



TORAH OHR • THE CHASSIDISHE PARSHA

פרשת ויגש

Parshas Vayigash



The 3 maamarim of Torah Ohr on the parsha.

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

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE CHASSIDISHE PARSHA

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ויגש אליו יהודה ויאמר בי אדוני וגו'

“And Yehudah approached him”



What is lowest in the present order, the earth and Yehudah who receives, is rooted highest, first in G-d's thought, and its self-nullification comes from that root, the selflessness of thought itself. The wooden Mishkan followed today's order, the giver above the receiver; the stone Beis HaMikdash foreshadowed the future, when Malchus will become “the crown of her husband” and Yehudah will rise above Yosef.

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

The maamar asks why the Mishkan was built mainly of wood, with earth only as its floor, while the Beis HaMikdash was built of stone and earth, with cedar beams only as supports. Of the four kingdoms, inanimate, vegetative, animal and speaking, the inanimate ranks lowest, yet the earth brings forth all growth. The reason is that what is last in deed is first in thought: in creation the heavens came first, but in G-d's thought the earth preceded everything. Its lowliness, trodden under every foot, reflects the self-nullification of thought itself, chashav mah. The Mishkan, a temporary dwelling, followed the present order: earth below, wooden walls above, curtains and skins over all. The Beis HaMikdash, a permanent dwelling and a foretaste of the future, was of stone, because then Malchus, the “earth,” will be “the crown of her husband.” Yosef, “addition,” is the growing cedar, Z'eir Anpin; Yehudah, “acknowledgment,” is the self-nullified earth, Malchus. Now Yehudah approaches Yosef to receive; in the future they will be one and Yehudah will rise higher, as Ezekiel's two sticks and David's kingship foretell. Yeravam, lacking this humility, refused to follow David.

OUTLINE

1 The question: wood and stone

¶1

Why was the Mishkan built mainly of wood, with earth only underfoot, while the Beis HaMikdash was built of stone and earth, with wood only as support?

2 Last in deed, first in thought

¶12-3

The earth ranks lowest of the four kingdoms yet brings forth all growth, because in G-d's thought it came first, though in the act of creation the heavens did.

3 The Mishkan and the present order

¶14-6

The temporary Mishkan followed the order of the worlds as they now descend: earth for its floor, cedar walls above, curtains and skins over all; the Beis HaMikdash, G-d's permanent home, foreshadowed the future.

4 The Beis HaMikdash and the future order

¶17-8

The Beis HaMikdash was of stone because Malchus, the "earth," will become the crown; the earth's self-nullification comes from its root in thought, which is why wood in the Temple was a fault and why the bowing of prayer is "inanimate."

5 Yosef and Yehudah

¶19-12

Yosef, the growing cedar, is Z'eir Anpin; Yehudah, the self-nullified earth, is Malchus. Now Yehudah approaches Yosef to receive, but in the future Malchus, founded on Chochmah, will rise above.

6 The two sticks, Yeravam and the spies

¶13-15

Ezekiel's two sticks foretell the union of Yosef and Yehudah under David; Yeravam and the spies, lacking humility, could not accept the rise of the "earth."

KEY CONCEPTS

Inanimate, vegetative, animal and speaking

(domem, tzomeach, chai, medaber) דומם צומח חי מדבר

The four kingdoms present in every world. In the present order each ranks above the one before it, but the inanimate earth has the highest root.

Last in deed, first in thought

סוף מעשה במחשבה תחלה

What is completed last was intended first. The earth, last in creation, was first in G-d's thought, while the heavens, first in creation, were last in thought.

Temporary and permanent dwelling

קבע

The Mishkan was G-d's temporary dwelling and followed the present order; the Beis HaMikdash was His permanent dwelling and a foretaste of the future.

Self-nullification (bittul) ביטול

Setting aside one's own sense of self. The earth, trodden underfoot, embodies it, and it ranks above the love and awe of the emotions.

Chashav mah and koach mah חשב מ"ה / כח מ"ה

Plays on machshavah (thought) and Chochmah (wisdom): both contain mah, "what," the self-effacement of Moshe's "And what are we?"

A woman of valor is the crown of her husband

אשת

חיל עטרת בעלה

Malchus, the receiver, will in the Time to Come rise to be a crown above Z'eir Anpin, the giver.

Abba founded the Daughter

אבא

Malchus ("lower awe") is founded on Chochmah ("higher awe"); in the future it will rise into that source.

SECTION 1 • 11

The question: wood and stone

1 ויגש אליו יהודה¹ ויאמר בי² אדוני וגוי. הנה כתיב קורות בתינו ארזים³ וגוי. והנה יי"ל [יש לומר] ההפרש בין המשכן לבית עולמים⁴ שהמשכן היי [היה] מארזים

“And Yehudah approached him and said, ‘Please (bi), my lord,’” etc. Now, it is written, “The beams of our houses are cedars,” etc. Now, it can be said [that] the difference between the Mishkan and the Eternal House (Beis Olamim) [is] that the Mishkan was of cedars,

The maamar opens with the verse in which Yehudah steps forward to plead for Binyamin before Yosef, whom the brothers do not yet recognize; his opening word bi is a word of entreaty, “please,” though literally “in me,” the sense the maamar will draw on in paragraph 11. Beside it the maamar sets a verse from Song of Songs about houses whose beams are cedar, and asks what distinguishes the Mishkan, the portable sanctuary of the desert, from the Beis HaMikdash, the permanent “Eternal House” in Jerusalem, beginning with the fact that the Mishkan was made of wood.

כמ"ש עצי שטים עומדים⁵ והמכסה היי [היה] מיריעות עזים ועורות אילים ועורות תחשים כו' והבהמ"ק [והבית המקדש] היי [היה] מאבנים ועפר דוקא⁶

as it is written, “acacia wood, standing,” and the covering was of curtains of goats’ [hair] and of rams’ skins and tachash skins, etc.; while the Beis HaMikdash was of stones and earth specifically

The verse “acacia wood, standing” describes the upright boards that formed the Mishkan’s walls; the maamar calls them “cedars,” and the Sages count the acacia among the kinds of cedar. Over the walls lay curtains of goat hair and coverings of rams’ and tachash skins, whereas the Beis HaMikdash was built of stone and earth.

(שאסור לעשות בו עץ בולט⁷ ואכסדראות של עץ^{8,9} כמ"ש הרמב"ם [הרבי משה בן מימון]¹⁰ פ"א מהלי [מהלכות / מהלכה] בית הבחירה ועי' בס' החינוך מצוה תצ"ב) רק שהיו כלונסאות של ארז^{11,12} בתקרת האולם כו'

(for it is forbidden to make in it protruding wood or porticoes of wood, as the Rambam writes in chapter 1 of the Laws of the Chosen House; and see Sefer HaChinuch, mitzvah 492), except that there were cedar beams in the ceiling of the Ulam (the Hall), etc.

In a parenthesis the Alter Rebbe notes that the law forbids building the Beis HaMikdash with protruding wood or wooden porticoes, as the Rambam rules and as the Sefer HaChinuch discusses. The only wood in it was a set of cedar beams in the ceiling of the Ulam, the entrance hall in front of the Sanctuary.

וצי"ל זה מפני מה במשכן היו הארזים עיקר בבנין והעפר היי [היה] רק בקרקע המשכן למטה.¹³

And this must be understood: why in the Mishkan were the cedars the main part of the structure, and the earth only in the floor of the Mishkan, below?

The maamar's question is this: why was wood the main material of the Mishkan, while earth appeared only as the ground beneath it?

ובמקדש נהפוך הוא שהיו האבנים והעפר העיקר שאפי" [שאפילן] הגג היי [היה] מהן ולא היו עצים רק כלונסאות של ארז הנ"ל שהיו טפלים לעיקר הבנין.¹⁴

And in the Mikdash it was the reverse: the stones and the earth were the main part, so that even the roof was of them, and there was no wood except the cedar beams mentioned above, which were secondary to the main structure.

In the Beis HaMikdash the proportions were reversed. Stone and earth formed the whole building, even the roof, and the cedar beams were merely an accessory to the stone structure.

SECTION 2 • ¶2-3

Last in deed, first in thought

2 והענין כי הנה ידוע שיש בכל עולם ד' בחי' דצח"מ [דומם צומח חי מדבר] והדומם הוא למטה במדרגה מצומח והצומח למטה מן החי כו'

The explanation is that, as is known, in every world there are four levels: inanimate, vegetative, animal and speaking (domem, tzomeach, chai, medaber). The inanimate is lower in rank than the vegetative, and the vegetative is lower than the animal, etc.

The answer starts from a well-known division of creation into four kingdoms: the inanimate (minerals and earth), the vegetative (plants), the animal, and the speaking (the human being). Each ranks above the one before it.

והעילוי שבכולם הוא בחי' המדבר ולכאורה תמוה דא"כ מפני מה הארץ דוקא תוציא צמחה¹⁵ שהצומח יחיי [יהיה] גדל ונולד ונמשך מעפר הארץ הלא הצומח הוא למעלה מהדומם שהוא העפר.

And the most elevated of them all is the level of the speaker. At first glance this is puzzling: if so, why is it specifically the earth that "brings forth its growth," so that the vegetative grows, is born and is drawn forth from the dust of the earth? Is not the vegetative above the inanimate, which is the dust?

The human being, who speaks, is the highest of all. This raises a puzzle: if plants rank above earth, why do they grow out of the earth, the lower level, so that "the earth brings forth its growth"?

אך הענין דלא ראי זה כראי זה שאע"פ [שאף על פי] שהדומם למטה במדרגה מן הצומח עכ"ז [עם כל זה] יש בו מעלה יתירה מצד שרשו שלמעלה מבחי' צומח וחי כו'.

But the explanation is that the quality of the one is not like the quality of the other: although the inanimate is lower in rank than the vegetative, it nevertheless has an added superiority by virtue of its root, which is above the level of the vegetative and the animal, etc.

The answer is that each level has its own advantage. The inanimate is lower in its revealed rank, yet its root stands higher than the roots of plant and animal life.

דהנה ידוע מחלוקת התנאים¹⁶ בגמ' [בגמרא] [חגיגה יב.]¹⁷ חד אמר שמים קדמו¹⁸ לארץ כמ"ש בראשית ברא¹⁹ כו' את השמים ואת הארץ²⁰

For the dispute of the Tannaim in the Gemara (Chagigah 12a) is well known: one says the heavens preceded the earth, as it is written, "In the beginning [G-d] created," etc., "the heavens and the earth."

To explain this root, the maamar cites a dispute recorded in the Talmud, in tractate Chagigah, over whether the heavens or the earth were created first. One view relies on the Torah's first verse, which names the heavens before the earth.

וח"א [וחלק א'] ארץ קדמה כמ"ש ביום עשות²¹ כו' ארץ ושמים ואלו דא"ח [דברי אלקים חיים] שבמחשבה ארץ קדמה לשמים וכשברא ברא השמים תחלה.²²

And the other says the earth preceded, as it is written, "On the day [G-d] made," etc., "earth and heavens." And both these and those are the words of the living G-d: in thought the earth preceded the heavens, and when He created, He created the heavens first.

The other view relies on a verse that names the earth first. Using the Talmud's phrase for two opinions that are both true (Eruvin 13b), "these and those are the words of the living G-d," the maamar accepts both: in G-d's thought the earth came first, while in the act of creation the heavens came first.

3 והענין כי סוף מעשה²³ במח' תחלה פ"י כי הארץ לפי שהיא סוף מעשה ע"כ שרשה במח' היא בבחי' תחלת המחשבה²⁴

The explanation is that "last in deed is first in thought." That is: because the earth is last in deed, therefore its root in thought is in the level of the beginning of thought,

"Last in deed, first in thought" is a line from the Shabbos hymn Lecha Dodi: what is completed last was intended first. The earth, the last stage of creation in deed, therefore has its root at the very beginning of G-d's thought.

אבל השמים שהם תחלת המעשה הם אחרוני במחשבה כי זהו הכלל שהסוף מעשה עולה תחלה במחשבה²⁵ ולכך הצומח למעלה מהדומם

whereas the heavens, which are first in deed, are last in thought. For this is the rule: what is last in deed arises first in thought. And therefore the vegetative is above the inanimate,

The heavens, which came first in deed, were last in thought. In the order of deed the higher comes first, and so the vegetative ranks above the inanimate.

וכן החי למעלה מהצומח כו' שזהו כפי סדר ההשתלשלות דדצח"מ [דדומם צומח חי מדבר] בעולמות שבחי הדומם ועפר הארץ הוא בחי סוף מעשה וצומח וחי למעלה ממנו במדרגה

and likewise the animal is above the vegetative, etc., for this follows the order of the chain of descending worlds (hishtalshelus) of inanimate, vegetative, animal and speaking in the worlds, in which the level of the inanimate and the dust of the earth is the level of "last in deed," and the vegetative and the animal are above it in rank.

The animal ranks above the vegetative as well. In the order in which the four kingdoms descend through the worlds, the inanimate dust of the earth is the final stage.

והוא ענין שמים קדמו לארץ. ומ"מ מצד שרשן במחשבה הקדומה הרי ארץ דוקא קדמה לכולם במחשבה.

And this is the meaning of "the heavens preceded the earth." Nevertheless, from the aspect of their root in the Primordial Thought, it is specifically the earth that preceded them all in thought.

The descending order of the worlds is what "the heavens preceded the earth" means. In the Primordial Thought, however, the earth preceded all the other levels.

לכן דוקא בה יש הכח והיכולת להוציא צמחה²⁶ מצד שרשה הנעלה ולכן הצומח והחי והמדבר כולם מקבלים ממנה כו':

Therefore it is specifically in it that there is the power and the ability to "bring forth its growth," by virtue of its exalted root; and therefore the vegetative, the animal and the speaking all receive from it, etc.

Because of its exalted root, the earth alone has the power to bring forth growth, and plants, animals and human beings all draw their sustenance from it. This answers the puzzle raised in paragraph 2.

SECTION 3 • ¶4-6

The Mishkan and the present order

4 והנה במשכן לא היה נמצא עדיין תכלית השלימות שהיה רק דירת עראי^{27,28} של הקב"ה. כמ"ש ואהיה מתהלך באהל²⁹ ובמשכן כו'.

Now, in the Mishkan the ultimate perfection was not yet present, for it was only a temporary dwelling of the Holy One, blessed be He, as it is written, "And I have been moving about in a tent and in a Mishkan," etc.

