אש¹⁴ האהבה לצאת מנרתקה היא מאסר הגוף להיות חדות¹⁵ ה' היא מעוזו.

That is: when one contemplates the revelation of the Infinite Light, blessed be He, below, then "Israel will rejoice in its Maker," and the joy of the soul will be in the revelation of the "flashes of fire" of love, as it comes out of its sheath, which is the prison of the body, so that "the joy of G-d is his strength."

When a person contemplates how the Infinite Light is revealed below, he comes to rejoice in his Maker. The love hidden in the soul then flares up like "flashes of fire" and breaks out of its sheath, the body that confines it, until the joy of G-d becomes his strength.

3 והנה כתיב תחת אשר לא עבדת¹⁶ כו' מרב כל כו'. דהיינו¹⁷ בחי' כל התענוגים הרוחניים ג"ע עליון וג"ע תחתון.¹⁸

Now, it is written, "Because you did not serve, etc., more than the abundance of everything (merov kol)," etc. That is, the level of all the spiritual delights, the Higher Garden of Eden and the Lower Garden of Eden.

In the Torah's warnings, a verse faults Israel for not serving G-d with joy "more than the abundance of everything." The maamar reads "everything" as all the spiritual delights of the Lower and Higher Gardens of Eden: the joy of serving G-d should exceed even those.

והוא מחמת שיתבונן¹⁹ כמ"ש כי נשגב שמו לבדו^{20,21} הודו על ארץ ושמים. פי' ששמו הוא מדת מלכותו²² אשר מלך שמו נקרא.²³

And this comes from contemplating what is written, "For His Name alone is exalted; His splendor is upon the earth and the heavens." This means that His Name is His attribute of Malchus (sovereignty), by which "His Name was proclaimed King."

This greater joy comes from contemplating the verse "His Name alone is exalted." G-d's "Name" is His Malchus (sovereignty), the attribute through which He relates to the worlds as their King, as the hymn Adon Olam says, "His Name was proclaimed King."

וכמאמר ומביא גואל לבני בניהם למען שמו באהבה מלך עוזר וכו'.²⁴ והוא בחי' שכינה ששוכן בתחתונים וכמ"ש ושכנתי בתוכם²⁵ ונקי' שמו מלך על כל העולמות.

As in the words, "and He brings a redeemer to their children's children for the sake of His Name, in love; King, Helper," etc. This is the level of the Shechinah (Divine Presence), which dwells in the lower realms, as it is written, "And I will dwell among them"; and His Name is called King over all the worlds.

The first blessing of the Amidah, which says G-d brings the redeemer "for the sake of His Name" and calls Him "King," also links His Name with kingship. This Malchus is the Shechinah, the Divine Presence that "dwells" (shochen) in the lower realms, as in "I will dwell among them."

וכמ"ש מלכותך מלכות כל עולמים.²⁶ וכמאמר יחיד חי העולמים מלך כו' שע"י בחי' מלכותו יש לו יחוס ושייכות להעולמות שיקרא שמו מלך עליהם.²⁷

And as it is written, "Your kingship is the kingship of all worlds." And as in the words, "Unique One, Life of the worlds, King," etc.: for through the level of His Malchus He has a relation and connection to the worlds, so that His Name is called King over them.

Further verses and prayers describe G-d as King of all worlds. Kingship is a relationship, for a king needs a people; so it is through His Malchus that G-d has any relation to the worlds at all.

SECTION 3 • ¶4-6

G-d Himself in the mitzvos

4 והנה גם בחי' שמו מצד עצמו הוא רם ונשא ונשגב בבחי' לבדו שאין ערוך להעולמות עם שמו ית' כלל.

Now, even the level of His Name, in itself, is high, lofty and exalted, in the state of "alone," for the worlds bear no comparison at all to His Name, blessed be He.

Even His Name, His Malchus, is in itself "alone," exalted beyond any comparison with the worlds. It is not the Name itself that relates to creation.

אלא הודו וזיוו של שמו הוא המאיר על הארץ זה ג"ע תחתון. ושמים זה ג"ע עליון ששם הצדיקים נהנין מזיו השכינה.²⁸

Rather, the splendor and radiance of His Name is what shines "upon the earth," which is the Lower Garden of Eden, "and the heavens," which is the Higher Garden of Eden, where the righteous enjoy the radiance of the Shechinah (Divine Presence).

What reaches the worlds is only the splendor and radiance of His Name. The verse's "earth" and "heavens" are read as the Lower and Higher Gardens of Eden, where the souls of the righteous enjoy the radiance of the Shechinah, in the Sages' phrase.

אבל בשכינה שהוא בחי' שמו הוא בבחי' לבדו שלא נמשך ממנה להיות הנבראים נהנין ומתענגים בה בעצמה ממש.

But the Shechinah, which is the level of His Name, is in the state of “alone”: nothing is drawn from it such that created beings could enjoy and take delight in it, in its very self.

The Shechinah itself, His Name, remains “alone.” Created beings, even the souls in the Garden of Eden, enjoy only its radiance, never the Shechinah itself.

אבל בבחי' תורה ומצות הנה אומרים אשר קדשנו במצותיו (יש שמברכים בעל ויש שמברכים בלמ"ד) במצותיו ממש²⁹ כמארו"ל הקב"ה מניח תפילין הקב"ה מתפלל.^{30,31}

But at the level of Torah and mitzvos, we say, “who has sanctified us with His commandments” (some say the blessing with “al” and some say it with [the letter] lamed): with His commandments, literally, as our Sages, of blessed memory, said, “The Holy One, blessed be He, puts on tefillin,” [and] “the Holy One, blessed be He, prays.”

With the mitzvos it is different. The blessing says G-d sanctified us “with His commandments,” His own: the Sages even say that G-d Himself puts on tefillin and prays, so in a mitzvah a person meets G-d Himself, not only a radiance. The parenthesis notes in passing that some say such blessings with “al” (“concerning...”) and some with a lamed (“to...”).

וכתיב אני מדבר בצדקה³² אני ממש. דהיינו הקב"ה בכבודו ובעצמו. וכדאיתא בזוהר דאורייתא וקוב"ה כולא חד.³³

And it is written, “I speak in righteousness (tzedakah)”: “I,” literally: that is, the Holy One, blessed be He, in His glory and His very self. And as it is stated in the Zohar, “The Torah and the Holy One, blessed be He, are all one.”

In “I speak in righteousness (tzedakah),” the “I” who speaks is G-d Himself, in His glory and very self; tzedakah is also the word for charity, and the verse is brought here for the mitzvos. The Zohar’s teaching that the Torah and the Holy One are “all one” says the same of the Torah.

קוב"ה ממש. וקוב"ה הוא בחי' מה שהוא קדוש ומובדל מגדר עלמין לגמרי שאפי' בבחי' זיו והוד³⁴ לא היו עולמות יכולים לקבל חיות ממנו.

The Holy One, blessed be He, literally. And “the Holy One, blessed be He” is the level that is holy and entirely separate from the category of worlds, such that even at the level of radiance and splendor, worlds could not receive life-force (chayus) from Him.

“The Holy One, blessed be He” here means G-d as “holy,” that is, utterly separate from the realm of worlds. He is so far beyond them that not even a radiance of Him could give them life; the worlds live only from the radiance of His Name.

כי הנה כתיב כי ביה³⁵ ה' צור עולמים³⁶ שעוה"ז ועוה"ב ג"ע תחתון ועליון נבראו כב' אותיות משמו בלבד.³⁷

For it is written, "For with Yah, G-d formed the worlds": this world and the World to Come, the Lower and Higher Garden of Eden, were created with only two letters of His Name.

The proof: the Sages read this verse to mean that G-d formed the two worlds with the two letters of the Name Yah, yud and hei (tzur, plainly "Rock," is read as tzar, "formed"). If all the worlds, the Gardens of Eden included, come from just two letters of His Name, then His Name itself, and all the more G-d Himself, is far above them.

5 ובזוהר איתא דבמחשבה אחת ברא את העולם.³⁸ והוא ע"ד מ"ש היוצר יחד לבם³⁹ כו' ואמרו רז"ל כולם נסקרים בסקירה⁴⁰ א' שהוא צופה ומביט עד סוף כל הדורות וקורא הדורות מראש⁴¹ כו'

And it is stated in the Zohar that with a single thought He created the world. This is akin to what is written, "He who fashions their hearts together," etc., and our Sages, of blessed memory, said, "They are all surveyed in a single glance," for He looks and sees to the end of all the generations, and "calls the generations from the beginning," etc.

The Zohar teaches that G-d created the world with a single thought. The verse "He who fashions their hearts together," as the Sages read it, says the same: all creatures are surveyed in a single glance, for G-d sees all the generations to the end at once, "calling the generations from the beginning."

וכמ"ש במ"א⁴² שכל הדורות שהם שית אלפי שני דהוי עלמא⁴³ וימות המשיח ותחיית המתים כולם הם לפניו במחשבה אחת.

And as is explained elsewhere, all the generations, which are the "six thousand years that the world exists," and the days of Mashiach and the Resurrection of the Dead, are all before Him in a single thought.

All of history, the six thousand years of the world's existence, the days of Mashiach and the Resurrection, stands before G-d as one thought.

עד"מ כמו שאין ערוך למחשבה אחת נגד כל המחשבות שיכול אדם לחשוב כל ימי חייו ומכ"ש נגד עצמותו ומהותו שאינה אלא התפשטות הארה א' בעלמא.

By way of analogy: a single thought bears no comparison to all the thoughts a person can think all the days of his life, and all the more so to his essence and being, for it is only the extension of a mere single glimmer.

A human analogy: one thought is nothing compared with all the thoughts a person could think in a lifetime, and even less compared with the soul itself, of which it is only a tiny glimmer.

כך כל הדורות של שית אלפי שנים וימות המשיח ותחיית המתים אינן אלא בחי' זיו והתפשטות הארה
א' מבחי' שמו בלבד.

So too, all the generations of the six thousand years, and the days of Mashiach and the Resurrection of the Dead, are only the level of radiance and the extension of a single glimmer from the level of His Name alone.

So all of history, the days of Mashiach and the Resurrection included, is only a radiance, a single glimmer of His Name, and His Name is itself only His Malchus.

אבל הקב"ה בכבודו ובעצמו הוא רם ונשא למעלה מעלה עד אין קץ ותכלית ולית מחשבה תפיסא ביה
כלל⁴⁴ שאינו נתפס ונתלבש בגדר עלמין כלל. משא"כ בתורה ומצות הוא התלבשות אור א"ס ב"ה
בעצמו ובכבודו ממש.

But the Holy One, blessed be He, in His glory and His very self, is high and lofty, higher and higher without end or limit, and “no thought can grasp Him at all,” for He is not grasped or enclothed within the category of worlds at all. Not so with Torah and mitzvos: they are the enclothement of the Infinite Light, blessed be He, in His very self and His glory.

G-d Himself is infinitely beyond all this: no thought can grasp Him, and He is not contained in the category of worlds at all. Yet in Torah and mitzvos it is precisely He, the Infinite Light in His very self, who is enclothed.

6 וכאשר ישים האדם אל לבו כל הדברים והאמת האלה ישמח לבו ויגל אף גילת ורנן⁴⁵ באור א"ס

When a person takes to heart all these matters and truths, his heart will rejoice and “exult, indeed with exultation and song,” in the Infinite Light (Or Ein Sof),

When a person truly takes this to heart, that in Torah and mitzvos he holds G-d Himself, his heart will rejoice and exult in song, in Isaiah's words, “exult, indeed with exultation and song.”

ב"ה המתפשט ומתלבש בעסק התורה ומעשה המצות אשר יעשה אותם האדם וממשיך על נפשו אור ה'
א"ס ב"ה ממש מה שאין כל העולמות כדאי לו:⁴⁶

blessed be He, which extends and is enclothed in the study of Torah and the performance of the mitzvos that a person does; and he draws upon his soul the very light of G-d, the Infinite One, blessed be He, of which all the worlds are not worthy.

The Infinite Light is enclothed in the study of Torah and the doing of the mitzvos, so through them a person draws onto his soul G-d's very light, a gift that all the worlds together are not worthy of. This is the joy “more than the abundance of everything” of paragraph 3.

SECTION 4 • 17

Joy as birth

7 אך אין השמחה בהתגלות אור ה' במוח מחשבתו ובינתו לבד כ"א כאשר נגעה אל נקודת לבו כי שמחה היא ההתגלות.

However, the joy is not in the revelation of the light of G-d in the mind, in his thought and understanding alone, but [only] when it touches the point of his heart; for joy is revelation.

Joy is not complete while G-d's light is revealed only in the mind, in thought and understanding. Joy by its nature is revelation, so it is real only when the light reaches the innermost point of the heart.

וכמשל המלך שכל כבודו פנימה.⁴⁷ אך בשעת השמחה הוא מתגלה. וזהו עבדו את⁴⁸ ה' בשמחה

As in the analogy of a king, all of whose glory is within, but at a time of rejoicing he reveals himself. And this is [the meaning of] "Serve G-d with joy":

A king keeps his glory hidden within, but at a celebration he shows himself to all; the image recalls the verse "All the glory of the king's daughter is within." So "Serve G-d with joy" asks that G-d's light not stay hidden in the mind but be revealed.

