



TORAH OHR • PARSHAS VA'EIRA • MAAMAR 5

# ביאור על הנ"ל

## An Explanation of the Above



The Exodus and the entry into the Land describe how understanding becomes felt emotion and how even that is surpassed. The emotions are “in Egypt,” in gestation in the narrow throat between mind and heart, until the voice of the Written Torah brings them to birth and joy; then “the land,” the Oral Torah, which is Malchus, broad with understanding and the seat of G-d’s will in halachah, is lifted to be the crown, a bittul higher even than felt delight.

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 and the entry into the Land describe how understanding becomes felt emotion and how even that is surpassed. The emotions are “in Egypt,” in gestation in the narrow throat between mind and heart, until the voice of the Written Torah brings them to birth and joy; then “the land,” the Oral Torah, which is Malchus, broad with understanding and the seat of G-d’s will in halachah, is lifted to be the crown, a bittul higher even than felt delight.

Each section: the Hebrew, then the translation, then a short explanation under a gold rule. Small numbers in the Hebrew are the notes at the end.

## THE MAAMAR IN BRIEF

This biur sets out the roots of the preceding maamar in Kabbalistic terms, the unions of Abba and Imma and of Z’eir Anpin and Nukva. Mitzrayim is meitzar Mi, the narrow throat through which intellect passes to become emotion; there the mochin are neither intellect nor feeling, contracted into an immature state that the Arizal calls gestation, and Pharaoh, the back of the neck, stands on the channel and holds back the birth. The Exodus is birth: the voice from the throat, reading the Written Torah aloud, brings the emotions out as joy, “love in delights.” The Written Torah comes from Chochmah, so its fixed letters only hint at its wisdom. The land is the Oral Torah, from Binah and Malchus: like a deer’s skin growing with its flesh, its words expand with understanding, and its halachic rulings reveal G-d’s Supreme Will, above Chochmah. Though it deals with physical matters, G-d “lifted His hand” to raise it as “the crown of her husband,” and its unfelt bittul surpasses even felt joy. Since the mind is renewed daily, the Exodus must happen every day.

## OUTLINE

- 1 The roots in Kabbalah** ¶1–3  
The preceding maamar is about the unions of Abba and Imma and of Z’eir Anpin and Nukva. Mitzrayim is meitzar Mi, the narrow throat; Pharaoh, ha’oref, stands on the River; the Exodus is the mochin spreading into the body and reaching Malchus, the broad land.
- 2 The throat between mind and heart** ¶4–11  
Understanding gives birth to love, and the throat is the go-between where intellect contracts to become emotion, neither one nor the other and narrower than both. Above, the Yesod of Imma ends at the chest of Z’eir Anpin, and in the throat the fifty gates of Binah shrink into katnus.

### 3 Charan, gestation and Pharaoh

¶12-14

The narrow, immature throat is Charan, the source of severity, as a child cannot bear what goes against his will. It is gestation: love and awe held hidden in the throat, while Pharaoh, the alien desires, treads on the channel and holds back the birth.

### 4 Birth, voice and joy

¶15-18

The Exodus is birth: the voice from the throat brings the emotions out, and their birth is joy, Knesses Yisrael, “love in delights,” the inner Malchus built from the inner dimension of Z’eir Anpin. The voice is the reading of the Written Torah, Mikra.

### 5 The Written Torah: wisdom in hints

¶19-25

The Written Torah comes from Abba, Chochmah, which can only be hinted at. Even the shapes of the letters (alef, beis, gimmel) show how the flow descends, and its stories are only the Torah’s garment. Because its wisdom is only hinted at, not one letter may be added.

### 6 The Oral Torah: a good and broad land

¶26-34

The Oral Torah comes from Imma and Malchus: its words multiply with understanding, like a deer’s skin with its flesh, from one verse to a whole tractate. Malchus alone changes size with the light, her vessels wholly nullified, so the Oral Torah surpasses even felt joy, and “I will bring you to the land” follows “I will bring you out.”

### 7 The land of the living: the revealed will

¶35-41

Tzvi is will: the halachic rulings of the Oral Torah reveal the Supreme Will, above Chochmah, so the lowest becomes “the crown of her husband.” G-d’s lifted hand, the arms of Arich Anpin, raises Malchus above the head, and the land given to the Patriarchs is a heritage of hidden, unfelt bittul.

### 8 Every day

¶42-44

Each day the emotions begin in Egypt. Reading the Written Torah, with the birth pangs of pain at G-dliness hidden from the heart, brings them to birth as joy, love and awe, and subdues the external forces; then the Oral Torah brings one to the land. Since the mind is new each morning, so is the Exodus.

## KEY CONCEPTS

#### Meitzar Mi (the strait of Mi) מצר מי

Mitzrayim read as the narrowing of Mi, the fifty gates of Binah: intellect squeezed in the throat on its way to becoming emotion.

#### The throat (garon) גרון

The go-between that turns intellect into emotion: neither mind nor heart and narrower than both, and also the source of the voice that brings the feelings out.

#### Gestation and birth (ibbur and leidah) עיבור ולידה

Emotions held hidden in the throat are “in gestation”; when they come out openly in the heart they are “born,” which is the Exodus and joy.

#### Immature and mature mind (katnus and

gadlus) קטנות וגדלות

The narrow state from which severity and the external forces draw nourishment, and the settled, mature state in which they have no hold.

#### The Written Torah and the Oral Torah תורה שבכתב

ותורה שבעל פה

The Written Torah is Chochmah (Abba): fixed letters that only hint. The Oral Torah is Binah and Malchus: words that grow with understanding and reveal G-d’s will in halachah.

### **The land of tzvi** ארץ צבי

The Oral Torah and Malchus: a “deer” whose skin grows with its flesh, and a land in which tzvi, the Supreme Will, is revealed.

### **A woman of valor, the crown of her husband** אשת חיל

עטרת בעלה

Malchus, the lowest Sefirah, raised by G-d’s “lifted hand” to be a crown above Z’eir Anpin, because the Supreme Will is revealed in her.

### **Self-nullification (bittul)** ביטול

The vessels of Malchus are wholly nullified before the light, and study of the Oral Torah is a bittul so complete that it is not even felt, higher than felt joy.

## SECTION 1 • 11-3

## The roots in Kabbalah

## 1 ביאור על הנ"ל

An explanation of the above.

This heading marks what follows as a biur, an explanation, of the maamar before it in Torah Ohr on Parshas Va'eira. It goes back over that maamar's ideas and sets out their roots in the language of the Kabbalah and in a person's service of G-d.

2 להבין שרשי הדברים הנ"ל. הנה כללות כל הדברים הנ"ל הוא ע"פ לשון הקבלה ענין יחוד וזיווג דא"א וזו"נ. ולכאור הדברים בפרטות הוא שלמעלה בחי' מצרים הוא מצר מי.

To understand the roots of the matters discussed above. In general, all the matters discussed above are, in the language of the Kabbalah, the unification and coupling of Abba and Imma (Chochmah and Binah) and of Z'eir Anpin (the emotive attributes) and Nukva (the feminine / Malchus). And to explain the matters in detail: above, the level of Mitzrayim (Egypt) is meitzar Mi, "the strait of Mi."

The text states that the previous maamar, put in Kabbalistic terms, is about two unions: of Abba and Imma, the intellectual Sefiros Chochmah and Binah, and of Z'eir Anpin and Nukva, the emotive Sefiros and Malchus. It then starts with the name Mitzrayim, read as meitzar Mi, "the narrow place of Mi"; Mi ("Who"), as paragraph 10 explains, stands for Binah and its fifty gates.

פ"י כי מבואר בלק"ת פ' וישב (ד"ה ועתה נבאר סוד יוסף) כי הגרון נק' ארץ מצרים

That is: it is explained in Likkutei Torah [of the Arizal], Parshas Vayeshev (in the passage beginning "And now we shall explain the mystery of Yosef"), that the throat is called "the land of Egypt."

The source is the Arizal's Likkutei Torah on Parshas Vayeshev, which calls the throat "the land of Egypt." The throat is the narrow passage between the head and the body, so it fits the name "narrow place."

כי הוא מקום יותר צר שבכל האדם כי הלא ג' מוחין ברדתן ובהתפשטותן למטה בגוף שם מתרחבים לכל רוחב הגוף בג' קוים.

For it is the narrowest place in the whole person. For surely the three mochin (faculties of intellect), as they descend and spread out below in the body, there broaden across the whole width of the body in three lines.

Once they descend into the body, the three faculties of intellect, Chochmah, Binah and Daas, spread out across its whole width. They do so in three lines, the right, left and middle lines of the Kabbalah.

אמנם בהיותם בגרון דהיינו ברדתם מהראש להגרון קודם התפשטותם בגוף שם הם במקום צר עד קצה האחרון ושם הוא סוד מצרים ומהאחוריים היה יניקת מצרים.<sup>2</sup>

But when they are in the throat, that is, as they descend from the head to the throat before they spread out in the body, there they are in a place that is narrow to the very last extreme. And there is the mystery of Mitzrayim, and it was from the back that Egypt drew its nurture.

On the way down from the head, before they spread into the body, the mochin must pass through the throat, the tightest point of all; this is the inner meaning of Mitzrayim. The kelipah of Egypt, the force of concealment opposed to holiness, drew its nourishment from the "back" (achorayim) of this narrow passage, its outer side.

3 וזה ענין פרעה אותיות הערף.<sup>3</sup> וזהו ופרעה עמד על היאור.<sup>4</sup> כי היאור הוא יסוד דאימא הנמשך דרך הגרון עד חזה דז"א ובו מלוכש מוח הדעת. ופרעה שהוא הערף בחי' גרון עומד על היאר ממש.

And this is the meaning of Pharaoh (פרעה), [whose name has] the letters of ha'oref (הערף), "the nape of the neck." And this is [the meaning of] "And Pharaoh stood upon the River." For the River is the Yesod (foundation) of Imma, which extends through the throat down to the chest of Z'eir Anpin, and within it the brain of Daas (knowledge) is enclothed. And Pharaoh, who is the nape, the level of the throat, stands upon the River itself.

Pharaoh (פרעה) has the same letters as ha'oref (הערף), the back of the neck, so Pharaoh stands for the throat seen from behind. The "River" of the verse is the Yesod of Imma, the channel of Binah that runs through the throat to the chest of Z'eir Anpin and carries the brain of Daas; Pharaoh "standing upon" it means the neck sits right on that channel.

וענין יצ"מ הוא יציאת המוחין ממצר הגרון בהתפשטות בגוף ומשם הם נמשכים בבחי' מלי' שהיא ארץ טובה ורחבה<sup>5</sup> מקום רחב. משא"כ הגרון הוא בחי' מצרים מקום צר כנ"ל:

And the Exodus from Egypt is the going out of the mochin from the strait of the throat as they spread out into the body; and from there they are drawn into the level of Malchus (sovereignty), which is "a good and broad land," a broad place. The throat, however, is the level of Mitzrayim, a narrow place, as said above.

Inwardly, the Exodus is the mochin leaving the narrow throat and spreading through the body. From there they are drawn to Malchus, called "a good and broad land" after G-d's promise to bring Israel out of Egypt to such a land, while the throat is the "narrow place," Mitzrayim.

## SECTION 2 • 14-11

## The throat between mind and heart

4 וביאור הדברים הנה תחלה צ"ל מהו ענין הגרון הנקרא ארץ מצרים דקדושה. וענינו הוא שהוא בחי' ממוצע שלהיות המשכת המוחין מן הראש ללב הוא ע"י אמצעות הגרון דוקא.

The explanation of these matters: first we need [to understand] what the throat is, which is called the "land of Egypt" of holiness. Its nature is that it is an intermediary, for the drawing of the mochin from the head to the heart comes about specifically through the mediation of the throat.

Before explaining the Exodus, the text explains what the throat is on the side of holiness, the holy "land of Egypt." It is a go-between: whatever the head passes on to the heart must go through it.

פ"י עד"מ באדם כשמתהפך מהשכל למדה. דהיינו שמהשכל שמבין איך שאותו דבר הוא טוב. נתהווה מזה אצלו אהבה ותשוקה לאותו הדבר.

That is, by way of analogy, in a person, when there is a transformation from intellect into an emotive attribute: from the intellect that understands how a certain thing is good, there comes into being in him a love and a longing for that thing.

The model is a person's own experience: when he understands that something is good, love and longing for it arise in him. Intellect has turned into emotion, and the throat will be shown to be the place of that turning.

5 והנה האהבה שנתהווה אצלו שיאהוב אותו דבר הוא מחמת הבנת שכלו שהשיג תחלה בשכלו איך שאותו דבר הוא טוב לפניו ועי"ז נולדה אצלו מדת האהבה לאהוב לאותו דבר.

Now the love that has come into being in him, so that he loves that thing, is because of his intellect's understanding, for he first grasped with his intellect how that thing is good for him; and through this the attribute of love was born in him, to love that thing.

The love described here is not arbitrary; it follows from understanding. First the mind grasps that the thing is good for him, and that grasp gives birth to the attribute of love.

וזהו ענין התהפכות השכל למדה דהיינו שמבחי' השכל שהשיג תחלה בשכלו איך שאותו דבר טוב נמשך המשכה ללב ונתהפך לבחי' מדה היא מדת האהבה

And this is what the transformation of intellect into an emotive attribute means: from the level of the intellect, in which he first grasped with his intellect how that thing is good, a flow is drawn to the heart and is transformed into the level of an emotive attribute, namely the attribute of love,

This is what "transformation of intellect into emotion" means. The insight is drawn down from the mind to the heart and becomes something of a different kind, the feeling of love.

שנולדה בלב מהשכל שבמוח שהולדה זו של המדה הוא מהשכל שנמשך ממוח ללב ונעשה מזה אהבה א"כ מתהפך השכל למדות.

which was born in the heart from the intellect that is in the brain. Since this birth of the attribute comes from the intellect that was drawn from the brain to the heart and became love, it follows that the intellect is transformed into emotive attributes.

Because the love is born from the intellect that came down to the heart, the text concludes that the intellect itself is turned into emotive attributes. The language of "birth" prepares for the images of pregnancy and birth used later in the maamar.

6 והנה זהו בחי' צמצום לגבי השכל שיתהפך למהות אחר ממש שנעשה מדה וע"ז יש בחי' ממוצע המחבר המוח עם הלב והוא הגרון שהוא הממוצע הגורם שיהיה התהפכות השכל למדה ויתחברו המוח עם הלב.

Now this is a tzimtzum (contraction) with respect to the intellect: that it be transformed into an entirely different nature, becoming an emotive attribute. For this there is an intermediary that joins the brain with the heart, and that is the throat. It is the intermediary that brings about the transformation of intellect into an emotive attribute, so that the brain and the heart are joined.

For intellect to become emotion is a kind of tzimtzum: it must leave its own nature and become something else. Such a change needs a go-between that joins brain and heart, and that go-between is the throat.

והיינו שבגרון יש בחי' הקנה שנק' שר המשקים (והוושט הוא שר האופים כמ"ש במ"א)<sup>6</sup> שממשיך שפע יסוד המים ולחלוחית שבמוח אל הלב כי כל בחי' קנה הוא ענין המשכה מלמעלה למטה.

That is, in the throat there is the windpipe (kaneh), which is called "the chief cupbearer" (and the gullet is "the chief baker," as explained elsewhere), which draws the flow of the element of water and the moisture that is in the brain to the heart. For every kaneh is a matter of drawing down from above to below.

The throat holds two pipes. The windpipe (kaneh) is likened to "the chief cupbearer" of the Yosef story because it carries the watery moisture of the brain down to the heart, and the gullet to "the chief baker"; any kaneh, "pipe," is a channel from above to below.

כמו קנה חכמה קנה בינה<sup>7</sup> והוא בחי' הממוצע לחבר שפע השכל שבמוח להתפשט בבחי' מדה בלב.

As in, "Acquire (kaneh) wisdom, acquire understanding." And it is the intermediary that joins the flow of intellect in the brain, so that it spreads out as an emotive attribute in the heart.

The verse is cited for its word kaneh, "acquire": to acquire wisdom is to draw it down into oneself, and the same word names the pipe. In the same way the windpipe joins the flow of intellect in the brain to the heart, where it spreads out as emotion.

והנה ענין בחי' ממוצע הזה בין השכל למדה הרי אינו לא מהות שכל ולא מהות מדה.

Now this intermediary between intellect and emotive attribute is neither of the nature of intellect nor of the nature of an emotive attribute.

Now the text defines the go-between precisely: it is neither intellect nor emotion. The next parts show why, by comparing it with the stages before and after it.

ר"ל דקודם שנמשך השכל בבחי' הגרון בהיותו עדיין במוח הוא בחי' מהות שכל בתכלית והוא רק היותו משיג איך שהדבר טוב.

That is to say: before the intellect is drawn into the level of the throat, while it is still in the brain, it is entirely of the nature of intellect, and it is only his grasping how the thing is good.

Before the insight enters the throat, while it is still in the brain, it is pure intellect. It is nothing more than the understanding that the thing is good.

וכן לאחר שמתהפך השכל לגמרי למהות מדה (שהוא לאחר שמסתיים יסוד אימא בחזה כדלקמן) אז השכל נעשה מהות מדה<sup>8</sup> לגמרי ומגדיל המדה וזהו בחי' התפשטות והרחבה.