The Mishkan had not yet reached the ultimate perfection: it was only a temporary dwelling for G-d, carried from place to place through the desert. G-d's words to King David through the prophet Nasan, "I have been moving about in a tent and in a Mishkan," describe that temporary dwelling.

לכך נעשה כפי אופן סדר השתלשלות העולמות איך שנבראו כסדרן שבזה שמים קדמו לארץ.

Therefore it was made according to the pattern of the order of the chain of descending worlds (hishtalshelus), the way they were created in their sequence, in which the heavens preceded the earth.

Because it was temporary, the Mishkan was built according to the present order of the worlds, in which the heavens precede the earth.

5 ולכן כותלי המשכן היו מקרשים שהן בחי' צומח. ורק קרקע המשכן הי' [היה] מעפר. שזהו כמו שהוא בהשתלשלות שהצומח למעלה מן הדומם

Therefore the walls of the Mishkan were of boards, which are the level of the vegetative, and only the floor of the Mishkan was of earth. For this is as it is in the chain of descending worlds (hishtalshelus), where the vegetative is above the inanimate.

The Mishkan's walls were boards of wood, from the vegetative kingdom, and only its floor was earth. This matches the present order, in which the vegetative ranks above the inanimate.

ולכן נעשו הקרשים מארזים שהארז גדל בגובה מאד שזהו בחי' העליונה שבצומח כו' למעלה מעלה מבחי' הדומם שאין בו תוספת וגידול כלל.

And therefore the boards were made of cedars, for the cedar grows very tall, which is the highest level within the vegetative, etc., far, far above the level of the inanimate, which has no addition or growth at all.

The boards were of cedar, which grows exceptionally tall and so represents the highest form of the vegetative. The inanimate, by contrast, never adds to itself or grows at all.

6 והמכסה על המשכן היה מיריעות ומעורות אילים ותחשים כו' שהוא בחינת החי שלמעלה במדרגה גם מבחי' הצומח.

And the covering over the Mishkan was of curtains and of rams' and tachash skins, etc., which is the level of the animal, which is higher in rank even than the level of the vegetative.

The Mishkan's coverings were curtains and animal skins, from the animal kingdom, which ranks higher still than the vegetative.

לפיכך היריעות שהם בחי' המקיפים שהיו פרושי' [פרושים] על כותלי המשכן היו מבחי' חי שהוא למעלה [למעלה / למעלה] מבחי' צומח שממנו נעשו כותלי המשכן.

Therefore the curtains, which are the level of the makifim (the encompassing) and were spread over the walls of the Mishkan, were from the level of the animal, which is above the level of the vegetative, from which the walls of the Mishkan were made.

The curtains spread over the walls are called makifim, "encompassing" elements, the term Chassidus uses for what surrounds and transcends. Fittingly, they came from the animal kingdom, the level above the vegetative boards they covered.

נמצא שכ"ז [שכל זה] נעש' כפי סדר מעלת ומדרגת ההשתלשלות בהשתלשלותן ובריאותן מלמעלה למטה [מלמעלה למטה] שהוא בחי' שמים קדמו כו'.

It follows that all this was made according to the order of rank and level of the chain of descending worlds (hishtalshelus), as they descend and are created from above to below, which is the level of "the heavens preceded," etc.

The Mishkan was thus arranged like the worlds themselves, from the top down: animal over vegetative over inanimate, the order of "the heavens preceded."

אבל במקדש היה נמצא בו תכלית השלימות כי היה דירת קבע³⁰ של הקב"ה כמ"ש זאת מנוחתי עדי עד³¹ שהי' [שהיה] מעין עוה"ב [עולם הבא] מה שהי' [שהיה] באלף השביעי כשהי' [כשהיה] מנוחה לחי העולמים³² שאז תתעלה הארץ עליונה שהיא בחי מלי דאצי להיות למעלה מכולם.

But in the Mikdash the ultimate perfection was present, for it was a permanent dwelling of the Holy One, blessed be He, as it is written, "This is My resting place forever," for it was a foretaste of the World to Come, of what will be in the seventh millennium, when there will be "rest for life everlasting"; for then the supernal earth, which is the level of Malchus (sovereignty) of the World of Atzilus (Emanation), will be elevated to be above them all.

The Beis HaMikdash, by contrast, was G-d's permanent dwelling and reached the ultimate perfection; the verse "This is My resting place forever," said of Zion, marks it as permanent. It was a foretaste of the seventh millennium, the era of complete rest, when the "supernal earth," Malchus of Atzilus, the last of the divine attributes, will be raised above all the others.

SECTION 4 • ¶7-8

The Beis HaMikdash and the future order

7 וכמ"ש אשת חיל עט"ב [עטרת בעלה]³³ שתהי' [שתהיה] עטרת לע"ל [לעתיד לבוא] לז"א דאצילות. והיינו מצד שרשה שעלתה במחשבה הקדומה תחלה ארץ קדמה לשמים.

And as it is written, "A woman of valor is the crown of her husband": in the Time to Come she will be a crown to Z'eir Anpin (the emotive attributes) of Atzilus. And this is by virtue of her root, which arose first in the Primordial Thought: "the earth preceded the heavens."

In the language of Kabbalah, the "woman of valor" is Malchus, the receiving attribute, and her "husband" is Z'eir Anpin, the emotive attributes that now give to her; in the Time to Come she will be a crown above him. This reversal comes from her root, which preceded everything in the Primordial Thought.

לכן אף בבהמ"ק [בבית המקדש] שהי' [שהיה] מעין עוה"ב [עולם הבא] נעשה עיקר הבית מאבנים ועפר שהם בחי דומם שאף הגג והמעזיבה שהיא בחי המקיף נעשה מאבנים ועפר ולא מארזים

Therefore, even in the Beis HaMikdash, which was a foretaste of the World to Come, the main part of the House was made of stones and earth, which are the level of the inanimate, so that even the roof and the roof-plaster (ma'azivah), which is the level of the makif (the encompassing), were made of stones and earth, and not of cedars.

Because the Beis HaMikdash foreshadowed that future, it was built mainly of stone and earth, the inanimate. Even its roof and the plaster layer on top, which surround the building from above like a makif, were of stone and earth, not of cedar.

שהוא כפי מה שיהיה לע"ל [לעתיד לבוא] שבח"י ארץ קדמה א"ח [אשת חיל] עט"ב [עטרת בעלה] מצד שרשה כו'

This is in keeping with what will be in the Time to Come, when the level of “the earth preceded” [will be] “a woman of valor, the crown of her husband,” by virtue of her root, etc.

This reflected the future order, in which the “earth,” rooted first in thought, becomes the crown.

רק שכלונסאות של ארז שהיה בהתקרה הם היו בחי' תמכין לבד לעיקר התקרה הנעשה מבחי' דומם וכענין תמכין דאורייתא. (ועמ"ש במ"א ע"פ מחר חדש³⁴ במ"ש יהונתן לדוד ואנכי אהיה לך למשנה כו')³⁵

Only, the cedar beams that were in the ceiling were merely the level of supports (tamchin) for the main ceiling, which was made from the level of the inanimate, like the concept of “the supporters of the Torah” (tamchin de'Oraisa). (And see what is written elsewhere, on the verse “Tomorrow is the New Moon,” on what Yehonasan said to David, “and I will be second to you,” etc.)

The few cedar beams in the ceiling only supported the stone roof, like “the supporters of the Torah,” a term for what upholds the Torah without being the Torah itself. The parenthesis points to another discourse, on Yehonasan's words to David, “and I will be second to you,” in which the heir of King Shaul accepts second place to David of the tribe of Yehudah.

8 והנה נראה בעליל ג"כ בחי' זו שיש בהארץ מעלה יתירה והוא בחי' הבטול שיש בה שהיא מדרס תחת כפות רגלי הכל³⁶ משא"כ הצומח שגדלים בגובה והתנשאות כו'.

Now, this quality too is plainly visible: the earth has an added superiority, namely the self-nullification (bittul) that is in it, for it is trodden beneath the soles of everyone's feet; which is not so with the vegetative, which grows in height and elevation, etc.

The earth's advantage can be seen with the eyes: it lies beneath everyone's feet, a picture of complete self-nullification. Plants, by contrast, grow upward and stand tall.

ובטול זה נמשך מצד שרשה הנעלה במחשבה שהמחשבה היא בחי' חשב מ"ה [מה] שהוא תכלית הבטול כמ"ש מרע"ה [משה רבינו עליו השלום] ונחנו מ"ה [מה].³⁷

And this self-nullification is drawn from its exalted root in thought, for thought (machshavah) is the level of chashav mah, which is the ultimate self-nullification, as Moshe Rabbeinu, peace be upon him, said, “And what (mah) are we?”

The earth's self-nullification comes from its root in thought. The letters of machshavah, “thought” (מחשבה), can be read as chashav mah (חשב מה), the “what?” of utter self-effacement, the same mah with which Moshe and Aharon said of themselves, “And what are we?”

ומשם נמשך ומתלבש בחיי הבטול בארץ ומצד זה תתעלה לע"ל [לעתיד לבוא] להיות עט"ב [עטרת בעלה] לכן
היה בהמ"ק [בית המקדש] מאבנים דוקא

And from there the quality of self-nullification is drawn down and en clothed in the earth, and because of this it will be elevated in the Time to Come to be “the crown of her husband.” Therefore the Beis HaMikdash was of stones specifically.

The self-nullification of thought flows down and is clothed in the earth, and because of it the earth will be raised in the future to be a crown. It is also why the Beis HaMikdash had to be built of stone.

(וכמ"ש ג"כ במ"א ע"פ מזמור שיר חנוכת הבית^{38,39} דלכך אמרו בגמרא על כורש שהחמיץ במה שחזר וצוה לערב בחיי צומח בבהמ"ק [בבית המקדש] נדבכין די אבן גלל⁴⁰ תלתא ונדבך די אע חדת כוי כי צ"ל כולו באבנים דוקא מטעם הנ"ל.⁴¹)

(As is also written elsewhere, on the verse “A psalm, a song for the dedication of the House”: this is why they said in the Gemara about Koresh (Cyrus) that he soured, in that he went back and commanded to mix the level of the vegetative into the Beis HaMikdash, “three rows of great stones and a row of new wood,” etc. For it had to be entirely of stones specifically, for the reason stated above.

The parenthesis cites a discourse on the psalm for the dedication of the House. The Gemara says that Koresh (Cyrus), who permitted the building of the Second Temple, later “soured,” and the discourse explains the fault: he ordered a row of wood laid among the rows of stone, mixing the vegetative into a building that had to be entirely of stone.

ובתפלה הוא בחיי השתחואות שבשמ"ע [שבשמונה עשרה] קול דממה דקה.⁴² בחיי דומם ואותיות התפלה הם בחינת דומם)

And in prayer, this is the level of the bowings in the Shemoneh Esreh, “a still, small voice” (kol demamah dakah), the level of the inanimate (domem); and the letters of prayer are the level of the inanimate.)

The same holds in prayer: the bowing in the Shemoneh Esreh, a prayer said in “a still, small voice,” belongs to the inanimate level of self-nullification, and so do the letters of prayer. The Hebrew for “still,” demamah, shares its root with domem, “inanimate.”

משא"כ בהמשכן שנעשה כפי סדר ההשתלשלות דעכשיו שבחי' צומח למעלה מהדומם שמים קדמו כו' לכן היו הכותלי' [הכותלים] מעצי שטים והעפר היה בקרקע המשכן וכנ"ל:

This is not so with the Mishkan, which was made according to the order of the chain of descending worlds (hishtalshelus) as it is now, in which the level of the vegetative is above the inanimate, "the heavens preceded," etc. Therefore the walls were of acacia wood, and the earth was in the floor of the Mishkan, as stated above.

The Mishkan, by contrast, followed the present order, in which the vegetative ranks above the inanimate, so its walls were of wood and only its floor was earth.

SECTION 5 • 19-12

Yosef and Yehudah

9 והנה זהו ג"כ ענין יוסף ויהודה. שהוא ג"כ בחי' ומדרגת שמים וארץ ובחי' צומח ודומם כו'.

Now, this is also the matter of Yosef and Yehudah, which is likewise the level and rank of the heavens and the earth, and the level of the vegetative and the inanimate, etc.

The same contrast, between the heavens and the earth, between what grows and what is inanimate, also describes Yosef and Yehudah.

כי יוסף לשון תוספת ורבו⁴³ שמתוסף והולך בהגדלה והגבהה למעלה והוא ענין בחי' צומח ובפרט בחי' הארז שגדל והולך למעלה מעלה ברום המעלות.

For "Yosef" is a term of addition (tosefes) and increase, of what keeps on adding, growing larger and rising higher. This is the matter of the level of the vegetative, and in particular the level of the cedar, which keeps on growing higher and higher, to the loftiest heights.

The name Yosef means "addition": he is the one who keeps increasing and rising, like the vegetative, and above all like the cedar that keeps on growing taller.

וכמ"ש צדיק כתמר יפרח כארז בלבנון ישגה⁴⁴ (והיינו בחי ז"א דאצי שנקי צומח לגבי המלי שנקי דומם כמ"ש במ"א באריכות⁴⁵ שהמדות יש בהם צמיחה וגידול אבל האותיות הן בחי דומם כו' ובמדות יש בחי קטנות וגדלות.

As it is written, "The tzaddik will flourish like a palm tree; like a cedar in Lebanon he will grow tall." (That is, the level of Z'eir Anpin of Atzilus, which is called "vegetative" in relation to Malchus, which is called "inanimate," as is written elsewhere at length: that the emotive attributes (middos) have sprouting and growth, but the letters are the level of the inanimate, etc. And in the emotive attributes there are the levels of smallness (katnus) and greatness (gadlus).

The verse compares the tzaddik to a palm and a cedar, and Yosef is known as "the tzaddik." The parenthesis explains that Z'eir Anpin, the divine emotions, is "vegetative" because emotions develop and grow, while Malchus, expressed in letters and speech, is "inanimate"; the emotions also have an immature and a mature stage, "smallness" and "greatness."

וזהו בחי עץ ארז ואזוב⁴⁶ שהאזוב הוא בחי הקטנות⁴⁷ והארז בחי הגדלות כו'. וז"ש [וזהו שכתוב] כארז בלבנון ישגה כו' ויוסף בפרט הוא בחי יסוד שעולה עד הדעת ודעת עולה עד הכתר כו'. וכשמבריה מעלה מעלה נקי ארז בלבנון כו'.