דהיינו להיות גילוי אור ה' א"ס ב"ה שיהיה בבחי' ונגלה כבוד⁴⁹ ה' ולמטה בנפש האדם ההתגלות הוא כשבא לידי גילוי הלב.

that is, that there be a revelation of the light of G-d, the Infinite One, blessed be He, at the level of "And the glory of G-d will be revealed." And below, in the soul of man, the revelation is when it comes to be revealed in the heart.

Above, this is the revelation foretold in "And the glory of G-d will be revealed." Within the soul, it happens when the light comes into the open in the heart.

והיינו דכתיב אם הבנים שמחה⁵⁰ דהיינו כשנולדו הבנים שהם המדות ונתגלו בלב. משא"כ כשהוא בהעלם ובהסתרת תוך מוח מחשבתו ובינתו לבד הרי הן בבחי' עבד⁵¹ עדיין ואינה אם הבנים.

This is [the meaning of] what is written, "a joyful mother of children": that is, when the children, which are the emotive attributes (middos), are born and revealed in the heart. Not so when it is concealed and hidden within the mind, in his thought and understanding alone: then they are still in the state of pregnancy (ibbur), and she is not [yet] "a mother of children."

"A joyful mother of children" describes Binah when her children, the emotive attributes such as love and awe, are born and revealed in the heart. While the light stays only in the mind it is like a child still in the womb: there is pregnancy (ibbur), but not yet a joyful mother.

SECTION 5 • 18-12

The narrow strait and the birth pangs

8 והנה המעכב בחיי הולדה והתגלות אור ה' לצאת מהעלם והסתר שבמוחו אל גילוי הלב⁵² הוא בחיי גלות מצרים

Now, what holds back the level of birth and revelation of the light of G-d from coming out of the concealment and hiddenness in his mind to the revelation of the heart is the level of the exile of Egypt,

What keeps the light of G-d from being “born,” from passing out of the hidden mind into the open heart, is the inner “exile of Egypt.”

שהוא בחיי מצר הגרון שהוא האמצעי בין מוחין שבראש ללב⁵³ ושם הוא בחיי שר המשקים שר האופים ושר הטבחים שהוא בחיי וושט וורידין

which is the level of the narrow strait of the throat (meitzar hagaron), the intermediary between the intellect (mochin) in the head and the heart. And in that place is the level of the chief butler, the chief baker and the chief slaughterer, which is the level of the gullet and the jugular veins,

Egypt is read as the meitzar, the “narrow strait” of the throat, the narrow passage between the intellect in the head and the heart. In the throat are Pharaoh’s three officers, in charge of drink, bread and meat, which correspond to the gullet and the veins of the throat.

שהם הם בחיי כל תענוגי עוה"ז ומחשבותיו ועסקיו ותחבולותיו אשר ישתמש בהם כל אחד לפי ערכו והם הם המונעים ומעכבים ומסכים המבדילין בין אור ה' שבמוח ובין גילוי הלב.

which are none other than the level of all the pleasures of this world, and its thoughts, its affairs and its schemes, which each person uses according to his station. They are none other than the hindrances and obstacles, and the screens that separate between the light of G-d in the mind and the revelation of the heart.

These stand for the pleasures, thoughts, affairs and schemes of this world, each person according to his level. They are the screens that keep the light in the mind from reaching the heart.

9 וזהו צער העבור כעצמות בבטן המליאה.⁵⁴ ולכן כל גליות וצרות נק' בשם עבור כמארז"ל בכל פרשת העבור⁵⁵ יהיו צרכיהם לפניך.

This is the pain of pregnancy, “like the bones in the womb of her who is with child.” Therefore all exiles and troubles are called by the name ibbur (pregnancy), as our Sages, of blessed memory, said, “In every parashas ha-ibbur, may their needs be before You”:

This blockage is the pain of pregnancy, the time of “the bones in the womb of her who is with child,” in the words of Ecclesiastes. For this reason exile and trouble are called ibbur, “pregnancy,” as in the short prayer of Rabbi Yehoshua for a time of danger: “In every parashas ha-ibbur, may their needs be before You.”

אפי' בשעה שאתה מתמלא עליהם עברה כאשה עוברה⁵⁶ כו'. והגאולה נק' בשם לידה⁵⁷ שהוא בחי' התגלות הולד לאויר העולם וחבלי משיח נק' בשם חבלי לידה.

even at the time when You are filled with wrath (evrah) against them like a pregnant woman (ubarah), etc. And the redemption is called by the name “birth,” which is the level of the revelation of the newborn into the air of the world; and the pangs of Mashiach are called by the name “birth pangs.”

The Talmud explains ibbur by a play on words: even when G-d is “filled with wrath (evrah)” against Israel, like a woman filled with child (ubarah), may their needs be before Him. Accordingly the redemption is called birth, the child's emergence into the open air, and the travails before Mashiach are called “birth pangs.”

10 וכתוב הרינו חלנו מפניך^{58,59} הוי"ה. פי' שכל בחי' עבור וגליות הוא כדי⁶⁰ שיהיה גלוי אור ה' ב"ה.

And it is written, “We were with child, we writhed, before You, G-d.” This means that the whole state of pregnancy and of exiles is in order that there be a revelation of the light of G-d, blessed be He.

The verse “We were with child, we writhed... before You, G-d,” words from Isaiah's song comparing Israel in exile to a woman in labor, shows the purpose of the pregnancy. All exile exists so that G-d's light may finally be revealed.

וצריך לזה חבלי לידה. דהיינו להרגיש הכאב והמרירות על מניעות התפשטות אור ה' בגלוי הלב מחמת המונעים ומעכבים שהם צרכי עוה"ז.

And for this, birth pangs are needed: that is, to feel the pain and bitterness over the obstruction of the light of G-d from spreading into the revelation of the heart, because of the hindrances and obstacles, which are none other than the needs of this world.

Birth requires labor pains. In the soul, these are the pain and bitterness a person feels because his worldly needs keep G-d's light from spreading into his heart.

11 ואזי כאשר יבא לבחי' לידה והתגלות בבחי' שמחה וישמח ישראל בעושי⁶¹ יתפרדו כל⁶² המונעים ומעכבים והמסכים המבדילין יהיו כאין ואפס בלא תפיסת מקום כלל מחמת שמחת ה'.

And then, when he comes to the level of birth and revelation, in the mode of joy, and “Israel rejoices in its Maker,” all the hindrances and obstacles will be scattered, and the separating screens will be as naught and nothing, without taking up any space at all, because of the joy of G-d.

When the light is finally “born” into the heart as joy, and “Israel rejoices in its Maker,” the obstacles scatter. Joy does not fight them; in its presence they simply become as nothing and take up no room.

וכשם שלמעלה בחי' שמחה הם המתקת הדינין. כך למטה בנפש האדם היא מבטלת כל המונעים ומעכבים מבית ומבחוץ ונק' בשם ארץ כנען ע"ש שמכנעת החיצונים

And just as above, the level of joy is the sweetening of the judgments (dinim), so below, in the soul of man, it nullifies all the hindrances and obstacles, within and without. And it is called by the name “the land of Canaan” (Kena'an), because it subdues (machnia'as) the external forces,

Above, joy “sweetens” the divine judgments (dinim), the forces of restraint; below, it cancels every obstacle, inner and outer. This is why joy is called “the land of Canaan”: Kena'an is read as from machnia'as, “subdues,” since joy subdues the forces outside holiness.

שהם נדחים מפני ה' מאליהם וממילא כחשך שנדחה מפני אור. וכמשל האשה אשר חבלי לידה בא לה.

which are pushed away before G-d of themselves, as a matter of course, like darkness that is pushed away before light. And [this is] like the analogy of a woman upon whom birth pangs have come.

Those forces retreat before G-d of their own accord, as darkness disappears when light comes, with no struggle. The paragraph then returns to the woman in labor, whose image the next paragraph completes.

12 והנה בעת לידתה יוצאים ממנה כל המכאובות בדם לידתה שזב ממנה. כך הנה כתיב ואראך מתבוססת בדמיך⁶³ כו'

Now, at the time of her giving birth, all the pains leave her with the blood of her birth that flows from her. So too, it is written, “And I saw you wallowing in your blood,” etc.,

At birth, all the mother's pains leave her with the blood of the birth. Ezekiel's parable, which pictures Israel at the Exodus as a newborn “wallowing in your blood,” is read in this light.

שכל המונעים והמעכבים נמסו והיו לדם דבר שאין בו ממש ואין בו תפיסת מקום כלל. וכמ"ש ותשליך במצולות ים כל חטאתם⁶⁴ כו'.

that is, all the hindrances and obstacles have melted and become blood, a thing that has no substance and takes up no space at all. As it is written, "And You will cast all their sins into the depths of the sea," etc.

The obstacles melt and turn into "blood," something with no substance and no place of its own. Micah's "You will cast all their sins into the depths of the sea" says the same: the obstacles simply vanish.

SECTION 6 • 113-15

The voice of Torah brings the Exodus

13 והנה כשם שגלות מצרים הוא בחי' מצר הגרון שהוא המבדיל ומפסיק בין המוח ללב כנ"ל.

Now, just as the exile of Egypt is the level of the narrow strait of the throat, which separates and interrupts between the mind and the heart, as [explained] above,

As shown in paragraph 8, the inner exile of Egypt is the "narrow strait" of the throat, which separates the mind from the heart.

כך ענין הגאולה ויצ"מ הוא בחי' יציאתם ממצר הגרון ע"י הקול קול יעקב.⁶⁵ שהקול שהוא בגרון הוא הוא המקשר ומחבר בחינת מוחין שבראש לבא לידי גילוי הלב.

so the redemption and the Exodus from Egypt is the level of their going out from the narrow strait of the throat through "the voice is the voice of Yaakov." For the voice, which is in the throat, is what connects and joins the level of the intellect (mochin) in the head, so that it comes to revelation in the heart.

The Exodus is the way out of that strait, and it comes through "the voice of Yaakov." The voice is formed in the throat itself, so it is the very thing that links the intellect in the head with the heart and brings what is understood into feeling.

14 והיינו ע"י קול קורא בתורה שע"י קריאתו בתורה הוא קורא וממשיך אור ה' לצאת מהעלם שבמוח אל גילוי הלב.

That is, through the voice of one who reads (korei) in the Torah: by his reading in the Torah he calls (korei) and draws the light of G-d to come out of the concealment in the mind to the revelation of the heart.

The voice that does this is the voice of one reading the Torah. The Hebrew korei means both "reads" and "calls": by reading the Torah aloud, a person "calls" G-d's light out of hiding in the mind into the open in the heart.

וזהו שארז"ל כל הקורא בתורה⁶⁶ הקב"ה קורא כנגדו⁶⁷ ונק' כנגדו מפני שבחי קריאתו בתורה הוא בחי ממכ"ע והקב"ה כנגדו הוא בחי סוכ"ע.

And this is [the meaning of] what our Sages, of blessed memory, said: "Whoever reads in the Torah, the Holy One, blessed be He, reads opposite him." It is called "opposite him" because the level of his reading in the Torah is the level of the light that fills all worlds (memalei kol almin), and the Holy One, blessed be He, opposite him, is the level of the light that encompasses all worlds (sovev kol almin).

The Sages say that when a person reads the Torah, the Holy One reads "opposite him." The person's reading is at the level of memalei kol almin, the light that fills the worlds, while the Holy One opposite him is sovev kol almin, the light that encompasses them; the two correspond, the one facing the other.

15 וזהו לשון קורא בתורה שקורא האור לחוץ. והיינו ע"י תושב"כ בחי הוי"ה דאורייתא וקוב"ה כולא חד.

And this is the meaning of the expression "reading (korei) in the Torah": that he calls (korei) the light outward. That is, through the Written Torah, the level of the Name Havayah, for "the Torah and the Holy One, blessed be He, are all one."

That is why one speaks of "reading" (korei) the Torah: the reader "calls" (korei) the light outward. This happens through the Written Torah, the level of Havayah; since the Torah and the Holy One are one, reading it draws down G-d Himself.

וזהו לכן אמר לבני ישראל אני הוי"ה והוצאתי אתכם מתחת סבלות מצרים⁶⁸ וגוי שע"י בחי וגילוי הוי"ה

And this is [the meaning of] "Therefore say to the children of Israel: I am Havayah, and I will bring you out from under the burdens of Egypt," etc.: that through the level and the revelation of Havayah,

Now the opening verse is explained: "I am Havayah, and I will bring you out from under the burdens of Egypt" means that it is the revelation of Havayah that brings about the Exodus.

דהיינו ע"י בחינת תורה שבכתב בחינת הקול קול יעקב⁶⁹ ע"י יהיה בחינת יציאת מצרים וכל המונעים ומסכים המבדילים יבטלו ולא יהיה עוד סבלות מצרים ועבודתם:

that is, through the level of the Written Torah, the level of "the voice is the voice of Yaakov," through this there will be the level of the Exodus from Egypt, and all the hindrances and separating screens will be nullified, and there will no longer be "the burdens of Egypt" and their bondage.