Likewise, after the intellect has been entirely transformed into the nature of an emotive attribute (which is after the Yesod of Imma ends at the chest, as [explained] below), the intellect then becomes entirely of the nature of an emotive attribute and enlarges the attribute; and this is the level of spreading out and breadth.

Once it has fully become emotion (in Kabbalistic terms, where the Yesod of Imma ends at the chest, explained in paragraph 8), the intellect is wholly emotion and makes it grow; this is "spreading out and breadth." The Kehot note adds, from Sefer HaMaamarim 5672, that the change comes through a partition (parsa) between the mochin and the emotive attributes, so that the light of the mochin arrives in another form, like the nature of emotion.

אך בהיות השפע בחי' הממוצע שהוא הגרון דהיינו כשמתצמצם השכל להתהפך לבחי' מדה וקודם התהפכותו שעדיין לא נתהפך ממש כ"א הוא מתצמצם להתהפך אז הוא בחי' גרון. שהגרון אינו לא ממהות מוחין שבראש.

But when the flow is at the level of the intermediary, which is the throat, that is, when the intellect contracts itself in order to be transformed into an emotive attribute, before its transformation, when it has not yet actually been transformed but is contracting itself in order to be transformed, then it is the level of the throat. For the throat is neither of the nature of the mochin in the head

In between lies the throat: the intellect is contracting itself in order to become emotion but has not yet become it. That in-between state is why the throat is neither the mochin of the head nor, as the next paragraph finishes, the emotions of the heart.

7 ולא ממהות מדות שבלב שאינו מהות שכל שהרי בהיות השפע בגרון היינו שכבר ירד ממהות שכל שבמוח להיות יורד ונמשך להתהפך למהות מדה.

nor of the nature of the emotive attributes in the heart. It is not the nature of intellect, for when the flow is in the throat it has already come down from the nature of intellect in the brain, descending and being drawn [onward] to be transformed into the nature of an emotive attribute.

The throat is not intellect, because the flow has already left the brain and is on its way to becoming emotion.

וגם אינו מהות מדה שלא בא עדיין לכלל מהות מדה. וזהו בחי' הפסק בין מהות שכל למהות מדה

Nor is it the nature of an emotive attribute, for it has not yet come within the nature of an emotive attribute. And this is the level of a break between the nature of intellect and the nature of an emotive attribute,

Nor is it yet emotion, because it has not arrived at that state. So the throat is a break between the two natures.

דהיינו ביני לביני ונקי' מקום החתך כשירד ממהות הראשון שהיה מהות שכל ולמהותו השני שהיא מהות מדה עדיין לא הגיע

that is, "betwixt and between," and it is called "the place of the cut": it has come down from its first nature, which was the nature of intellect, and its second nature, which is the nature of an emotive attribute, it has not yet reached.

"Betwixt and between" (beini lebeini) is an Aramaic expression for a state that belongs to neither side. This in-between point is also called "the place of the cut": the first nature has been left behind and the second not yet reached.

(ולכן זהו המקום היותר צר שבכל הגוף דהנה המדות הם בבחי' התפשטות. ויש יותר אפי' מן השכל המולידם וכמשל המעיין שביציאתו הוא דק

(And therefore this is the narrowest place in the whole body. For the emotive attributes are in a state of spreading out, and [they spread] more even than the intellect that gives birth to them, as in the analogy of a spring, which is thin where it comes out,

The parenthesis explains why the throat is the narrowest place. Emotions by nature expand, even beyond the intellect that produced them, like a spring that is thin at its source.

ואח"כ כשנמשך בהתפשטות נעשה ממנו נהר גדול כו' כך אנו רואים שהמדה מתרחבת מעצמה כבואה בלב יותר מן השכל המולידה כמשל הכועס על חברו מאיזה טעם שכשמתפשט הכעס בלב מתגדל יותר מכח הטעם שהולידו וכן באהבה כו'.

and afterward, as it is drawn onward and spreads out, a great river is formed from it, etc. So too we see that the emotive attribute broadens of itself, once it comes into the heart, more than the intellect that gave birth to it. As in the example of one who is angry at his fellow for some reason: when the anger spreads in the heart it grows greater than the force of the reason that gave birth to it. And so too with love, etc.

The spring grows into a great river; likewise an emotion swells once it reaches the heart. Anger at someone for some reason soon becomes far greater than the reason itself, and the same is true of love.

וזש"ש בלק"ת שבהיות המוחין בגוף הם בהתפשטות ומרחב יותר מבהיותן בראש. ועמ"ש בד"ה ששים המה מלכות<sup>9</sup> בענין נהרא מכפיה מיכרך.<sup>10</sup>

And this is what is written there in Likkutei Torah [of the Arizal]: that when the mochin are in the body they have more spreading and breadth than when they are in the head. And see what is written in the maamar beginning "There are sixty queens," on the subject of "A river is blessed from its banks."

This matches the Arizal's Likkutei Torah, which says the mochin have more room in the body than in the head. The text also points to the maamar on the verse "There are sixty queens" and its discussion of the saying "A river is blessed from its banks," which fits the image of the spring that becomes a river.

אמנם עכ"פ בעודן בראש הם ג"כ במרחב יותר מכשנמשכין בגרון שאז הן בתכלית הצרות להיות שירדו ממהות שכל ועדיין לא הגיעו למהות מדה רק עומדין להתהפך כו'. ולפיכך הם בתכלית הצמצום שאינן לא מהות זה ולא מהות זה):

Nevertheless, at any rate, while they are in the head they too are in greater breadth than when they are drawn through the throat, for then they are in utmost narrowness, since they have come down from the nature of intellect and have not yet reached the nature of an emotive attribute, but are only about to be transformed, etc. Therefore they are in utmost contraction, being neither this nature nor that nature.)

Still, even in the head the mochin have more room than in the throat. In the throat they have left intellect and not yet become emotion, so they are at their narrowest, "neither this nor that."

8 והנמשל מזה יובן למעלה. דהנה ענין יסוד אימא שמסתיים בחזה דז"א.<sup>11,12</sup> פ"י שאימא הוא בחי' בינה שהוא בחי' השגת השכל.

And from this the parallel above can be understood. Now, [consider] the Yesod of Imma, which ends at the chest of Z'eir Anpin. That is: Imma is the level of Binah (understanding), which is the level of intellectual comprehension.

Having shown the human model, the text applies it above, to the Sefiros. Imma is Binah, the intellect that grasps and develops an idea, and the Kabbalah says that its Yesod, the channel through which it gives, reaches down to the chest of Z'eir Anpin and ends there.

והז"א הוא בחי' המדות דאצ"י. והתהוות המדות הוא מהשכל כנ"ל במשל. וזהו שיסוד אימא מסתיים בחזה

And Z'eir Anpin is the level of the emotive attributes (middos) of Atzilus (Emanation). And the emotive attributes come into being from the intellect, as [explained] above in the analogy. And this is [the meaning of] the Yesod of Imma ending at the chest,

Z'eir Anpin is the emotive attributes of the World of Atzilus, and, as in the human model, they are born from intellect. So the Yesod of Imma ending at the chest describes the point where intellect gives way to emotion.

דהיינו מה שנתהפך שפע השכל להיות בחי' מדה (ובמ"א נתבאר ענין עד החזה להיות כי גם המדות אע"פ שעיקרן הן בחי' מדות לבד מ"מ כלולים ג"כ מג' בחי' חב"ד חג"ת נה"י.

that is, the flow of intellect being transformed to become an emotive attribute. (Elsewhere the matter of "up to the chest" is explained [thus]: even the emotive attributes, although essentially they are only emotive attributes, are nonetheless also composed of three levels: Chochmah, Binah and Daas; Chesed, Gevurah and Tiferes; Netzach, Hod and Yesod.

This part says what the ending of Imma's Yesod at the chest means: there the flow of intellect becomes emotion. The long parenthesis then explains why it is the chest: each emotive attribute is itself made of three tiers, an intellectual tier (Chochmah, Binah and Daas), an emotional tier (Chesed, Gevurah and Tiferes) and an active tier (Netzach, Hod and Yesod).

והוא בחי' הטעם והפנימי של החסד ועצם החסד ובחי' ההשפעה שלו ונקי' גי' בחי' אלו ג"כ גי' שלישים.<sup>13</sup>

That is: the level of the reason and the inner dimension of the Chesed, the Chesed itself, and the level of its bestowal. And these three levels are also called "three thirds."

Taking Chesed (kindness) as the example, it has an inner reason that moves it, the kindness itself, and the act of giving it out. These three tiers are called the attribute's "three thirds."

והנה שליש העליון והוא בחי' חב"ד של עצם המדה ולא חב"ד ממש וזהו ענין עד החזה ובחי' עצם החסד זהו שליש האמצעי.

Now the upper third is the level of Chochmah, Binah and Daas of the emotive attribute itself, and not actual Chochmah, Binah and Daas; and this is [the meaning of] "up to the chest." And the level of the Chesed itself is the middle third,

The upper third is the "intellect within the emotion," the reason inside the attribute, not real intellect, and it reaches "up to the chest." The kindness itself is the middle third.

והוא מהחזה עד הטבור. ובחי' נה"י של עצם המדה זהו בחי' שליש התחתון מהטבור עד הירכים. והוא מקור לנה"י של כללות הפרצוף שהן הרגלים. והשליש העליון הוא הפונה למעלה לקבל מעילתו.

which is from the chest to the navel. And the level of Netzach, Hod and Yesod of the emotive attribute itself is the lower third, from the navel to the thighs; and it is the source of the Netzach, Hod and Yesod of the configuration (partzuf) as a whole, which are the legs. And the upper third is what faces upward to receive from its cause.

On the body-map of the configuration (partzuf), the middle third runs from the chest to the navel and the lower third from the navel to the thighs; the lower third is the source of the legs, the Netzach, Hod and Yesod of the whole configuration. The upper third faces upward, to receive from its source above.

וזהו שיסוד אימא מסתיים בחזה והיינו שמחב"ד האמתיים שהן המוחין שבראש נמשך להיות מוחין ובחי' חב"ד למדות שכלב שזהו ענין השליש העליון. ומ"מ אנו אומרים שהשכל מתהפך למדה ממש.

And this is [why] the Yesod of Imma ends at the chest: from the true Chochmah, Binah and Daas, which are the mochin in the head, [a flow] is drawn to become mochin and a level of Chochmah, Binah and Daas for the emotive attributes in the heart, which is the upper third. Nevertheless, we say that the intellect is transformed into an actual emotive attribute.

So the Yesod of Imma ending at the chest means that the true intellect of the head sends down a flow that becomes the "intellect" of the emotions, their upper third. Even so, the text insists that the intellect is truly transformed into emotion.

כי בחי' שליש העליון דהגוף הוא מהות מדה ממש רק שנקי מוחין בערך המדות. אבל לגבי עצם השכל נקי זה שמתהפך למהות מדה ממש):

For the upper third of the body is actually of the nature of an emotive attribute; it is only called mochin relative to the emotive attributes. But relative to the intellect itself, this is called being transformed into the actual nature of an emotive attribute.)

The reason is that the upper third of the body is really emotion, called "mochin" only in comparison with the emotions below it. Compared with intellect proper, what happens there is a real transformation into emotion.

**9** אמנם צ"ל בחי ממוצע לחבר בחי יסוד אימא עם המדות שהוא בחי ז"א והוא בחי הגרון ששם מתחילין המוחין להתהפך להיות חיות למדות וירדו ממהותן הראשון שהיו בחי שכל בחי גדלות המוחין.

However, there must be an intermediary to join the Yesod of Imma with the emotive attributes, which are Z'eir Anpin. And this is the level of the throat, where the mochin begin to be transformed to become life-force (chayus) for the emotive attributes, and they have come down from their first nature, in which they were intellect, the level of the mature state of the mochin (gadlus).

Between the Yesod of Imma, which is intellect, and Z'eir Anpin, which is emotion, a go-between is needed, and that is the throat. There the mochin begin to become the life-force of the emotions, having left their first state as intellect in its full, mature form (gadlus).

**10** ועתה בגרון נתצמצם בבחי קטנות המוחין בכדי להתהפך למדה ולכך שם הוא בחי מצרים מצר מ"י.

And now, in the throat, it is contracted into the level of the immature state of the mochin (katnus), in order to be transformed into an emotive attribute. And therefore there it is the level of Mitzrayim, meitzar Mi.

To change into emotion, the intellect contracts in the throat into a "small" or immature state (katnus), the opposite of gadlus. That is why the throat is Mitzrayim, meitzar Mi, "the narrowing of Mi."

בחי מ"י הם נש"ב הנמשכים במדות כשהם בגרון הם בתכלית המצר והקטנות שהרי הוא בחי מצר וקטנות לגבי המוחין כשהן בראש כנ"ל.

The level of Mi is the fifty gates of Binah, which are drawn into the emotive attributes. When they are in the throat, they are in utmost narrowness and immaturity, for it is a level of narrowness and immaturity relative to the mochin when they are in the head, as said above,

Mi (מ"י) has the numerical value fifty and stands for the fifty gates of Binah, the intellect that flows into the emotions. In the throat this intellect is at its narrowest and smallest, compared with its state in the head.

**11** וגם לגבי המדות שבלב שכשנעשה מהות מדה הנה אז השכל מגדיל המדה להיות בהתפשטות רב כנ"ל.

and also relative to the emotive attributes in the heart: for when it has become the nature of an emotive attribute, the intellect then enlarges the attribute so that it spreads out greatly, as said above.

The throat is also narrow compared with the heart, where the intellect, having become emotion, makes it expand greatly.

משא"כ בגרון אינו עדיין מהות מדה בהתגלות וגם אינו בגדלות המוחין ע"כ זהו מצר יותר מבחי השכל ומבחי המדות.

In the throat, however, it is not yet the nature of an emotive attribute in revealed form, nor is it in the mature state of the mochin. Therefore this is narrower than the level of intellect and than the level of the emotive attributes.

In the throat the flow is neither revealed emotion nor mature intellect, so it is narrower than both. This completes the reason the throat is called the "strait."

### SECTION 3 • 112-14

## Charan, gestation and Pharaoh

12 וזהו מה דאיתא בכהאריז"ל דגרון וחרן הוא ענין<sup>14</sup> א' כמבואר בלק"ת ר"פ ויצא ששניהם בגימטריא אחת.

And this is what is found in the writings of the Arizal, that garon (the throat) and Charan are one matter, as explained in Likkutei Torah [of the Arizal] at the beginning of Parshas Vayetzei: the two have the same numerical value.

The Arizal's writings link the throat (garon, גרון) with Charan (חרן), the city Yaakov set out for at the beginning of Parshas Vayetzei, because the two words have the same numerical value. The text cites the Likkutei Torah on that parsha, among the Arizal's writings.

להיות כי בחי הגרון הוא מצר וקטנות ע"כ זהו ענין בחי חרן כי הדינים והגבורות נמשכים מצד קטנות המוחין כנודע ממשל התנוק שאינו יכול כלל לסבול דבר שכנגד רצונו מחמת ששכלו קטן ביותר

Since the level of the throat is narrowness and immaturity, it is therefore the level of Charan. For the judgments and the severities (gevuros) are drawn from the immaturity of the mochin, as is known from the analogy of an infant, who cannot bear at all anything contrary to his will, because his intellect is very small;

The throat, a place of narrowness and immaturity, is where harsh judgments (dinim and gevuros) come from, and Charan, which recalls charon, "wrath," stands for them. A small child shows this: because his mind is small, he cannot bear anything against his will.

אבל סבא דעתוהי סתים שיוכל לסבול מה שנגד רצונו מחמת שדעתו מתיישבת מבחי' מוחין דגדלות כמ"ש בישישים חכמה<sup>15</sup> לכן מבחי' גרון נמשך בחי' חרן:

but an elder, whose mind is self-contained, is able to bear what is contrary to his will, because his mind is settled, from the level of mature mochin, as it is written, "With the aged is wisdom." Therefore from the level of the throat the level of Charan is drawn.

An elder, whose understanding is settled and mature, can bear what goes against his will, as the verse says, "With the aged is wisdom." So the narrow, immature throat is the source of "Charan," severity.

**13** והנה בחי' זו שהוא בחי' היות המוחין בגרון הנ"ל הנק' מצרים הוא בחי' עבור כנוצר בפע"ח בשער הפסח שבחי' עבור הוא שז"א הוא כלול תלת גו תלת בבחי' עבור בבטן אימא.

Now this level, the mochin being in the throat as described above, which is called Mitzrayim, is the level of ibbur (gestation), as mentioned in Pri Etz Chaim, in the Gate of Pesach: the level of ibbur is that Z'eir Anpin is contained "three within three," in a state of gestation in the womb of Imma.

Pri Etz Chaim, in its Gate of Pesach, describes a state of Z'eir Anpin called ibbur, gestation in the womb of Imma, contained "three within three": its three lower attributes are folded within the three above them, like a fetus. The mochin held in the throat, Mitzrayim, are this state of gestation.

שזהו ענין העבור הוא שהגרון מפסיק בנתיים ואין המדות מתגלים בבחי' לידה וגילוי ממש בלב. והוא למטה ג"כ בעבודה ענין העבור ג"כ כנ"ל שהוא בבחי' מצר הגרון.