And this is the level of "cedar wood and hyssop": the hyssop is the level of smallness and the cedar the level of greatness, etc. And this is [the meaning of] what is written, "like a cedar in Lebanon he will grow tall," etc. And Yosef in particular is the level of Yesod (foundation), which rises up to Daas (knowledge), and Daas rises up to Keser (the Crown), etc. And when it extends higher and higher, it is called "a cedar in Lebanon," etc.)

Hyssop, a lowly plant, stands for the immature stage of the emotions, and cedar for their mature stage. Yosef corresponds to Yesod, the attribute that unites and transmits, which rises to Daas and through Daas to Keser; when it rises that high it is called "a cedar in Lebanon."

ויהודה הוא בחי ארץ מלי דאצילות שהיא בחי הדומם דאצי. ולכן יהודה לי [לשון] הודאה ובטול שהדומם יש בו בחי הבטול ביותר כנ"ל:

And Yehudah is the level of "earth," Malchus of Atzilus, which is the level of the inanimate of Atzilus. Therefore "Yehudah" is a term of acknowledgment (hoda'ah) and self-nullification, for the inanimate has the quality of self-nullification most of all, as stated above.

Yehudah is Malchus of Atzilus, the "earth," the inanimate of that world. His name comes from hoda'ah, acknowledgment and yielding (at his birth Leah said, "This time I will thank Havayah," Genesis 29:35), the self-nullification that the inanimate has most of all.

10 והנה בסדר ההשתלשלות עתה יוסף הוא למעלה מיהודה שהרי המל' מקבלת שפעה וחיותה מן הז"א

Now, in the order of the chain of descending worlds (hishtalshelus) as it is now, Yosef is above Yehudah, for Malchus receives her flow and her life-force from Z'eir Anpin.

In the present order Yosef ranks above Yehudah, since Malchus receives all its flow and life-force from Z'eir Anpin.

ולכן יוסף היה המלך במצרים שהוא בחי' צומח בחי' גידול והתנשאות והוא היה המשביר והמשפיע לכולם.

And therefore Yosef was the king in Egypt, for he is the level of the vegetative, the level of growth and elevation; and he was the provider of grain and the one who bestowed upon all.

Yosef ruled in Egypt because he is the growing, rising level, and he supplied grain and sustenance to everyone, his brothers included.

11 ויהודה הוא המקבל. וז"ש [וזהו שכתוב] ויגש אליו יהודה ויאמר בי אדני.⁴⁸ פי' שבו יומשך השפע מיוסף הצדיק⁴⁹ וכמבואר בזוהר דויגש⁵⁰ היינו תקרובתא עלמא בעלמא.⁵¹

And Yehudah is the recipient. And this is [the meaning of] what is written, "And Yehudah approached him and said, 'In me (bi), my lord.'" This means that in him the flow from Yosef the tzadik will be drawn down. And as is explained in the Zohar, "vayigash" (he approached) means "the drawing near of world to world."

Yehudah, as Malchus, is the one who receives. The words bi adoni, usually understood as "please, my lord," are read literally, "in me, my lord": in Yehudah the flow from Yosef will be drawn down. The Zohar explains "he approached" as the drawing near of one world to another.

דהיינו עלמא תתאה בחי' מל' מתייחדת ונגשת לגבי עלמא עלאה בחי' ז"א לקבל השפע כו'.

That is, the lower world, the level of Malchus, unites with and approaches the upper world, the level of Z'eir Anpin, to receive the flow, etc.

The "lower world," Malchus, unites with and draws near to the "upper world," Z'eir Anpin, in order to receive its flow.

וזהו ע"ד שהיה במשכן הצומח למעלה מהדומם כנ"ל. אבל לע"ל [לעתיד לבוא] יתעלה יהודה להיות למעלה מבחי יוסף כמ"ש א"ח [אשת חיל] עט"ב [עטרת בעלה] מצד שרשו שעלה במחשבה תחלה כנ"ל.

And this is like what was in the Mishkan, where the vegetative was above the inanimate, as stated above. But in the Time to Come Yehudah will be elevated to be above the level of Yosef, as it is written, "A woman of valor is the crown of her husband," by virtue of his root, which arose first in thought, as stated above.

The order of the Mishkan, with the giver above the receiver, is the present order. In the Time to Come it will be reversed and Yehudah will rise above Yosef, as the "woman of valor" becomes her husband's crown, because his root arose first in thought.

כי הנה מחשבה הוא חשב מ"ה [שם מ"ה] דהיינו תכלית הבטול שהוא בחי' חכ' [חכמה] דאצי' כח מ"ה [מה].⁵²

For thought (machshavah) is chashav mah, that is, the ultimate self-nullification, which is the level of Chochmah (wisdom) of Atzilus, koach mah (the power of "what").

Thought is chashav mah, complete self-nullification, which is Chochmah of Atzilus. The word Chochmah (חכמה) is read as koach mah (כח מה), "the power of 'what': wisdom begins in a mind that regards itself as nothing.

12 והנה אבא יסד ברתא⁵³ כי ח"ע [חכמה עילאה] נק' ירא' עלאה. וח"ת [וחכמה תתאה] שהיא המלי' היא יראה תתא' [תתאה] וזהו אבא יסד ברתא שמבחי' יראה עלא' [עלאה] דחכ' [דחכמה] נמשכ' [נמשכת] המלי' יראה תתאה.

Now, "Abba (the Father) founded the Daughter." For the higher Chochmah is called "higher awe" (yirah ila'ah), and the lower Chochmah, which is Malchus, is "lower awe" (yirah tata'ah). And this is "Abba founded the Daughter": from the level of the higher awe of Chochmah, Malchus, the lower awe, is drawn forth.

"Abba founded the Daughter" is a saying of the Zohar: Abba, the Father, is Chochmah, and the Daughter is Malchus. Since Chochmah is called "higher awe" and Malchus "lower awe," the saying means that Malchus is drawn from Chochmah and founded upon it.

ולע"ל [ולעתיד לבוא] תתעלה בחיי יראה תתאה ביראה עלאה מקורה ע"כ תהיי [תהיה] אז ע"כ [עטרת בעלה] כי הבטול הוא למעלה במדרגה מאהוי"ר [מאהבה ויראה] דמדות הנמשכיי [הנמשכים / הנמשכין] מבחי חו"ג [חסד וגבורה] דז"א.

And in the Time to Come the level of lower awe will be elevated into the higher awe, its source; therefore she will then be “the crown of her husband.” For self-nullification is higher in rank than the love and awe of the emotive attributes, which are drawn from the level of Chesed (kindness) and Gevurah (restraint) of Z’eir Anpin.

In the future, Malchus will rise into its source, the higher awe, and so become the crown. Self-nullification ranks above love and awe, which are emotions drawn from Chesed and Gevurah, the kindness and restraint of Z’eir Anpin.

ולכך גם עכשיו יש בהארץ בחיי הבטול יותר וכנ"ל. ובחיי בטול דיראה עלאה היא בחינת ומדרגת משרע"ה [משה רבינו עליו השלום] ונחנו מה⁵⁴ כוי

And therefore even now the earth has more of the quality of self-nullification, as stated above. And the level of the self-nullification of higher awe is the level and rank of Moshe Rabbeinu, peace be upon him: “And what are we?” etc.

The earth, rooted in Chochmah, has more self-nullification even now. The self-nullification of higher awe is the level of Moshe Rabbeinu, who said, “And what are we?”

[ועי' לקמן ע"פ יהודה אתה^{55,56} ומ"ש ע"פ מאמר הזהר פ' אמור⁵⁷ ע"פ וגם אמנה אחותי בת אבי⁵⁸ כוי מענין בחכמה יסד ארץ כונן שמים בתבונה.⁵⁹ ועמשי"ל [ועיינן מה שכתוב לעיל] פ' בראשית ד"ה להבין הטעם שנשתנה יצירת]:⁶⁰

(And see below, on the verse “Yehudah, you...,” and what is written on the statement of the Zohar in Parshas Emor, on the verse “And indeed she is my sister, the daughter of my father,” etc., on the matter of “With Chochmah He founded the earth; He established the heavens with understanding (tevunah).” And see what is written above in Parshas Bereishis, in the discourse beginning “To understand the reason why the formation of ... was different.”)

The parenthesis points to three related discourses: one later in Torah Ohr, on “Yehudah, you”; one on a passage of the Zohar in Parshas Emor about Avraham’s words concerning Sarah, “she is my sister, the daughter of my father,” and the verse “With Chochmah He founded the earth”; and one in Parshas Bereishis on why the human body was formed differently from other creatures.

SECTION 6 • ¶13-15

The two sticks, Yeravam and the spies

13 וזהו מ"ש בהפטרה⁶¹ דפי ויגש קח לך עץ אחד וכתוב עליו ליהודה כו' ולקח עץ אחד וכתוב עליו ליוסף עץ אפרים כו' וקרב אותם אחד אל אחד⁶² כו'

And this is [the meaning of] what is written in the Haftorah of Parshas Vayigash: "Take for yourself one stick (etz) and write upon it, 'For Yehudah,'" etc., "and take one stick and write upon it, 'For Yosef, the stick of Ephraim,'" etc., "and bring them near, one to the other," etc.

The Haftorah of Parshas Vayigash, from Ezekiel, describes two sticks, one inscribed for Yehudah and the other for Yosef, "the stick of Ephraim," which the prophet is told to bring together.

הנה אני לוקח את עץ יוסף⁶³ כו' ונתתי אותם עליו את עץ יהודה כו'. עד ועבדי דוד מלך עליהם.⁶⁴

"Behold, I am taking the stick of Yosef," etc., "and I will place them upon it, with the stick of Yehudah," etc., up to "And My servant David will be king over them."

G-d declares that He will take the stick of Yosef and place it with the stick of Yehudah, and the prophecy goes on to the reign of "My servant David," a king of the tribe of Yehudah, over the reunited people.

פ"י כי עתה יוסף הוא למעלה מיהודה שהוא נמשל לארז אשר גדל בגובה ומתוסף והולך.

The explanation: now, Yosef is above Yehudah, for he is likened to the cedar, which grows tall and keeps on increasing.

At present Yosef is above Yehudah, like the cedar that keeps on growing taller.

כך יוסף אליו שייכים עשרת השבטים. כמ"ש שם ושבטי ישראל חביריו נמצא הוא מרובה בשבטים יותר מיהודה.

So too Yosef: to him belong the ten tribes, as it is written there, "and the tribes of Israel, his companions." It follows that he is more abundant in tribes than Yehudah.

Yosef's greatness shows in numbers: the verse calls the tribes of Israel "his companions," so the ten tribes belong to him and he has more tribes than Yehudah.

שע"ש [שעל שם] זה נק' יוסף כי הוא הדעת עליון כו'.

For it is on account of this that he is called Yosef, for he is the supernal Daas, etc.

Yosef's name, "addition," reflects his increase, for he is the supernal Daas.

אך לעתיד לבא כשיתחברו שניהם יוסף ויהודה ביחד בתכלית היחוד האמיתי דהיינו מ"ש ויגש אליו יהודה וכמ"ש (איוב מ"א) ⁶⁵ אחד באחד יגשו ⁶⁶ וזה יהיה לע"ל [לעתיד לבוא] אז יתעלה יהודה למעלה מיוסף כנ"ל ע"פ א"ח [אשת חיל] עט"ב [עטרת בעלה].

But in the Time to Come, when the two of them, Yosef and Yehudah, will be joined together in the ultimate true unity, which is [the meaning of] what is written, "And Yehudah approached him," and as it is written (Job 41), "One with another they approach" — and this will be in the Time to Come — then Yehudah will be elevated above Yosef, as stated above on "A woman of valor is the crown of her husband."

In the Time to Come, however, Yosef and Yehudah will be joined in complete and true unity. That union is the inner meaning of "And Yehudah approached him" and of the verse in Job, "One with another they approach," and in it Yehudah will rise above Yosef, as the "woman of valor" becomes her husband's crown.

ולכן אז ועבדי דוד מלך על כל ישראל. וז"ש [וזהו שכתוב] ולא יכול יוסף להתאפק ⁶⁷ כו' בהתודע יוסף אל אחיו דהיינו שנתחברו יוסף ויהודה בתכלית החבור והיחוד למיהוי אחד באחד כו'.

And therefore then "My servant David [will be] king over all Israel." And this is [the meaning of] what is written, "And Yosef could not restrain himself," etc., "when Yosef made himself known to his brothers": that is, Yosef and Yehudah were joined in the ultimate bond and unity, to be one with one, etc.

The prophecy therefore ends with David, of the tribe of Yehudah, as king over all Israel. When Yosef could no longer restrain himself and revealed himself to his brothers, Yosef and Yehudah were joined in complete unity.

(וע' ע"פ והיה מספר בניי [בני ישראל] ^{68,69} כו' בענין ונקבצו בני יהודה ובני ישראל יחדו ושמו להם ראש אחד ⁷⁰ כו'. וע' בדרוש ברכת הזמן ⁷¹ בענין שדהע"ה [שדוד המלך עליו השלום] יברך על כוס יין המשומר שלע"ל [שלעתיד לבוא] כו' וע' ע"פ מחר חדש בענין יהונתן ודוד: ⁷²)

(And see on the verse "And the number of the Children of Israel shall be," etc., on the matter of "And the children of Yehudah and the children of Israel shall be gathered together, and they shall appoint for themselves one head," etc. And see the discourse on Birkas HaZimun, on the matter that King David, peace be upon him, will recite the blessing over the cup of the preserved wine in the Time to Come, etc. And see on the verse "Tomorrow is the New Moon," on the matter of Yehonasan and David.)

The parenthesis points to three related discourses: on the prophecy that the children of Yehudah and the children of Israel will gather together under one head; on the teaching that in the Time to Come King David will recite the blessing over the cup of the preserved wine; and on Yehonasan and David.

ובכל הנ"ל יובן ויבואר מ"ש בלקוטי הש"ס [הששה סדרים] מהאר"י [מהאלי רבי יצחק] ז"ל [זכרוננו לברכה / זכרונם לברכה] בביאור מארז"ל [מאמר רבותינו זכרונם לברכה] בחלק [דק"ב סע"א [סוף עמוד א]] שתפשו הקב"ה לירבעם בן נבט ⁷³ ואמר לו חזור כך ⁷⁴ כו' א"ל [אמר ליה] מי בראש א"ל [אמר ליה] בן ישי בראש א"ל [אמר ליה] אי הכי לא בעינא.