That revelation comes through the Written Torah, the "voice of Yaakov." Through it the inner Exodus happens: the obstacles and screens are nullified, and the "burdens of Egypt," the worldly concerns that weigh on the soul, are gone.

SECTION 7 • 16-22

The land: the Oral Torah

16 אך לא זו בלבד הוא תכלית המכוון כ"א והבאתי אתכם אל הארץ⁷⁰ וגו'. וביאור הענין כי הנה כתיב אל ארץ טובה ורחבה^{71,72} וגו'.

However, this alone is not the ultimate intent; rather, "And I will bring you to the land," etc. The explanation of the matter: it is written, "to a good and spacious land," etc.

Leaving Egypt is not the goal, for the verse goes on, "And I will bring you to the land." That land is "a good and spacious land," and the maamar now explains what this "land" is.

וא"י זו היא⁷³ בחינת תושבע"פ ונקרא ארץ רחבה ע"ד מארז"ל ע"פ ארץ צבי⁷⁴ צבאות גוים⁷⁵. מה צבי אין עורו מחזיק בשרו כו'.

And this Land of Israel is the level of the Oral Torah. It is called "a spacious land" in the manner of what our Sages, of blessed memory, said on [the words] "the land of tzvi, of the hosts of nations": "Just as the hide of a deer (tzvi) cannot contain its flesh," etc.

The Land of Israel stands for the Oral Torah. It is "spacious" in the sense of the Talmud's teaching on "the land of tzvi": just as the hide of a deer (tzvi) cannot contain its flesh, so the land cannot contain its produce; paragraph 22 applies this to the Oral Torah.

17 והענין כי תורה שבכתב עיקר יסודתה הוא בחי אותיות התורה. ולכן מדקדקין באותיותיה שלא יהי חסר או יתיר ושיהיו צורתן עליהן כדמותן בצלמן ושיהיו גולם אחד.

The explanation is that the main foundation of the Written Torah is the level of the letters of the Torah. Therefore we are exacting with its letters: that none be missing or extra, that their form be upon them, in their likeness and their image, and that they be a single whole (golem echad).

The Written Torah's foundation is its letters. Hence the strict laws of the Torah scroll: no letter may be missing or extra, each must be written in its proper form, and each must be a single unbroken whole.

שאם נפסק היו"ד שעל גג האל"ף עד"מ מעל גוף האות הרי זו ס"ת פסולה.

For if, for example, the yud on top of the aleph is cut off from the body of the letter, this Torah scroll is invalid.

For example, if the small yud on top of the letter aleph is cut off from the body of the letter, the whole scroll is invalid. The precision lies in the letters themselves.

18 ואין מברכין עליה. אבל אין נראה בה גילוי ההשכלה כמו בתורה שבע"פ שעיקר גילוי השכלת הדינין והמשפטים שבתורה אינו מפורש בתורה איך ומה לעשות שכל התורה היא ספורי מעשיות.⁷⁶

And one does not recite a blessing over it. Yet the revelation of the intellectual content (haskalah) is not seen in it as it is in the Oral Torah. For the main revelation of the intellectual content of the laws and ordinances in the Torah, how and what to do, is not spelled out in the Torah, since the whole Torah consists of narratives.

Such a scroll may not be read with a blessing. Yet in the Written Torah the intellectual content, the reasoning of the laws, is not revealed as it is in the Oral Torah: the Torah does not spell out how and what to do, and all of it is told as narrative.

וגם הדינין שבה הן דרך ספורי דברים שכך אמר ה' שידבר אל בני ישראל ושכך אמר משה.

And even its laws are given as narration: that G-d said thus, that [Moshe] should speak to the children of Israel, and that Moshe said thus.

Even its laws are told as narrative: G-d told Moshe to speak to the children of Israel, or Moshe told the people. The law comes framed as a report, not as an explained ruling.

19 ואין כוונתה לידע ממנה לבדה כל הדינין על בוריין ומתכונתן כגון עד"מ ענין התפלין אינו מפורש שיהיו ד'

Its intent is not that one should know from it alone all the laws, in their full clarity and their exact form. For example, the matter of tefillin: it is not spelled out that there should be four

The Written Torah is not meant to teach every law in full detail by itself. Tefillin are the example: the Torah commands them but does not say how many passages they contain.

פרשיות ושיהי' כתוב כך וכך ושיהיו נכתבים על קלף דוקא ככל משפטי תפילין והלכותי המסורות לנו בתורה שבע"פ וכן שאר כל המצות.

passages, and that such-and-such be written, and that they be written specifically on parchment, as with all the rules and laws of tefillin handed down to us in the Oral Torah; and so with all the other mitzvos.

The four passages, their exact text and the requirement to write them on parchment are all known only from the laws handed down in the Oral Torah. The same holds for every other mitzvah.

20 והיינו לפי שעיקר יסודתה בהררי קדש⁷⁷ בחי חכמה עלאה דאורייתא מחמה נפקת. ותורה שבכתב היא בחי ח"ע. ותורה שבע"פ היא חכמה תתאה ולחכימא ברמיזא.⁷⁸

This is because its main foundation is "in the mountains of holiness," the level of supernal Chochmah (wisdom), for "the Torah comes forth from Chochmah." The Written Torah is the level of supernal Chochmah, and the Oral Torah is lower Chochmah; and "for the wise, a hint [suffices]."

The Written Torah is rooted "in the mountains of holiness," supernal Chochmah, as the Zohar says that the Torah comes forth from Chochmah. (The printed Hebrew reads mechamah here, evidently a misprint for mechochmah, "from Chochmah," the Zohar's word, which is also how the Kehot note quotes it.) The Written Torah is supernal Chochmah and the Oral Torah lower Chochmah, and the one relates to the other as a hint to a wise man.

פ"י שאינה רק כמשל הרב המרמז אל התלמיד באיזה רמז כל שהוא בכדי שהתלמיד יבין מעצמו איך ללמוד

This means that [the Written Torah] is only like the analogy of a teacher who hints to the student with some slight hint, so that the student will understand by himself how to learn,

The analogy is a teacher who gives his student only a slight hint, so that the student will work out by himself how to learn. The hint is the starting point, not the learning itself.

אבל לא זהו עיקר הלימוד עצמו. כך הנה כל אותיות התורה שבכתב הם רק רמזים והמשכות מחכמה עלאה בדרך רמז.⁷⁹

but this is not the main learning itself. So too, all the letters of the Written Torah are only hints and drawings-down from supernal Chochmah, by way of hint.

So too, the letters of the Written Torah are only hints drawn down from supernal Chochmah. The full understanding they point to is unfolded in the Oral Torah.

21 וכל ההמשכות נרמזים באותיות אלו דוקא שיהי' הקרי כך והכתיב כך ולכן כל אותיותיה ספורים ומנויים כל יעדוף וכל יחסור.

All the drawings-down are hinted specifically in these letters, so that the reading (keri) is one way and the writing (kesiv) another. Therefore all its letters are counted and numbered, with none to be added and none to be lacking.

Everything drawn down from supernal Chochmah is hinted in these exact letters, down to the places where a word is read one way (keri) and written another (kesiv). That is why every letter is counted, with nothing added and nothing missing.

וכל אות ואות צ"ל בדמותו וצלמו מפני שרומזים להמשכה עליונה מח"ע אבל עצמות ההשכלה אינו מתלבש באותיות תורה שבכתב.

And each and every letter must be in its likeness and image, because they hint at a supernal drawing-down from supernal Chochmah (wisdom). But the essence of the intellectual content is not enclothed in the letters of the Written Torah.

Each letter must have its proper form because it hints at a flow from supernal Chochmah. But the intellectual content itself is not enclothed in those letters.

משא"כ בתורה שבע"פ הן עצמות ההשכלה מלובשת באותיות ההלכה ולכן אין מדקדקין באותיותיה כ"כ רק ההשכלה היא עיקרית המתגלה תוך האותיות גם לפי רבוי ההשכלה כך ירבו אותיותיה.

Not so in the Oral Torah: there, the essence of the intellectual content is enclothed in the letters of the halachah. Therefore one is not so exacting with its letters; rather, the intellectual content, which is revealed within the letters, is the main thing. Also, according to the abundance of the intellectual content, so its letters multiply.

In the Oral Torah the reverse is true: the content itself is enclothed in the words of the halachah, so the exact wording matters less than the understanding it conveys. And the more understanding there is, the more words there are.

22 ולכן מה שמשכילים בה יותר כגון פרש"י ותוספות ופוסקים הכל בכלל תושבע"פ יחשב ואפי' כל מה שתלמיד ותיק עתיד לחדש.

Therefore, whatever is further understood in it, such as Rashi's commentary, the Tosafos and the codifiers (poskim), is all counted as part of the Oral Torah, and even all that a seasoned student is destined to innovate.

So every further understanding of the Oral Torah, Rashi's commentary, the Tosafos, the halachic codes, and even what a seasoned student will one day innovate, is itself part of the Oral Torah.

ולכן נק' ארץ טובה ורחבה שמתרחבת והולכת עד אין קץ. וזהו מה צבי אין עורו מחזיק בשרו⁸⁰ כו'.

Therefore it is called “a good and spacious land,” for it keeps expanding without end. And this is [the meaning of] “Just as the hide of a deer cannot contain its flesh,” etc.

That is why the Land of Israel, the Oral Torah, is “good and spacious”: it keeps expanding without end. This is the deer whose hide cannot contain its flesh.

והיינו לפי שהבשר והעור גדול כ"כ שגידול העור הוא מחמת הבשר שבתוכו. כך הנה בחי' תושבע"פ ג"כ גדולים עצם ההשכלה והאותיות כאחד שהאותיות מתפשטים מצד עצם ההשכלה.

That is, because the flesh and the hide grow so much, since the growth of the hide is due to the flesh within it. So too, at the level of the Oral Torah, the essence of the intellectual content and the letters likewise grow together, for the letters spread out by virtue of the essence of the intellectual content.

A deer's hide grows because the flesh inside it grows. So too in the Oral Torah the understanding and the words grow together, because the words spread out from the understanding itself.

משא"כ בתושב"כ אין האותיות מתפשטים מצד עצם ההשכלה כ"א הארה בעלמא דרך רמז כנ"ל:

Not so in the Written Torah: the letters do not spread out by virtue of the essence of the intellectual content, but only [from] a mere glimmer, by way of hint, as [explained] above.

In the Written Torah the letters do not grow out of the understanding; they carry only a glimmer of it, as a hint. So its text is fixed, while the Oral Torah keeps expanding.

SECTION 8 • ¶23-26

G-d's words in a person's mouth

ובזה יובן מה שהתורה שבכתב נק' בשם מקרא בלשון הגמרא וקורא בתורה שע"י שהוא רק ²³

With this we will understand why the Written Torah is called Mikra in the language of the Gemara, and [why we say] “reading (korei) in the Torah”: because through it he is only

Now the Talmud's name for the Written Torah, Mikra, and the phrase “reading in the Torah” make sense. Both come from the root k-r-a, which means both “read” and “call.”

כמו קורא וממשיך אור א"ס ב"ה על נפשו מההעלם שבמוח אל גילוי הלב כנ"ל. אך עדיין הוא כאלו הוא דבר בפ"ע כאדם הקורא לזולתו.

like one who calls (korei) and draws the Infinite Light, blessed be He, upon his soul, from the concealment in the mind to the revelation of the heart, as [explained] above. Yet it is still as though it were a thing apart, like a person who calls to another.

Reading the Written Torah is like calling: it draws G-d's light from the mind into the heart, as paragraph 14 explained. But one who calls another remains separate from him, and so the light drawn this way remains something apart from the person.

אבל בתורה שבע"פ אמרו מתניתין מלכתא⁸¹ כו' כמלך שמצוה כמ"ש במ"א מפני שנעשה יחוד גמור חב"ד בחב"ד כו'.

But regarding the Oral Torah they said, "The Mishnah is a queen," etc., like a king who commands, as is explained elsewhere, because a complete union takes place, Chochmah (wisdom), Binah (understanding) and Daas (knowledge) within Chochmah, Binah and Daas, etc.

Of the Oral Torah the Sages said "the Mishnah is a queen," like a king who commands. In it a complete union takes place, intellect within intellect: Chochmah, Binah and Daas within Chochmah, Binah and Daas.

24 וכמ"ש ואשים דברי בפ"ך⁸² דברי ממש. וכמ"ש המגיד להב"י⁸³ אני המשנה המדכרת בפ"ך. שנעשה עצמות אחד בבחי' בטול ממש וזו היא בחי' דירה בתחתונים ממש.

As it is written, "I have put My words in your mouth": My words, literally. And as the Maggid told the Beis Yosef, "I am the Mishnah speaking in your mouth." For they become one essence, in a state of true self-nullification (bittul), and this is truly the level of a dwelling place among the lower realms.

"I have put My words in your mouth" means G-d's own words: in the Oral Torah, the words a person speaks are G-d's. So the Maggid, the heavenly teacher of Rabbi Yosef Karo (the Beis Yosef), told him, "I am the Mishnah speaking in your mouth"; this total self-nullification, in which a person and G-d's word become one, is a true dwelling place for G-d below.