For this is what gestation means: the throat interrupts in between, and the emotive attributes are not revealed, in the manner of birth and actual revelation, in the heart. And below, too, in [divine] service, there is likewise the matter of gestation, as said above, which is in the strait of the throat:

In gestation the throat interrupts between mind and heart, so the emotions are not yet "born" and revealed in the heart. The same state exists in a person's service of G-d.

שהוא כשמשיג היטב גדולתו ית' ויש לו אהוי"ר בהעלם ואינו מוציאן לידי גילוי שיהיו בהתגלות לבו. that is, when one comprehends His greatness well, blessed be He, and has love and awe in concealment, but does not bring them out into revelation, so that they would be revealed in his heart.

A person may understand G-d's greatness well and have love and awe within him, yet they stay hidden and never come out as open feeling in his heart.

והוא מחמת שהם בבחינת מעצור הגרון שנשארים שם בבחי' עבור והעלם ואינן באים לידי גילוי בלב כו':

This is because they are in the blockage of the throat, where they remain in a state of gestation and concealment and do not come to revelation in the heart, etc.

The reason is a blockage in the throat: the feelings stay there in gestation and concealment and do not reach the heart.

14 וזהו ג"כ ענין הפסוק ופרעה עמד על היאור.<sup>16</sup> דהיינו כשהז"א הוא בבחי' עבור שזהו סוד מצרים אז נאמר ופרעה עמד כו' כי היאור הוא יסוד דאימא שבו המוחין בבחי' עבור והעלם.

And this is also the meaning of the verse "And Pharaoh stood upon the River." That is, when Z'eir Anpin is in the state of gestation, which is the mystery of Mitzrayim, then it is said, "And Pharaoh stood," etc. For the River is the Yesod of Imma, in which the mochin are in a state of gestation and concealment,

The verse about Pharaoh standing upon the River now fits: when Z'eir Anpin is in gestation, the mochin are hidden in the "River," the Yesod of Imma passing through the throat.

והיינו כשהם בבחי' מצר הגרון כנ"ל ולשם פרעה שהוא הערף עומד ודורך על היאור הנ"ל ומעכב שלא יהיה הלידה כו'. ובעבודת ה' היינו בחינת רצונות הזרות המעכבים גילוי המדות כו':

that is, when they are in the strait of the throat, as said above. And there Pharaoh, who is the nape, stands and treads upon the River mentioned above and holds back the birth, etc. And in the service of G-d, this is the level of the alien desires that hold back the revelation of the emotive attributes, etc.

Pharaoh, the back of the neck, stands and treads on that channel and holds back the birth. In a person this means alien desires that keep love and awe from coming out into the heart.

#### SECTION 4 • ¶15-18

### Birth, voice and joy

15 והנה אחר שנתבאר ענין מצרים שהוא הגרון וגלות מצרים הוא בהיות הז"א בבחי' עבור שם.

Now, having explained the matter of Mitzrayim, which is the throat, and that the exile of Egypt is when Z'eir Anpin is there in a state of gestation,

This sums up what has been shown: Mitzrayim is the throat, and the exile of Egypt is the time when Z'eir Anpin is held there in gestation.

מעתה יש לבאר ענין יצ"מ שהוא בחי' לידה דהיינו שהמדות יוצאים לידי גילוי מן ההתבוננות ואז הוא הגדלת המדות.

we can now explain the Exodus from Egypt, which is the level of birth: that is, the emotive attributes come out into revelation from contemplation, and then the emotive attributes grow great.

The Exodus is therefore birth: the emotions come out into the open as a result of contemplation, and then they grow. In a person's service, this is when meditating on G-d's greatness finally brings felt love and awe.

**16** והנה המוציאן מבחי' ההעלם שהוא העבור לידי גילוי שהיא הלידה הוא ג"כ הגרון הנ"ל כי הגרון ממנו נמשך הקול. והקול הוא המוציא את המדות מההעלם הנ"ל לידי גילוי.

Now what brings them out from concealment, which is gestation, into revelation, which is birth, is also the throat mentioned above, for from the throat the voice issues. And the voice is what brings the emotive attributes out of the concealment mentioned above into revelation.

The same throat that holds the emotions back also releases them, because the voice comes from it. The voice draws the hidden emotions out into revelation, as the maamar goes on to explain with the voice of reading the Torah.

והנה מבואר לעיל איך כי בחי' לידה זו וגילוי זה של המדות הוא ג"כ בחי' שמחה כי השמחה היא בחי' הגלוי כשהמלך בשמחה הוא מתגלה.

Now it was explained above how this birth and this revelation of the emotive attributes is also the level of joy. For joy is the level of revelation: when the king is joyful, he reveals himself.

The preceding maamar explained that this birth of the emotions is also joy, because joy means revelation. When a king is joyful he shows himself openly.

**17** וענין שמחה זו היא כמ"ש מה יפית ומה נעמת אהבה בתענוגים ומבואר שם שהיא בחי' כנס"י שנק' שמחה שהיא בחי' גילוי עלמא דאתגליא.

And this joy is as it is written, "How beautiful you are and how pleasant, love in delights." And it is explained there that this is the level of Knesses Yisrael (the Congregation of Israel), which is called "joy," being the level of the revelation of the revealed world (alma de'isgalya).

The joy of the emotions' "birth" is tied to the verse "How beautiful you are and how pleasant, love in delights." The text recalls the explanation that this is Knesses Yisrael, the Congregation of Israel, which the Kabbalah identifies with Malchus; it is called "joy" because it is the revealed world, the level where G-dliness comes into the open.

והיא הנקראת ג"כ אהבה בתענוגים. וביאור שרש הענין הוא דמבואר למעלה שהלידה הוא כשיוצא ז"א מבטן אימא לידי גלוי.

And it is also what is called "love in delights." And the explanation of the root of the matter is this: it was explained above that birth is when Z'eir Anpin comes out from the womb of Imma into revelation.

Knesses Yisrael is also called "love in delights." To explain the root of this, the text returns to the idea of birth: Z'eir Anpin, the emotions, comes out of the womb of Imma into the open.

והנה אז מתחיל בנין פרצוף המל' שהיא בחי' הנוקבא כי היא מתחלת מאחורי ז"א (כנזכר בע"ח שיש נקב כנגד החזה דז"א מאחוריו שדרך שם יוצאת המל'.

Now, then the building of the configuration (partzuf) of Malchus begins, which is the level of the Nukva, for she begins from behind Z'eir Anpin. (As mentioned in Etz Chaim: there is an opening opposite the chest of Z'eir Anpin, at his back, through which Malchus comes out.

Once Z'eir Anpin is born, the configuration of Malchus, the Nukva or feminine counterpart, begins to be built. According to the Etz Chaim she begins from behind Z'eir Anpin, coming out through an opening in its back opposite the chest.

וזהו ענין דודי שלח ידו מן החור)<sup>17,18</sup> והיינו שמאחורי ז"א שהוא בחי' החיצוניות מתחיל בנין פרצוף הנוק'.

And this is the meaning of "My beloved put forth his hand through the opening.") That is, from behind Z'eir Anpin, which is the level of the outer dimension (chitzoniyus), the building of the configuration of the Nukva begins.

The verse "My beloved put forth his hand through the opening" is read as an allusion to that opening. Beginning "from behind" means that the Nukva is first built from Z'eir Anpin's outer dimension.

וזהו דשמחה שהיא כנס"י עלמא דאתגלייא היא מתהווה לאחר לידת ז"א שאז אח"כ בהתגלות יסוד אימא בחזה דז"א שזהו לידת המדות הנק' ז"א אז מתחיל התהוות פרצוף הנוק'.

And this is why joy, which is Knesses Yisrael, the revealed world, comes into being after the birth of Z'eir Anpin: for then, afterward, when the Yesod of Imma is revealed at the chest of Z'eir Anpin, which is the birth of the emotive attributes called Z'eir Anpin, the coming into being of the configuration of the Nukva begins.

This explains why joy, Knesses Yisrael, the revealed world, comes after the birth of Z'eir Anpin. Only when the Yesod of Imma is revealed at the chest, which is the birth of the emotions, does the Nukva begin to come into being.

אך תוכן הענין שיש ב' בחינות בהמלי' בחי' חיצוניות ופנימיות כנז' (בזוהר הרקיע) ר"פ בראשית על מאמר כשושנה<sup>19</sup> כז'.

But the substance of the matter is that there are two levels in Malchus, the level of the outer dimension and the inner dimension, as mentioned (in Zohar HaRakia) at the beginning of Parshas Bereishis, on the statement "As a lily," etc.,

The deeper point is that Malchus has an outer and an inner dimension. The text cites Zohar HaRakia, a Kabbalistic commentary on the Zohar, at the beginning of Bereishis, on the Zohar's opening words about "a lily among the thorns."

כן רעיתי שבחי' חיצוניות המלי' דהיינו מה שיורדת לבי"ע להחיותן זהו ענין שושנה בין החוחים.<sup>20</sup> ובחי' פנימית המלי' שאינה יורדת כלל הוא בחי' רעיתי.

"...so is my love": the outer dimension of Malchus, namely what descends into [the worlds of] Beriah, Yetzirah and Asiyah to give them life, is the "lily among the thorns"; and the inner dimension of Malchus, which does not descend at all, is the level of "my love."

The outer dimension of Malchus goes down into the worlds of Beriah, Yetzirah and Asiyah to give them life, so it is "a lily among the thorns," living among the lower worlds. Her inner dimension never goes down at all, and that is "my love."

והנה ענין הנז' בע"ח דהתהוות המלי' הוא מהנקב באחורי ז"א זה קאי על חיצוניות המלי' שהוא בחינת חיצוניות הדבור שהתהוות בחי' זו הוא מהנקב מאחוריו ששרש בנינה הוא מאחורי ז"א.

Now what is mentioned in Etz Chaim, that Malchus comes into being from the opening at the back of Z'eir Anpin, refers to the outer dimension of Malchus, which is the level of the outer dimension of speech. This level comes into being from the opening at his back, for the root of her building is from the back of Z'eir Anpin.

So the Etz Chaim's statement that Malchus comes from the opening at the back of Z'eir Anpin refers only to her outer dimension, the outer side of speech. Malchus is the Sefirah of speech, through which G-d's word creates and rules the worlds.

אבל הפנימית שלה שהוא פנימיות הדבור שרש בנינה הוא מפנימיות ז"א (ועמ"ש בזה ע"פ ששים המה מלכות<sup>21</sup> כו' אחת היא יונתי<sup>22</sup> כו'). ובחי' זו ר"ל הפנימית שלה נק' כלת משה.

But her inner dimension, which is the inner dimension (pnimiyus) of speech, has the root of its building in the inner dimension of Z'eir Anpin. (And see what is written on this on [the verse] "There are sixty queens," etc., "My dove is one," etc.) And this level, that is, her inner dimension, is called "the bride of Moshe,"

Her inner dimension, the inner side of speech, is built from the inner dimension of Z'eir Anpin. The text refers to its explanation on the verses "There are sixty queens" and "My dove is one," and calls this inner dimension "the bride of Moshe."

שמה הוא בעל דמטרוניתא והיא הנקראת ג"כ כנס"י שמפנימיות דז"א הוא מקור של כללות נשמות ישראל ועליו נאמר מה יפית ומה נעמת אהבה בתענוגים<sup>23</sup> וזהו ג"כ ענין בחי' שמחה:

for Moshe is "the husband of the Queen (Matronita)," and she is also called Knesses Yisrael, for the inner dimension of Z'eir Anpin is the source of all the souls of Israel together; and of it is said, "How beautiful you are and how pleasant, love in delights." And this is also the level of joy.

Moshe is called "the husband of the Queen," the one joined to the inner Malchus. She is Knesses Yisrael because the inner dimension of Z'eir Anpin is the source of all Jewish souls together, and she is the "love in delights" of the verse, which is also the level of joy.

18 והנה נתבאר לעיל שהמוציאן מן ההעלם שהוא בחי' עבור לידי גילוי שהיא הלידה הוא ג"כ הגרון והיינו ע"י הקול שבו.

Now it was explained above that what brings them out from concealment, which is the level of gestation, into revelation, which is birth, is also the throat, that is, through the voice in it.

The text returns to the throat's second role: through the voice that comes from it, it brings the emotions out of gestation into birth.

וזהו מה שנת"ל הקול קול יעקב<sup>24</sup> דהיינו קורא בתורה שע"י הקריא' בתושב"כ שנק' מקרא מוציאן מן ההעלם לגילוי שיהיה בחינת לידה שלכך נק' מקרא

And this is what was explained above on "The voice is the voice of Yaakov": that is, one who reads in the Torah. For through reading the Written Torah, which is called Mikra, one brings them out of concealment into revelation, so that there is the level of birth. This is why it is called Mikra,

The preceding maamar read "The voice is the voice of Yaakov" as a person reading in the Torah. Reading the Written Torah aloud, which is called Mikra, brings the emotions out of hiding into revelation.

שהוא ע"ש הקריאה שקורא בקול להוציאן מן ההעלם שהוא בחי' עבור לידי גילוי שהיא הלידה כנ"ל.

for it is named after the reading (keriah): one reads aloud, to bring them out of concealment, which is the level of gestation, into revelation, which is birth, as said above.

The name Mikra comes from keriah, "reading" or "calling out": one reads aloud and so "calls out" the emotions from concealment, from gestation into birth.

#### SECTION 5 • 119-25

### The Written Torah: wisdom in hints

**19** ודוקא ע"י מקרא שהוא תושב"כ להיות כי ההפרש בין תושב"כ לתושב"ע שתושב"כ הוא בחי' מוחין דאבא ותושב"ע הוא בחינת מוחין דאימא ולכן בתושב"כ הקפידא על האותיות דוקא שהם מנויים וספורים ושיהיו עשויין כדינן.

And it is specifically through Mikra, which is the Written Torah, because the difference between the Written Torah and the Oral Torah is that the Written Torah is the level of the mochin of Abba, and the Oral Torah is the level of the mochin of Imma. Therefore in the Written Torah there is strictness about the letters specifically: they are numbered and counted, and they must be made according to their law.

Why the Written Torah in particular? Because it comes from the mochin of Abba, Chochmah, while the Oral Torah comes from the mochin of Imma, Binah. That is why the Written Torah is exacting about its letters: they are counted, and a Torah scroll must be written precisely according to halachah.

**20** והיינו שהאותיות שבתושב"כ הם הם רק רמזים על החכ' שאע"פ שמבין ומשיג בה כתבונתו יותר ממה שכתוב להדיא אינו רשאי להוסיף אותיות לפי השגתו בה יותר.

That is: the letters of the Written Torah are, in themselves, only hints at the wisdom. So even though one understands and grasps in it, with his understanding, more than what is written explicitly, he is not permitted to add letters according to his greater grasp of it.

The letters of the Written Torah are only hints at a wisdom beyond them. So even someone who understands more than what is written may not add a single letter to express it.

והטעם הוא מפני שתושב"כ הוא מבחי' מוחין דאבא שהוא בחי' חכמה ולחכימא ברמיזא<sup>25</sup> שצירופי האותיות שלה הם רומזים על איכות המשכת החכמה כמו אל"ף הוא יו"ד בראשו ויו"ד בסופו וקו באמצעיתו.

The reason is that the Written Torah is from the level of the mochin of Abba, which is the level of Chochmah (wisdom), and "for the wise, a hint": the combinations of its letters hint at the manner in which Chochmah is drawn down. For example, alef is a yud at its head, a yud at its end, and a line in its middle.

Chochmah is a flash too deep for words, so it can only be hinted at: "for the wise, a hint." Even the shapes of the letters hint at how Chochmah is drawn down; the alef, for example, is drawn as an upper yud, a lower yud and a line between them.

**21** והיינו בחי' רמז על ח"ע וח"ת שהם יו"ד דהוי"ה ויו"ד דאדנ"י. ולפעמי' היו"ד שלמטה עושים במקומה דלי"ת<sup>26</sup> להיות

This is a hint at the higher Chochmah and the lower Chochmah, which are the yud of Havayah and the yud of Ado-nai. And sometimes, in place of the lower yud, a dalet is made, because

The two yuds of the alef stand for the higher and the lower Chochmah, the yud of the Name Havayah and the yud of the Name Ado-nai. Sometimes the lower yud is written as a dalet.

כי המלי' שהיא ח"ת נק' דל. והקו ההולך באלכסון כדמות ו' הוא בחי' ת"ת המחבר חכמה ומלכות.

Malchus, which is the lower Chochmah, is called dal, "poor." And the line that runs diagonally, in the form of a vav, is the level of Tiferes, which joins Chochmah and Malchus.

The dalet is used because Malchus, the lower Chochmah, is called dal, "poor," having nothing of its own but what it receives. The diagonal vav between them is Tiferes, which joins Chochmah above with Malchus below.

**22** וכן ב"ת הוא ג' קוין מעלה ומטה וקו הימין והוא ג"כ רומז על איכות ההמשכה.<sup>27</sup>

Likewise, beis is three lines, above, below, and the right-hand line; and it too hints at the manner of the drawing down.

The beis, too, is made of three lines, a top line, a bottom line and a right-hand line, and its shape hints at how the flow is drawn down.

וכן גימ"ל<sup>28</sup> הוא קו א' שהוא וי"ו עם נקודה שהוא י' תחתיו וזה מורה על בחי' היסוד<sup>29</sup> ולכך נק' גימ"ל

And likewise, gimme! is one line, which is a vav, with a point, which is a yud, beneath it. This indicates the level of Yesod, and therefore it is called gimme!,

The gimme! is a vav, a line, with a yud, a point, at its foot. This shape points to Yesod, the channel that passes the flow onward, and so the letter is called gimme!.