And through all the above will be understood and explained what is written in Likkutei HaShas of the Arizal, of blessed memory, in explanation of the saying of our Sages, of blessed memory, in [the chapter] Chelek (folio 102, end of side a): that the Holy One, blessed be He, seized Yeravam ben Nevat and said to him, "Repent," etc. He said to Him, "Who will be at the head?" He said to him, "The son of Yishai will be at the head." He said to Him, "If so, I do not want [it]."

The Arizal's Likkutei HaShas explains a passage of the Talmud: G-d took hold of Yeravam ben Nevat, the first king of the tribes that broke away from the house of David, and urged him to repent. When Yeravam heard that David, the son of Yishai, would be at the head, he refused.

שהוא ממש הענין הנ"ל שהקב"ה רצה שירבעם יחזור בתשובה ואז יאיר בו מבחי' ומדרגת יוסף בחי' עץ אפרים כו'. ⁷⁵

This is exactly the matter stated above: the Holy One, blessed be He, wanted Yeravam to do teshuvah (return), and then there would shine in him from the level and rank of Yosef, the level of "the stick of Ephraim," etc.

Yeravam's story fits the maamar's theme: had he repented, the level of Yosef, "the stick of Ephraim," would have shone in him, for Yeravam came from the tribe of Ephraim.

14 וזהו אני ואתה ובן ישי נטייל בג"ע [בגן עדן] ⁷⁶ שיהי' [שיהיה] מאיר בהם א"ס ב"ה בהאר"י [בהארה] רבה. וזהו אנ"י כו'

And this is [the meaning of] "I and you and the son of Yishai will stroll in Gan Eden": that the Infinite One (Ein Sof), blessed be He, will shine in them with a great illumination. And this is "I" (Ani), etc.

In the Talmud's account G-d tells Yeravam, "I and you and the son of Yishai will stroll in Gan Eden." The maamar explains that the Infinite One would shine in all three with a great light; its closing words, "And this is 'I,' etc.," point to a further meaning in G-d's "I" that is not spelled out here.

א"ל [אמר ליה] מי בראש כי הוא רצה כמו שהיה עכשיו שבחינת ומדרגת יוסף הוא למעלה מבחי' יהודה
לכך רצה הוא להיות בראש לגבי דוד

He said to Him, "Who will be at the head?" For he wanted [it to be] as it is now, when the level and rank of Yosef is above the level of Yehudah; therefore he wanted to be at the head in relation to David.

Yeravam asked who would lead because he wanted the present order to remain, in which Yosef, the root of his own tribe, stands above Yehudah; so he wanted to be at the head, above David.

אבל הקב"ה אמר לו שלע"ל [שלעתיד לבוא] יתעלה יהודה לכן בן ישי בראש כו' א"ל [אמר ליה] אי הכי לא
בעינא שלא היה בו בחי' בטול ושפלות זה.

But the Holy One, blessed be He, told him that in the Time to Come Yehudah will be elevated; therefore "the son of Yishai will be at the head," etc. He said to Him, "If so, I do not want [it]," for he did not have this quality of self-nullification and lowliness.

G-d answered that in the Time to Come Yehudah will rise, so David, the son of Yishai, will lead. Yeravam refused, because he lacked the self-nullification and lowliness that would let him accept Yehudah's rise.

15 וזשארז"ל [וזהו שאמרו רבותינו זכרונם לברכה] גסות הרוח שבירבעם טרדתו⁷⁷ כו'. ומעין זה נתבאר ג"כ במ"א
בענין המרגלים⁷⁸ שלא היה בהם ג"כ שפלות זו לגבי בחי' ארץ העליונה שדימו בעצמם שא"צ [שאינן צריך]
/ שאינן צריך] לזה להיותן מעלמא דדכורא כולם אנשים⁷⁹ כו'.

And this is what our Sages, of blessed memory, said: "The arrogance that was in Yeravam drove him away," etc. And something similar is also explained elsewhere concerning the spies, that they too did not have this lowliness in relation to the level of the supernal earth, for they imagined that they had no need for this, since they were from the masculine world (alma dedechura), "all of them men," etc.

The Sages say that Yeravam's arrogance drove him from the world. Elsewhere the same is explained of the spies whom Moshe sent to scout the Land: they too lacked lowliness toward the "supernal earth," Malchus, and felt no need for it, because they were rooted in the "masculine world," the giving side, which is why the Torah calls them "all of them men."

אבל יוסף הצדיק ויהודה יתחברו לע"ל [לעתיד לבוא] בתכלית היחוד למיהוי אחד באחד כנ"ל:

But Yosef the tzaddik and Yehudah will be joined in the Time to Come in the ultimate unity, to be one with one, as stated above.

Yosef the tzaddik and Yehudah, by contrast, will be fully united in the Time to Come, "one with one."

IN ONE'S AVODAH

The maamar draws its lesson from the earth, trodden under everyone's feet yet first in G-d's thought: the deepest level is self-nullification and lowliness. In prayer this is the bowing of the Shemoneh Esreh and its "still, small voice," the inanimate level, and the letters of prayer themselves. Yeravam's arrogance, which kept him from accepting David at the head, and the spies' sense that they had no need for the "earth," show what is lost without this humility.

QUESTIONS FOR DISCUSSION

1. Why does the earth, the lowest of the four kingdoms, have the power to bring forth growth, and what does "last in deed, first in thought" mean?
2. How did the materials of the Mishkan and of the Beis HaMikdash reflect two different orders of creation?
3. What does the earth's being trodden under everyone's feet have to do with Moshe's words "And what are we?"
4. Why will Yehudah, the receiver, rise above Yosef, the giver, in the Time to Come?
5. What did Yeravam and the spies lack, and how does the maamar connect it to the "earth"?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ויגש אליו יהודה

Two other transcripts of this maamar are printed there, and one of them begins with the verse “The beams of our houses are cedars.”

KEHOT'S NOTE

בי הנחות אחרות בסה"מ תקס"ה עי קמב ואחד מתחיל "קורות בתינו ארזים". ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. וראה אודות מאמר זה רשימת המאמרים שבסה"מ תקס"ז הערה *14. קיצורים נדפסו באוה"ת בראשית כרך ה תתקפה, ב. כרך ו תתשח, א. חלק מהמאמר נעתק בסה"מ תרכ"ט (הוצאת תשנ"ב) עי כב ואילך עם הוספות. לכללות מאמר זה ראה ד"ה ויגש תשמ"ו.

2 Yehudah approaches Yosef, still unrecognized as his brother, to plead for Binyamin: “Please (bi), my lord.” Bi is plainly a word of entreaty, but literally means “in me”; the maamar reads it that way in paragraph 11, as Malchus drawing near to Z’eir Anpin so that the flow is drawn down into it.

בראשית מ"ד:18

וַיִּגַּשׁ אֵלָיו יְהוּדָה וַיֹּאמֶר בִּי אֲדֹנָי יְדִבְרֶנָּה עֲבֹדְךָ דָּבָר בְּאֲזְנֵי אֲדֹנָי וְאַל־יִחַר אַפְּךָ בְּעֲבֹדְךָ בִּי כְמוֹד כְּפָרְעָה:

Then Judah came near unto him, and said: ‘Oh my lord, let thy servant, I pray thee, speak a word in my lord’s ears, and let not thine anger burn against thy servant; for thou art even as Pharaoh.

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

3 קורות בתינו ארזים

The bride of the Song says of the home she shares with her beloved, “The beams of our houses are cedars; our rafters are cypresses.” The Targum reads it as the Temple, and the maamar uses it to open the question of which material formed the main structure of G-d’s dwelling.

שיר השירים א:17

קִרֹת בֵּיתֵנו אֲרָזִים רִהֲיִטְנוּ בְּרֹתִים:

The beams of our houses are cedars, And our panels are cypresses.

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KEHOT'S NOTE

שה"ש א, יז. ראה אוה"ת שה"ש עי קעה. ושם מביא "והתרגום נראה דמפרש קורות בתינו ארזים קאי על בית המקדש דשלמה" ע"ש.

4 ההפרש בין המשכן לבית עולמים

The note gives these as further discussions of the difference between the Mishkan and the Beis HaMikdash.

KEHOT'S NOTE

ראה אוה"ת זכור עי איתשפא. שה"ש עי קעה. סה"מ תרכ"ט עי יח. מכאן ואילך בסה"מ תרמ"ד עי ריב עם הגהות. בלקו"ת נשא כד, ב. בלק עד, ד מציין לכאן.

5 עצי שטים עומדים

“And you shall make the boards for the Mishkan of acacia wood, standing.” These upright wooden boards formed the walls of the Mishkan.

Exodus 26:15

וְעֲשִׂיתָ אֶת־הַקְּרָשִׁים לְמִשְׁכָּן עֲצֵי שִׁטִּים עֹמְדִים:

And thou shalt make the boards for the tabernacle of acacia-wood, standing up.

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KEHOT'S NOTE

שמות כו, טו.

6 והבהמ"ק הי מאבנים ועפר דוקא

Note 67 in vol. 6 discusses why the Beis HaMikdash had to be built of stones specifically, from the outset; the other talks are listed as further discussions.

KEHOT'S NOTE

ראה לקו"ש ח"ו עי 23 הערה 67 למה הוצרך להיות (לכתחילה) מאבנים דוקא ע"ש. ראה לקו"ת ברכה צט, ד בענין משכן שילה. לקו"ש ח"ד עי 1260. לקו"ש לש"פ מסעי חכ"ח. ודלא כהמשכן שרק קרקע המשכן הי מעפר, דומם, אבל כותלי המשכן היו מצומח, והמכסה שעל המשכן (היריעות) הי מחי — די"ה דודו עבדי תשלי"ב (סה"מ מלוקט ח"ו עי עז).

7 עץ בולט

It cites the book Har HaMoriyah, which explains “protruding wood” as wood that projects from the wall into the open air.

KEHOT'S NOTE

ראה לקו"ש לש"פ מסעי חכ"ח עי 222 הערה 21 בשם ספר הר המורי שמפרש דעץ בולט היינו בולט מן הכותל לאויר. וראה בסידור עם דא"ח עי רא, ג. ובלקו"ת ברכה צט, ד שהאיסור הוא דוקא בבולט ולא בשוקע.

8 שאסור לעשות בו עץ בולט ואכסדראות של עץ

In the first chapter of the Laws of the Chosen House, the Rambam rules that no protruding wood is built into the Beis HaMikdash and that its porticoes are not made of wood. The Alter Rebbe cites it to show that the Beis HaMikdash was essentially a building of stone.

משנה תורה, הלכות10-9

Mishneh Torah, The Chosen Temple

בית הבחירה א:ט"ז
וְאִין בּוּנִין בּו עֵץ בּוֹלֵט כָּלֵל אֶלָּא אוּ בְּאַבְנִים אוּ בְּלִבְנִים וְסִיד. וְאִין עוֹשִׂין אַכְסֵדְרוֹת שֶׁל עֵץ בְּכָל הָעֲזָרָה אֶלָּא שֶׁל אֲבָנִים אוּ לִבְנִים: וּמִרְצֵפִין אֵת כָּל הָעֲזָרָה בְּאַבְנִים יְקָרוֹת. וְאִם נִצְקָרָה אֶבֶן אֶף עַל פִּי שֶׁהִיא עוֹמֶדֶת בְּמִקּוּמָהּ. הוֹאִיל וְנִתְקַלְקְלָה פִסּוּלָהּ וְאִסּוּר לִכְהֵן הָעוֹבֵד לַעֲמֹד עָלֶיהָ בְּשַׁעַת הָעֲבוּדָה עַד שֶׁתִּקְבַּע בְּאַרְץ:

Torat Emet 363 (Public Domain)

9 עץ בולט ואכסדראות של עץ

Mitzvah 492 forbids planting a tree in the Mikdash; as a fence around it, the Sages also forbade wooden porticoes there, so that all its porticoes were of stone. The Alter

Rebbe refers the reader there for the ban on wood in the Beis HaMikdash.

ספר החינוך תצ"ב:249:2 Sefer HaChinukh

10

כמ"ש הרמב"ם

The note, following this talk, adds that the Ra'avad holds the same as the Rambam, as the Kesef Mishneh on the Rambam shows.

KEHOT'S NOTE

וגם הראב"ד ס"ל כן — ראה כס"מ שם (לקו"ש ח"ו שם הערה 48).

11

כלונסאות של ארז

The note gives this for the cedar beams in the ceiling of the Ulam.

KEHOT'S NOTE

ראה לקו"ש שם הערה 62.

12

כלונסאות של ארז

The Mishnah says that cedar beams were fixed from the wall of the Heichal to the wall of the Ulam so that it would not bulge. A Kehot note cites it, according to the reading of most commentators, for the point that these beams were only secondary supports to the stone building.

Mishnah Middot 3:8 ח"ג: משנה מדות

וכלונסאות של ארז היו קבועין מכתלו של היכל לכתלו של אולם, כדי שלא יבעט. ושרשרות של זהב היו קבועות בתקרת האולם, שבהן פרחי כהנה עולין ורואין את העטרת. שנאמר (זכריה ו'), והעטרת תהיה לחלם ולטוביה ולדיעה ולחן בן צפניה לזכרון בהיכל ה'. גפן של זהב היתה עומדת על פתחו של היכל, ומדלה על גבי כלונסאות. כל מי שהוא מתנדב עליה, או גרגיר, או אשכול, מביא ותולה בה. אמר רבי אליעזר ברבי צדוק, מעשה היה, ונמנו ...

There were poles of cedar wood stretching from the wall of the Sanctuary to the wall of the Porch to prevent it from bulging. There were chains of gold fixed in the roof beams of the Porch by which the priestly initiates used to ascend and see the crowns, as it says, "And the crowns shall be to Helem and to Toviya and to Yedaya and to Hen the son of Zephaniah as a memorial in the Temple of the L-rd" (Zechariah 6:14). A golden vine stood at the door ...

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13

והעפר היי רק בקרקע המשכן למטה

In this transcript the point is supported with the verse in Parshas Nasso, "and of the earth that is on the floor of the Mishkan."