והגם שמצד התפשטות עצם גילוי ההשכלה לאור ה' בתושבע"פ הנה לירידה גדולה נחשבת אצלה להתפשט ולהתלבש בעשיה גשמית סדר זרעים כו'. הנה ע"ז אמר הכתוב אשר נשאתי את ידי.⁸⁴

And although, from the standpoint of the extension of the very revelation of the intellectual content of the light of G-d in the Oral Torah, it is considered a great descent for it to spread out and be en-clothed in physical deeds, [such as] the Order of Zeraim (Seeds), etc., concerning this the verse says, "which I lifted up My hand."

One might think it a great descent for the Oral Torah's divine wisdom to be clothed in physical matters, such as the agricultural laws of the Order of Zeraim. The verse answers this with "which I lifted up My hand," explained in the next paragraph.

25 והוא עדי"מ שהיד יכול להרים הדבר הנופל ארצה ולשום למעלה על ראשו כך הנה סוף מעשה במחשבה תחלה.

This is, by way of analogy, [like] the hand, which can lift something that has fallen to the ground and place it high up, on one's head. So too, "last in deed, first in thought."

A hand can pick up something that has fallen to the ground and lift it above the head; so what descends lowest is raised highest. This is the principle "last in deed, first in thought": the final act is what was intended from the start.

ואשת חיל עטרת בעלה⁸⁵ ונעוץ סופן בתחלתן⁸⁶ שנקי ארץ חפץ⁸⁷ פי' כלי להשראת רצונו ית' כי גילוי רצון עליון הוא בסוף מעשה דוקא.

And "a woman of valor is the crown of her husband," and "their end is wedged in their beginning," which is called "a land of desire" (eretz chefetz), meaning a vessel for the resting of His will, blessed be He; for the revelation of the supernal will is specifically in the final deed.

Likewise "a woman of valor is the crown of her husband" and "their end is wedged in their beginning": the lower level rises to crown the higher. The land, the Oral Torah, is therefore "a land of desire," a vessel in which G-d's will rests, because His will is revealed precisely in the final deed.

26 וכן בתורה שבע"פ הוא התגלות רצון העליון יותר מבתושב"כ שאין לידע ממנה לבדה מהות רצון עליון בכל הדינים והמשפטים כ"א ע"י תורה שבע"פ דוקא.

Likewise, in the Oral Torah there is a greater revelation of the supernal will than in the Written Torah, for from [the Written Torah] alone one cannot know the nature of the supernal will in all the laws and ordinances, but only through the Oral Torah specifically.

So too, the supernal will is revealed more in the Oral Torah than in the Written Torah. From the Written Torah alone one cannot know what G-d actually wants in each law; only the Oral Torah tells us.

וזהו ונתתי צבי בארץ החיים.⁸⁸ פ"י שכל צביונו וחפצו הוא בארץ החיים בחינת תושבע"פ ששם הוא גילוי אור ה' ורצונו ביתר שאת מבחי' תורה שבכתב והרצון הוא מקור החיים.

And this is [the meaning of] “And I will set tzvi in the land of the living.” This means that all His desire (tzivyono) and wish is in “the land of the living,” the level of the Oral Torah, for there the light of G-d and His will are revealed with greater excellence than at the level of the Written Torah; and the will is the source of life.

Ezekiel's “I will set tzvi in the land of the living” is read with tzvi as tzivyono, “His desire”: G-d's desire is in the land of the living, the Oral Torah, where His light and will are revealed more fully. It is the land of “the living” because will is the source of life.

וזהו אשר נשאתי את ידי לתת אתה לאברהם ליצחק וליעקב כו' שהם המדות חג"ת כי אשת חיל עטרת בעלה⁸⁹ כו' כנ"ל. ונתתי אתה לכם מורשה⁹⁰ אני הוי"ה להיות בבחי' ואשים דברי בפ"ך⁹¹ כו' כנ"ל:

And this is [the meaning of] “which I lifted up My hand to give it to Avraham, to Yitzchak and to Yaakov,” etc., who are the emotive attributes (middos) of Chesed (kindness), Gevurah (restraint) and Tiferes (beauty); for “a woman of valor is the crown of her husband,” etc., as [explained] above. “And I will give it to you as a heritage; I am Havayah”: so as to be at the level of “I have put My words in your mouth,” etc., as [explained] above.

The land promised to Avraham, Yitzchak and Yaakov, who embody the emotive attributes of Chesed, Gevurah and Tiferes, is the “woman of valor” who crowns them. “I will give it to you as a heritage; I am Havayah” means that through the Oral Torah a person reaches “I have put My words in your mouth.”

SECTION 9 • ¶27-29

Renewing the heart morning and evening

27 אך כל גילוי אור ה' בבחי' המשכות אלו הכל תלוי בלבו של אדם כמו לכל אשר יחפוץ הלב יטנו.⁹²

However, every revelation of the light of G-d by way of these drawings-down depends entirely on a person's heart, as [in] “wherever the heart desires, it turns it.”

All these ways of drawing down G-d's light, through the Written Torah and the Oral Torah, depend on the person's heart, for the heart turns a person wherever it desires.

לזאת צריך לעורר תחלה האהבה מקודם לעורר האהבה בלבו בתפלה כדי שיהי' לכו חפץ באמת לגילוי אור ה'.

Therefore one must first arouse the love, beforehand arousing the love in his heart in prayer, so that his heart truly desires the revelation of the light of G-d.

So the first step is to arouse love for G-d in one's heart during prayer, so that the heart truly wants G-d's light to be revealed. Only a heart that desires the light will receive it.

28 ולכן אמרו מזכירין יצ"מ בבקר ובערב. והיינו פרשת ציצית שכתוב שם להיות לכם לאלקים אני⁹³ ה' אלקיכם.

This is why they said, "We mention the Exodus from Egypt morning and evening"; that is, the passage of tzitzis, where it is written, "to be your G-d (Elokim); I am Havayah your G-d."

This is why the Exodus is mentioned morning and evening, through the passage of tzitzis in the Shema, which ends "who brought you out of the land of Egypt to be your G-d; I am Havayah your G-d."

והענין כי לא די בהתעוררות הלב בתפלת השחר לבד אלא ליומו מכיון שאח"כ פונה לעסקיו.

The explanation is that the arousal of the heart in the morning prayer alone suffices only for its own time, since afterwards he turns to his affairs.

The arousal of the heart in the morning prayer does not carry through the day, because afterwards a person turns to his affairs. So it must be renewed in the evening.

29 ואפי' מי שאינו בעל עסק הנה בלימודו בבחי' עשיה סדר זרעים כו' נמשך הלב אחר גשמיות הדברים בבחי' הסתר וצמצום בחי' אלקים.

And even one who is not a man of business: in his study, at the level of action, [such as] the Order of Zeraim, etc., the heart is drawn after the physicality of the subject matter, at the level of concealment and tzimtzum (contraction), the level of Elokim.

Even someone without business affairs is drawn into physicality: when he studies the practical laws, such as the agricultural laws of the Order of Zeraim, his heart follows the physical subject matter. This is the level of Elokim, the Name of G-d's concealment and contraction.

וצריך לעורר עוד את האהבה ושמחה מנקודת הלב להיות גילוי בחי' הוי"ה כנ"ל. אך לא די בהתגלות האהבה בזה לבד כ"א ע"י תושב"כ הקל קול יעקב⁹⁴

So one must arouse the love and joy again, from the point of the heart, so that there be a revelation of the level of Havayah, as [explained] above. But the revelation of the love in this alone is not enough; rather, through the Written Torah, “the voice is the voice of Yaakov,”

So he must again arouse love and joy from the inner point of the heart, to reveal the level of Havayah. But love alone is not enough; it must be followed by the Written Torah, “the voice of Yaakov.”

כנ"ל להיות קורא וממשיך בתורה גילוי אור ה' ממש ואחר כך בתורה שבע"פ בחי' בטול ממש ולהיות בחי' ואשים דברי בפיך⁹⁵ כנ"ל ודירה בתחתונים ממש כנ"ל להיות בחי' הוי"ה אלקיכם כו' וד"ל:

as [explained] above, so as to call and draw down in the Torah the revelation of the very light of G-d; and afterwards, in the Oral Torah, the level of true self-nullification (bittul), so as to be at the level of “I have put My words in your mouth,” as [explained] above, and truly a dwelling place among the lower realms, as [explained] above, so as to be at the level of “Havayah your G-d,” etc. And this suffices for one who understands.

Through reading the Written Torah one calls down the revelation of G-d's light, and then through the Oral Torah one reaches complete self-nullification, G-d's words in one's mouth, and a true dwelling place for G-d below. This is “Havayah your G-d”: the revelation of Havayah within the very realm of Elokim, the physical matters into which the heart had been drawn.

IN ONE'S AVODAH

Contemplate that in Torah and mitzvos one holds G-d Himself, until the joy reaches the heart; feel the pain of whatever worldly concern blocks that light; arouse love in prayer each morning and renew it in the evening, since a day of affairs draws the heart into concealment; and then study, first the Written Torah aloud, calling the light into the heart, and then the Oral Torah, until G-d's words are in one's own mouth.

QUESTIONS FOR DISCUSSION

1. Why does the maamar say that the joy of serving G-d should exceed all the delights of the Gardens of Eden?
2. What is the “narrow strait of the throat,” and what plays that role in your own life?
3. How can pain over the obstacles (the birth pangs) and joy both belong to one process?
4. Why does the Written Torah only “call” G-d's light, while the Oral Torah unites a person with it?
5. According to the last paragraphs, why must the Exodus be mentioned in the evening as well as in the morning?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 לכן אמר לבני

Another transcript (hanachah) of this maamar, recorded by Rabbi Moshe, the Alter Rebbe's son, is printed there, so the reader can compare a second record of the same discourse.

KEHOT'S NOTE

הנחת הר"מ בן אדה"י בסה"מ תקס"ג ע"ק. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. הגהות באוה"ת פ' וארא ע' קעא ואילך. שם ע' רלז, וע' רמ. הנחה אחרת (נדפס מגוכתי"ק הצ"צ) כרך ז ע' ב'תקצו. לכללות מאמר זה ראה לכן אמור במאמרי אדה"א פ' וארא בהרחב הביאור. ד"ה אני ישנה תרל"ד ע' קס. פלח הרמון שמות ע' סו.

2 לכן אמר לבני ישראל

G-d's message to Moshe for the people: "Therefore say to the children of Israel: I am G-d, and I will bring you out from under the burdens of Egypt..." The maamar opens with it and explains it in paragraph 15 as the revelation of Havayah that brings about the inner Exodus.

שמות ו': Exodus 6:6

לכן אמר לבני ישראל אני ה' והוצאתי אתכם מתחת סבלת מצרים והצלתי אתכם מעבדתם וגאלתי אתכם בזרוע נטויה ובשפטים גדלים:

Wherefore say unto the children of Israel: I am the L-RD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm, and with great judgments;

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KEHOT'S NOTE

שמות ו', 1.

3 פ"י גם בלילות

On "meaning, at night as well," the Or HaTorah remarks that mentioning the Exodus at night can be explained in terms of yichuda tata'ah, the lower unity, in which G-d is present within the world's existence.

KEHOT'S NOTE

באוה"ת פ' בא ע' רסד מציינ ע"ז "הזכרת יצי"מ בלילה אפ"ל ע"ד יחוי"ת".

4 בלילות

The note observes that the text says "nights," in the plural.

KEHOT'S NOTE

לשון רבים. ראה אוה"ת ויקרא כרך ג ע' תשמא. ובאוה"ת וארא כרך ז ע' ב'תקצח "ואף שהרבה נסים גדוליי היו שנעשו לישראל ואעפ"כ אין החיוב להזכיר פעמיים בכל יום זולת הנס דיצ"מ דוקא שחייב להזכירו פעמיים בכל יום".

5 בכל דור ודור . . בכל יום

The Mishnah of the Haggadah: "In every generation a person is obligated to see himself as though he had come out

of Egypt." The maamar applies it to every day, morning and evening.

Pesachim 116b:3-4 ד"ג-ב: פסחים קט"ז

בכל דור ודור חייב אדם לראות את עצמו כאילו הוא יצא ממצרים. שנאמר: "והגדת לבנך ביום ההוא לאמר בעבור זה עשה ה' לי בצאתי ממצרים". לפיכך אנחנו חייבים להודות, להלל, לשבח, לפאר, לרומם, להדיר, לברך, לעלה ולקלס למי שעשה לאבותינו ולנו את כל הנסים האלו. הוציאנו מעבדות לחרות, מגוון לשמחה, ומאכל ליום טוב, ומאפלה לאור גדול, ומשעבוד לגאולה. ונאמר לפניו הללויה.

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

תניא, חלק ראשון; ליקוטי אמרים 47:1 Tanya, Likkutei Amarim

והנה, "בכל דור ודור, - וכל יום ויום - חייב אדם לראות עצמו כאילו הוא יצא היום ממצרים". והיא יציאת נפש האלהית ממאסר הגוף, "משכא דחורא", ליפלה ב"חוד אור-אין-סוף ברוך-הוא, על ידי עסק התורה והמצוות בכלל, ובפרט בקבלת מלכות שמים בקריאת שמע, שבה מקבל וממשיך עליו חודו ותכנה בפירוש, באמרו: "הי אלקינו הי אלהים".