שהוא גומל דלים.<sup>30</sup> פ"י שגומל חסד ושפע למלכות הנק' דל כמ"ש אשרי משכיל אל דל<sup>31</sup> כו'.

for it is gomel dalim, "bestowing on the poor." That is, it bestows kindness and abundance on Malchus, which is called dal, "poor," as it is written, "Fortunate is he who considers the poor," etc.

Gimme! suggests gomel dalim, "bestowing on the poor": Yesod bestows kindness and abundance on Malchus, which is called dal, "poor." The verse "Fortunate is he who considers the poor" is cited for this name of Malchus.

<sup>23</sup> וענין הוי"ו יו"ד הרי זה דוגמת אות וי"ו אלא שתמונ' אות וי"ו הוא יו"ד וי"ו להורות על פנימית הטפה

דהיא יו"ד בראשית השפע כו' ונמשכה בשפע הוי"ו אח"כ כידוע.

Now the vav and yud [of the gimme!] are like the letter vav, except that the form of the letter vav is a yud [and then] a vav, to indicate the inner core of the drop, which is the yud at the beginning of the flow, etc., and it is afterward drawn out in the flow of the vav, as is known.

The vav-and-yud of the gimme! resemble the letter vav, but in reverse order. The vav is written with a small yud at its head and a line beneath, showing that the flow begins as a concentrated "drop," the yud, and then extends downward as the line.

משא"כ גימ"ל הוא בהפוך הוי"ו למעלה והיו"ד למטה להורות על סיום השפע במל' אחרי המשך האור והשפע מן המשפיע כו'.<sup>32</sup>

Gimme!, however, is the reverse, the vav above and the yud below, to indicate the conclusion of the flow in Malchus after the light and the flow have been drawn from the giver, etc.

In the gimme! the order is reversed, the line above and the point below, showing the flow ending in Malchus after it has been drawn from the giver. The Kehot note adds a line from the manuscript: the yud of the vav is the light of the higher Chochmah shining in the emotive attributes, and the yud of the gimme! is Malchus, the lower Chochmah, receiving from them.

וכן כל האותיות והתגין שעליהם הם הכל רמזים על איכות ההמשכה כו'. והחכמה שבהמשכת אורות אלו זו היא חכמה שבתושב"כ ואין התגלותה בהתושב"כ רק ע"ד רמז ולא באה בגילוי ההשגה וההבנה ממש בהאותיות דתושב"כ

And likewise all the letters, and the crowns (tagin) on them, are all hints at the manner of the drawing down, etc. And the wisdom in the drawing down of these lights is the wisdom in the Written Torah. Its revelation in the Written Torah is only by way of hint; it does not come as actual revealed comprehension and understanding in the letters of the Written Torah.

All the letters, and the small crowns (tagin) on some of them, are hints of this kind. The Written Torah holds its wisdom only as hints; it is not set out in its letters as explained understanding.

(כי הנה בספורי מעשיות שבתורה כמו מעשה דלכן ומעשה בלק הפשט הנגלה בהכתוב המוכן בגלוי מתוך האותיות עם היותו תורה שלימה מ"מ נקי לבושא דאורייתא<sup>33</sup> בזהר) (ח"ג דקנ"ב).

(For in the narratives of the Torah, such as the story of Lavan and the story of Balak, the plain meaning revealed in the verse, understood openly from the letters, although it is a complete Torah, is nevertheless called "the garment of the Torah" in the Zohar) (Part III, folio 152).

Even the stories of the Torah, like those of Lavan and Balak, whose plain meaning is clear from the words and is fully Torah, are called by the Zohar only "the garment of the Torah."

אבל גופי תורה הם המתלבשים בהלבשים ואינן מתגלים בהאותיות להדיא אלא ע"ד לחכימא ברמיזא. ועל זה אמר דוד גל עיני ואביטה<sup>34</sup> כו' שיבין מתוך הרמזים את החכמה. ויש בבחי' התורה ג"כ נשמתאלנשמתא.

But the bodies of the Torah (gufei Torah) are what is clothed in the garments, and they are not revealed explicitly in the letters, only in the manner of "for the wise, a hint." And about this David said, "Open my eyes, that I may behold," etc.: that he may understand the wisdom from within the hints. And in the Torah there is also the level of "the soul of the soul."

Beneath the garment is the Torah's "body," and deeper still its soul and "the soul of the soul"; these are only hinted at in the letters. David's prayer "Open my eyes, that I may behold" asks to see the wisdom within the hints.

**24** ועמ"ש הרמ"ז שם עד"מ פסוק ואלה המלכים<sup>35</sup> ודאי מעשה שהיה כך היה אבל בה נגנוזו סודות עולם התהו לכן בקצתן נאמר שם עירו וקצתם לא. ובאחרון נזכר שם אשתו.

And see what the Ramaz (Rabbi Moshe Zacuto) writes there, for example on the verse "And these are the kings": certainly it was an actual event, and it happened just so, but within it are hidden the mysteries of the World of Tohu. Therefore of some of them the name of his city is stated, and of some not; and of the last, the name of his wife is mentioned.

Rabbi Moshe Zacuto (the Ramaz), a commentator on the Zohar, gives an example: the list of the kings of Edom that begins "And these are the kings." The events really happened, but the passage also hides the mysteries of the World of Tohu (Chaos), the primordial world whose lights were too intense for their vessels. That is why the details differ from king to king: some have a city named, some do not, and only the last has his wife named.

ועוד כמה שינויים שלענין הספור לא מעלים ולא מורידים וכפי הסוד רומזים ענינים נפלאים כמ"ש בכהאריז"ל בע"ה ואוצ"ה.

And there are several more differences which, for the story, neither add nor detract, but according to the mystical meaning they hint at wondrous matters, as written in the writings of the Arizal, in Etz Chaim and Otzros Chaim.

Such variations make no difference to the story itself, but in the mystical reading they hint at wondrous matters. The Arizal's Etz Chaim and Otzros Chaim explain them as the mysteries of Tohu.

נמצא האותיות והפסוקים דתושב"כ הם הכל בחי רמזות על החכמה ולא בחי גילוי שכל באותיות ע"ד שהוא כתושבע"פ כדלקמן.

It follows that the letters and verses of the Written Torah are all hints at the wisdom, and not a revelation of intellect in the letters, in the way it is in the Oral Torah, as [explained] below.

The conclusion: everything in the Written Torah, letters and verses alike, is a hint at the wisdom within it. It is not, as in the Oral Torah, intellect laid out openly in words, as the maamar will explain below.

שהרי גילוי השכל שכתושב"כ זהו נק' לבושא דאורייתא כנ"ל והלבוש מתגלה אבל אפי' גופי תורה

For the revelation of intellect in the Written Torah is what is called "the garment of the Torah," as said above, and the garment is revealed. But even the bodies of the Torah,

What the Written Torah reveals openly, its plain meaning, is only "the garment of the Torah," as the Zohar called it. The garment is the part that shows.

שהם פרטי הדינים וכ"ש הסודות הנק' נשמתא דאורייתא ורזא דרזין שהם נשמה לנשמה אינן מתגלים כלל באותיות דתושב"כ רק ע"ד לחכימא ברמיזא.

which are the details of the laws, and all the more so the mysteries, which are called "the soul of the Torah" and "the mystery of mysteries," which are the soul of the soul, are not revealed at all in the letters of the Written Torah, only in the manner of "for the wise, a hint."

The Torah's "body," the details of its laws, and still more its "soul" and "soul of the soul," its mysteries, do not appear in the written letters at all; they are there only as hints for the wise. The details of the laws are spelled out only in the Oral Torah, as the maamar goes on to explain.

25 והיינו לפי שתושב"כ נמשכה מח"ע שהיא למעלה מבחי' גילוי בהאותיות ממש שגילוי השכל באותיות זהו מבחי' בינה כדלקמן.

This is because the Written Torah is drawn from the higher Chochmah, which is above the level of actual revelation in the letters; for the revelation of intellect in letters is from the level of Binah, as [explained] below.

The reason is that the Written Torah comes from the higher Chochmah, which is above being revealed in letters. Spelling an idea out in words belongs to Binah, as the text will explain.

אבל מהחכמה א"א להיות הגילוי רק בבחינת רמיזא וזהו לחכימא ברמיזא. ולכן אין רשאי להוסיף אף אות א' לפי תבונתו והשגתו יותר כו'

But from Chochmah the revelation can only be by way of a hint, and this is "for the wise, a hint." Therefore one is not permitted to add even one letter according to his greater understanding and comprehension, etc.,

Chochmah can only be conveyed by hints, "for the wise, a hint." So no one may add even a single letter to the Written Torah because he understands more.

מאחר שאין החכמה באה לידי גילוי ממש בהאותיות א"כ אין שייך להוסיף אותיות מחמת רבוי ההשגה כו' ויפסול ע"ז את התורה. שהרמז צ"ל דוקא כמו שהוא בתושב"כ שקבל משה מפי הגבורה.<sup>36</sup>

since the wisdom does not come to actual revelation in the letters; so adding letters because of greater comprehension, etc., has no place, and by this one would invalidate the Torah. For the hint must be exactly as it is in the Written Torah that Moshe received from the mouth of the Almighty.

Since the wisdom is not actually expressed in the letters, more understanding cannot justify more letters, and adding one would make the Torah scroll invalid. The hint must stay exactly as Moshe received it "from the mouth of the Almighty," literally "of Gevurah," Might.

## SECTION 6 • ¶26-34

## The Oral Torah: a good and broad land

26 ויצא לנו מזה שתושב"כ נמשכה מבחי"ח"ע הוא בחי' מוחין דאבא ולכן נקראת מוסר אבין.<sup>37, 38</sup> ותושבע"פ נק' תורת אמך.

From this it emerges for us that the Written Torah is drawn from the level of the higher Chochmah, which is the level of the mochin of Abba, and therefore it is called "the instruction of your father." And the Oral Torah is called "the teaching of your mother."

The Written Torah, from the higher Chochmah, is the mochin of Abba, the "father," and so is called "the instruction of your father" in the verse in Proverbs. The Oral Torah is "the teaching of your mother," from Imma.

ולכן דוקא ע"י מקרא שהוא תושב"כ בחי' מוחין דאבא מוציא מההעלם לגילוי שזהו ענין הקל קול יעקב<sup>39</sup> שבגרון קול הקריאה דתושב"כ מוציא מן ההעלם לידי גילוי.

Therefore it is specifically through Mikra, which is the Written Torah, the level of the mochin of Abba, that [the emotive attributes] are brought out of concealment into revelation. This is the meaning of "The voice is the voice of Yaakov": in the throat, the voice of reading the Written Torah brings [them] out of concealment into revelation.

This is why reading aloud from the Written Torah in particular, the mochin of Abba, draws the hidden emotions out into revelation. "The voice is the voice of Yaakov" is the voice of that reading, coming from the throat.

אבל תושבע"פ הוא בחי' מוחין דאימא שהוא בינה (ע"פ גן נעול<sup>40, 41</sup> ענין בינה יתירה ניתנה באשה)<sup>42</sup> היא מקור לצירופי האותיות (שהם פתוחי חותם)

But the Oral Torah is the level of the mochin of Imma, which is Binah (see on [the verse] "A locked garden," on the matter of "additional understanding (binah yeseirah) was given to woman"); it is the source of the combinations of letters (which are "the engravings of a signet"),

The Oral Torah is the mochin of Imma, Binah, and Binah is the source of letter combinations, that is, words that spell an idea out; the text calls them "the engravings of a signet," the Torah's phrase for the names engraved on the High Priest's stones. The first parenthesis points to the discussion of "A locked garden" and to the Sages' saying that woman was given additional binah, understanding.

כמו למשל בנפש האדם שהתהוות צירופי האותיות הוא מן השגתו והבנתו שלפי ההבנה כמו"כ ממש מתרבים צירופי האותיות שכשהשגתו והבנתו היא רחבה אזי גם צירופי האותיות הן מרובים.

as, for example, in the human soul: the combinations of letters come into being from one's comprehension and understanding, for exactly according to the understanding, so do the combinations of letters multiply. When his comprehension and understanding are broad, the combinations of letters are also many,

In a person, words come from understanding: the more broadly one grasps an idea, the more words one has to express it.

ואם הבנתו קצרה אזי האותיות מועטים. שהאותיות הן כלים לאור ההשגה וההבנה. שההשגה וההבנה מתגלה בהאותיות לכך לפי ערך רבוי האור כך הוא רבוי הכלים.

and if his understanding is short, the letters are few. For the letters are vessels for the light of comprehension and understanding: comprehension and understanding are revealed in the letters, and therefore as is the abundance of the light, so is the abundance of the vessels.

A narrow grasp yields few words. Letters are vessels for the light of understanding, so the greater the light, the more vessels it needs.

(משא"כ בחי' חכמה שלמעלה מההשגה אינה מתגלית ממש תוך האותיות רק ע"ד לחכימא ברמיזא הילכך אין האותיות מתרבים כו' כנ"ל)

(Not so the level of Chochmah, which is above comprehension: it is not actually revealed within the letters, only in the manner of "for the wise, a hint," and therefore the letters do not multiply, etc., as said above.)

Chochmah is different: it is above comprehension and is not really contained in letters, only hinted at, so its letters do not multiply.

וכמו"כ למעלה שתושבע"פ נק' מוסר אמך להיותה מבחי' מוחין דאימא דכמו שמטפת האב נעשה בבטן האם ולד ברמ"ח איברים כו'.

So too above: the Oral Torah is called "the instruction of your mother," since it is from the level of the mochin of Imma. For just as from the father's drop a child with two hundred forty-eight limbs is formed in the mother's womb, etc.,

So too above, the Oral Torah comes from Imma. Just as a single drop from the father grows in the mother's womb into a child with all his limbs, a brief hint in the Written Torah grows in the Oral Torah into full detail.

כך מפסוק א' בסכת תשבו<sup>43</sup> נעשה בתושבע"פ מסכת סוכה. ופירש"י ותוספות ופוסקים. והיינו להיותה בחי' אימא שהיא ההשגה. ולכן היא הנקראת ארץ טובה ורחבה:<sup>44, 45</sup>

so from one verse, "You shall dwell in sukkos," there is made in the Oral Torah the tractate of Sukkah, and Rashi's commentary, and Tosafos, and the codifiers. That is because it is the level of Imma, which is comprehension. And therefore it is what is called "a good and broad land."

One verse, "You shall dwell in sukkos," becomes an entire tractate, Sukkah, with Rashi, Tosafos and the codifiers. This expansiveness of Imma, comprehension, is why the Oral Torah is "a good and broad land."

27 וזהו שנקראת ג"כ ארץ הצבי<sup>46</sup> שדומה לצבי שאין עורו מחזיק את בשרו שכשנלקח הבשר ממנו מתכווץ העור. אבל כל זמן שהבשר בו אזי כל זמן שהבשר הולך וגדל כמו"כ מתגדל עורו.

And this is why it is also called "the land of the deer (tzvi)": it is like a deer, whose skin does not hold its flesh, for when the flesh is taken from it, the skin shrinks. But as long as the flesh is in it, then all the while the flesh keeps growing, its skin grows likewise.

The Land of Israel is also called "the land of the deer (tzvi)," and the Sages say that a deer's skin does not hold its flesh. The text explains: when the flesh is removed, the skin shrinks, and while the flesh is there and growing, the skin grows with it.

והוא המשל לתורה שבעל פה שהיא מוחין דאימא בחי' מוח ההבנה המתלבש בהאותיות בבחי' אור וכלי בגילוי הילכך כל מה שמתרבה ההשגה ממילא מתרבים האותיות.

And this is the analogy for the Oral Torah, which is the mochin of Imma, the level of the faculty of understanding, which is clothed in the letters as light and vessel, in a revealed way. Therefore, the more comprehension increases, the more the letters increase of themselves.

So it is with the Oral Torah: understanding is clothed in its words as light in a vessel. The more the understanding grows, the more the words grow with it, like the deer's skin with its flesh.

וכמו שאנו רואים שבמשנה האותיות מועטים לפי ששם עדיין ההבנה בקצרה. אבל בתלמוד שנתוסף ההבנה וההשגה בהרחבה גדולה

As we see that in the Mishnah the letters are few, because there the understanding is still brief; but in the Talmud, where understanding and comprehension were increased with great breadth

The Mishnah is brief because its understanding is still compact, while the Talmud, where understanding is greatly expanded, needs far more words.

(כי תלמוד בבריאה<sup>47</sup> ששם מתלבשים חב"ד דאצי" ומשנה ביצי" כו') לכך נתרבו שם צירופי האותיות מאד.

(for Talmud is in [the World of] Beriah, where the Chochmah, Binah and Daas of Atzilus are clothed, and Mishnah is in Yetzirah, etc.), therefore the combinations of letters there multiplied greatly.

The parenthesis adds a Kabbalistic reason: the Talmud corresponds to the World of Beriah, where the intellect of Atzilus is clothed, and the Mishnah to the lower World of Yetzirah. That is why the Talmud's words multiplied so greatly.