KEHOT'S NOTE

בסה"מ תקס"ה ע' קמב מביא זה ע"פ הפסוק נשא ה, טז "וכמ"ש ומעפר אשר בקרקע המשכן", וע"ז הקשה בדי"ה ויגש תשמ"ו דלכאורה צ"ל דהרי פסוק זה הוא דין בדיני מי סוטה שנאמר לא רק במשכן אלא גם במקדש ע"ש.

14

שהיו טפלים לעיקר הבנין

The sources for the cedar beams being secondary to the stone building (the Mishnah in Middos, the Kesef

Mishneh, the commentators on the Mishnah) are gathered there.

KEHOT'S NOTE

ראה מדות פ"ג מ"ה (כפי גירסת רוב המפרשים). כסף משנה להרמב"ם הלי ביה"ב פ"א ה"ט. מפרשי המשנה שם בפ"א מ"ו. ועוד (לקו"ש ח"ו שם הערה 63). בסה"מ תרמ"ד ע' ריב נמצא כאן הוספה.

PARAGRAPH 2

15

"For as the earth brings forth its growth, and as a garden makes its seeds spring up, so G-d will make righteousness and praise spring up." The maamar borrows the phrase for the earth's power to produce plants.

ישעיהו ס"א:י"א Isaiah 61:11

כי כארץ תוציא צמחה וכגנה ירועה תצמיח כן אד"נ' ה' יצמיח צדקה ותהלה נגד כל־הגוים:

For as the earth bringeth forth her growth, And as the garden causeth the things that are sown in it to spring forth; So the L-rd GOD will cause victory and glory To spring forth before all the nations.

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16

מחלוקת התנאים

The note points there for a discussion of this dispute of the Tannaim.

KEHOT'S NOTE

ראה בלקו"ש ח"ו ע' 78 ובהערה 60.

17

בגמרא (חגיגה יב)

The note lists these Likkutei Torah passages as further discussions of the Gemara in Chagigah.

KEHOT'S NOTE

ע"א. ראה לקו"ת צו יג, ד. ראה כו, ב. שמע"צ עט, ד. סה"מ תקס"ה ח"ב ע' שכו. אוה"ת בראשית כרך ג תפו, א. סה"מ תרכ"ז (הוצאת תש"ס) ע' כג.

18

חד אמר שמים קדמו

On page 89a, in the discourse "Kechu Me'itchem Terumah," the Alter Rebbe explains the light that fills all worlds: it descends level by level, so that the heavens of heavens receive a higher revelation than the heavens, and the heavens a higher one than the earth.

KEHOT'S NOTE

ראה גם לקמן פט, א. סה"מ תרכ"ט ע' כג וע' שצח. ובלקו"ש ח"ו ע' 76 ואילך.

19

בראשית ברא

"In the beginning G-d created the heavens and the earth." The heavens are named first, the proof that they came first.

בראשית א':1 Genesis 1:1

בראשית ברא אלקים את השמים ואת הארץ:

In the beginning G-d created the heaven and the earth.

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KEHOT'S NOTE

בראשית א, א. בסה"מ תקס"ה ליתא פסוק זה.

- 20 The Gemara records a dispute between Beis Shammai and Beis Hillel over whether the heavens or the earth were created first, each side bringing a verse. The maamar holds both views true, one in thought and the other in deed.

חגיגה י"ב א:ט"ז Chagigah 12a:16

תנו רבנן, בית שמאי אומרים: שמים נבראו תחלה ואחר כך נבראת הארץ, שנאמר: "בראשית ברא אלקים את השמים ואת הארץ". ובית הלל אומרים: ארץ נבראת תחלה ואחר כך שמים, שנאמר: "ביום עשות ה' אלקים ארץ ושמים".

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

- 21 ביום עשות

"On the day that Havayah Elokim made earth and heavens." Here the earth is named first, the proof that it came first.

בראשית ב'ד: Genesis 2:4

אלה תולדות השמים והארץ בהבראם ביום עשות ה' אלקים ארץ ושמים:

These are the generations of the heaven and of the earth when they were created, in the day that the L-RD G-d made earth and heaven.

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KEHOT'S NOTE

בראשית ב, ד.

- 22 וכשברא ברא השמים תחילה

The note refers to this maamar for the point that in the act of creation the heavens came first.

KEHOT'S NOTE

בד"ה כי המצוה הזאת תרס"ו. ובתו"ח כאן באו"א קצת. — וראה בלקו"ש שם.

PARAGRAPH 3

- 23 סוף מעשה במחשבה תחלה

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

KEHOT'S NOTE

פיוט לכה דודי.

- 24 הארץ . . בבחי' תחלת המחשבה

There it is explained that because the earth arose first in thought, it has the distinction and the power to make things grow from nothing into something, which the heavens do not have.

KEHOT'S NOTE

בלקו"ש ח"ו שם הערה 50 "דמצד זה שהארץ עלתה במחשבה תחלה, יש בה (עילוי וחשיבות —) הכח להצמיח מאין ליש (שאינו בשמים)".

- 25 עולה תחלה במחשבה

That text explains that what is last in deed arises first in thought because the main intent is completed at the end, as is seen physically in every act of giving; it discusses this at length.

KEHOT'S NOTE

ובסה"מ תרמ"ד ע' ריב: היינו לפי שעיקר המכוון נגמר בסוף, וכמו שאנו רואים למטה בגשמי בכל השפעה שעיקר המכוון נשלם בסוף, ע"ש בארוכה.

- 26 לכן דוקא בה יש הכח והיכולת להוציא צמחה

This letter explains that only G-d's own essence has the power to create something from nothing, and that this power is revealed in the earth, which brings forth plants from nothing year after year.

KEHOT'S NOTE

ראה אגה"ק סי' כ (קלב, א). אוה"ת ויקרא כרך ב ע' תמד.

PARAGRAPH 4

- 27 דירת עראי

The Midrash says that until the Beis HaMikdash was built the Shechinah moved from place to place, as it says, "I have been moving about in a tent and in a Mishkan," and once it was built, "This is My resting place forever." A Kehot note cites it for the Mishkan as a temporary dwelling.

שיר השירים רבה א:ט"ז Shir HaShirim Rabbah 1:16

זח"ב רמא, 241a Zohar II, 241a

KEHOT'S NOTE

ראה שהש"ר פ"א, טז (ג). זח"ב רמא, א.

- 28 דירת עראי

A Kehot note gives this passage of the Zohar as a further source for the idea of a temporary dwelling.

ספר זוהר, פקודי מ':ש"פ-ש"צ Zohar, Pekudei 40:380-390

- 29 ואהיה מתהלך באהל

G-d tells David through the prophet Natan that since the Exodus He has not dwelt in a house, but has moved about in a tent and a Mishkan. The maamar cites it to show that the Mishkan was a temporary dwelling.

שמואל ב ז':7 II Samuel 7:6

כי לא ישכתי בבית למיזם העלתי את־בני ישראל ממצרים ועד היום הזה ואהיה מתהלך באהל ובמשכן:

for I have not dwelt in a house since the day that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.

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KEHOT'S NOTE

שמואל-ב ז, ו. ראה סה"מ תרמ"ד ע' ריג ואילך.

PARAGRAPH 6

- 30 במקדש — כי הי דירת קבע

the passage shares nothing with the note

KEHOT'S NOTE

באוה"ת פ' ויגש כרך ב שני, א. באוה"ת נ"ך כרך א ע' לה פי' קבע ע"ד אהל בל יצען הנזכר בלקו"ת סדי"ה שובה ישראל עד דרוש השני. ע"ש בארוכה. ראה גם אוה"ת בלק ע' אלו. ובלקו"ש לפי שמות ח"ו ע' 21 הערה 66 כ': "וזהו גם הטעם מה שהמשכן הי' דירת עראי של הקב"ה וביהמ"ק דירת קבע,

כי כשהגילוי נמשך רק מלמעלה, אינו חודר בפנימיות כ"כ (ולעיר מלקו"ת ויקרא ב, ג-ד), שאתערותא דלעילא מצד עצמה — כשאין אחריי מיד עבודה מלמטלמ"ע — אין לה קיום). "ראה ד"ה ודוד עבדי תשל"ב הנ"ל.

31 זאת מנוחתי עדי עד

"This is My resting place forever; here I will dwell, for I have desired it," said of Zion. The maamar reads it as describing the Beis HaMikdash as G-d's permanent dwelling.

Psalms 132:14 תהלים קל"ב:יד

זאת־מנוחתי עדי־עד פה־אֶשֶׁב כִּי אֶתִּיקָה:

'This is My resting-place for ever; Here will I dwell; for I have desired it.

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KEHOT'S NOTE

תהלים קלב, יד. וראה בהמשך מים רבים תרל"ו פרק ע' שלכאורה צ"ל האיך בנין בית מאבנים וסיד יהי נקי בשם מנוחה ונחלה לאלקים חיים ע"ש.

32 מנוחה לחיי העולמים

The Mishnah lists the psalm the Levi'im sang in the Beis HaMikdash each day; on Shabbos it was Psalm 92, "a song for the Time to Come, for the day that is entirely Shabbos and rest for life everlasting." The maamar takes the phrase for the seventh millennium, of which the Beis HaMikdash was a foretaste.

Mishnah Tamid 7:4 משנה תמיד ז':ד

... בְּשֵׁשִׁי הָיוּ אוֹמְרִים (שם צג), ה' מֶלֶךְ גָּאוֹת לְבָשׁ וגו'. בְּשֶׁבֶת הָיוּ אוֹמְרִים (שם צב), מְזֻמֹּר שִׁיר לַיּוֹם הַשֶּׁבֶת, מְזֻמֹּר שִׁיר לְעֵתִיד לְבֹא, לַיּוֹם שֶׁכָּל שֶׁבֶת מְנוּחָה לְחַיֵּי הָעוֹלָמִים:

The following are the psalms that were chanted in the Temple. 1) On the first day they used to say, "The earth is the L-rd's and the fullness thereof, the world and they that dwell therein" (Psalms 24). 2) On the second day they used to say: "Great is the L-rd and highly to be praised, in the city of our G-d. His holy mountain" (Psalms 48). 3) On the third day they used to say: "G-d stands in the congregation of G-d, in the midst of the judges he ...

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

PARAGRAPH 7

33 אשת חיל עט"ב

Shlomo's proverb: "A woman of valor is the crown of her husband." The maamar applies it to Malchus, which in the Time to Come will rise to be a crown over Z'eir Anpin.

Proverbs 12:4 משלי י"ב:ד

אִשְׁת־חֵיל עֲטֹרַת בְּעָלָהּ וּכְרָקָב בְּעֲצָמוֹתֶיהָ מִיָּשָׁה:

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

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KEHOT'S NOTE

משלי יב, ד.

34

מחר חדש

Yehonasan tells David, "Tomorrow is the New Moon," as the two plan how to learn Shaul's intent. The parenthesis refers to a discourse on this verse that discusses Yehonasan's words to David, "and I will be second to you."

I Samuel 20:18 שמואל א כ':י"ח

וַיֹּאמְרֵהוּ יְהוֹנָתָן מָחָר חֹדֶשׁ וְנִפְקַדְתָּ כִּי יִפְקֹד מוֹשְׁבָהּ:

And Jonathan said unto him: 'To-morrow is the new moon; and thou wilt be missed, thy seat will be empty.

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35 Yehonasan tells David, "You will be king over Israel, and I will be second to you." The parenthesis refers to a discourse that develops this theme.

I Samuel 23:17 שמואל א כ"ג:י"ז

וַיֹּאמֶר אֵלָיו אֶל־תִּירָא כִּי לֹא תִמָּצָא יָד שְׂאוּל אָבִי וְאַתָּה תִּמְלֹךְ עַל־יִשְׂרָאֵל וְאֲנִכִּי אֶהְיֶה־לְךָ לְמִשְׁנָה וְגַם־שְׂאוּל אָבִי יָדַע כֵּן:

And he said unto him: 'Fear not; for the hand of Saul my father shall not find thee; and thou shalt be king over Israel, and I shall be next unto thee; and that also Saul my father knoweth.'

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PARAGRAPH 8

36 שהיא מדרס תחת כפות רגלי הכל

The Midrash, on the promise that Avraham's offspring will be like the dust of the earth, says that dust is trodden upon; the commentary there explains that everyone treads on it. A Kehot note cites it for the earth's lowliness.

Bereshit Rabbah 41:9 בראשית רבה מ"א:ט"ז

וה' אמר אל אברהם אחרי הפרד לוט כי את כל הארץ אשר אתה רואה לך אתננה גוי ושמתי את זרעך כעפר הארץ. מה עפר הארץ, מסוף העולם ועד סופו, כך בניך יהיו מפוררים מסוף העולם ועד סופו. ומה עפר הארץ אינו מתברך אלא במים, אף ישראל אינן מתברכין אלא בזכות התורה, שנמשלה למים. ומה עפר מבלה את כלי מתכות והוא קיים לעולם, כך ישראל כל עובדי כוכבים בטלים והם קיימים. ומה עפר, עשויה דייש, אף בניך, עשוין דייש לעובדי כוכבים, הדא הוא דכתיב (ישעיה נא): ושמתי ביד מוגיך וגו'. מה ...

"For all the land that you see, I will give to you, and to your descendants, forever" (Genesis 13:15). "I will render your descendants like the dust of the earth; if a man could count the dust of the earth, so your descendants shall be counted" (Genesis 13:16). "The L-rd said to Abram, after Lot parted... For all the land that you see, I will give to you...I will render your descendants like the dust of the earth" - just as the dust of the earth is found from one end ...

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KEHOT'S NOTE

ראה ב"ר פמ"א, ט: ומה עפר עשוי דייש. ובמ"כ שם: הכל דשין עליי. וראה גם בלקו"ש ח"כ ע' 310.

37

ונחנו מ"ה

Moshe and Aharon say to the people complaining in the desert, "And what are we, that you complain against us?"; Moshe repeats it in the next verse. The maamar takes this as the height of self-nullification.

Exodus 16:7: וַיֹּאמֶר מֹשֶׁה וְאַהֲרֹן

וּבִקְרֹא וְרָאִיתֶם אֶת־כְּבוֹד ה' בְּשִׁמְעוֹ אֶת־תְּלַנְתִּיכֶם עַל־ה' וְנַחֲנוּ מָה כִּי תִלְיֵנוּ עֲלֵינוּ:

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

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KEHOT'S NOTE

שמות טז, ז.