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KEHOT'S NOTE

פסחים קטז, ב. ראה תניא רפמ"ז. לקו"ת פ' אמור ד"ה וספרתם.

6 שו"ה ולעומת — מצרים בקדושה

The Or HaTorah suggests there that the root of the Egypt of holiness is the Name Elokim, from which come the vessels that set limits.

KEHOT'S NOTE

באוה"ת פ' וארא ע' רמ כ' שמצרים וקדושה "י"ל שרשו שם אלקים משמש שרש הכלים המגבילים".

7 מזכירין יצי"מ בלילות

The Mishnah rules that the Exodus is mentioned at night too, and Rabbi Elazar ben Azariah tells how Ben Zoma derived it from "all the days of your life." The maamar asks why this miracle, above all others, must be recalled day and night.

Berachot 12b:23-24 כ"ג-כ"ד: ברכות י"ב

מתני' מזכירין יציאת מצרים בלילות. אמר רבי אלעזר בן עזריה: הרי אני כן שבועים שנה, ולא זכיתי שתאמר יציאת מצרים בלילות, עד שדרשה בן זומא. שנאמר "למען תזכר את יום צאתך מארץ מצרים כל ימי חייך". "ימי חייך" — הימים, "כל ימי חייך" — הלילות.

MISHNAH V The exodus from Egypt must be mentioned at night. R. Eleazar b. 'Azariah said : Behold I am like one seventy years old, and I have never been worthy [to hear the reason] why the exodus from Egypt should be mentioned at night, until Ben Zoma expounded it [as follows]. It is said, "That thou mayest remember the day when thou camest forth out of the land of Egypt all the days of thy life" (Deut. xvi. 3). [Had the Scriptures stated] "the days of thy life" [it ...

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KEHOT'S NOTE

ברכות יב, ב ועוד.

PARAGRAPH 2

8

מה יפית

"How beautiful you are, and how pleasant, O love, in delights!" The maamar applies it to the Community of Israel above, and below to the soul's joy in G-d.

Song of Songs 7:7: שיר השירים ז:ז

מה־יפית ומה־נְעִמָּה אֶהְבֶּה בְּתַעֲנוּגִים:

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

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KEHOT'S NOTE

שה"ש ז, ז.

9

עבדו את ה' בשמחה

"Serve G-d with joy; come before Him with song." Joy is the way in which the service of G-d is meant to be done.

Psalms 100:2: תהילים ק':ב

עֲבֹדוּ אֲתֹנִי בְשִׂמְחָה בְּאוֹר לִפְנֵי בְּרִנָּה:

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

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KEHOT'S NOTE

תהלים ק, ב. ראה אוה"ת תבוא ע' תתשו ואילך. באוה"ת כרך ז ע' ב'תקצח נוסף "וכן תחת אשר לא עבדת בשמחה ובטוב לבב כו' וענין שמחה זו הוא ע"ד מ"ש" אם הבנים.

10

אם הבנים שמחה

G-d "makes the barren woman dwell in her house, a joyful mother of children." The maamar reads the mother as Binah and the children as the emotive attributes born of it (paragraph 7).

Psalms 113:9: תהילים קי"ג:ט

מוֹשִׁיבִי עֲקָרָת בֵּית אִם־הַבָּנִים שְׂמִיחָה הִלְלוּ־קָה:

Who maketh the barren woman to dwell in her house As a joyful mother of children. Hallelujah.

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KEHOT'S NOTE

תהלים קיג, ט.

11

כי אם לבינה תקרא

Plainly, "If you call out to understanding." Read with im ("if") as em ("mother"), it calls Binah "mother," linking the joyful "mother of children" with understanding.

Proverbs 2:3: משלי ב:ג

כִּי אִם לְבִינָה תִקְרָא לְתַבּוּנָה תִּתֵּן קוֹלְךָ:

Yea, if thou call for understanding, And lift up thy voice for discernment;

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KEHOT'S NOTE

משלי ב, ג.

לכן אמר לפני ישראל אני ה' והוצאתי אתכם

12

שו"ה וכדכתיב — אור איס ב"ה למטה

On "the revelation of the Infinite Light, blessed be He, below," the Or HaTorah adds: "that is, through Torah and mitzvos."

KEHOT'S NOTE

באוה"ת פ' בא ע' רסה נוסף "ר"ל ע"י תומ"צ".

13

ישמח ישראל בעשיו

"Let Israel rejoice in its Maker." The maamar uses it for the joy that follows contemplating G-d's light revealed below.

Psalms 149:2: תהילים קמ"ט:ב

יִשְׁמַח יִשְׂרָאֵל בְּעֲשִׂיו בְּנִי־צִיּוֹן יִגִּילוּ בְּמַלְכָּם:

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

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14

רשפי אש

Of love it says, "its flashes are flashes of fire." The maamar uses the image for the soul's hidden love bursting out of the body.

Song of Songs 8:6: שיר השירים ח:ו

שִׁמְנִי כַחֲתָם עַל־לִבִּי כַחֲתָם עַל־זְרוּעֶךָ כִּי־עֲזָה כְּמֹת אֶהְבֶּה קֶשֶׁה כְּשֹׁאֵל קִנְיָה רֶשֶׁפֶיָּה רֶשֶׁפִי אֵשׁ שְׁלֵה־בְתִיָּה:

Set me as a seal upon thy heart, As a seal upon thine arm; For love is strong as death, Jealousy is cruel as the grave; The flashes thereof are flashes of fire, A very flame of the L-RD.

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15

להיות חדות ה' היא מעוזו

"For the joy of G-d is your strength." The maamar adapts it to "his strength": joy in G-d becomes the person's strength.

Nehemiah 8:10: נחמיה ח':י

וַיֹּאמֶר לָהֶם לֵכוּ אֲכֹלוּ מִשְׁמְנִים וּשְׁתּוּ מִמִּתְקִים וּשְׁלַחוּ מְנוֹת לְאִין נָכוֹן לֹא כִּי־קָדוֹשׁ הַיּוֹם לְאֶדְנֵינוּ וְאֵל־תַּעֲצְבוּ כִּי־חֲדוֹת ה' הִיא מְעֻזָּם:

Then he said unto them: 'Go your way, eat the fat, and drink the sweet, and send portions unto him for whom nothing is prepared; for this day is holy unto our L-rd; neither be ye grieved; for the joy of the L-RD is your strength.'

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KEHOT'S NOTE

ע"פ נחמ"י ח, י. באוה"ת בא ע' רסה נמצא קיצור מהדרוש "כנס"י אהבה בתענוגים, ובנפש זהו שמחת הנפש בהוי" עושה על ידי אקב"ו".

PARAGRAPH 3

16

תחת אשר לא עבדת

"Because you did not serve G-d your G-d with joy and with gladness of heart, merov kol." Plainly, "amid the abundance of everything"; the maamar reads it as "more than

the abundance of everything,” more than all the delights of the Gardens of Eden.

דברים כ"ח:מ"ז:Deuteronomy 28:47

תחת אשר לא־עבדת את־ה' אֱלֹהֶיךָ בְּשִׂמְחָה וּבְטוֹב לֵבָב מִרֵּב כָּל:

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

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KEHOT'S NOTE

דברים כח, מז.

17

מרב כל כו', דהיינו

In this manuscript the Tzemach Tzedek added in his own hand: “merov kol, meaning, more than the abundance of everything, that is.” It makes explicit that the verse is read as a joy greater than every spiritual delight.

KEHOT'S NOTE

בכורך באב" 82 נוסף בגוכתי"ק כ"ק אדמו"ר הצ"צ: מרב כל, פ"י יותר מרב כל דהיינו.

18

דהיינו בחי' כל התענוגים הרוחניים ג"ע עליון וג"ע תחתון

These words, identifying “everything” with the delights of the Higher and Lower Garden of Eden, are quoted in the Or HaTorah on Bereishis.

KEHOT'S NOTE

מובא באוה"ת בראשית כרך ד תשפו, ב.

19

מחמת שיתבונן

After “from contemplating,” the manuscript adds: “how great and abundant in power and might is the precious glory of the holiness of the Infinite Light, blessed be He, that is en clothed in his service in fulfilling the mitzvot; for it is written, ‘For exalted...’”

KEHOT'S NOTE

בגוכתי"ק הנ"ל נוסף: כמה גדול ורב כח ועוז יקר תפארת קדושת אור א"ס ב"ה המלוכש בעבודתו בקיום המצות כי הנה כתי': כי נשגב.

20

כי נשגב שמו לבדו

“Let them praise the Name of G-d, for His Name alone is exalted; His splendor is upon the earth and the heavens.” The maamar reads it as: His Name itself is beyond the worlds, and only its splendor shines into them.

Psalms 148:13 תהילים קמ"ח:י"ג

יְהִלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׁגַּב שְׁמוֹ לְבַדּוֹ הוֹדוּ עַל־אֲרָץ וְשָׁמַיִם:

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

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KEHOT'S NOTE

תהלים קמח, יג. בלקו"ת ואתחנן ד, ב מציין לכאן.

21

כי נשגב שמו לבדו

The words here quote Psalms 148:13; the passage is shown below.

Psalms 148:13 תהילים קמ"ח:י"ג

יְהִלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׁגַּב שְׁמוֹ לְבַדּוֹ הוֹדוּ עַל־אֲרָץ וְשָׁמַיִם:

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

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KEHOT'S NOTE

תהלים קמח, יג.

22

פ"י ששמו הוא מדת מלכותו

Torah Ohr explains there the saying of Pirkei de-Rabbi Eliezer, “before the world was created there was the Holy One, blessed be He, and His Name alone”: His Name, in itself, does not bring the worlds into being, as in “His Name alone is exalted,” far removed from them, and only its splendor extends to earth and heavens.

KEHOT'S NOTE

ראה לקמן עט, ב. ובספר המאמרים תש"א ע"י יא.

23

מלך שמו נקרא

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

KEHOT'S NOTE

פיוט אדון עולם.

24

עוזר וכו'

The manuscript reads “Helper and Savior, etc.,” quoting more of the blessing.

KEHOT'S NOTE

בגוכתי"ק הנ"ל: עוזר ומושיע כו'.

25

ושכנתי בתוכם

“Make Me a Sanctuary, and I will dwell among them.” The word for dwelling, shachanti, shares its root with Shechinah, G-d's presence dwelling below.

Exodus 25:8 שמות כ"ה:ח

וְעָשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכָם:

And let them make Me a sanctuary, that I may dwell among them.

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KEHOT'S NOTE

שמות כה, ח.

26

מלכותך מלכות כל עולמים

“Your kingship is the kingship of all worlds.” Through His Malchus G-d is King over all the worlds.

Psalms 145:13 תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים וּמַמְשְׁלָתְךָ בְּכָל־דּוֹר וָדוֹר:

Thy kingdom is a kingdom for all ages, And Thy dominion endureth throughout all generations.

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KEHOT'S NOTE

תהלים קמה, יג.

27

שיקרא — שמו מלך עליהם

The note points to the Or HaTorah's treatment of “so that His Name is called King over them.”

KEHOT'S NOTE

ראה אוה"ת בא ע"י רסה.

PARAGRAPH 4

28

הצדיקים נהנין מזיו השכינה

Rav used to say that in the World to Come there is no eating or drinking, "but the righteous sit with their crowns on their heads and enjoy the radiance of the Shechinah." The maamar places this delight in the Higher Garden of Eden, which receives only the radiance of His Name.

ברכות י"ז א:י"ב: Berakhot 17a:12

מְרַגֵּל אֶל בְּפוּמִיהָ דְּרַב: לֹא כְעוֹלָם הָיָה הָעוֹלָם הַבָּא. הָעוֹלָם הַבָּא אֵין בּוֹ לֹא אֲכִילָה וְלֹא שְׁתִּיָּה וְלֹא פְרִיָּה וְרִבְיָה וְלֹא מְשָׁא וּמִתֵּן וְלֹא קִנְיָה וְלֹא שְׁנָאָה וְלֹא תַחֲרוּת, אֲלֵא צְדִיקִים יוֹשְׁבִין וְעֹטְרוֹתֵיהֶם בְּרָאשֵׁיהֶם וְנִהְנִים מִזֵּי הַשְׁכִּינָה, שְׁנֵאמַר: "וַיַּחֲזוּ אֶת הָאֱלֹקִים וַיֹּאכְלוּ וַיִּשְׁתּוּ."

It was a favourite saying of Rab : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. 11).

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29

במצותיו ממש

After "with His commandments, literally," the manuscript adds: "that through the arousal from below there is an arousal from above, so that there are drawings-down of the Infinite Light, blessed be He."

KEHOT'S NOTE

בגובת"ק הנ"ל נוסף: שעי"י אתעדל"ית אתעדל"ע להיות המשכות אור א"ס ב"ה.

30

הקב"ה מניח תפילין, הקב"ה מתפלל

Rabbi Yitzchak derives that the Holy One puts on tefillin from "G-d has sworn by His right hand and by the arm of His strength." The maamar brings it to show that the mitzvos are G-d's own.