וזהו שנק' ארץ טובה ורחבה<sup>48</sup> שמתרחבת עד אין קץ שכל מה שתלמיד ותיק עתיד לחדש בכלל תושבע"פ יחשב ואזי מתרחבים האותיות כו'.

And this is why it is called "a good and broad land": it broadens without end, for whatever a seasoned student will in the future originate is counted as part of the Oral Torah, and then the letters broaden, etc.

The Oral Torah broadens without end, for whatever a seasoned student will discover in the future is counted as part of it, as the Sages say that even this was already given to Moshe at Sinai, and with each new insight come more words. That is why it is "a good and broad land."

ולכן אין בתושבע"פ הקפידא על האותיות כמו בתושב"כ. שהמשנה מדברת בלשון זה וברייטא בלשון אחר.

Therefore in the Oral Torah there is no strictness about the letters as in the Written Torah: the Mishnah speaks in this wording and a Baraisa in other wording,

Therefore the Oral Torah is not strict about its exact words as the Written Torah is: the Mishnah teaches a law in one wording and a Baraisa (a teaching outside the Mishnah) in another.

וכן גמרא בלשון אחר והוא מטעם הנ"ל שעיקר התושבע"פ היא ההבנה וההשגה והאותיות הם מתרכים ומשתנים לפי ההשגה כו'.

and likewise the Gemara in other wording. This is for the reason stated above: the essence of the Oral Torah is understanding and comprehension, and the letters multiply and change according to the comprehension, etc.

The Gemara uses yet another wording. The essence of the Oral Torah is the understanding, and its words grow and change to fit it.

(וכ"ז להיות בתושבע"פ ההשגה בגילוי באותיות והיינו מבחי' מוחין דאימא. משא"כ תושב"כ שהיא מבחי' מוחין דאבא שאין מתגלים בהאותיות רק שהאותיות הן רמיזות ע"כ הרמיזות הם דוקא כך וכך ולא ישתנו מחמת רבוי הבנתו וכנ"ל).

(All this is because in the Oral Torah the comprehension is revealed in the letters, that is, from the level of the mochin of Imma. Not so the Written Torah, which is from the level of the mochin of Abba, which are not revealed in the letters; rather the letters are hints, and therefore the hints are specifically thus and so and do not change because of one's greater understanding, as said above.)

The parenthesis restates the contrast: in the Oral Torah, from Imma, understanding is openly expressed in the words, so the words can vary. In the Written Torah, from Abba, the letters are hints, and hints must stay exactly as they are.

(וזהו שבינה נק' ג"כ רחובות הנהר ועמ"ש בפ' לך לך<sup>49</sup> גבי ה' דאברהם שכדי להיות ההרחבה וההתפשטות שרשו ממקום עליון יותר מהחכמה דהיינו מבחי' קוצו של יו"ד שהוא בחי' כתר שלמעלה מהחכמה).

(And this is why Binah is also called "the broad places of the river." And see what is written in Parshas Lech Lecha concerning the hei of Avraham: that in order for there to be broadening and spreading out, its root is from a place higher than Chochmah, that is, from the level of the tip (kotz) of the yud, which is the level of Keser, which is above Chochmah.

Binah is called "the broad places of the river" (Rehovos HaNahar, a place named in the list of the kings of Edom). The text refers to its explanation in Parshas Lech Lecha of the hei added to Avraham's name: breadth and spreading out are rooted higher than Chochmah, in Keser, the "tip" (kotz) of the letter yud.

ועד"ז יובן ג"כ בתושבע"פ שהוא בחי' הבינה להבין הענין בהרחבה שרשה גבוה מתושב"כ שהיא בחי' חכמה):

In the same way it can also be understood regarding the Oral Torah, which is the level of Binah, understanding a matter at length: its root is higher than the Written Torah, which is the level of Chochmah.)

By the same logic, the Oral Torah, which is Binah and explains matters at length, has a root higher than the Written Torah, which is Chochmah. This foreshadows the claim, developed below, that the Oral Torah is in some ways greater.

28 והנה כמו שבבינה שהיא נק' תושבע"פ נק' ארץ טובה ורחבה<sup>50</sup> מצד התרחבות צירופי האותיות. כמו"כ הוא ממש מבחי' מלכות נוק' דזעיר אנפין

Now, just as Binah, which is called the Oral Torah, is called “a good and broad land” because of the broadening of the combinations of letters, so it is exactly with the level of Malchus, the Nukva of Z'eir Anpin,

Binah is called “a good and broad land” because its letter combinations broaden. The same name belongs just as truly to Malchus, the Nukva (feminine counterpart) of Z'eir Anpin.

שהיא נקראת גם כן ארץ טובה ורחבה שהיא היא עיקר בחי' תורה שבעל פה כמאמר התיקוני זהר<sup>51</sup> הידוע מלכות פה<sup>52</sup> תושבע"פ קרינן לה.

which is also called “a good and broad land,” for she is the very essence of the Oral Torah, as in the well-known statement of the Tikkunei Zohar, “Malchus is the mouth; we call her the Oral Torah.”

Malchus is the very essence of the Oral Torah, as in the well-known passage of the Tikkunei Zohar (“Elijah opened”): “Malchus is the mouth; we call her the Oral Torah.” Speech is Malchus, and the Oral Torah is Torah transmitted by mouth.

כי תושב"כ ותושבע"פ ע"ז נאמר חכמות בחוץ תרונה ב' חכמות<sup>53</sup> חכמה עילאה היא בחי' תושב"כ וח"ת היא בחי' תושבע"פ והיא הנק' ארץ טובה ורחבה.

For of the Written Torah and the Oral Torah it is said, “Wisdoms sing aloud in the street”: two wisdoms. The higher Chochmah is the level of the Written Torah, and the lower Chochmah is the level of the Oral Torah, and she is what is called “a good and broad land.”

The verse “Wisdoms sing aloud in the street” speaks of two wisdoms: the higher Chochmah, which is the Written Torah, and the lower Chochmah, Malchus, which is the Oral Torah. The lower one is the “good and broad land.”

שהיא מתרחבת מאד לפי השראת האור א"ס ב"ה בתוכה. פי' כידוע בכהאריז"ל שבזאת משונה המלי' מכל הספירות שיש בה שינויים רבים שפעם מתרחבת מאד ופעם מתקצרת ביותר.

For she broadens greatly according to the indwelling of the Infinite Light (Or Ein Sof), blessed be He, within her. That is, as is known from the writings of the Arizal, in this Malchus differs from all the Sefiros: she has many changes, for at times she broadens greatly and at times she shrinks exceedingly.

Malchus broadens according to how much of the Infinite Light dwells in her. The Arizal's writings teach that this is unique to Malchus: she changes size, at times greatly enlarged and at times greatly diminished.

**29** ויש רבוי בחינות בענין התרחבות זאת והשינויים האלו הן ממש בכלים דבחי' מל'. דהיינו פעם היא רק נקודה תחת היסוד.

And there are many levels in this broadening, and these changes are actually in the vessels of the level of Malchus: at one time she is only a point beneath Yesod,

Malchus does not only receive more or less light; her vessels themselves change size. At her smallest she is a single point beneath the Yesod of Z'eir Anpin.

ופעם מתגדלת עד בחי' נה"י. ופעם עד חג"ת כו'. ולפעמים מתרחבת עד שהן שוין בקומתן.

at another time she grows up to the level of Netzach, Hod and Yesod, and at another up to Chesed, Gevurah and Tiferes, etc. And sometimes she broadens until they are equal in stature.

At other times she grows up to the level of Z'eir Anpin's Netzach, Hod and Yesod, or up to his Chesed, Gevurah and Tiferes, and sometimes until she and Z'eir Anpin are equal in stature. In the Arizal's teaching these are stages in the growth of the feminine configuration beside the masculine one.

**30** וכל סבת השינויים האלו בהכלים תלוי הכל מצד השפעת והמשכת האור מא"ס ב"ה בה. שבהתמעט גילוי האור אז גם הכלי מתמעט להיות רק נקודה חדא וע"ז נאמר שחורה אני<sup>54</sup> כו' בבחי' נקודה חדא.

And the whole cause of these changes in the vessels depends entirely on the influx and drawing down into her of the light from the Infinite One (Ein Sof), blessed be He. For when the revelation of the light diminishes, the vessel too diminishes, to be only a single point; and of this it is said, "I am black," etc., at the level of a single point.

All these changes depend on how much of the Infinite Light is drawn into Malchus. When less light is revealed she shrinks to a single point, and this is read into the verse "I am black," said of a dark, diminished state.

**31** וכשמתרבה גילוי האור אזי גם הכלי מתרבה ממש הכל לפי"ע גילוי האור. וזהו שנקראת ארץ צבי שגידול והתפשטות העור הוא תלוי לפי גידול הבשר שבהתמעטות והסתלקות הבשר נתכוון העור.

And when the revelation of the light increases, then the vessel too actually increases, all in proportion to the revelation of the light. And this is why she is called "the land of the deer": the growth and spreading of the skin depends on the growth of the flesh, for when the flesh diminishes and departs, the skin shrinks.

When more light is revealed, her vessel actually grows to match. This is the "land of the deer" again: the skin stretches or shrinks with the flesh it holds.

וזה מורה על ענין הנ"ל שבמלכות שרבו ומיעוט הכלים תלוי לפי רבוי ומיעוט האורות ע"כ יש שינויים רבים בגידולה ובקומתה עד"מ שהם הכלים משא"כ בשאר הפרצופים שאין שינויים כלל בענין הכלים שלהם.

And this indicates what was said above: that in Malchus the increase and decrease of the vessels depends on the increase and decrease of the lights. Therefore there are many changes in her growth and in her stature, so to speak, which are the vessels; not so the other configurations (partzufim), which have no changes at all in their vessels.

So in Malchus the vessels, her "stature," grow and shrink with the lights. No other configuration (partzuf) behaves this way; their vessels never change.

**32** והשינויים בשבת ויו"ט הוא בענין הוספת האור כו'. אבל הכלים אין בהם רבוי ומיעוט. כי או"א אינן מתרחבים ומתקצרי לעולם כי אין בהם שינוי לעולם בהכלים.

And the changes on Shabbos and Yom Tov are a matter of added light, etc., but the vessels have no increase or decrease in them. For Abba and Imma never broaden or shrink, since there is never any change in their vessels.

Even on Shabbos and festivals, when more light is revealed above, the change is only in added light; the vessels stay as they are. Abba and Imma never grow or shrink.

וגם המדות הנק' ז"א ג"כ אינן מתרחב ומתקצר כ"א כשנשפע להם מוחין דיניקה מלמעלה מקבלים הם המוחין או לא נשפע להם המוחין

And the emotive attributes called Z'eir Anpin likewise do not broaden and shrink; rather, when the mochin of nursing (yenikah) flow to them from above, they receive the mochin, or the mochin do not flow to them;

Z'eir Anpin, too, does not change size. What varies is only whether mochin flow to it from above, such as the mochin of "nursing" (yenikah), the stage after birth in the Arizal's scheme, or do not.

אבל הם המדות בעצמן אינן מתקצרים ומתרחבים כמו המל' שהיא בעצמה יש בהם שינויים. הרי הכלים דמל' תלוי התפשטותן בהתפשטות האורות.

but the emotive attributes themselves do not shrink and broaden, as Malchus does, in whose very self there are changes. Thus the spreading of the vessels of Malchus depends on the spreading of the lights.

Only Malchus changes in herself. Her vessels expand exactly as far as the lights spread within her.

**33** וזו מעלה יתירה בכלים דמלי שבטלים לגמרי לגבי האורות וזהו שנקי ארץ טובה ורחבה שמתרחבת לפ"ע רבוי האור כו'.

And this is a special excellence in the vessels of Malchus: they are utterly nullified (batel) before the lights. And this is why she is called "a good and broad land," for she broadens in proportion to the abundance of the light, etc.

This is a special virtue of Malchus: her vessels are utterly nullified before the light and have no fixed size of their own, so they take whatever measure the light gives them. That is why she is "a good and broad land."

וזהו היתרון בעסק התושבע"פ אפילו על כח"י אהבה בתענוגים. ששמחה ואהבה בתענוגים היא כח"י יש ודבר. שהשמחה הוא בהתגלות הלב שמרגיש השמחה והתענוג בלבבו והיא כח"י יש ודבר.

And this is the advantage of occupying oneself with the Oral Torah, even over the level of "love in delights." For joy and "love in delights" are the level of yesh and davar, an existing something: joy is in the revelation of the heart, in which one feels the joy and the delight in his heart, and this is the level of yesh and davar.

Here lies the advantage of studying the Oral Torah even over "love in delights," the joyful love described earlier. Joy and delight are felt in the heart, so they leave a sense of self, a "something" (yesh) that does the feeling.

אבל בתושבע"פ האור מוסתר ואין נרגש התענוג לכך היא נעלה שהיא כח"י מ"ה תכלית הבטול בלי הרגשה כלל.

But in the Oral Torah the light is hidden and the delight is not felt. Therefore it is loftier, for it is the level of mah ("what"), the utmost self-nullification (bittul), without any feeling at all.

In the Oral Torah the light is hidden and no delight is felt, so it is higher. It is the level of mah, "what," which in Chassidus stands for complete self-nullification, with no feeling of self at all.

**34** וזהו שאמר והוצאתי אתכם מתחת <sup>55</sup> סבלות מצרים שהיא היציאה וגילוי המדות מהגרון ע"י קול תורה שבכתב

And this is what He said, "And I will bring you out from under the burdens of Egypt": this is the going out and revealing of the emotive attributes from the throat through the voice of the Written Torah;

Now the verses of the previous maamar fall into place. "I will bring you out from under the burdens of Egypt" is the emotions leaving the narrow throat through the voice of the Written Torah.

אזי אח"כ והבאתי אתכם אל הארץ<sup>56</sup> תושבע"פ שיש בה מעלה ומדרגה יתירה בהיות' ארץ צבי כו' טובה ורחבה כנ"ל:

then afterward, "And I will bring you to the land": the Oral Torah, which has a special excellence and level in being "the land of the deer," etc., "good and broad," as said above.

"And I will bring you to the land" is the Oral Torah, which is higher still: "the land of the deer," "good and broad." The order of the verses matches the order of service, first reading the Written Torah, then studying the Oral Torah.

#### SECTION 7 • ¶35-41

### The land of the living: the revealed will

35 ועתה יש לבאר ענין ונתתי צבי<sup>57</sup> בארץ החיים. והוא עוד מעלה בענין תושבע"פ. והיינו עוד טעם שני למה שנקראת ארץ צבי.

Now we must explain "And I will set tzvi in the land of the living." This is a further excellence of the Oral Torah, and it is a second reason why it is called "the land of tzvi."

The verse "And I will set tzvi in the land of the living" gives another advantage of the Oral Torah and a second meaning of the name "land of tzvi."

כי פי' צבי הוא הרצון (מלשון צביוני וכן לצביון נבראו<sup>58</sup> הקב"ה שאל להם רצונכם שאברא אתכם וכן ולא אביתם תרגום ולא צביתון כו'. וכן בלה"ק ג"כ פירושו חפץ או הדר ופאר כמבואר בספרים)

For tzvi means will (from the word tzivyoni, "my will"; and likewise "they were created with their consent (tzivyonan)": the Holy One, blessed be He, asked them, "Is it your will that I create you?"; and likewise "but you were not willing," which the Targum renders ve'la tzevisun, etc. And in the Holy Tongue too it means desire, or glory and splendor, as explained in the books),

Here tzvi is read as "will," as in the Aramaic tzivyon, "wish." The Sages said all creations were made "with their consent" (letzivyonan), the Targum renders "you were not willing" with the same root, and in Hebrew tzvi also means desire, glory and splendor.

והיינו שרצונו העליון ית' (וחפץ הוא פנימיות הרצון<sup>59</sup> כנודע) הוא מלוכש ומתגלה בארץ החיים דוקא שהיא התושבע"פ.

that is: His Supreme Will, blessed be He (and desire is the inner dimension of the will, as is known), is clothed and revealed specifically in "the land of the living," which is the Oral Torah.

So the verse means that G-d's Supreme Will is revealed in "the land of the living," the Oral Torah. Desire (chefetz) is the inner core of will.

וזאת עוד מעלת התושבע"פ על התושב"כ שתושב"כ מקרא הוא בחי' מוחין דאבא בלבד שהוא בחי' חכמה. אבל אין בה כ"כ גילוי רצון העליון ממש שלמעלה מהחכמה.

And this is a further excellence of the Oral Torah over the Written Torah. The Written Torah, Mikra, is the level of the mochin of Abba alone, which is the level of Chochmah; but there is not so much revelation in it of the Supreme Will itself, which is above Chochmah.

The Written Torah is the mochin of Abba, Chochmah. The Supreme Will, which is above Chochmah, is not so revealed in it.

שהרי א"א להבין ולהורות איזה פסק דין שהוא רצון העליון לזכות או לחיוב אסור או מותר כו' מי התושב"כ שא"א להבין ממנה הפסק דין שהוא רק בחי' חכמתו ית' בלבד.

For it is impossible to understand and to rule on any halachic decision, which is the Supreme Will, to acquit or to hold liable, forbidden or permitted, etc., from the Written Torah; one cannot understand the ruling from it, since it is only the level of His wisdom, blessed be He.

No practical ruling, liable or exempt, forbidden or permitted, can be derived from the Written Torah alone. A ruling expresses G-d's will, while the Written Torah by itself expresses only His wisdom.