38

ע"פ מזמור שיר חנוכת הבית

The note suggests the reference is to the maamar of this title from 5565, said before this one, on Friday night of Shabbos Parshas Vayigash, "on the dedication of the House." The maamar "The beams of our houses" is marked there as said on that same dedication, in Parshas Vayechi.

KEHOT'S NOTE

כנראה הכוונה לד"ה זה משנת תקס"ה שנאמר קודם מאמר זה ורשום עליו ליל ש"ק פי ויגש על חנוכת הבית — ונדפס שם עי קלב ואילך. ועל ד"ה קורות בתינו רשום: "על חנוכת הבית הנ"ל פי ויחי". וראה לקו"ת ברכה צט, ד. סידור עם דא"ח כא רע"ג.

39

מזמור שיר חנוכת הבית

"A psalm, a song for the dedication of the House, of David." The parenthesis refers to a discourse on this verse that explains why the Beis HaMikdash had to be entirely of stone.

Psalms 30:1: תהילים ל:א

מְזֻמָּר שִׁיר־חֲנֻכַּת הַבַּיִת לְדָוִד:

A Psalm; a Song at the Dedication of the House; of David.

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40

נדבכין די אבן גלל

Koresh's decree, in Aramaic: "three rows of great stones and a row of new wood." It mixed wood into the building of the Second Temple.

Ezra 6:4: וְזָרָא וְ:

נִדְבַכִּין דִּי־אַבְנֵי גִלְלָא תִלְתָּא וְנִדְבָּה דִּי־אַעַּר חֲדָת וְנִפְקָתָא מִן־בֵּית מִלְכָּא תַתִּיהָב:

with three rows of great stones, and a row of new timber, and let the expenses be given out of the king's house;

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KEHOT'S NOTE

עזרא ו, ד.

41

אמרו בגמי על כורש

The Gemara proves that Koresh "soured" from his decree that the Temple be built with "three rows of great stones and a row of new wood": he wanted to be able to burn it if

the Jews rebelled. The maamar gives the inner reason the decree was a fault: it mixed the vegetative into a House that had to be entirely of stone.

Rosh Hashanah 4a:4: ד' א: ד' א: ד' א:

וְאִיבְעִית אִימָא: מְנַל דְּאַחֲמִיץ — דְּכַתִּיב: "נִדְבַכִּין דִּי אַבְנֵי גִלְלָא תִלְתָּא וְנִדְבָּה דִּי אַעַר חֲדָת וְנִפְקָתָא מִן בֵּית מִלְכָּא תַתִּיהָב", לָמָּה לָקָה דְּעַבְדִּי הַכִּי? סִבָּר: אִי מְרֻדוּ בִּי יְהוּדָאִי — אִיקְלָיָה בְּנוֹרָא.

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

KEHOT'S NOTE

ר"ה ד, א. ראה אוה"ת ויקרא כרך ב עי תמד. כרך ג עי תשעה.

42

קול דממה דקה

When G-d revealed Himself to Eliyahu at Chorev, He was not in the wind, the earthquake or the fire; after the fire came "a still, small voice." The maamar applies the phrase to the bowing in the Shemoneh Esreh, the silent, "inanimate" level of prayer.

I Kings 19:12: מַלְכִּים אִי־יָיִט:

וְאַחַר הָרָעַשׁ אֵשׁ לֹא בָאָשׁ ה' וְאַחַר הָאֵשׁ קוֹל דְּמָמָה דְּקָה:

and after the earthquake a fire; but the L-RD was not in the fire; and after the fire a still small voice.

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PARAGRAPH 9

43

יוסף לשון תוספת ורבו

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

KEHOT'S NOTE

ע"י לעיל לא, א.

44

צדיק כתמר יפרח כארז בלבנון ישגה

"The tzaddik will flourish like a palm tree; like a cedar in Lebanon he will grow tall." The maamar applies it to Yosef the tzaddik, whose nature is to grow and rise.

Psalms 92:13: תהילים צ"ב:

צְדִיק כְּתָמָר יִפְרַח כְּאַרְזֵי בִלְבָנוֹן יִשְׁגָּה:

The righteous shall flourish like the palm-tree; He shall grow like a cedar in Lebanon.

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KEHOT'S NOTE

תהלים צב, יג. בבוקר וישב — גוכת"ק הצ"צ, לא מובא פסוק זה.

45

לגבי המלי שנק' דומם כמ"ש במ"א באריכות

There, in a discussion that begins on page 57d with the four levels, inanimate, vegetative, animal and speaking, Likkutei Torah explains that the letters of thought and speech above are "inanimate," while the supernal emotive attributes are "vegetative": like plants they grow, and Z'eir Anpin has smallness and greatness.

KEHOT'S NOTE

ראה לקו"ת פי חקת נו, ד ואילך.

46

עץ ארז ואזוב

The priest throws "cedar wood and hyssop" and crimson wool into the fire burning the red heifer. The maamar

reads the tall cedar and the lowly hyssop as the mature and immature stages of the emotions.

במדבר י"ט:19 Numbers

וְלָקַח הַכֹּהֵן עֵץ אֶרְזוֹ וְאִזּוֹב וְשֵׁנִי תוֹלַעַת וְהִשְׁלִיךְ אֶל־תּוֹךְ שְׂרַפַּת הַפָּרָה:

And the priest shall take cedar-wood, and hyssop, and scarlet, and cast it into the midst of the burning of the heifer.

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

47 שהאזוב הוא בחי' הקטנות

A Kabbalistic lexicon, cited for hyssop as the level of smallness.

KEHOT'S NOTE

מא"א, נד. לקו"ת חקת ס, ד.

PARAGRAPH 11

48 ויגש אליו יהודה ויאמר בי אדני

Yehudah approaches Yosef and says, "Please, my lord." The maamar reads bi, "in me," as saying that the flow from Yosef will be drawn into Yehudah.

בראשית מ"ד:18 Genesis

וַיִּגַּשׁ אֵלָיו יְהוּדָה וַיֹּאמֶר בִּי אֲדֹנָי יְדִבְרֶנָּה עֲבֹדְךָ דָּבָר בְּאֲזְנֵי אֲדֹנָי וְאֶל־יְחִיר אֶפְדֶּה בְּעֶבְדְּךָ כִּי כְמוֹד כְּפָרְעָה:

Then Judah came near unto him, and said: 'Oh my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant; for thou art even as Pharaoh.

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

49 ויאמר בי אדוני פי' שבו יומשך השפע מיוסף הצדיק

The Rebbe asks there why the text says "in him": since Yehudah was making the request of Yosef, he would seem to have asked that Yosef draw the flow to him.

KEHOT'S NOTE

בד"ה ודוד עבדי תש"ב מדייק בתי' שבו דלכאורה כיון שיהודה ביקש זה מיוסף הרי היה צריך לבקשו שהוא (יוסף) ימשיך השפע אליו, ע"ש באריכות. וראה שם הערה 29 והערה 33.

50 וכמבואר בוהר דויגש

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

KEHOT'S NOTE

רו, א.

51 ויגש היינו תקרובתא עלמא בעלמא

The Zohar explains "And he approached him" as the drawing near of world to world, to become one, for Yehudah was a king and Yosef was a king. The maamar identifies the two worlds as Malchus and Z'eir Anpin.

ספר זוהר, ויגש ב' ט"ו-ג:26-15:2 Zohar, Vayigash

THEN JUDAH CAME NEAR UNTO HIM. This was an approach of one world to another so as to join together. For Judah was king and Joseph was king, and they came nearer and nearer to each other until they united. R. Judah opened a discourse on the text: For, lo, the kings assembled themselves, etc. (Ps. 48, 5). 'This is an allusion', he said, 'to

Judah and Joseph, who were both kings and joined together in an altercation. For Judah had gone surety for Benjamin and pledged himself to his ...

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

52 Kehot's note points to Zohar, Vayigash 2:22 for these words.

ספר זוהר, ויגש ב' כ"ב:22 Zohar, Vayigash

PARAGRAPH 12

53 אבא יסד ברתא

One of the places, listed in a Kehot note, where the Zohar says "Abba founded the Daughter": Chochmah establishes Malchus.

Zohar III, 248a זח"ג רמח, א

Tikkunei Zohar, Tikkun 21 · 61b:4-5 תקו"ז תיקון כא

וכד אית בישראל משכילים בחכמה דאיהי י' מחשבה עלאה. ידעין לזרקא לה להאי אבנא דאיהי בת יחידה לההוא אתר דאתגורת בגין דברתא באבא אתעבידת. הה"ד י"י בחכמה יסד ארץ. בחכמה דאיהו אבא יסד ברתא דאיהי ארץ הדום רגליו וההוא חוט דילה איהו ר'. דאבנא דאיהי תגא. עטרי על רישיה עטרה דס"ת. ובגינה אתמר ודאשתמש בתגא חלף איהו כתר תורה ודאי. דתלת כתרין אינון כתר תורה וכתר כהונה וכתר מלכות. וכתר תורה (נ"א וכתר שם טוב) על גבייהו.

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KEHOT'S NOTE

זח"ג רמח, א. רנו, ב. רנח, א. ת"ז תי' כא. ראה לעיל ד, ג.

54 ונחנו מה

Moshe and Aharon say, "And what are we?" The maamar calls this the self-nullification of higher awe, the level of Moshe Rabbeinu.

שמות ט"ז:7 Exodus

וּבִקֵּר וַיִּרְאֵיָם אֶת־כְּבוֹד ה' בְּשָׁמְעוֹ אֶת־תְּלַזְתִּיכֶם עֲלֵיהֶ וַנִּחְנוּ מָה כִּי תִלְנִי עֲלֵינוּ:

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

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55 לקמן ע"פ יהודה אתה

the passage shares nothing with the note

KEHOT'S NOTE

מה, ב.

56 יהודה אתה

Yaakov blesses Yehudah: "Yehudah, you, your brothers shall acknowledge." This verse opens the maamar later in Torah Ohr to which the parenthesis refers.

בראשית מ"ט:8 Genesis

יְהוּדָה אַתָּה יוֹדוּךָ אֶחָיִךְ יְדוּךָ בְּעֶרְךָ אֶיְבֹיֶךָ יִשְׁתַּחֲוּוּ לְךָ בְּגִי אֶבִיר:

Judah, thee shall thy brethren praise; Thy hand shall be on the neck of thine enemies; Thy father's sons shall bow down

before thee.

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57 ע"פ מאמר הזהר פ' אמור

The note identifies the discourse on the Zohar in Parshas Emor, which the text mentions, as the one printed in the Mittlerer Rebbe's Biurei HaZohar.

KEHOT'S NOTE

ביאורי הזהר לאדה"א ע, ב.

58 וגם אמנה אחותי בת אבי

Avraham says of Sarah, "And indeed she is my sister, the daughter of my father." The parenthesis points to a discourse on the Zohar's comment on this verse in Parshas Emor.

בראשית כ"י:12-20

וגם-אמנה אחתי בת-אבי הוא אך לא בת-אמי ותהי-לי לאשה:

And moreover she is indeed my sister, the daughter of my father, but not the daughter of my mother; and so she became my wife.

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59 בחכמה יסד ארץ כונן שמים בתבונה

"Havayah founded the earth with Chochmah; He established the heavens with understanding." The parenthesis points to a discussion of this verse, in which the "earth," Malchus, is founded on Chochmah, as in "Abba founded the Daughter."

משלי ג':19-31

הי בחכמה יסד-ארץ כונן שמים בתבונה:

The L-RD by wisdom founded the earth; By understanding He established the heavens.

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60 ועמשי"ל . . להבין הטעם שנשתנה יצירת

That discourse asks why the human body was formed differently from all other creatures: plants and animals were brought forth by the earth complete, body and life-force together, through G-d's word.

KEHOT'S NOTE

לעיל ג, ד ואילך.

PARAGRAPH 13

61 וזהו מ"ש בהפטר

The note gives this maamar for the connection between this maamar and the Haftarah.

KEHOT'S NOTE

ראה ד"ה ויגש תשמ"ו. לקו"ש חט"ו ע' 413.

62 וקרב אותם אחד אל אחד

The prophet is told to bring the two sticks together so that they become one in his hand.

יחזקאל ל"ז:17

וקרב אתם אחד אל-אחד לה לעץ אחד והיו לאחדים בידך:

ויגש אליו יהודה ויאמר בי אדוני וגו'

and join them for thee one to another into one stick, that they may become one in thy hand.

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63 הנה אני לוקח את עץ יוסף

G-d will take the stick of Yosef, with the tribes of Israel, his companions, and join it to the stick of Yehudah, making them one.

יחזקאל ל"ז:19

דבר אליהם כה-אמר אדני ה' הנה אני לקח את-עץ יוסף אשר ביד-אפרים ושכבטי ישראל חברו ונתתי אותם עליו את-עץ יהודה ועשיתם לעץ אחד והיו אחד ביד:

say into them: Thus saith the L-rd GOD: Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his companions; and I will put them unto him together with the stick of Judah, and make them one stick, and they shall be one in My hand.

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64 בהפטר דפ' ויגש . . ועבדי דוד מלך עליהם

G-d tells Ezekiel to take one stick for Yehudah and another for Yosef, the stick of Ephraim. This passage is the Haftarah of Parshas Vayigash.

יחזקאל ל"ז:24

ועבדי דוד מלך עליהם ורועה אחד יהיה להם ובמשפטי ילכו וחקותי ישמרו ועשו אותם:

And My servant David shall be king over them, and they all shall have one shepherd; they shall also walk in Mine ordinances, and observe My statutes, and do them.

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KEHOT'S NOTE

יחזקאל לו, טז-כה. בספר השיחות תשנ"ב כרך א ע' 224 מבאר השייכות ועבדי דוד לפסוק ויגש אליו יהודה, ומצוין לוח"א רה, ב (הנוכח לעיל). וראה שם בהערה 71 שמצוין לכמה מקומות בדא"ח. וראה גם ד"ה ודוד עבדי תשל"ב שתוכן שניהם הוא חיבור יהודה ויוסף, ע"ש בארוכה.

65 איוב מ"א

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

KEHOT'S NOTE

פסוק ח.

66 Said of the scales of the Leviathan, set so close that no air comes between them. The maamar applies it to the future union of Yosef and Yehudah, who will "approach" one another.

איוב מ"א:8

אחד באחד יגשו ורוח לא יבא ביניהם:

One is so near to another, that no air can come between them.