ברכות ו' א:י"ז: Berakhot 6a:17-18

אָמַר רַבִּי אֲבִין בְּרַב אַדָּא, אָמַר רַבִּי יִצְחָק: מִנֵּן שֶׁהָקְדוֹשׁ בְּרוּךְ הוּא מְנִיחַ תְּפִלִּין שְׁנֵאמַר: "נִשְׁבַּע ה' בְּיָמִינוּ וּבְזְרוֹעַ עֲזוֹ". "בְּיָמִינוּ" — זו תוֹרָה, שְׁנֵאמַר: "מִיָּמִינוּ אֵשׁ דָּת לָמוּ", "וּבְזְרוֹעַ עֲזוֹ" — אֵלּוּ תְּפִלִּין, שְׁנֵאמַר: "הִי עוֹ לְעֻמּוֹ יִתֵּן".

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

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KEHOT'S NOTE

ברכות ו, א. ראה לעיל לד, ד.

31

הקב"ה מתפלל

Rabbi Yochanan, in the name of Rabbi Yosei, derives that the Holy One prays from "I will make them joyful in My house of prayer": it says "My prayer," not "their prayer." The Kehot note gives Berakhot 6a for both sayings; this one is on 7a.

ברכות ז' א: Berakhot 7a

32

אני מדבר בצדקה

In Isaiah's vision of G-d coming from Edom: "I speak in righteousness, mighty to save." The maamar stresses the "I": G-d Himself speaks in tzedakah.

ישעיהו ס"ג א:1: Isaiah 63:1

מִי־זֶה בָּא מֵאֲדוּם חֲמוּץ בְּגָדִים מִבְּצָרָה זֶה הַדּוֹר בְּלִבוֹשׁוֹ צֹעָה בְּרַב כְּחוֹ אֲנִי מְדַבֵּר בְּצִדְקָה רַב לְהוֹשִׁיעַ:

'Who is this that cometh from Edom, with crimsoned garments from Bozrah? This that is glorious in his apparel, stately in the greatness of his strength?'— 'I that speak in victory, mighty to save.'

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KEHOT'S NOTE

ישעי" סג, א.

33

דאורייתא וקוב"ה כולא חד

One of the places the Kehot note gives: "We have learned that the Holy One, blessed be He, is called Torah... and Torah is none other than the Holy One, blessed be He." The exact words "the Torah and the Holy One are all one" are quoted in the Zohar's name in Tanya.

Zohar I, 24a כד, א: Zohar I, 24a

Zohar II, 60a ז"ב ס, א: Zohar II, 60a

KEHOT'S NOTE

מובא בתניא פ"ד ר"פ כ"ג בשם הזהר. וראה זח"א כד, א. זח"ב ס, א. לקו"ת נצבים ד"ה כי קרוב אליך. ולהעיר ג"כ מתיקונים ת"י ו ות"י כה — הערת כ"ק אדמו"ר זי"ע בספר המאמרים ת"ש ע' 66. ובסה"מ תש"ח ע' 114.

34

זיו והוד

The manuscript reads "and His splendor" (vehodo) in place of "and splendor."

KEHOT'S NOTE

בגובת"ק הנ"ל: והודו.

35

כי ביה הי צור עולמים

Rabbi Yehudah bar Rabbi Il'ai expounds the verse: these are the two worlds that the Holy One created, one with hei and one with yud, this world with hei and the World to Come with yud. The maamar brings it to show how far His Name is above all the worlds.

מנחות כ"ט ב:ז'-ח': Menachot 29b:7-8

חטרי להו לגניה דחיי"ת כלומר חי הוא ברומו של עולם ותלו ליה לכרעיה דחיי"י כדבעא מיניה רבי יהודה נשיאה מרי אמי מאי דכתיב (ישעיהו כו, ד) בטחו ביי עדי עד כי ביה יי צור עולמים אמר ליה כל התולה בטחוננו בהקב"ה הרי לו מחסה בעולם הזה ולעולם הבא אמר ליה אנא הכי קא קשיא לי מאי שנא דכתיב ביה ולא כתיב יי

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36

בי"ה ה' צור עולמים

"Trust in G-d forever, for with Yah, G-d is the Rock of worlds." The Sages read tzur ("Rock") as tzar ("formed"): with the two letters of the Name Yah, yud and hei, G-d formed the two worlds.

Isaiah 26:4:ד'י:שעיהו

בטחו ב'ה עדיעד כי בקה ה' צור עולמים:

Trust ye in the L-RD for ever, For the L-RD is GOD, an everlasting Rock.

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KEHOT'S NOTE

ישע"י כו, ד.

37

ויש שמברכין בעל . . בלמ"ד

In the laws of the blessing over the search for chametz, the Alter Rebbe discusses there the wording "al biur chametz," with "al," and the wording with a lamed ("levaer").

KEHOT'S NOTE

ראה שו"ע אדמו"ר הזקן או"ח סי' תלב סעיף ד.

PARAGRAPH 5

38

ובזהר איתא דבמחשבה אחת ברא את העולם

Rabbi Shimon teaches that when it arose in G-d's thought to create His world, all the worlds arose in one thought and were all created by it.

Zohar II, 20a:כ, א

KEHOT'S NOTE

זח"ב כ, א.

39

היוצר יחד לבם

"He who fashions their hearts together, who understands all their deeds." The Talmud reads "together" as a single glance that takes in all creatures at once.

Psalms 33:15:י"ג:תהלים

היצר יחד לבם המבין אל-כל מעשיהם:

He that fashioneth the hearts of them all, That considereth all their doings.

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KEHOT'S NOTE

תהלים לג, טו.

40

כולם נסקרים בסקירה אחת

On Rosh Hashanah all creatures pass before G-d, and "they are all surveyed in a single glance"; Rav Nachman bar Yitzchak finds this in "He who fashions their hearts together."

Rosh Hashanah 18a:14:י"ח א:ראש השנה

אמר רבה בר בר חנה אמר רבי יוחנן: וכולן נסקרין בסקירה אחת. אמר רב נחמן בר יצחק, אף אנו נמי תנינא: "היוצר יחד לבם המבין אל כל מעשיהם". מאי קאמר? אילימא הכי קאמר: דברנהו לכולי עלמא

לכן אמר לפני ישראל אני ה' והוצאתי אתכם

ומיחד לפניהו כהדדי — והא קא תזינו דלאו הכי הוא! אלא לאו, הכי קאמר: היוצר רואה יחד לבם ומבין אל כל מעשיהם.

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KEHOT'S NOTE

ר"ה יח, א.

41

וקורא הדורות מראש

"Who has wrought and done it? He who calls the generations from the beginning." G-d sees all the generations at once, from the start.

Isaiah 41:4:ד'י:שעיהו

מיפפל ועשה קרא הדורות מראש אני ה' ראשון ואת אחרנים אני הוא:

Who hath wrought and done it? He that called the generations from the beginning. I, the L-RD, who am the first, And with the last am the same.

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42

ואמרו רז"ל כולם . . וכמ"ש במ"א

Likkutei Torah uses the same analogy: one thought is as nothing beside all the thoughts the soul can think, and all the more beside its essence; so the life-force drawn into all the worlds is as nothing before Him.

KEHOT'S NOTE

ראה לקו"ת ראה כה, א.

43

שית אלפי שני דהוי עלמא

Rav Ketina: "The world exists for six thousand years, and for one thousand it lies desolate." The maamar uses the phrase for the whole span of history, which, with the days of Mashiach and the Resurrection, is before G-d as a single thought.

Sanhedrin 97a:12:כ"א:סנהדרין

אמר רב קטינא: שית אלפי שני הוי עלמא, וחד חרוב, שנאמר: "ונשגב ה' לבדו ביום ההוא". אכ"י אמר: תרי חרוב, שנאמר: "ותיינו מימים ביום השלישי יקמנו ונחיה לפניהו".

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44

ולית מחשבה תפיסא ביה כלל

From Elijah's prayer that opens the second introduction to the Tikkunei Zohar (Pasach Eliyahu): "Master of the worlds... no thought can grasp You at all." The maamar applies it to the Holy One Himself, who is not encloded in the worlds.

Tikkunei Zohar 17a:10-12:י"ב א:י"א:תקוני זוהר

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

Constantinople, 1740 (CC-BY-NC)

PARAGRAPH 6

45 אף גילת ורנן

In Isaiah's prophecy of the wilderness in bloom, it will "exult, indeed with exultation and song." The maamar borrows the words for the soul's joy.

ישעיהו ל"ה:2

פרח תפרח ותגל אף גילת ורנן כבוד הקננו נתת לה הדר הפרמל והשרון תמה יראו כבוד ה' הדר אלקינו:

It shall blossom abundantly, and rejoice, Even with joy and singing; The glory of Lebanon shall be given unto it, The excellency of Carmel and Sharon; They shall see the glory of the L-RD, The excellency of our G-d.

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46 שאין כל העולמות כדאי לו

The Or HaTorah has an abridged version of this passage there.

KEHOT'S NOTE

באוה"ת בא ע' רסו קיצור.

PARAGRAPH 7

47 שכל כבודו פנימה

"All the glory of the king's daughter is within." The maamar adapts the image to a king whose glory is hidden within until a time of rejoicing.

Psalms 45:14

כל־כבודָה בת־מֶלֶךְ פְּנִימָה מִמְּשָׁבוֹת זָהָב לְבוּשָׁה:

All glorious is the king's daughter within the palace; Her raiment is of chequer work inwrought with gold.

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48 עבדו את ה' בשמחה

"Serve G-d with joy." Here the maamar reads joy as revelation: serving G-d so that His light is revealed.

Psalms 100:2

עֲבֹדוּ אֶת־יְיָ בְּשִׂמְחָה בְּאוֹ לִפְנֵי בְּרִנָּה:

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

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49 ונגלה כבוד ה'

"And the glory of G-d will be revealed, and all flesh together will see." The maamar takes it as the revelation that joy brings about.

ישעיהו מ"ד:5

וְנִגְלָה כְּבוֹד ה' וְיֵרְאוּ כָּל־בָּשָׂר יַחְדָּו כִּי פִי ה' דִּבֶּר:

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

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50

אם הבנים שמחה

"A joyful mother of children." The children are the emotive attributes; she is a joyful mother only once they are born, that is, revealed in the heart.

Psalms 113:9

מוֹשִׁיבִי עֲקָרָת הַבֵּית אִם־הַבָּנִים שְׂמִיחָה הִלְלוּ־קָה:

Who maketh the barren woman to dwell in her house As a joyful mother of children. Hallelujah.

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KEHOT'S NOTE

תהלים קיג, ט. בנוכחית"ק הנ"ל נוסף: בבחי' לידה.

51

עבדו את ה' . . הרי הן בבחי' עיבור

The passage from "Serve G-d with joy" to "in the state of pregnancy" is quoted in the Or HaTorah on Shir HaShirim.

KEHOT'S NOTE

מוכא באוה"ת שה"ש כרך ב ע' תרד.

PARAGRAPH 8

52 והנה המעכב . . אל גילוי הלב

The opening of this paragraph, from "Now, what holds back" to "the revelation of the heart," is quoted there.

KEHOT'S NOTE

מוכא בביאוה"ז לצ"צ כרך א ע' תקמו.

53

מצר הגרון שהוא האמצעי בין מוחין שבראש ללב

The idea that the narrow strait of the throat stands between the intellect in the head and the heart is explained there.

KEHOT'S NOTE

נתבאר בד"ה קול דודי תרמ"ג ע' קט.

PARAGRAPH 9

54 כעצמות בבטן המליאה

"As you do not know the way of the wind, or how the bones grow in the womb of her who is with child, so you cannot know the work of G-d." The maamar borrows the image for the pain of pregnancy.

Ecclesiastes 11:5

כַּאֲשֶׁר אֵינָךְ יוֹדֵעַ מַה־דֶּרֶךְ הָרוּחַ כַּעֲצָמִים בְּבֶטֶן הַמְּלֵאָה כֹּכָה לֹא תֵדַע אֶת־מַעֲשֵׂה הָאֱלֹקִים אֲשֶׁר יַעֲשֶׂה אֶת־הַכֹּל:

As thou knowest not what is the way of the wind, Nor how the bones do grow in the womb of her that is with child; Even so thou knowest not the work of G-d Who doeth all things.

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KEHOT'S NOTE

ע"פ קהלת יא, ה.

55

בכל פרשת העבור יהיו צרכיהם לפניך

Rabbi Yehoshua's short prayer for one walking in a place of danger: "Save, G-d, Your people, the remnant of Israel;

in every parashas ha-ibbur may their needs be before You."

Berakhot 28b:14"ד"ב: כ"ח ב"ר

רבי יהושע אומר: ההולך במקום סכנה, מתפלל תפלה קצרה, ואומר: "הושע ה' את עמך את שארית ישראל, בכל פרשת העבור יהיו צרכיהם לפניך. ברוך אתה ה' שומע תפלה".

R. Joshua says : If one is journeying in a place of danger, he should offer a short prayer, saying : "Save, O L-rd, Thy people, the remnant of Israel ; in all times of crisis may their needs be before Thee. Blessed art Thou, O L-rd, Who hearkenest to prayer."