אבל תושבע"פ בה מלובש ומתגלה רצון העליון ב"ה שהוא ענין פסקי הדין שבתושבע"פ אסור מותר שזהו רצון העליון ב"ה.

But in the Oral Torah the Supreme Will, blessed be He, is clothed and revealed: these are the halachic rulings in the Oral Torah, forbidden and permitted, which are the Supreme Will, blessed be He.

The Oral Torah contains the halachic rulings, and every ruling, "forbidden" or "permitted," is G-d's Supreme Will revealed.

36 וזהו ונתתי צבי בארץ החי' דוקא שגילוי הרצון העליון הוא בתושבע"פ דוקא. והוא מפני שסוף מעשה

הוא דוקא במחשבה תחלה ונעוץ תחלתו בסופן<sup>60</sup>

And this is "And I will set tzvi in the land of the living" specifically: the revelation of the Supreme Will is specifically in the Oral Torah. This is because "last in deed" is precisely "first in thought," and "their beginning is wedged in their end,"

The will is revealed specifically in the Oral Torah because of the principle "last in deed, first in thought": what comes last in practice was first in the original intent. As Sefer Yetzirah puts it, the beginning is wedged in the end.

ולכן נק' המלכות א"ח עטרת בעלה<sup>61</sup> ונק' ג"כ ארץ חפץ<sup>62</sup> ע"ש גילוי הרצון בה דוקא

and therefore Malchus is called "a woman of valor, the crown of her husband," and she is also called "a land of desire (chefetz)," on account of the revelation of the will specifically in her

Malchus, the lowest Sefirah, is therefore called "a woman of valor, the crown of her husband," rising above Z'eir Anpin, and "a land of desire," because the will is revealed in her.

(וכמו בארץ הגשמית גילוי כח הצומח שהוא בחי' א"ס לברוא מאין כו' כמ"ש באגה"ק איהו וחיה<sup>63</sup> ובמאמ' א"ח עט"ב.

(as in the physical earth: the revelation of the power of growth, which is the level of the Infinite, to create from nothing, etc., as written in Iggeres HaKodesh on "He and His life-force," and in the maamar "A woman of valor, the crown of her husband."

The physical earth is an example: its power to make things grow is a power of the Infinite, creating something from nothing, as explained in the Tanya's Iggeres HaKodesh, in the letter beginning "He and His life-force," and in the maamar on "A woman of valor." The lowest level carries the highest power.

והנה בתושבע"פ ג"כ יש אגדות ופסקי דינין ובאגדות ג"כ רק מלובש ח"ע. אבל בהלכות ופסקי דינין מלובש רצה"ע ולכן לימוד דהלכות נעלה יותר<sup>64</sup> טובא מלימוד האגדות כדאיתא בגמ' דסוטה דף מ"ז: <sup>65</sup>

Now in the Oral Torah too there are aggados and halachic rulings, and in the aggados, too, only the higher Chochmah is clothed; but in the laws and halachic rulings the Supreme Will is clothed. Therefore the study of the laws is far loftier than the study of the aggados, as stated in the Gemara, Sotah, folio 40.)

Within the Oral Torah itself, the aggados (its non-legal teachings) contain only the higher Chochmah, but the laws contain the Supreme Will. That is why the Talmud in tractate Sotah ranks the study of halachah far above the study of aggadah.

37 אך עם היות שיש מעלוי ומדרגות יתירות בתושבע"פ על תושב"כ שנק' ארץ טובה ורחבה וגם בה גילוי רצה"ע עכ"ז מצד אחד היא למטה במדרגה יותר שנשפלה מאד למטה בגשמיות ומדברת רק בענינים גשמיים

But although the Oral Torah has special excellences and levels over the Written Torah, being called "a good and broad land" and having in it the revelation of the Supreme Will, nevertheless in one respect it is lower in level, for it has descended very low into physicality and speaks only of physical matters

Despite these advantages, the Oral Torah is in one sense lower: it has come down into physical matters and speaks only of them, the laws of objects and everyday dealings.

(ועמ"ש בפרשת בראשית). אך על זה נאמר והבאתי אתכם אל הארץ אשר נשאתי את ידי<sup>66</sup> כו'.

(and see what is written in Parshas Bereishis). But about this it is said, "And I will bring you to the land concerning which I lifted up My hand," etc.

The text refers to its discussion in Parshas Bereishis. The answer to this lowness is in the verse "And I will bring you to the land concerning which I lifted up My hand."

כמשל היד שמגביה בה החפץ המונח למטה ויכולה היא היד להגביה למעלה מן הראש ויכולה להניח על הראש כמו"כ המלכות הנק' תושבע"פ היא בחי' הארץ שעם היות שנתלכשה בגשמיות

As in the analogy of the hand, with which one lifts an object lying below: the hand can lift it higher than the head, and can place it upon the head. So too Malchus, which is called the Oral Torah, is the level of the land: although she is clothed in physicality,

A hand can pick up an object lying on the ground and raise it above the head, or even set it on the head. So too Malchus, the Oral Torah, is "the land," clothed in physical matters.

אבל נשאתי את ידי להגביה אותה למעלה ראש מבחי' ח"ע כי היא בחי' אשת חיל עטרת בעלה.<sup>67</sup> שהיא בחי' עטרה וכתר לז"א.<sup>68</sup>

nevertheless "I lifted up My hand" to raise her above the head, above the level of the higher Chochmah. For she is the level of "a woman of valor, the crown of her husband": she is the level of a crown (atarah) and Keser (the Crown) for Z'eir Anpin.

Yet G-d "lifted up His hand" to raise her above the head, above even the higher Chochmah. She is "the crown of her husband," a crown (Keser) for Z'eir Anpin, resting above his head.

38 והיינו מטעם הנ"ל דונתתי צבי בארץ החיים<sup>69</sup> שבה גילוי רצה"ע כו'. והכתר הוא למעלה מן המוחין שבראש כנודע.

This is for the reason stated above, "And I will set tzvi in the land of the living," for in her is the revelation of the Supreme Will, etc. And the Crown (Keser) is above the mochin in the head, as is known.

Malchus can be a crown because, as explained, the Supreme Will is revealed in her, and Keser, the Crown, is the level of will, above the mochin of the head.

וזהו אשר נשאתי את ידי. פי' ידי הם הזרועות דא"א שהם חג"ת דא"א שהם מכינים את המל'. כמ"ש מקדש אדני כוננו ידיך:<sup>70</sup>

And this is “concerning which I lifted up My hand.” That is: “My hand” is the arms of Arich Anpin, which are the Chesed, Gevurah and Tiferes of Arich Anpin, which prepare Malchus, as it is written, “The Sanctuary, O L-rd, that Your hands established.”

“My hand” is the arms of Arich Anpin, the configuration of Keser: its Chesed, Gevurah and Tiferes prepare and build Malchus. The verse “The Sanctuary, O L-rd, that Your hands established” says the same: the Sanctuary, Malchus, is established by G-d's hands.

39 וזהו והיית עטרת תפארת<sup>71</sup> וגו' וצניף מלוכה בכף אלהיך. פי' הצניף מלוכה שהוא המל' היא עטרת תפארת כנ"ל פי' עטרת בעלה. בכף אלקיך שזהו ע"י אשר נשאתי את ידי זרועות דא"א.

And this is [the meaning of] “And you shall be a crown of tiferes (splendor),” etc., “and a royal diadem in the palm of your G-d.” That is: the royal diadem, which is Malchus, is “a crown of tiferes,” as said above, meaning “the crown of her husband.” “In the palm of your G-d”: this is through “concerning which I lifted up My hand,” the arms of Arich Anpin.

The verse in Isaiah, “You shall be a crown of tiferes in the hand of G-d, and a royal diadem in the palm of your G-d,” says the same thing. The “royal diadem” is Malchus, a crown for Tiferes, that is, for Z'eir Anpin her husband; she is held “in the palm of your G-d,” the hand of Arich Anpin (the configuration of Keser) that lifts her.

40 וזהו לתת אותה לאברהם ליצחק וליעקב. שהאבות הן חג"ת דז"א ומעלה יתירה היא להם שניתנה להם הארץ משום דהיא א"ח עט"ב כתר לז"א כנ"ל.

And this is “to give it to Avraham, to Yitzchak and to Yaakov.” For the Patriarchs are the Chesed, Gevurah and Tiferes of Z'eir Anpin, and it is a special distinction for them that the land was given to them, because she is “a woman of valor, the crown of her husband,” a crown (Keser) for Z'eir Anpin, as said above.

The verse goes on, “to give it to Avraham, to Yitzchak and to Yaakov.” The three Patriarchs embody Z'eir Anpin's Chesed, Gevurah and Tiferes, so receiving the land, Malchus, which becomes their crown, is a special distinction for them.

והיינו מעלת ומדרג' התושבע"פ. ונתתי אתה לכם מורשה<sup>72</sup> שיהיה מוסתר בה האור שזהו תכלית הבטול שאין נרגש כלל הבטול ובוה הוא אפי" מבחי" אהבה בתענוגים שהוא בחי' יש ודבר שנרגש השמחה בלב.

And this is the distinction and the level of the Oral Torah. "And I will give it to you as a heritage": that the light should be hidden in it, which is the utmost self-nullification (bittul), in which the self-nullification is not felt at all. And in this it is higher even than the level of "love in delights," which is the level of yesh and davar, in which the joy is felt in the heart.

This is the distinction of the Oral Torah. "I will give it to you as a heritage" is read as the light being hidden in it: a self-nullification so complete that it is not even felt, higher than "love in delights," where joy is felt and so a sense of self remains.

אבל הלימוד כשהוא בבחי' בטול ע"ד אני המשנה המדברת בפ"ך הוא בטול ממש בלי שום הרגשה כנ"ל.

But study, when it is in a state of self-nullification, in the manner of "I am the Mishnah that speaks in your mouth," is actual self-nullification, without any feeling at all, as said above.

Torah study in true bittul, as in the saying "I am the Mishnah that speaks in your mouth," is real self-nullification: the learner becomes a mouthpiece for the Torah and feels nothing of himself.

**41** וזהו מתניתין מלכתא כנודע. וזהו לתת אותה לאברהם. כי אברהם בחי' אהבה והארץ שהיא תושבע"פ גבוה יותר אפי" מבחי" אהבה בתענוגים.

And this is [the saying] "The Mishnah is the Queen," as is known. And this is "to give it to Avraham": for Avraham is the level of love, and the land, which is the Oral Torah, is higher even than the level of "love in delights."

Hence the known saying "The Mishnah is the Queen": the Oral Torah is Malchus. And "to give it to Avraham" shows that the land is higher than Avraham, who is love; the Oral Torah surpasses even "love in delights."

נמצא המתבאר בפסוק זה הוא למעלי כללוי ענין יחוד דאורי"א וזו"נ וכן בחי' אלו הן הן ממש בעבודת ה' בכל יום שהאדם יש בו כל בחינות אלו.

It follows that what is explained in this verse is, above, the general matter of the union of Abba and Imma and of Z'eir Anpin and Nukva; and these very levels are exactly [present] in the service of G-d every day, for a person has all these levels within him.

So the verse, read above, describes the unions of Abba and Imma and of Z'eir Anpin and Nukva with which this explanation began. The same stages take place in every person's daily service of G-d, because a person contains all these levels.

## SECTION 8 • ¶42-44

## Every day

42 ולכן בכל יום בבקר ובערב מזכירין יצ"מ כי תחלה יש בחי' גלות מצרים שהוא עבור ז"א בבטן אימא

והוא בחי' מצרים מצר הגרון

Therefore every day, morning and evening, we mention the Exodus from Egypt. For first there is the level of the exile of Egypt, which is the gestation of Z'eir Anpin in the womb of Imma, and it is the level of Mitzrayim, the strait of the throat;

That is why the Exodus is mentioned every day, morning and evening. Each day begins in "exile": the emotions are still in gestation, held in the narrow throat.

ואח"כ ע"י אמר לבני ישראל<sup>73</sup> אני ה' שהוא עסק התורה שבכתב הנק' תורת הוי' הוא הלידה וזהו לשון מקרא שהוא קורא ומוציא אותן מהעלי אל הגילוי.

and afterward, through "Say to the children of Israel, 'I am Havayah,'" which is occupation with the Written Torah, called "the Torah of Havayah," comes the birth. And this is the term Mikra, for one reads (korei) and brings them out of concealment into revelation.

"Say to the children of Israel, I am Havayah" stands for studying the Written Torah, called "the Torah of Havayah," and this brings the birth. Reading aloud, Mikra, draws the feelings out of concealment into the open.

אך כמו הלידה הגשמית א"א בלא חבלי לידה ויסורין כמו"כ צריך להרגיש כאב וצער על מניעת גילוי שם הוי' בלבנו.

But just as physical birth is impossible without birth pangs and suffering, so one must feel pain and anguish over the withholding of the revelation of the Name Havayah in his heart.

Birth does not come without birth pangs. So a person must feel pain that the Name Havayah, G-dliness, is not revealed in his heart.

**43** ועי"ז יהיה הלידה שהוא השמחה ותענוג כמ"ש אם הבנים שמחה.<sup>74</sup> ולמעלה היינו לידת ז"א ולמטה בנפש גילוי המדות אהוי"ר. ויוצא דם נדה שנדחין כל המחשבות זרות ע"י הלידה כו'.

And through this there will be the birth, which is joy and delight, as it is written, "a joyful mother of children." Above, this is the birth of Z'eir Anpin, and below, in the soul, it is the revelation of the emotive attributes, love and awe. And the blood of impurity (dam niddah) comes out: all the alien thoughts are pushed away through the birth, etc.

Through that pain comes the birth, which is joy, as in the verse "a joyful mother of children." Above it is the birth of Z'eir Anpin; in the soul it is love and awe coming into the open, and, like the blood that leaves the body at birth, all alien thoughts are pushed away.

ואח"כ והבאתי אתכם אל הארץ<sup>75</sup> ענין זה למעלה מה שמבחי ז"א יורד ההשפעה למל' ונקי ארץ כנען שמכניע כל החיצונים ונמתקים כל הדינים מפני

And afterward, "And I will bring you to the land." Above, this is the flow descending from the level of Z'eir Anpin to Malchus, and it is called "the land of Canaan," for it subdues (machnia) all the external forces and all the judgments are sweetened, because

Then comes "I will bring you to the land": above, the flow passes from Z'eir Anpin to Malchus. The land is called Canaan, read as machnia, "subduing," because it subdues the external forces and sweetens all judgments.

שע"י הלידה שהוא בחי גדלות אין יניקה לחיצונים. אבל מבחי עבור וקטנות יש להם יניקה כמבואר במ"א.

through the birth, which is the level of maturity (gadlus), the external forces have no nurture; but from the level of gestation and immaturity (katnus) they do have nurture, as explained elsewhere.

The external forces can draw nourishment only from gestation and immaturity, the narrow state. Once birth and maturity have come, they have nothing to feed on.

**44** ולמטה הארץ היא בחי תושבע"פ והיא אשר נשאתי את ידי כי אשת חיל עטרת בעלה<sup>76</sup> והיית צניף מלוכה<sup>77</sup> כו' וכנ"ל.

And below, the land is the level of the Oral Torah, and it is [the land] "concerning which I lifted up My hand," for "a woman of valor is the crown of her husband," and "you shall be a royal diadem," etc., as said above.

Below, in a person's service, the land is the Oral Torah, raised up as "a woman of valor, the crown of her husband" and "a royal diadem."

ולהיות נודע שבכל יום נמשכין מוחין חדשים למעלה וכן בנפש האדם כמ"ש חדשים לבקרים <sup>78</sup> כו'

And since it is known that every day new mochin are drawn down above, and likewise in the human soul, as it is written, "They are new every morning," etc.,

Every day new mochin are drawn down, above and in the soul, as the verse says, "They are new every morning."

שנעשה בריה חדשה ע"כ צ"ל בכל יום יצ"מ שהמשכה ממוחין למדות הוא ע"י מצר הגרון והיינו ע"י תושב"כ ואח"כ והבאתי אתכם אל הארץ היא התושבע"פ הנק' ארץ חפץ כנ"ל:

so that one becomes a new creation, therefore there must be an Exodus from Egypt every day: the drawing from the mochin to the emotive attributes is through the strait of the throat, that is, through the Written Torah; and afterward, "And I will bring you to the land," which is the Oral Torah, called "a land of desire," as said above.

Since a person is a new creation each day, he needs a new Exodus each day: the flow from intellect to emotion through the narrow throat, by reading the Written Torah, and then "the land," the study of the Oral Torah, "a land of desire."

#### IN ONE'S AVODAH

Each day a person must go out of Egypt anew. Understanding G-d's greatness is not enough if love and awe stay locked in the "throat" and alien desires hold them back: one should read the Written Torah aloud, and feel real pain that the Name Havayah is not revealed in one's heart, the birth pangs that bring the joy of love and awe. Then one comes to the "land," the study of the Oral Torah, above all its halachah, in which G-d's will is revealed, learned in a bittul so complete that the delight itself is not felt.

#### QUESTIONS FOR DISCUSSION

1. Why is the throat, which is neither intellect nor emotion, narrower than both the head and the heart?
2. What does it mean in a person's own experience for love and awe to be "in gestation," and what brings them to birth?
3. Why may nothing be added to the letters of the Written Torah, while the wording of the Oral Torah can vary freely?
4. In what sense is studying the Oral Torah higher than the joy of "love in delights," if in it the delight is not even felt?
5. How can the Oral Torah, which deals with physical matters, become "the crown of her husband," above the higher Chochmah?