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67 ולא יכול יוסף להתאפק

Yosef could no longer restrain himself and made himself known to his brothers. The maamar sees in this the join-

ing of Yosef and Yehudah.

בראשית מ"ה:א' Genesis 45:1

וְלֹא־יָכַל יוֹסֵף לְהִתְאַפֵּק לְכָל הַנִּצָּבִים עָלָיו וַיִּקְרָא הוֹצִיאוּ כָל־אִישׁ מֵעָלָי וְלֹא־עָמַד אִישׁ אִתּוֹ בְּהִתְנוּדַע יוֹסֵף אֶל־אֶחָיו:

Then Joseph could not refrain himself before all them that stood by him; and he cried: 'Cause every man to go out from me.' And there stood no man with him, while Joseph made himself known unto his brethren.

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KEHOT'S NOTE

בראשית מה, א.

68 ע"פ והי מספר בניי

This is the discourse on "And the number of the Children of Israel shall be" to which the text refers.

KEHOT'S NOTE

לקו"ת במדבר ו, ג.

69 והיה מספר בניי

"And the number of the Children of Israel shall be like the sand of the sea." This verse opens the discourse to which the parenthesis refers.

Hosea 2:1 א' הושע ב'

וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחוֹל הַיָּם אֲשֶׁר לֹא־יִמָּד וְלֹא יִסָּפֵר וְהָיָה בְּמִקוֹם אֲשֶׁר־יֹאמַר לָהֶם לֹא־עָמִי אַתֶּם יֹאמַר לָהֶם בְּנֵי אֱלֹהִים:

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass that, instead of that which was said unto them: 'Ye are not My people', it shall be said unto them: 'Ye are the children of the living G-d.'

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70 ונקבצו בני יהודה ובני ישראל יחדו ושמו להם ראש אחד

The prophet foretells that the children of Yehudah and the children of Israel, the ten tribes, will gather together under one head. Like Ezekiel's two sticks, it speaks of the future union of Yehudah and Yosef.

Hosea 2:2 ב' הושע ב'

וְנִקְבְּצוּ בְנֵי־יְהוּדָה וּבְנֵי־יִשְׂרָאֵל יַחְדוֹ וְשָׁמוּ לָהֶם רֹאשׁ אֶחָד וְעָלוּ מִן־הָאָרֶץ כִּי גָדוֹל יוֹם יוֹרְעָאֵל:

And the children of Judah and the children of Israel shall be gathered together, and they shall appoint themselves one head, and shall go up out of the land; for great shall be the day of Jezreel.

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71 בדרוש ברכת הזימון

The note locates the discourse on Birkas HaZimun that the text cites in the Siddur's section on Grace after Meals.

KEHOT'S NOTE

סידור שער ברהמ"ז קב ב. ובאוה"ת פי עקב הגהות ע"ז.

72 ע"פ מחר חדש בענין יהונתן ודוד

The note lists this as a further discussion of Yehonasan

and David.

KEHOT'S NOTE

לקו"ת ברכה צו, א. וראה אוה"ת בראשית ו, ב. ואילך.

73 שתפשו הקב"ה לירבעם בן נבט

The note gives this for the Talmud's account of Yeravam.

KEHOT'S NOTE

ראה אוה"ת פי שלח ע' תנ.

74 שתפשו הקב"ה לירבעם בן נבט ואמר לו חזור בכ

The Talmud relates that G-d urged Yeravam to repent, saying that He, Yeravam and the son of Yishai would stroll together in Gan Eden; Yeravam refused once he heard that the son of Yishai would be at the head. The text itself gives this place (Chelek, 102a).

Sanhedrin 102a:17 י"ז א' סנהדרין ק"ב

"אחר הדבר הזה לא שב ירבעם מדרכו הרעה". מאי "אחר"? אמר רבי אבא: אחר שתפשו הקדוש ברוך הוא לירבעם בבגדו, ואמר לו: חזור בך, ואני ואתה ובן ישי נטייל בגן עדן. אמר לו: מי בראש? בן ישי בראש. אי הכי, לא בעינא.

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75 כי — יוסף נמשל לארז

The note cites it for Yosef being likened to the cedar.

KEHOT'S NOTE

ראה משיחת ש"פ בשלה סה"ש תשמ"ט הערה 27.

PARAGRAPH 14

76 אני ואתה ובן ישי נטייל בג"ע

G-d's promise to Yeravam in the Talmud's account, which the text cited in paragraph 13 from Chelek, 102a. The maamar explains it as the Infinite Light shining in all three.

Sanhedrin 102a:17 י"ז א' סנהדרין ק"ב

"אחר הדבר הזה לא שב ירבעם מדרכו הרעה". מאי "אחר"? אמר רבי אבא: אחר שתפשו הקדוש ברוך הוא לירבעם בבגדו, ואמר לו: חזור בך, ואני ואתה ובן ישי נטייל בגן עדן. אמר לו: מי בראש? בן ישי בראש. אי הכי, לא בעינא.

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PARAGRAPH 15

77 גסות הרוח שבירבעם טרדתו

Rav Nachman says that the arrogance in Yeravam drove him from the world, for he feared that pilgrimage to Jerusalem would return the kingdom to the house of David. The maamar links it to his refusal to let the son of Yishai be at the head.

Sanhedrin 101b:13 ג' ב' סנהדרין ק"א

ומאי "וזה אשר הרים יד במלך"? אמר רב נחמן: שחלץ תפיליו בפניו. אמר רב נחמן: גסות הרוח שהיה בו בקרבעם טרדתו מן העולם, שנאמר: "ויאמר ירבעם בלבו עתה תשוב הממלכה לבית דוד. אם יעלה העם

הָזָה לַעֲשׂוֹת זִכְרִים בְּבֵית ה' בִּירוּשָׁלַיִם וְשָׁב לֵב הָעָם הַזֶּה אֶל אֲדֹנֵיהֶם אֶל
רַחֲבָעַם מֶלֶךְ יְהוּדָה וְהִרְגִּנִי וְשָׁבוּ אֶל רַחֲבָעַם מֶלֶךְ יְהוּדָה."

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78 במ"א בענין המרגלים

The note points there for the discussion of the spies that the text mentions as explained "elsewhere."

KEHOT'S NOTE

ראה אוה"ת שלח עי תנ ואילך.

79 כולם אנשים

Moshe sent the spies, "all of them men, heads of the Children of Israel." The maamar reads "men" as their root in the masculine, giving side, which is why they felt no need for the "earth."

במדבר י"ג:ג' Numbers 13:3

וַיִּשְׁלַח אֹתָם מֹשֶׁה מִמִּדְבַּר פָּאֶרָן עַל־פִּי ה' כָּלָם אֲנָשִׁים רָאשֵׁי בְנֵי־יִשְׂרָאֵל
הָמָּה:

And Moses sent them from the wilderness of Paran according to the commandment of the L-RD; all of them men who were heads of the children of Israel.

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וילקט יוסף את כל הכסף הנמצא בארץ מצרים...

“And Yosef gathered up all the silver”



The love of G-d hidden in every Jewish soul is the primordial light stored away for the righteous. Sown long ago through Yosef, the “gardener” of Malchus, it need not be created by contemplation, only uncovered, and its root is higher than any love the mind produces.

THE MAAMAR IN BRIEF

The maamar sets the verse in which Yosef gathers Egypt’s silver and brings it into Pharaoh’s house beside the Sages’ teaching that Yosef hid three treasures, one still stored away for the righteous. That treasure is the primordial light, “sown for the righteous.” To explain it, the Alter Rebbe distinguishes two loves of G-d. One is born of contemplating G-d’s greatness and is a new creation of the mind, ahavas olam. The other, the hidden love native to the G-dly soul, is only uncovered by contemplation, as “wine enters, a secret goes out”; revealed, it is ahavah rabbah, whose root is far higher. The Zohar’s image of light sown in a garden by the tzaddik who tends it supplies the analogy: crops sown anew, and aftergrowth that springs up unsown from earlier seed. The garden is Malchus, the source of the souls of Israel, and its gardener is Yosef, who is Yesod. Finally, the silver is the chasadim: the three thirds of Chesed are the three treasures, two revealed and the upper third covered until the Time to Come, and all are brought into Malchus, “Pharaoh’s house.”

OUTLINE

1 Yosef’s hidden treasures

¶1

The verse of the gathered silver, the three treasures Yosef hid, and the primordial light stored away for the righteous.

2 Two loves

¶2–3

Love born of contemplation is a new birth of the mind; the hidden love, native to the G-dly soul, is only brought out of concealment by contemplation.

- 3 The hidden love is the primordial light** ¶4
 “Wine enters, a secret goes out”: the hidden love, revealed as ahavah rabbah, outranks ahavas olam; it is the light stored away in Yosef, Yesod, and sown from him in every Jew.
-
- 4 Light sown in the garden** ¶5–6
 The Zohar’s light sown by the tzaddik-gardener; the garden is Malchus and its tending is the work of refinement; on earth there is new sowing and there is aftergrowth that sustains the land.
-
- 5 Sowing and aftergrowth above** ¶7
 In the supernal garden, the love born of contemplation is a new sowing and the hidden love is aftergrowth with a higher root; both come from Yosef, the gardener.
-
- 6 The silver and the three treasures** ¶8
 The silver is the chasadim: Chesed’s three thirds are the three treasures, two revealed and the upper third covered for the Time to Come, all brought into Malchus, “Pharaoh’s house.”
-

KEY CONCEPTS

The hidden love (ahavah mesuteret) אהבה מסותרת

The love for G-d inborn in the G-dly soul, which by nature desires to be absorbed into its source. Contemplation does not create it but brings it out of concealment; revealed, it is ahavah rabbah.

Love born of contemplation (ahavas olam) אהבת עולם

The love aroused by contemplating G-d’s greatness: a “new birth” of the mind, lower in rank than the hidden love, compared to seed sown anew.

Ahavah rabbah (“great love”) אהבה רבה

Love above the intellect, drawn from “abundant kindness”; the hidden love when revealed, identified here with the primordial light.

The primordial light (or kadma’ah) אור קדמאה

The first light, which shone from one end of the world to the other and was stored away for the righteous: “Light is sown for the righteous.”

Aftergrowth (sefichin) ספיחין

Plants that come up unsown from earlier seed and “sustain the earth”; the image of the hidden love, which is not new but has a higher root.

Covered and revealed chasadim חסדים מכוסים ומגולים

Chesed is divided into three thirds: the upper third stays covered and the lower two are revealed. The maamar reads them as Yosef’s three treasures, and also as ahavah rabbah and ahavas olam.

Yosef, the gardener of the garden יוסף הצדיק, גננא דגנתא

Yosef the tzaddik is Yesod, read as yud and sod, “secret.” Through him light is sown in Malchus, the garden and source of the souls of Israel, and the hidden love reaches every Jew.

SECTION 1 • 11

Yosef's hidden treasures

1 וילקט יוסף¹ את כל הכסף² הנמצא בארץ מצרים ויבא יוסף את הכסף ביתה פרעה. הנה ארז"ל [אמרו רבותינו זכרונם לברכה] שלש מטמוניות הטמין יוסף.³ אחת נתגלה לקרח ואחת נגלה לאנטונינוס. ואחת גנוזה לצדיקים לע"ל [לעתיד לבוא].

“And Yosef gathered up all the silver that was found in the land of Egypt, and Yosef brought the silver into Pharaoh’s house.” Now, our Sages, of blessed memory, said: “Yosef hid away three treasures. One was revealed to Korach, and one was revealed to Antoninus, and one is stored away for the righteous in the Time to Come.”

The maamar opens with a verse from the years of famine in Egypt: Yosef collected all the money paid for grain and brought it into Pharaoh’s treasury. Beside it the maamar sets the Talmud’s teaching that Yosef hid three treasures; two came to light, one with Korach and one with Antoninus, while the third waits for the righteous in the Time to Come.

ולהבין זה הנה כתיב אור זרוע לצדיק⁴ וידוע דהיינו בחי' אור קדמאה דהוה נהיר⁵ מסייפי עלמא⁶ עד סייפי עלמא⁷ דגניז קוב"ה [קודשא בריך הוא] לצדיקייא.

To understand this: it is written, “Light is sown for the righteous,” and it is known that this is the level of the primordial light (or kadma’ah), which shone from one end of the world to the other, which the Holy One, blessed be He, stored away for the righteous.

To explain the hidden treasure, the maamar turns to the verse “Light is sown for the righteous.” This light is identified with the primordial light, the first light, which shone from one end of the world to the other until G-d stored it away for the righteous.

SECTION 2 • ¶2-3

Two loves

2 וענין הגניזה הזאת יוכן דהנה בעבודת ה' ימצא ב' בחי' ומדרגות באהבת⁸ ה'. הא' הוא בחי' האהבה הנולדת ונמשכת מן ההתבוננות בגדולת אוא"ס [אור אין סוף] ב"ה כשיעמיק בשכלו ברוממות גדולתו ית' יולד מזה התפעלות בתשוקה והתלהבות אליו ית' כי לפי שכלו יהולל איש⁹ שהמדות נמשכים אחר השכל וההתבוננות.

The meaning of this storing-away will be understood [as follows]. In the service of G-d there are found two aspects and levels in the love of G-d. The first is the level of the love that is born of, and drawn from, contemplation of the greatness of the Infinite Light (Or Ein Sof), blessed be He: when a person delves with his intellect into the exaltedness of His greatness, may He be blessed, there is born from this an arousal of longing and fervor toward Him, may He be blessed, for "A man is praised according to his intellect," since the emotive attributes (middos) follow the intellect and the contemplation.

To explain what it means that the light was "stored away," the maamar distinguishes two kinds of love for G-d. The first is born of contemplation: when a person thinks deeply about the greatness of the Infinite Light, a longing and fervor for G-d are kindled in him, for, as the verse says, "A man is praised according to his intellect": the emotions follow the mind.

אהבה זו היא בחי' הולדה חדשה שנמצאת מחדש ע"י השכל וההתבוננות.

This love is in the category of a new birth, which comes into being anew through the intellect and the contemplation.

Because this love is produced by the contemplation, it is a "new birth," something that did not exist in the person before.

3 ויש בחי' ב' באהבה והוא הנק' אהבה מסותרת שהיא האהבה שיש בטבע תולדת הנפש האלקית שהיא חפצה בטבעה להתכלל בא"ס ב"ה שהוא מקורה ושרשה

And there is a second level in love, which is called the hidden love (ahavah mesuteres): the love that is in the inborn nature of the G-dly soul, which by its nature desires to be absorbed into the Infinite One (Ein Sof), blessed be He, Who is its source and root.