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KEHOT'S NOTE

ברכות כח, ב. כט, ב. וראה ירושלמי ברכות פ"ד ה"א.

56

אפי' בשעה שאתה מתמלא עליהם עברה כאשר עוברה

The Talmud explains parashas ha-ibbur: "Even when You are filled with wrath (evrah) against them like a pregnant woman (ubarah), may all their needs be before You." From here the maamar learns that exile is called pregnancy.

Berakhot 29b:10"ט ב"ט ב"ר

רבי יהושע אומר המהלך במקום סכנה מתפלל תפלה קצרה וכו' בכל פרשת העבור: מאי "פרשת העבור"? אמר רב חסדא אמר מר עוקבא: אפילו בשעה שאתה מתמלא עליהם עברה כאשר עוברה — יהיו כל צרכיהם לפניך. איכא דאמרי אמר רב חסדא אמר מר עוקבא: אפילו בשעה שהם עוברים על דברי תורה — יהיו כל צרכיהם לפניך.

R. Joshua says : If one is journeying in a place of danger, he should offer a short prayer, saying : "Save, O L-rd, Thy people, the remnant of Israel ; in all times of crisis may their needs be before Thee." What means "times of crisis ['ibbur]"? Rab Hisda said in the name of Mar 'Ukba : Even at the time when Thou art full of wrath ['evrah] against them like a woman big with child ['ubberet], may all their needs be before Thee. Another version is : Rab ...

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57

והגאולה נק' בשם לידה

Earlier in this parsha Torah Ohr explains why exile and redemption are compared to pregnancy and birth: the fetus has all its limbs, but its head is folded between its knees, it does not think, see or hear, and it eats what its mother eats; at birth what was closed opens.

KEHOT'S NOTE

ראה לעיל נה, א.

PARAGRAPH 10

58

הרינו חלנו מפניך ה'

The manuscript reads "We were with child, we writhed, etc., before You, G-d," marking that words are skipped; the note suggests that the verses intended are Isaiah 26:17-18.

KEHOT'S NOTE

לכן אמר לפני ישראל אני ה' והוצאתי אתכם

בגוכתי"ק הנ"ל: "הרינו חלנו כוי מפניך ה'", ואולי הכוונה לישעיי כו, ז, יח.

59

הרינו חלנו מפניך

"Like a pregnant woman about to give birth, who writhes and cries out in her pangs, so were we before You, G-d. We were with child, we writhed..." The maamar's words join "we were with child, we writhed" (26:18) with "before You, G-d" (26:17); the Kehot note suggests these are the verses intended.

ישעיהו כ"ו:י"ז-י"ח Isaiah 26:17-18

כמו הרה תקריב ללדת תחיל תזעק בהבליה כן היינו מפניך ה' הרינו חלנו כמו ילדנו רוח ישועת בלינעשה ארץ ובלייפלו ישבית תבל:

Like as a woman with child, that draweth near the time of her delivery, Is in pain and crieth out in her pangs; So have we been at Thy presence, O L-RD. We have been with child, we have been in pain, We have as it were brought forth wind; We have not wrought any deliverance in the land; Neither are the inhabitants of the world come to life.

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60

הוא כדי . ב"ה

For "is in order that there be a revelation of the light of G-d, blessed be He," the manuscript reads: "is the pain of the obstruction, and the revelation of the light of Havayah, blessed be He, so as to be in the state of birth."

KEHOT'S NOTE

בגוכתי"ק הנ"ל: הוא צער מניעות וגלוי אור הוי' ב"ה להיות בבחי' לידה.

PARAGRAPH 11

61

וישמח ישראל בעושי

"Let Israel rejoice in its Maker." Here it describes the joy of "birth," which disperses the obstacles.

Psalms 149:2"ט ב"ט תהילים קמ"ט

ישמח ישראל בעושי בני ציון יגילו במלכם:

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

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62

יתפרדו כל

"For behold, Your enemies, G-d, ... all the workers of iniquity will be scattered." The maamar borrows the words for the obstacles that scatter when joy is born.

Psalms 92:10"י ב"ב תהילים צ"ב

כי הנה איביך ה' כיהנה איביך יאבדו יתפרדו כל פעלי און:

For, lo, Thine enemies, O L-RD, For, lo, Thine enemies shall perish: All the workers of iniquity shall be scattered.

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PARAGRAPH 12

63

ואראך מתבוססת בדמך

In Ezekiel's parable of Israel as an abandoned newborn: "I passed by you and saw you wallowing in your blood, and I

said to you: In your blood, live.” The maamar reads the blood as the obstacles, which have melted away.

Ezekiel 16:6 ט"ז: וְאָמַר לְךָ בְּדָמֶיךָ חַיִּי וְאָמַר לְךָ

וְאָמַר לְךָ בְּדָמֶיךָ חַיִּי וְאָמַר לְךָ בְּדָמֶיךָ חַיִּי וְאָמַר לְךָ בְּדָמֶיךָ חַיִּי

And when I passed by thee, and saw thee wallowing in thy blood, I said unto thee: In thy blood, live; yea, I said unto thee: In thy blood, live;

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64 ותשליך במצולות . . חטאתם

“He will again have mercy on us... and You will cast all their sins into the depths of the sea.” The obstacles disappear as completely as sins cast into the sea.

Micah 7:19 ט"ט: מִיִּכָּה ז':

יָשׁוּב יִרְחַמֵּנוּ יִכְבֹּשׁ עֲוֹנוֹתֵינוּ וְתִשְׁלִיךְ בַּמְּצֻלוֹת יָם כָּל־חַטֹּאתֵם:

He will again have compassion upon us; He will subdue our iniquities; And Thou wilt cast all their sins into the depths of the sea.

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KEHOT'S NOTE

מִיכָה ז', יט.

PARAGRAPH 13

65 הקול קול יעקב

Yitzchak's words when Yaakov came before him: “The voice is the voice of Yaakov, but the hands are the hands of Esav.” The maamar takes Yaakov's voice as the voice of Torah.

Genesis 27:22 כ"ב: בְּרֵאשִׁית כ"ב: וַיִּשָּׁא וַיִּמָּשְׁהוּ וַיֹּאמֶר הָקֵל קוֹל יַעֲקֹב וְהִיָּדִים יָדֵי

וַיִּשָּׂא יַעֲקֹב אֶל־יָצֶחֶק אָבִיו וַיִּמָּשְׁהוּ וַיֹּאמֶר הָקֵל קוֹל יַעֲקֹב וְהִיָּדִים יָדֵי עֵשָׂו:

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

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PARAGRAPH 14

66 כל הקורא בתורה

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

KEHOT'S NOTE

ראה תדב"א רפ"ח.

67 כל הקורא בתורה הקב"ה קורא כנגדו

The Kehot note points here: “Every Torah scholar who sits and reads and studies and occupies himself with Torah, the Holy One, blessed be He, sits opposite him and reads and studies with him,” derived from “before (nochach) the face of G-d.” The maamar quotes the teaching in brief.

Tanna DeBei Eliyahu Rabbah 18:1-2 א"ב: תַּנַּא דְּבֵי אֱלִיהוּ רַבָּה

... א"כ למה נאמר בכל צרתם לו צר אלא אמר הקב"ה ככל צער וצער שיש לישראל כביכול אני עמהם שנאמר לו צר א"ת לו צר אלא לי צר

לכן אמר לבני ישראל אני ה' והוצאתי אתכם

שנאמר (ישעיהו מ"ט:ג') ויאמר לי עבדי אתה ישראל אשר כך אתפאר לךך נאמר קומי רני בלילה וגוי מאי שפכי כמים לבך נכח פני ה' מכאן אמרו כל ת"ח שיושב וקורא ושונה ועוסק בתורה הקב"ה יושב כנגדו וקורא ושונה עמו שכאן נאמר נכח פני ה' ולהלן הוא אומר ויחנו אלה נוכח אלה וגוי (מלכים א' כ"ט:ט) מה להלן פניהם של אלו נוכח פניהם ...

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PARAGRAPH 15

68 לכן אמר לבני ישראל אני הוי"ה והוצאתי אתכם מתחת סבלות מצרים

The verse with which the maamar opened, now explained: the revelation of Havayah brings Israel out “from under the burdens of Egypt” and saves them “from their bondage.”

Exodus 6:6 ו': שְׁמוֹת ו':

לֵכֵן אָמַר לְבְנֵי־יִשְׂרָאֵל אֲנִי ה' וְהוֹצֵאתִי אֶתְכֶם מִתַּחַת סִבְלוֹת מִצְרַיִם וְהוֹצֵאתִי אֶתְכֶם מֵעֲבָדָתָם וְגֵאלְתִּי אֶתְכֶם בְּזֵרוּעַ נְטוּיָה וּבְשִׁפְטִים גְּדֹלִים:

Wherefore say unto the children of Israel: I am the L-RD, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their bondage, and I will redeem you with an outstretched arm, and with great judgments;

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69 הקול קול יעקב

“The voice is the voice of Yaakov.” Here it is identified with the Written Torah, through whose voice the Exodus takes place.

Genesis 27:22 כ"ב: בְּרֵאשִׁית כ"ב: וַיִּשָּׁא וַיִּמָּשְׁהוּ וַיֹּאמֶר הָקֵל קוֹל יַעֲקֹב וְהִיָּדִים יָדֵי

וַיִּשָּׂא יַעֲקֹב אֶל־יָצֶחֶק אָבִיו וַיִּמָּשְׁהוּ וַיֹּאמֶר הָקֵל קוֹל יַעֲקֹב וְהִיָּדִים יָדֵי עֵשָׂו:

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

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PARAGRAPH 16

70 והבאתי אתכם אל הארץ

“And I will bring you to the land which I lifted up My hand to give to Avraham, to Yitzchak and to Yaakov.” Entering the land is the goal beyond the Exodus.

Exodus 6:8 ו': שְׁמוֹת ו':

וְהֵבֵאתִי אֶתְכֶם אֶל־הָאָרֶץ אֲשֶׁר נִשְׁאַתִּי אֶת־יָדִי לָתֵת אֹתָהּ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב וְנָתַתִּי אֹתָהּ לְכֶם מוֹרֶשֶׁה אֲנִי ה'

And I will bring you in unto the land, concerning which I lifted up My hand to give it to Abraham, to Isaac, and to Jacob; and I will give it you for a heritage: I am the L-RD.

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KEHOT'S NOTE

שְׁמוֹת ו', ח.

71 כי הנה כתיב אל ארץ טובה ורחבה

A passage of this maamar, beginning from these words, is quoted there.

KEHOT'S NOTE

קטע מכאן מובא בסה"מ תרל"ד ע' קפח.

72 אל ארץ טובה ורחבה

At the burning bush G-d promises to bring Israel up from Egypt "to a good and spacious land." The maamar reads "spacious" as the expansiveness of the Oral Torah.

שמות ג' ח: Exodus 3:8

וְאָרְדָּה לְהַצִּילוֹ מִיַּד מִצְרַיִם וְלְהַעֲלֹתוֹ מִן־הָאָרֶץ הַהִיא אֶל־אֶרֶץ טוֹבָה וְרַחְבָּה אֶל־אֶרֶץ זֶבֶת חֶלֶב וְדָבָשׁ אֶל־מְקוֹם הַכְּנָעַנִי וְהַחֲתִי וְהָאֱמֹרִי וְהַכְּנָעַנִי וְהַחֲתִי וְהַיִּבְנוֹסִי:

and I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good land and a large, unto a land flowing with milk and honey; unto the place of the Canaanite, and the Hittite, and the Amorite, and the Perizzite, and the Hivite, and the Jebusite.

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KEHOT'S NOTE

שמות ג, ח.

73 וא"י זו היא בחי' תושבע"פ

On the Land of Israel as the Oral Torah, the Or HaTorah notes that a passage of the Zohar (Acharei 68a) implies that tzvi is Yesod.

KEHOT'S NOTE

ע' באוה"ת פ' ראה ע' תשמג שמציין על זה שבוחר פ' אחרי סח, א משמע צבי הוא יסוד ע"ש. וראה ברשימות על שה"ש ע' נה.

74 מארז"ל ע"פ ארץ צבי

Rav Chisda asks why the Land of Israel is likened to a deer (tzvi): "Just as the hide of a deer cannot contain its flesh, so the Land of Israel cannot contain its fruits."

כתובות ק"ב א: י"ג-י"ד Ketubot 112a:13-14

אָמַר רַב חֲסִידָא, מַאי דְּכָתִיב: "וְאַתָּן לָהּ אֶרֶץ חֲמֻדָּה נְחֹלֶת צִבִּי", לָמָּה אֶרֶץ יִשְׂרָאֵל נִמְשָׁלָה לְצִבִּי? לֹאמַר לָהּ: מָה צִבִּי זֶה אֵין עוֹרוֹ מְחֻזֵּק בְּשָׂרוֹ, אִם אֶרֶץ יִשְׂרָאֵל אֵינָה מְחֻזָּקֶת בְּפִירוּתֶיהָ. דְּכָר אַחֵר: מָה צִבִּי זֶה קָל מִכָּל הַחַיּוֹת, אִם אֶרֶץ יִשְׂרָאֵל קְלָה מִכָּל הָאֲרָצוֹת לְבָשֵׁל אֶת פִּירוּתֶיהָ. אִי מָה צִבִּי זֶה קָל וְאֵין בְּשָׂרוֹ שְׁמֶן — אִם אֶרֶץ יִשְׂרָאֵל קְלָה לְבָשֵׁל וְאֵין פִּירוּתֶיהָ שְׁמָנִים, תְּלֻמוֹד לֹאמַר: "זֶבֶת חֶלֶב וְדָבָשׁ", שְׁמָנִים מְחֻלָּבִים וּמְתוּקִים מְדֻבָּשׁ.