## SOURCES AND REFERENCES

## Notes

## PARAGRAPH 1

## 1 ביאור על הנ"ל

According to the note, this explanation is found in manuscript 82 in the Tzemach Tzedek's own handwriting, where it is divided into sections.

## KEHOT'S NOTE

נמצא בבוך 82 גוכתי"ק הצ"צ ונחלק לסעי'. הנחת כ"ק אדה"א בתו"ח וארא (אותיות מרובעות) עא. הנחת הרי"ב בן אדה"י בסה"מ תקס"ג עי קיג. הגהות באוה"ת שמות עי קעז. בד"ה קול דודי תרמ"ג עי קיט נתבארו כמה ענינים מהמאמר.

## PARAGRAPH 2

## 2 ביאור על הנ"ל

Kehot's note points to where this is explained further: Toras Chaim.

## KEHOT'S NOTE

נמצא בבוך 82 גוכתי"ק הצ"צ ונחלק לסעי'. הנחת כ"ק אדה"א בתו"ח וארא (אותיות מרובעות) עא. הנחת הרי"ב בן אדה"י בסה"מ תקס"ג עי קיג. הגהות באוה"ת שמות עי קעז. בד"ה קול דודי תרמ"ג עי קיט נתבארו כמה ענינים מהמאמר.

## PARAGRAPH 3

## 3 פרעה אותיות הערף

The note's sources for reading Pharaoh as ha'oref, the Arizal's Likkutei Torah on Vayeshev and at the beginning of Shemos, are taken from the Rebbe's note there, which adds that the idea appears in many places.

## KEHOT'S NOTE

לקו"ת להאריז"ל פ' וישב. שם ר"פ שמות. ובכ"מ — הערת כ"ק אדמ"ר זי"ע בד"ה לא יצא האיש בסייף תרל"ב.

## 4 ופרעה עמד על היאור

The opening of Pharaoh's dream: he was standing by the River. The text reads it as the back of the neck (Pharaoh) standing on the channel that runs through the throat (the River).

בראשית מ"א:1

וַיְהִי מִקֵּץ שְׁנַתִּים יָמִים וּפְרָעָה חָלַם וְהִנֵּה עֹמֵד עַל־הַיָּאֹר:

And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.

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

## KEHOT'S NOTE

בראשית מא, א.

## 5 At the burning bush G-d promises to bring Israel up out of Egypt "to a good and broad land." The text takes "broad"

as the opposite of Mitzrayim, the narrow place, and applies it to Malchus.

שמות ג':ח Exodus 3:8

וְאָרָד לְהַצִּילוֹ מִיַּד מִצְרַיִם וּלְהַעֲלֹתוֹ מִן־הָאֶרֶץ הַהִוא אֶל־אֶרֶץ טוֹבָה וּרְחֹבָה אֶל־אֶרֶץ זֶבֶת חֶלֶב וְדִבְשׁ אֶל־מָקוֹם הַכְּנָעַנִי וְהַחִתִּי וְהָאֱמֹרִי וְהַפְּרִזִּי וְהַחִוִּי וְהַיְבוֹסִי:

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

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## PARAGRAPH 6

## 6 שבגרון יש . . כמ"ש במ"א

On that page of the maamar in Yisro, the passage from the brain to the heart through the narrow throat is called Mitzrayim, meitzar Mi, and three officers rule in that strait: the chief cupbearer in the windpipe, where Chochmah is drawn, the chief baker in the gullet, where Binah is drawn, and the chief butcher in the veins, the drawing of Daas.

## KEHOT'S NOTE

ראה בכ"ז לקו"ת להאריז"ל פ' וישב. לקמן עא, ד. קב, ג. ובאוה"ת פ' שמיני עי לה.

## 7 "Acquire wisdom, acquire understanding." The text reads keneh, "acquire," as kaneh, the pipe that draws from above to below, and so as the windpipe that carries intellect down to the heart.

משלי ד':ה Proverbs 4:5

קְנֵה חִכְמָה קְנֵה בִּינָה אֲל־תִּשְׁכַּח וְאֲל־תֵּט מֵאֲמָרֶיךָ:

Get wisdom, get understanding; Forget not, neither decline from the words of my mouth;

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

## 8 אז השכל נעשה מהות מדה

According to the note, the intellect becomes emotion through the partition (parsa) between the mochin and the emotive attributes, so that the light of the mochin comes in a different way and takes on the nature of the attributes.

## KEHOT'S NOTE

וזהו ע"י הפרסא שבין המוחין למדות שעיי"ז בא אור המוחין באופן אחר מכמו שהן במוחין ולהיות כמהות המדות. — סה"מ תער"ב ח"ב עי תתעח. וראה שם עי תתנו (פרק תיד) היינו שהאהבה הוא הטעם וג"ז רק מהבנת טוב הדבר שזוהו בחי"מדות שבשכל רק להיות שזוהו הכנת טוב הדבר בעצמו הי"ז מהות מוחין עדיין אבל השכל עצמו אינו נעשה מהות מדה, ע"ש. בסה"מ תרמ"ד עי רכו ובסה"מ תרמ"ז עי קנב ובסה"מ תרנ"א עי קנה, מצוין לכאן.

## PARAGRAPH 7

- 9 “There are sixty queens.” The text names a maamar by this verse, its opening words, as the place where the growth of a river from its banks is discussed.

Song of Songs 6:8: שיר השירים ו:ח

ששים המה מלכות ושמנים פילגשים ועלמות אין מספר:

There are threescore queens, And fourscore concubines,  
And maidens without number.

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

10 נהרא מכפיה מיברך

Shmuel's saying in the Talmud, “A river is blessed (increased) from its banks,” said of the Euphrates, whose waters “multiply.” The maamar the text names reads it to mean that a river, once it has come out of its spring, grows of itself, as the emotions grow beyond the intellect that gave birth to them.

Bekhorot 55b:5-6: בכורות נ"ה ב:ה-ו

מסייע לקה לשמואל, דאמר שמואל: נהרא מכפיה מיברך. ופליגא דרב, דאמר רב אמי אמר רב: מיטרא במערבא סהדא רבה פרת. אבוח דשמואל עבד להו לבנא תיה מקנה ביומי ניסן, ומפצי ביומי תשרי. מקנה ביומי ניסן — סבר לה כרב, דאמר רב אמי אמר רב: מיטרא במערבא סהדא רבה פרת, שמא ירבו נוספין על האחליו, והווי להו מי גשמים רובא.

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

## PARAGRAPH 8

11 יסוד אימא שמסתיים בחזה דז"א

According to the note, the Or HaTorah there refers to this passage, and also points to the Maggid's Or Torah on the explanation of “the breast of waving” (chazeh hatenufah).

KEHOT'S NOTE

ע"ח שכ"א פ"ג. באוה"ת מג"א ע' ערב מציון לכאן. ומציון לאר"ת מהמגיד בפ"י חזה התנופה. ע"ש בפ"י חזה.

12 יסוד אימא שמסתיים בחזה דז"א

The Kehot note gives this chapter of the Arizal's Etz Chaim for the Yesod of Imma ending at the chest of Z'eir Anpin. The text reads that ending as the point where intellect turns into emotion.

Sefer Etz Chaim 21:3: עץ חיים כ"א:ג

... והנה נודע כי עיקר הארת ז"א הוא מן החסדים שבתוך יסוד הבינה המתגלים בו מהחזה ולמטה שכבר נגמר מלבוש היסוד דאימא שהוא מכסה עליהם ועתה אם תרד יסוד הבינה עד סיום ב"ש ת"ת דז"א לא יהיה גילוי אל החסדים שבז"א כי אם בשליש התחתון לבד ויהיה הז"א בלתי הארה גדולה (כלל). והטעם הכי שהוא מפני הנוקבא כי בהיות יסוד דאמא מסתיים בחזה דז"א מתגלגל החסדים והאורות וע"י הארה זו יכולה הנוקבא להכנות והיא ניבנית משם ולמטה באחור דז"א כנ"ל לפי שנוקבא אינה ניבנית אלא מן הארת הגבורות אשר ביסוד ...

Sefer Etz Chaim (Public Domain)

## 13

## גי' שלישים

The note points there for the “three thirds” of each emotive attribute.

KEHOT'S NOTE

ראה בד"ה כל הנהגה תרג"ב.

## PARAGRAPH 12

14 דגרון וחרן הוא ענין אחד

There the wisdom that came down into the narrow throat is called Mitzrayim, and Yaakov's going from Be'er Sheva to Charan is read as that descent, “for garon and charon are all one.” It adds that the emotions became bitter there, the bitterness with which Egypt embittered our forefathers' lives.

KEHOT'S NOTE

ראה גם לעיל נא, א.

## 15

## בישישים חכמה

“With the aged is wisdom, and length of days [brings] understanding.” The text uses it for the settled, mature mind that can bear what goes against its will.

Job 12:12: איוב י"ב:י"ב

בישישים חכמה וארך ימים תבונה:

Is wisdom with aged men, And understanding in length of days?—

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KEHOT'S NOTE

איוב יב, יב.

## PARAGRAPH 14

16 ופרעה עמד על היאור

The opening of Pharaoh's dream, cited again here: Pharaoh, the nape, stands on the River, the channel of the mochin, and keeps them from being born.

Genesis 41:1: בראשית מ"א:א

ויקהי מקץ שנתים ימים ופרעה חלם עמד על-היאור:

And it came to pass at the end of two full years, that Pharaoh dreamed: and, behold, he stood by the river.

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## PARAGRAPH 17

17 וודי שלח ידו מן החור

Kehot's note points to Song of Songs 8:4 for these words.

Song of Songs 8:4: שיר השירים ח:ד

KEHOT'S NOTE

שה"ש ח, ד.

## 18

## וודי שלח ידו מן החור

“My beloved put forth his hand through the opening.” The text reads the “opening” as the one at the back of Z'eir Anpin, opposite the chest, through which Malchus comes

out. (The Kehot note prints Song of Songs 8:4; the words are in 5:4.)

שיר השירים ה:ד"ד: Song of Songs 5:4

דודי שלח ידו מן־החר ומעי המו עליו:

My beloved put in his hand by the hole of the door, And my heart was moved for him.

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19

כשונה

The Zohar opens with the verse "As a lily among the thorns" and says the lily is Knesses Yisrael. The text cites a commentary on this passage for the distinction between the outer and inner dimensions of Malchus.

Zohar, Introduction 1:1-2:4 א"א:ב"ד: הקדמה

1This chapter, a preliminary exposition of Gen. 1, serves to introduce the reader to the circle of R. Simeon and his colleagues, and to give him an idea of the scope and nature of their discussions. It is somewhat more discursive and fanciful than the main body of the Zohar. Rabbi Hizkiah opened his discourse with the text: As a lily among thorns, etc. (S.S. 2, 2). 'What', he said, 'does the lily symbolise? It symbolises the Community of Israel. As the lily among thorns is tinged with red and ...

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

20

ששונה בין החוחים

"As a lily among the thorns, so is my love among the daughters." The lily among thorns is the outer Malchus that goes down into the lower worlds; "my love" is her inner dimension, which does not go down.

שיר השירים ב:ב"ב: Song of Songs 2:2

כשֹׁשְׁנָה בֵּין הַחוּחִים כִּן רַעֲיָתִי בֵּין הַבָּנוֹת:

As a lily among thorns, So is my love among the daughters.

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21

ששים המה מלכות

"There are sixty queens." The text names the maamar on this verse as the place where the inner dimension of Malchus is explained further.

שיר השירים ו:ח"ו: Song of Songs 6:8

שְׁשִׁים הֵמָּה מְלָכוֹת וּשְׁמֹנִים פִּילָגְשִׁים וְעַלְמוֹת אֵין מִסְפָּר:

There are threescore queens, And fourscore concubines, And maidens without number.

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22

אחת היא יונתי

"My dove, my perfect one, is one." Part of the same cross-reference, on the inner dimension of Malchus.

שיר השירים ו:ט"ו: Song of Songs 6:9

אֶחָת הִיא יוֹנָתִי תַמְתִּי אֶחָת הִיא לְאִמָּה בָּרָה הִיא לְיוֹלֶדֶתָהּ רְאוּהָ כְּנוֹת וַיֹּאשְׁרוּהָ מְלָכוֹת וּפִילָגְשִׁים וַיְהַלְלוּהָ:

My dove, my undefiled, is but one; She is the only one of her mother; She is the choice one of her that bore her. The daughters saw her, and called her happy; Yea, the queens and the concubines, and they praised her.

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23

מה יפית . . אהבה בתענוגים

"How beautiful you are and how pleasant, love in delights." The text reads it as Knesses Yisrael, the inner Malchus, whose revelation is joy.

Song of Songs 7:7 וי: שיר השירים

מִה־יִפִּית וּמִה־נְעֻמָּת אֶהְבֶּה בְּתַעֲנוּגִים:

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

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KEHOT'S NOTE

שה"ש ז, ו.

## PARAGRAPH 18

24

הקול קול יעקב

Yitzchak's words when Yaakov came to him: "The voice is the voice of Yaakov." The text reads the voice of Yaakov as the voice of Torah reading.

בראשית כ"ז:22 Genesis 27:22

וַיֵּגֶשׁ יַעֲקֹב אֶל־יִצְחָק אָבִיו וַיִּמָּשְׁהוּ וַיֹּאמֶר הִקֵּל קוֹל יַעֲקֹב וְהִיָּדִים יָדִי עָשׂוּ:

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

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

## PARAGRAPH 20

25

ולחכימא ברמיזא

The source of the saying is noted there.

KEHOT'S NOTE

נסמן לעיל ט, ב.

## PARAGRAPH 21

26

ולפעמים היו"ד שלמטה עושים במקומה דל"ת

The note quotes the ruling there: the lower point of the alef is sometimes shaped like a small inverted dalet, according to the mystical tradition, and it must be so in tefillin according to the Arizal's tradition.

KEHOT'S NOTE

ראה שו"ע אדה"ז סל"ו סעי' ב "ונקודה התחתונה פעמים תמונתה כדל"ת קטנה הפוכה ע"פ הסוד, וכן צ"ל בתפילין ע"פ קבלת האר"י ז"ל". וראה לעיל נב, ג.

## PARAGRAPH 22

27

וכן ב"ת . . רומז על איכות ההמשכה

According to the note, this reading of the beis is explained there.

KEHOT'S NOTE

נתבאר בהמשך תער"ב ח"ב פרק ת"ז (ע' תתסד).

## 28 שו"ה איכות — וכן גימ"ל

The note points there for this passage on the letters' shapes.

## KEHOT'S NOTE

ראה ביאורו לאדה"א קו, ד. ראה בסה"מ תקס"ג ע' ענ הנחת כ"ק אדה"א. ומובא באוה"ת בראשית כרך ו תתשמב, א. אוה"ת ענינים ע' כ.

## 29 וזה מורה על בחי' היסוד

The note points there for the gimmel as Yesod.

## KEHOT'S NOTE

ראה ביאורו בלק קו, ד ואילך. אוה"ת ויחי שפג, א. לקו"ש ח"י ע' 202 הערה 63.

## 30 שהוא גומל דלים

The Talmud reads the letters gimmel and dalet as "bestow on the poor" (gemol dalim) and says the gimmel's foot reaches toward the dalet because one who does kindness runs after the poor. The text applies it to Yesod bestowing on Malchus.

Shabbat 104a:4 ד"א: שבת ק"ד

אמרי לקה רבנו לרבי יהושע בן לוי: אתו דרדקי האידנא לבי מדרשא ואמרו מילי דאפילו בימי יהושע בן נון לא איתמר כוותיהו: אליף ביי"ת — אלה בינה. גימ"ל דל"ת — גמול דלים. מאי טעמא פשוטה כרעיה דגימ"ל לגבי דל"ת — שכן דרכו של גומל חסדים לרוץ אחר דלים. ומאי טעמא פשוטה כרעיה דדל"ת לגבי גימ"ל — דלימצינה לקה נפשיה. ומאי טעמא מהדר אפיה דדל"ת מגימ"ל — דליתן לקה בצניעה, כי היכי דלא ליכסוף מיניה.

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## KEHOT'S NOTE

ראה שבת קד, א.

## 31 אשרי משכיל אל דל

"Fortunate is he who considers the poor." Cited for Malchus being called dal, "poor."

Psalms 41:2 ב"א: תהלים מ"א

אשרי משכיל אל-דל ביום רעה ימלטהו ה'

Happy is he that considereth the poor; the L-RD will deliver him in the day of evil.

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## KEHOT'S NOTE

תהלים מא, ב. ראה ביאורו לכ"ק אדה"א קו, ד. ולקמן קטו ב מצ"ל לזהר.

## PARAGRAPH 23

## 32 והשפע מן המשפיע כו'

The manuscript adds a parenthesis here: the yud of the vav is the radiance of the higher Chochmah shining in the emotive attributes, which are called vav, and the yud of the gimmel is Malchus, the lower Chochmah, which receives from the emotive attributes called vav.

## KEHOT'S NOTE

בגובתי"ק הנ"ל נוסף: (כי היוד דויו היינו הארת ח"ע המאיר במדות הנקי וי"ו וי"ד דגימל הוא מלי ח"ת המקבלת מהמדות הנקי וי"ו).

## 33 לבושא דאורייתא

The Zohar says the Torah's stories are its garment, the commandments its body, and beneath them its soul and the soul of the soul. The text uses it to show that even the plain meaning of the Written Torah is only its outer garment.

ספר הזהר, בהעלותך י"ב:ו-ג' 12:56-13:65 Zohar, Beha'alotcha  
י"ג:ס"ה

## 34 גל עיני ואביטה

"Open my eyes, that I may behold wonders from Your Torah." The text reads it as a prayer to see the wisdom hidden within the hints of the Written Torah. (The Kehot note prints Psalms 119:37; the words are in 119:18.)

Psalms 119:18 תהלים קי"ט:י"ח

גל-עיני ואביטה נפלאות מתורתך:

Open Thou mine eyes, that I may behold wondrous things out of Thy law.

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## KEHOT'S NOTE

תהלים קיט, לו. ראה סה"מ תרל"ח ע' קמו.

## PARAGRAPH 24

## 35 ואלה המלכים

"And these are the kings who reigned in the land of Edom." The Kabbalah reads this list of kings as the World of Tohu; the text uses it to show that even a plain narrative of the Written Torah hides mysteries in its details.

Genesis 36:31 בראשית ל"ו:ל"א

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

And these are the kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

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## PARAGRAPH 25

## 36 שקיבל משה מפי הגבורה

The note quotes the Or HaTorah there: the wording "from the mouth of Gevurah" (Might) needs to be understood, since the Torah is called "a teaching of kindness."

## KEHOT'S NOTE

צ"ל הלשון מפי הגבורה, שהרי נק' תורת חסד. — אוה"ת יתרו ע' תתקי.

## PARAGRAPH 26

## 37 שתושב"כ . . נקראת מוסר אביר

There the Tanya explains, following the Zohar, that "the instruction of your father" is the Written Torah, which comes from the higher Chochmah called "father," and that the Oral Torah, "the teaching of your mother," brings all the commandments out of concealment into revelation,

as a mother brings the father's drop to birth as a complete child.

זח"ב רעו, Zohar II, 276b

KEHOT'S NOTE

אגה"ק ס"י כט ע"פ זח"ב רעו, ב.

38

מוסר אביר

"Hear, my son, the instruction of your father, and do not forsake the teaching of your mother." The text reads the father's instruction as the Written Torah (Abba, Chochmah) and the mother's teaching as the Oral Torah (Imma, Binah).

משלי א' ח:1 Proverbs 1:8

שמע בְּנִי מוֹסֵר אָבִיךָ וְאַל-תִּטַּשׁ תּוֹרַת אִמְךָ:

Hear, my son, the instruction of thy father, And forsake not the teaching of thy mother;

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39

הקל קול יעקב

"The voice is the voice of Yaakov," read again as the voice of reading the Written Torah, which brings the emotions from concealment into revelation.

בראשית כ"ב:22 Genesis 27:22

וַיִּגַּשׁ יַעֲקֹב אֶל-יִצְחָק אָבִיו וַיִּמְשְׁחוּ 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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40

ע"פ גן נעול

The note points there for the explanation on "A locked garden" to which the text refers.

KEHOT'S NOTE

ראה אוה"ת שה"ש כרך ב ע' תלה ואילך.

41

גן נעול

"A locked garden is my sister, the bride." The text refers to its explanation of this verse for the idea of the additional binah given to woman.

שיר השירים ד':12 Song of Songs 4:12

גֵּן נְעוּל אֲחָתִי כֻלָּה גֵּל נְעוּל מִעֵץ חֲתוּם:

A garden shut up is my sister, my bride; A spring shut up, a fountain sealed.

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42

בינה יתירה ניתנה באשה

Rav Chisda reads "And G-d built the rib" as teaching that the Holy One, blessed be He, gave woman additional binah, understanding, more than man. The text points to it to tie Binah to the feminine, Imma, from which the Oral Torah comes.

נדה מ"ה ב:11-12 Niddah 45b:11-12

אמר רב חסדא: מאי טעמא דרבי? דכתיב "ויבן ה' [אלקים] את הצלע", מלמד שנתן הקדוש ברוך הוא בינה יתירה באשה יותר מבאיש. ואידך,

ההוא מבני לקה לכדריש לקיש, דאמר ריש לקיש משום רבי שמעון בן מנסאי: "ויבן ה' [אלקים] את הצלע אשר לקח מן האדם לאשה ויבאה אל האדם" — מלמד שקלעה הקדוש ברוך הוא לחנה והביאה אצל אדם הראשון, שכן בכרפי הים קורין לקלעיתא — בנ"יתא.

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

43

בסכת תשבו

"You shall dwell in sukkos seven days." The text's example of a single verse that becomes a whole tractate in the Oral Torah.

ויקרא כ"ג:42 Leviticus 23:42

בַּסֶּכֶת תֵּשְׁבוּ שִׁבְעַת יָמִים כָּל-הָאֶזְרָח בְּיִשְׂרָאֵל יָשְׁבוּ בַּסֶּכֶת:

Ye shall dwell in booths seven days; all that are home-born in Israel shall dwell in booths;

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44

ארץ טובה ורחבה

The manuscript adds here: as is known, Binah is also called Rechovos ("broad places"), as in the verse "For now G-d has made room for us," and as explained elsewhere on "And He would not..." in Parshas Teitzei.

KEHOT'S NOTE

בגובות"ק הנ"ל נוסף: (וכנודע שבינה נק' ג"כ רחובות וכמ"ש כי הרחיב ה' לנו וכמ"ש במ"א ע"פ ולא אבה כו' בפ' תצא).

45

ארץ טובה ורחבה

"A good and broad land," applied here to the Oral Torah, whose breadth of explanation has no end.

שמות ג':38 Exodus 3:38

וְאֵרֵד לְהַצִּילוֹ מִיַּד מִצְרַיִם וּלְהַעֲלֹתוֹ מִן-הָאֶרֶץ הַהִוא אֶל-אֶרֶץ טוֹבָה וְרַחֲבָה אֶל-אֶרֶץ זֶבֶת חֶלֶב וְדָבָשׁ אֶל-מְקוֹם הַכְּנַעֲנִי וְהַחִתִּי וְהָאֱמֹרִי וְהַפְּרָזִי וְהַחִיטִּי וְהַיִּבְּוִסִי:

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

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## PARAGRAPH 27

46

שנקראת ג"כ ארץ הצבי

The Talmud asks why the Land of Israel is likened to a deer and answers: as a deer's skin does not hold its flesh, so the Land does not hold its fruit. The text applies the image to the Oral Torah, whose words expand with its understanding.

כתובות קי"ב א2 Ketubot 112a

KEHOT'S NOTE

כתובות קיב, א.

47

תלמוד בבריאה

The source is noted there.

KEHOT'S NOTE

נסמן לעיל יז, א.

48

## ארץ טובה ורחבה

"A good and broad land," read as the Oral Torah, which broadens without end.

שמות ג':ח: Exodus 3:8

וארד להצילו מיד מצרים ולהעלותו מן הארץ והוא אלי ארץ טובה ורחבה אלי ארץ זבת חלב ודבש אל מקום הפנעני והחתי והאמרי והפריזי והחוי והיבוסי:

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

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49

## ועמ"ש בפי לך

There, on the hei added to Avram's name to make Avraham, the maamar explains that it is the upper hei, Binah, in which Atik (the inner level of Keser) is revealed, and that spreading out and descent come only through a higher level.

KEHOT'S NOTE

לעיל יא, ב.

## PARAGRAPH 28

50

## ארץ טובה ורחבה

"A good and broad land," applied here to Malchus, which broadens according to the light within her.

שמות ג':ח: Exodus 3:8

וארד להצילו מיד מצרים ולהעלותו מן הארץ והוא אלי ארץ טובה ורחבה אלי ארץ זבת חלב ודבש אל מקום הפנעני והחתי והאמרי והפריזי והחוי והיבוסי:

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

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51

## כמאמר התיקוני זהר

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

KEHOT'S NOTE

בהקדמה (בד"ה פתח אליהו).

52

## מלכות פה

In the passage "Elijah opened" (Patach Eliyahu), the Tikkunei Zohar lists the Sefiros as limbs and says: "Malchus is the mouth; we call her the Oral Torah." The text uses it to identify Malchus with the Oral Torah.

Tikkunei Zohar 17a וזו תקוני זוהר

53

## חכמות בחוץ תרונה ב' חכמות

"Wisdoms sing aloud in the street." The plural is read as two wisdoms, the higher Chochmah (the Written Torah)

and the lower Chochmah (the Oral Torah).

משלי א':כ: Proverbs 1:20

חכמות בחוץ תרונה ברחבות תתן קולה:

Wisdom crieth aloud in the streets, she uttereth her voice in the broad places;

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## KEHOT'S NOTE

משלי א, כ. ראה לקמן ע, א. ופרש"י הרי חכמתה של תורה בחוצותיה תזעקנה להזהירכם לסור עליהם הן חוצותיה בתי מדרשות ברחובות במקום שמרחיבין אותה, כך דרש רבי תנחומא עכ"ל, והמאירי דקדק חכמות לשון רבים תתן קולה לשון יחיד וגם תרונה אצל המדקדקים הוא לשון יחיד, והרלב"ג פי' חכמות בחוץ היינו להתגלות חכמת הש"י ביצירת הנמצאות התגלות נפלא כשיעורין באופן החכמה הנפלאה שיש ביצירת כל נמצא כו. — אוה"ת נ"ך כרך-א ע' תקמו.

## PARAGRAPH 30

54

## שחורה אני

"I am black, but comely." The text reads the blackness as Malchus diminished to a single point when little light is revealed in her.

Song of Songs 1:5 שיר השירים א':ה

שחורה אני ונאנה בנות ירושלם כהלי קדר פיריעות שלמה:

'I am black, but comely, O ye daughters of Jerusalem, As the tents of Kedar, As the curtains of Solomon.

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## PARAGRAPH 34

55

## והוצאתי אתכם מתחת

"And I will bring you out from under the burdens of Egypt." The text reads it as the emotions coming out of the narrow throat through the voice of the Written Torah.

שמות ו':ר: Exodus 6:6

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

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

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56

## והבאתי אתכם אל הארץ

"And I will bring you to the land." The text reads the land as the Oral Torah, which comes after the Exodus and stands higher.

שמות ו':ח: Exodus 6:8

והבאתי אתכם אליה ארץ אשר נשאתי את ידי לתת אתה לאברהם ליצחק וליעקב ונתתי אתה לכם מורשה אני ה'

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

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## PARAGRAPH 35

57

ונתתי צבי

"And I will set tzvi (glory) in the land of the living." The text reads tzvi as "will": G-d's Supreme Will is set in the land of the living, the Oral Torah.

Ezekiel 26:20:כ"ו:חזקאל

והורדתיך את־יורדי בור אֲלֵעִם עוֹלָם וְהוֹשַׁבְתִּיךָ בְּאֶרֶץ תַּחְתִּיּוֹת כְּחֻרְבוֹת מְעוֹלָם אֶת־יורדי בור לִמְעַן לֹא תִשָּׁבַי וְנִתְּתִי צְבִי בְּאֶרֶץ חַיִּים:

then will I bring thee down with them that descend into the pit, to the people of old time, and will make thee to dwell in the nether parts of the earth, like the places that are desolate of old, with them that go down to the pit, that thou be not inhabited; and I will set glory in the land of the living;

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58

לצביון נבראו

Rabbi Yehoshua ben Levi: all the works of creation were created "with their consent" (letzivyonan). The text cites it to show that tzvi means will.

Rosh Hashanah 11a:6:ראש השנה י"א א:ר"ה

ואִידֵךְ נָמִי, הָא כְּתִיב: "עַץ פְּרִי"? הֵהוּא כְּדָרְבִי הַיּוֹשֵׁעַ בֶּן לֹוִי. דְּאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֹוִי: כָּל מַעֲשֵׂה בְּרָאשִׁית לְקוֹמָתָא נִבְרָאוּ, לְדַעְתָּא נִבְרָאוּ, לְצִבְיוֹנָא נִבְרָאוּ, שְׁנָאֵמַר: "וַיִּכְלּוּ הַשָּׁמַיִם וְהָאָרֶץ וְכָל צָבָאִם", אֵל תִּקְרִי "צָבָאִם", אֵלָא "צִבְיוֹנָם".

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

KEHOT'S NOTE

ר"ה יא, א.

59

וחפץ הוא פנימית הרצון

The note points there for the idea that desire (chefetz) is the inner dimension of will.

KEHOT'S NOTE

ראה סידור רצג, ג. נתבאר באריכות באוה"ת שמע"צ ע' איתשפד. המשך תרס"ו ע' סד. וע' תטז.

## PARAGRAPH 36

60

תחלתן בסופן

Sefer Yetzirah says of the ten Sefiros that "their end is wedged in their beginning and their beginning in their end." The text uses it to explain why the highest will is revealed in the lowest Sefirah, Malchus.

Sefer Yetzirah 1:7:א:ספר יצירה

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

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

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

61

עטרת בעלה

"A woman of valor is the crown of her husband." Read as Malchus rising to be a crown for Z'eir Anpin.

Proverbs 12:4:י"ב:ד'משלי

אִשְׁת־חַיִל עֹטֶרֶת בְּעֶלְהָ וּכְרֻקָּב בְּעֲצֻמוֹתָיו מִכִּישָׁה:

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

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62

ארץ חפץ

"You shall be a land of desire." Read as Malchus, in whom G-d's desire, the inner will, is revealed.

Malachi 3:12:י"ג:מלאכי

וְאֶשְׂרוּ אֶתְכֶם כָּל־הַגּוֹיִם בִּי־תִהְיוּ 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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63

כח הצומח שהוא בחי' א"ס לברוא מאין כו' כמ"ש באגה"ק איהו וחייה

This letter of the Tanya, opening "He and His life-force are one," explains that the earth's power of growth, creating something from nothing, comes from the Infinite. The text refers to it for the same example.

Tanya, Iggeres HaKodesh 20:18:תניא, אגרת הקדש כ"י:י"ח

וְנִעוּץ תַּחֲלָתָא בְּסוּפָא, הוּא כַח ה"אִין־סוּף" בְּרוּךְ־הוּא לְבְרֹא יֵשׁ מֵאִין, וְלֹא עַל־יְדֵי עִילָה וְעֵלּוּל, שִׁיְהִיָּה הָעֵלּוּל מוֹקֵף מְעִילָתוֹ וּבִטּוֹל בְּמִצִּיאוֹת, רַק יְהִיָּה הֵיךְ נִפְרָד מְאֻלָּקוֹת, בְּכַדִּי שִׁיְהִיָּה הַמְאֻצִּיל בְּרוּךְ־הוּא מְלֻךְ עַל כָּל הַנִּפְרָדִים, עַל־יְדֵי שְׂקִיּוֹמֹ מְצוּתֵי שְׂיָצוֹהָ עֲלֵיהֶם, וְ"סוּף" מַעֲשֵׂה בְּמַחֲשָׁבָה תַּחֲלָה.

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64

לימוד הדלכות נעלה יותר

The note points there for the superiority of studying halachah.

KEHOT'S NOTE

ראה סה"מ תקס"ב ע' כט.

65

Kehot's note points to Sotah 40 for these words.

Sotah מ"40

## PARAGRAPH 37

66

והבאתי אתכם אל הארץ אשר נשאתי את ידי

"And I will bring you to the land concerning which I lifted up My hand." The text reads the lifted hand literally, as G-d raising the "land," Malchus, above the head.

Exodus 6:8:ח"ו:שמות

וְהִבֵּאתִי אֶתְכֶם אֶל־הָאָרֶץ אֲשֶׁר נִשְׁאָתִי אֶת־יָדִי לָתֵת אֹתָהּ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב וְנִתְּתִי אֹתָהּ לְכֶם מוֹרֶשֶׁה אָנִי ה'

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

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

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#### PARAGRAPH 44

#### 76 אשת חיל עטרת בעלה

"A woman of valor is the crown of her husband," said again of the Oral Torah raised above the head.

משלי י"ב:ד"ד: Proverbs 12:4

אִשְׁת־חַיִּל עֲטֶרֶת בַּעֲלָהּ וְכִרְקָב בְּעֶצְמוֹתָיו 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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#### 77 צניף מלוכה

"A royal diadem in the palm of your G-d," said again of Malchus, the Oral Torah.

ישעיהו ס"ב:ג"ג: Isaiah 62:3

וְהָיִיתָ עֲטֶרֶת תְּפָאֶרֶת בְּיַד־Havayah וְצִנִּיף מְלֻכָּה בְּכַף־אֱלֹקֶיךָ:

Thou shalt also be a crown of beauty in the hand of the L-RD, And a royal diadem in the open hand of thy G-d.

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#### 78 חדשים לבקרים

"They are new every morning; great is Your faithfulness." The text uses it for the new mochin drawn down each day, which make a person a new creation.

איכה ג':כ"ג: Lamentations 3:23

חֲדָשִׁים לְבָקָרִים רַבָּה אֱמוּנָתְךָ:

They are new every morning; Great is Thy faithfulness.

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KEHOT'S NOTE

איכה ג, כג.



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THE 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/](http://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