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

KEHOT'S NOTE

כתובות קיב, א.

75 צבי צבאות גוים

"I gave you a desirable land, the most beautiful (tzvi) heritage of the hosts of nations." The Talmud expounds the tzvi of this verse as a deer, whose hide stretches to hold its flesh.

ירמיהו ג' ט"ט Jeremiah 3:19

וְאָנֹכִי אֲמַרְתִּי אֵיךְ אֲשִׁיתֶךָ בְּבָנִים וְאַתָּה לָהּ אֶרֶץ חֲמֻדָּה נְחֹלֶת צִבִּי צְבָאוֹת גּוֹיִם וְאָמַר אֲבִי תִקְרָאֵי־לִי וּמֵאַתְרִי לֹא תִשׁוּבִי:

But I said: 'How would I put thee among the sons, And give thee a pleasant land, The goodliest heritage of the nations!' And I said: 'Thou shalt call Me, My father; And shalt not turn away from following Me.'

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PARAGRAPH 18

76 שכל התורה היא ספורי מעשיות

The Mitteler Rebbe writes there: "and especially in the book of Bereishis, which tells of the generations up to Avraham, and of the wars of the kings and the stories of the forefathers, and even of the forefathers' servants..."

KEHOT'S NOTE

במאמרי אדה"א שמות ע' סח כ' "ובפרט בס' בראשית שמספר בתולדות הדורות עד אברהם ובעניניי של מלחמות המלכים וסיפורי האבות ואף בעבדי אבות . . ."

PARAGRAPH 20

77 יסודתה בהררי קדש

"A psalm... its foundation is in the mountains of holiness." The maamar applies it to the Written Torah, whose foundation is in supernal Chochmah.

Psalms 87:1 א: תהילים פ"ז

לְבִנְיָקָח מִזְמוֹר שִׁיר יְסוּדוֹתָיו בְּהַרְרֵי־קֹדֶשׁ:

A Psalm of the sons of Korah; a Song. His foundation is in the holy mountains.

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78 ולחכימא ברמיזא

The Zohar's expression "and for the wise, a hint." Here it describes how the Written Torah only hints to the Oral Torah.

זח"א כו, ב Zohar I, 26b

KEHOT'S NOTE

זח"א כו, ב.

79 דאורייתא מחכימא נפקת

"The Torah comes forth from Chochmah, from the place called 'holy,' while Chochmah comes from the place called 'holy of holies.'" The maamar cites it for the Written Torah's root in supernal Chochmah.

זח"ב קכא, א Zohar II, 121a

KEHOT'S NOTE

זח"ב קכא, א.

PARAGRAPH 22

80 מה צבי אין עורו מחזיק בשרו

"Just as the hide of a deer cannot contain its flesh, so the Land of Israel cannot contain its fruits." The maamar ap-

plies it to the Oral Torah, whose words grow with its understanding.

כתובות קי"ב א:י"ג-י"ד Ketubot 112a:13-14

אמר רב חסדא, מאי דכתיב: "וְאֶתֵּן לָךְ אֶרֶץ חֲמֻדָּה נְחֻלַּת צְבִי", לָמָּה אֶרֶץ יִשְׂרָאֵל נִמְשָׁלָה לְצִבִּי? לומר לך: מֵה צְבִי זֶה אֵין עוֹרוֹ מִחֻזֵּק בְּשֵׁרוֹ, אֶף אֶרֶץ יִשְׂרָאֵל אֵינָה מְחֻזָּקֶת פִּירוּתֶיהָ. דָּבָר אַחֵר: מֵה צְבִי זֶה קֵל מְכַל הַחַיּוֹת, אֶף אֶרֶץ יִשְׂרָאֵל קֵלָה מְכַל הָאֲרָצוֹת לְבִשָּׁל אֶת פִּירוּתֶיהָ. אֵי מֵה צְבִי זֶה קֵל וְאֵין בְּשֵׁרוֹ שָׁמֶן — אֶף אֶרֶץ יִשְׂרָאֵל קֵלָה לְבִשָּׁל וְאֵין פִּירוּתֶיהָ שְׁמָנִים, תִּלְמוּד לומר: "זֶבֶת חֵלֶב וְדִבְשָׁה", שְׁמָנִים מְחֻלָּב וּמִתּוֹקִים מְדֻבָּשׁ.

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PARAGRAPH 23

81

מתניתין מלכתא

Torah Ohr explains the saying there: the Sages read the "sixty queens" of the Song of Songs as the sixty tractates, and the Mishnayot are likened to queens, on the basis of the Sages' teaching about the mother's part in forming a child.

KEHOT'S NOTE

מסומן לעיל מט, ב.

PARAGRAPH 24

82

ואשים דברי בפיו

"I have put My words in your mouth, and in the shadow of My hand I have covered you." The maamar stresses "My words": in the Oral Torah G-d's own words are in a person's mouth.

Isaiah 51:16 ט"ז:ט"ו

וְאֶשֶׁם דְּבָרִי בְּפִיָּה וּבְצִל יָדִי כְּסִיתִיהָ לְנֹטֵעַ שְׁמִים וְלִיסַד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עֲמִי־אֶתָּה:

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

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KEHOT'S NOTE

ישעיה נא, טז.

83

וכמ"ש המגיד להב"י

The Maggid's words to the Beis Yosef, "I am the Mishnah speaking in your mouth," are recorded there, at the beginning of Vayikra and in other places.

KEHOT'S NOTE

מגיד משרים ר"פ ויקרא. ועוד.

84

אשר נשאתי את ידי

"...the land which I lifted up My hand to give to Avraham, to Yitzchak and to Yaakov." The maamar reads the lifted hand as raising up what has descended.

Exodus 6:8 ח"ו:ו

וְהִבֵּאתִי אֲתֶכֶם אֶל־הָאָרֶץ אֲשֶׁר נִשְׁאָתִי אֶת־יָדִי לָתֵת אֹתָהּ לְאַבְרָהָם לְיִצְחָק וְלְיַעֲקֹב וְנָתַתִּי אֹתָהּ לָכֶם מוֹרֶשֶׁה אָנֹכִי הִי

לכן אמר לפני ישראל אני ה' והוצאתי אתכם

And I will bring you in unto the land, concerning which I lifted up My hand to give it to Abraham, to Isaac, and to Jacob; and I will give it you for a heritage: I am the L-RD.'

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KEHOT'S NOTE

שמות ו, ח.

PARAGRAPH 25

85

אשת חיל עטרת בעלה

"A woman of valor is the crown of her husband." The maamar reads it as the lower level rising to crown the higher.

Proverbs 12:4 ד'ד:ב

אִשְׁת־חֵיל עֲטֶרֶת בַּעְלָהּ וְכִרְקַב בַּעֲצָמוֹתָיו מִבִּישָׁה:

A virtuous woman is a crown to her husband; But she that doeth shamefully is as rottenness in his bones.

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86

ונעוץ סופן בתחלתן

Of the ten Sefiros: "their end is wedged in their beginning and their beginning in their end, like a flame bound to a coal." The maamar uses it for the lowest level, the deed, being bound to the highest.

Sefer Yetzirah 1:7 ז':א

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

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

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

87

ארץ חפץ

"All the nations will call you fortunate, for you will be a land of desire." The maamar reads chefetz, "desire," as G-d's will resting in the land.

Malachi 3:12 כ"ב:י"ג

וְאֶשְׁרוּ אֲתֶכֶם כָּל־הַגּוֹיִם כִּי־תִהְיֶה אֶתֶם אֶרֶץ חֶפֶץ אֲמַר ה' צְבָאוֹת:

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

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PARAGRAPH 26

88

ונתתי צבי בארץ החיים

The close of Ezekiel's prophecy against Tyre: "and I will set glory (tzvi) in the land of the living." The maamar reads tzvi as G-d's desire, revealed in the Oral Torah.

Ezekiel 26:20 כ"ו:כ"ו

וְהוֹרַדְתִּיהָ אֶת־יִרְדֵּי בּוֹר אֶל־עַם עוֹלָם וְהוֹשַׁבְתִּיהָ בָּאָרֶץ תַּחְתִּיּוֹת כְּתֻרְבוֹת מַעוֹלָם אֶת־יִרְדֵּי בּוֹר לָמַעַן לֹא תִשָּׁבַי וְנָתַתִּי צְבִי בָּאָרֶץ חַיִּים:

then will I bring thee down with them that descend into the pit, to the people of old time, and will make thee to dwell in

the nether parts of the earth, like the places that are desolate of old, with them that go down to the pit, that thou be not inhabited; and I will set glory in the land of the living;

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KEHOT'S NOTE

יחזקאל כו, כ.

89 אשת חיל עטרת בעלה

As in paragraph 25: the land, the lower level, is the crown of the attributes from which it receives.

Proverbs 12:4:ד"ד: משלי י"ב

אשת־חיל עטרת בעלה ויכרֶקֶב בעצמותיו מבישה:

A virtuous woman is a crown to her husband; But she that doeth shamefully is as rottenness in his bones.

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90 ונתתי אתה לכם מורשה

The verse goes on: "and I will give it to you as a heritage; I am G-d." The maamar reads the forefathers as Chesed, Gevurah and Tiferes, and the heritage as the Oral Torah.

Exodus 6:8:ח"ח: שמות ו'

והבאתי אתכם אֶל־הָאָרֶץ אֲשֶׁר נִשְׁאַתִּי אֶת־יָדִי לָתֵת אֹתָהּ לְאַבְרָהָם לְיִצְחָק וְלַיַּעֲקֹב וְנָתַתִּי אֹתָהּ לָכֶם מוֹרָשָׁה אָנֹכִי ה'

And I will bring you in unto the land, concerning which I lifted up My hand to give it to Abraham, to Isaac, and to Jacob; and I will give it you for a heritage: I am the L-RD.'

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KEHOT'S NOTE

המשך הכתוב אשר נשאתי את ידי, שמות ו, ח.

91 ואשים דברי בפיך

The goal of the heritage: G-d's own words in a person's mouth, as in paragraph 24.

Isaiah 51:16:ט"ז: ישעיהו נ"א

וְאִשְׁם דְּבָרֵי בִפְיִךְ וּבִצֵּל יָדִי כִסִּיתִיךָ לְנֹטַע שְׁמִיָּם וְלִיסַד אֶרֶץ וְלֹאֹמֵר לְצִיּוֹן עֲמִי־אַתָּה:

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

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PARAGRAPH 27

92 לכל אשר יחפץ הלב יטנו

"A king's heart is like streams of water in the hand of G-d; wherever He desires, He turns it." The maamar adapts the words: wherever the heart desires, it turns the person.

Proverbs 21:1:א'א: משלי כ"א

פְּלִגְיִימִים לִב־מֶלֶךְ בְּיַד־ה' עַל־כָּל־אֲשֶׁר יַחְפֹּץ יִטְנוּ:

The king's heart is in the hand of the L-RD, as the water-courses: He turneth it whithersoever He will.

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PARAGRAPH 28

93 להיות לכם לאלקים אני ה' אלקיכם

The last verse of the passage of tzitzis: "I am G-d your G-d, who brought you out of the land of Egypt to be your G-d; I am G-d your G-d." Through it the Exodus is mentioned in the Shema morning and evening.

Numbers 15:41:מ"א: במדבר ט"ו

אָנִי ה' אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם לְהִיּוֹת לָכֶם לֵאלֹהִים אָנִי ה' אֱלֹהֵיכֶם:

I am the L-RD your G-d, who brought you out of the land of Egypt, to be your G-d: I am the L-RD your G-d.'

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PARAGRAPH 29

94 הקל קול יעקב

"The voice is the voice of Yaakov": the voice of the Written Torah, as in paragraphs 13-15.

Genesis 27:22:כ"ב: בראשית כ"ז

וַיֵּגֶשׁ יַעֲקֹב אֶל־יִצְחָק אָבִיו וַיִּמְשְׁהוּ וַיֹּאמֶר הִקֵּל קוֹל יַעֲקֹב וְהַיָּדִים יָדֵי עֶשָׂו:

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

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95 ואשים דברי בפיך

"I have put My words in your mouth": the union with G-d's word reached through the Oral Torah, as in paragraph 24.

Isaiah 51:16:ט"ז: ישעיהו נ"א

וְאִשְׁם דְּבָרֵי בִפְיִךְ וּבִצֵּל יָדִי כִסִּיתִיךָ לְנֹטַע שְׁמִיָּם וְלִיסַד אֶרֶץ וְלֹאֹמֵר לְצִיּוֹן עֲמִי־אַתָּה:

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

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THE CHASSIDISHE PARSHA

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

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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