The second love is the "hidden love," part of the G-dly soul's inborn nature. Since the Infinite One is the soul's source and root, the soul by nature desires to be absorbed back into Him.

אלא שהיא אצלו בחיי העלם והסתר גדול ויציאתה אל הגלוי הוא ע"י התבוננות כמ"ש בתניא¹⁰

Except that in a person it is in a state of great concealment and hiddenness, and its coming out into revelation is through contemplation, as is written in Tanya.

In a person this love lies in deep concealment, and contemplation is what brings it into the open, as Tanya explains.

ונמצא כשיוצאת אל הגלוי ע"י ההתבוננות אין זו הולדה חדשה מן השכל ממש שממנו נולדה האהבה שהרי אהבה זו כבר היתה מתחלה בנפשי¹¹ רק שהיתה בהעלם וע"י ההתבוננות יצתה מן ההעלם אל הגלוי.

It follows that when it comes out into revelation through contemplation, this is not truly a new birth from the intellect, such that the love was born from it, for this love was already in his soul from the start, only it was concealed, and through the contemplation it came out of concealment into revelation.

So when the love appears through contemplation, the mind has not given birth to it: it was present in the soul from the start, only hidden. Contemplation does not create it; it only brings it out of concealment into revelation.

SECTION 3 • 14

The hidden love is the primordial light

4 וזהו ענין מארז"ל [מאמר רבותינו זכרונם לברכה] נכנס יין יצא סוד.¹² פי' סוד הוא בחיי אהבה מוסתרת הנ"ל ויציאת' [ויציאתה] אל הגלוי הוא ע"י ההתבוננות הנק' בשם יין יינה של תורה כו'.

And this is the meaning of what our Sages, of blessed memory, said: "Wine enters, a secret goes out." The explanation: "secret" (sod) is the level of the hidden love mentioned above, and its going out into revelation is through contemplation, which is called by the name "wine," the wine of the Torah, etc.

The Sages' saying "wine enters, a secret goes out" is read as a picture of the hidden love. The "secret" (sod) is the hidden love, and the "wine" that brings it out is contemplation, which is called the "wine of the Torah."

ובאמת מעלת ומדרגת אהבה זו המסותרת¹³ היא גדולה ורבה מבחי' האהבה הנולד' מהתבוננות הנ"ל.
אף שזו היא הולדה חדשה וזו אינה התחדשות גמורה אעפ"כ [אף על פי כן] שרשה נעלה יותר כו'

And in truth, the virtue and rank of this hidden love is far greater than the level of the love born of the contemplation mentioned above. Although that one is a new birth, and this one is not a complete innovation, nevertheless its root is loftier, etc.

Now the two loves are ranked. The love born of contemplation is genuinely new, while the hidden love only comes out of hiding; yet the hidden love is greater, because its root is higher.

ואהבה הנולדה מהתבוננות היא למטה ממנה במדרגה רק שלא נשפלה כ"כ [כל כך] כמו אהבה הנ"ל המסותרת כו'

And the love born of contemplation is beneath it in rank, except that it has not been lowered as far as the hidden love mentioned above, etc.

The contemplative love stands lower in rank. Its only advantage is that it has not descended as far as the hidden love, which, for all its lofty root, has come down into deep concealment.

(וכמ"ש בתניא¹⁴ שבחי' אהבה מסותרת כשיוצאה אל הגלוי נק' אה"ר [אהבה רבה] שלמעלה מאהבת עולם שמבחי' ההתבוננות כו' וע' מ"ש לקמן ע"פ חכלילי מענין אה"ר [אהבה רבה] ואה"ע [ואהבת עולם]).

(As is written in Tanya, that the hidden love, when it comes out into revelation, is called ahavah rabbah ("great love"), which is above ahavas olam ("everlasting love"), which comes from the level of contemplation, etc. And see what is written below, on [the verse] "Chachlili," concerning ahavah rabbah and ahavas olam.)

This parenthesis cites Tanya: when the hidden love is revealed it is called ahavah rabbah, "great love," which stands above ahavas olam, the love that comes from contemplation. It also points ahead to the maamar in Torah Ohr on Yaakov's blessing to Yehudah, "Chachlili einayim miyayin" (Genesis 49:12), a verse that also speaks of wine, where these two loves are discussed.

והנה בחי' ומדרגת יוסף הצדיק עליון הוא בחי' אה"ר [אהבה רבה] המסותרת שיש בכל נפש מישראל ששרשה גבוה מאד נעלה שזהו בחי' יוסף שהוא בחי' יסוד דהיינו בחי' י' סוד כו'.

Now, the level and rank of Yosef, the supernal tzaddik, is the level of the hidden ahavah rabbah that is in every soul of Israel, whose root is very high [and] exalted. For this is the level of Yosef, who is the level of Yesod (foundation), that is, the level of yud [and] sod (secret), etc.

The hidden love is now tied to Yosef, the "supernal tzaddik." Yosef corresponds to Yesod (foundation), the Sefirah that Kabbalah calls "tzaddik," and his level is the hidden ahavah rabbah found in every Jewish soul. The word Yesod is read as yud and sod, "secret," the same "secret" as the hidden love.

וזהו פי' אור זרוע לצדיק¹⁵ שהוא בחי' אור קדמאה שגנזו לצדיקים.¹⁶ ואור קדמאה הוא בחי' אה"ר [אהבה רבה] הנ"ל שהיא למעלה מעלה מבחי' אה"ע [אהבת עולם] הנקי ג"כ אור

And this is the explanation of “Light is sown for the righteous”: it is the level of the primordial light that He stored away for the righteous. And the primordial light is the level of the ahavah rabbah mentioned above, which is far, far above the level of ahavas olam, which is also called “light”

This explains “Light is sown for the righteous”: the sown light is the primordial light stored away for the righteous, and that light is the hidden ahavah rabbah. Ahavas olam is also called “light,” but it is far below the primordial light.

(כי אור הוא בחי' חסד ויש חסד עולם והוא בחי' האהבה הנמשכת מן השכל אבל אור קדמאה הוא בחי' אה"ר [אהבה רבה] שלמעלה מהשכל ונלקחה מבחי' רב חסד וחסדי מאתך לא ימוש¹⁷ כו')

(for light is the level of Chesed (kindness), and there is chesed olam (“everlasting kindness”), which is the level of the love drawn from the intellect; but the primordial light is the level of ahavah rabbah, which is above the intellect and is taken from the level of “abundant in kindness” and “My kindness shall not depart from you,” etc.)

The aside explains why love is called light: light corresponds to Chesed, kindness. Each love matches a kindness by name: ahavas olam, the love drawn from the intellect, is chesed olam, “everlasting kindness,” while ahavah rabbah, the primordial light above the intellect, is taken from rav chesed, “abundant kindness,” and from the kindness that, in Isaiah’s words, “shall not depart.”

אלא שגנזו לצדיקים בבחי' יוסף צ"ע [צדיק עליון] וממנו נזרע בכל א' מישראל בחי' אהבה הנ"ל אלא שהיא מסותרת בבחי' גניזה וסוד והעלם ונכנס יין יצא סוד כנ"ל:

But He stored it away for the righteous, in the level of Yosef, the supernal tzaddik, and from him the level of the love mentioned above is sown in every one of Israel; only it is hidden, in a state of storing-away, secrecy and concealment, and “wine enters, a secret goes out,” as mentioned above.

G-d stored this light away for the righteous in the level of Yosef, the supernal tzaddik, and from Yosef it is sown in every Jew as the hidden love. Because it is sown and stored away, it remains a “secret” that comes out only when the “wine” of contemplation enters.

SECTION 4 • ¶5-6

Light sown in the garden

5 ועפ"י [ועל פי זה] יובן ג"כ מ"ש בזהר תרומה (דקס"ו ע"ב ודקס"ז ע"א) האי אור זרע ל"י קוב"ה [קודשא בריך הוא]

בגינתא דעדנוי ע"י דהאי צדיק דאיהו גננא דגינתא ונטל להאי אור זרע ליה זריעה דקשוט כו'

And according to this, one will also understand what is written in the Zohar on Terumah (folio 166b and folio 167a): "This light the Holy One, blessed be He, sowed in His Garden of Eden, through this tzaddik who is the gardener of the garden; and he took this light and sowed it, a sowing of truth," etc.

The Zohar now quoted describes the same light: G-d sowed it in His Garden of Eden through "this tzaddik," the gardener, who took the light and sowed it as a "sowing of truth." As the maamar will say, the gardener is Yosef the tzaddik.

ובגלותא גנתא לא עאל ביה גננא.¹⁸ וההוא אור דאיהו זרוע תדיר עביד איבין ומינין ומגרמיה אזורע כקדמיתא.

"And in exile, the gardener does not enter the garden. And that light, which is sown, constantly produces fruits and kinds, and is sown of itself, as at first."

In exile the gardener does not enter the garden, yet the light that was sown keeps bearing fruit and reseeds itself "as at first." The maamar will use this self-sowing light as the image of the hidden love.

ופ"י גנתא הוא בחי' המשכת הקו"ח [הקו וחוט] ממל' דא"ס שהוא ראשית הקו עד סיומו נקי הכל בחי' גנתא שהוא בחי' מל'.¹⁹

And the meaning of "the garden": it is the level of the drawing-down of the kav (line of light) and the thread from the Malchus (sovereignty) of the Infinite One (Ein Sof), which is the beginning of the kav, until its end: all of it is called "the garden," which is the level of Malchus.

The "garden" is Malchus. The kav, the thin line of divine light, and the "thread" drawn with it begin in the Malchus of the Infinite One, the attribute of kingship within the Infinite Light itself, and the whole line, from that beginning to its end, is called "the garden."

(ע"י [עיינן] במק"מ [במקדש מלך] בזהר פ' בא ד' ל"ה ע"א בשם הרח"ו [הרבי חיים ויטאל]²⁰ בפ"י בחד צדיק כו'.
דזרע בגנתא²¹ כו' ע"ש)

(See Mikdash Melech on the Zohar, Parshas Bo, folio 35a, in the name of Rabbi Chaim Vital, on the explanation of "with one tzaddik," etc., "who sowed in the garden," etc. See there.)

The parenthesis refers to Mikdash Melech, a commentary on the Zohar, on a passage in Parshas Bo about "one tzaddik who sowed in the garden." As the Tzemach Tzedek reports it in a passage quoted by a Kehot note, Mikdash Melech explains in the name of Rabbi Chaim Vital that this tzaddik is the Yesod of Adam Kadmon ("Primordial Man," the highest level of the divine order), who sows in the Malchus hidden within him.

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] מה הגן²² צריך לעדור ולהשקות ולזמור שהוא בחי' עבודת
הבירורים שזה נעשה ע"י יוסף הצדיק.

And as our Sages, of blessed memory, said: "Just as the garden needs to be hoed, watered and pruned," which is the level of the service of refinement (birurim), and this is accomplished through Yosef the tzaddik.

The Sages compare the Community of Israel (Knesses Yisrael) to a garden that must be hoed, watered and pruned. This tending is the work of refinement (birurim), sifting out and raising up the good, and it is done through Yosef the tzaddik.

והנה כמו בארץ הגשמית יש ב' מיני צמיחה הא' התבואות הנזרעים מדי שנה ועולים וצומחים.²³

Now, just as in the physical earth there are two kinds of growth: the first, the crops that are sown each year and come up and grow;

To illustrate the two loves, the maamar turns to farming. In the physical earth there are two kinds of growth, and the first is the crop that is sown each year and then sprouts and grows.

6 והב' הם הנק' ספיחין²⁴ דהיינו מה שצומח מאיליה שלא נזרע עכשיו כלל אלא מן הזריעה שנפל בה
מכבר כו'. והם הנק' ספיחא דארעא דמקיימי ארעא שעיקר קיום הארץ הוא ע"י הספיחין.

And the second are what are called sefichin (aftergrowth), that is, what grows by itself, which was not sown now at all, but [comes] from the sowing that fell into it earlier, etc. And these are what are called "the aftergrowth of the earth, which sustains the earth," for the main sustenance of the earth is through the aftergrowth.

The second kind of growth is sefichin, aftergrowth: plants that come up by themselves, without new sowing, from seed that fell into the ground earlier. The Aramaic saying "the aftergrowth of the earth sustains the earth" makes this unsown growth the earth's main sustenance.

SECTION 5 • 17

Sowing and aftergrowth above

7 וכך נמצא למעלה בארץ העליונה הנקרא גנתא ב' בחי' ומדרגות אלו דהיינו בחי' המשכות הנמשכות
בה בבחי' זריעה כמ"ש אור זרוע²⁵ כוי

And so too, above, in the supernal earth that is called "the garden," these two aspects and levels are found: that is, the level of the flows that are drawn down into it in the manner of sowing, as it is written, "Light is sown," etc.

The same two kinds of growth exist above, in the "supernal earth," the "garden" that is Malchus. The first is the divine flow drawn into it by way of sowing, as in the verse "Light is sown."

ויש בחי' שגדילים בה מבחי' ספיחין דהיינו ממה שנזרע כבר כוי

And there is the level of what grows in it as aftergrowth, that is, from what was already sown, etc.

The second kind is like aftergrowth, rising from what was sown long before.

והספיחים אף שאין זה ענין התהוות והמשכה חדשה ממש רק שהוא בחי' גידול ממה שהיה בהעלם
בהארץ עכ"ז [עם כל זה] יש בו מעלה יתירה ששרשו גבוה ביותר

And as for the aftergrowth, although this is not truly a matter of a new coming-into-being and a new flow, but only a growth from what was concealed in the earth, nevertheless it has an extra virtue, in that its root is exceedingly high.

The maamar grants that aftergrowth is not truly a new coming-into-being or a new flow, only the growth of what lay hidden in the earth. Even so it has a special advantage: its root is exceedingly high.

והוא כנ"ל בענין האהבה המסותרת²⁶ כשיוצאת אל הגלוי הגם שאינו התהוות חדשה כמו האהבה
הנולדה מההתבוננות עכ"ז [עם כל זה] שרשה גבוה יותר כוי ובחי' גלוי אהבה המסותרת זהו ענין
הספיחים שהארץ מוציאה צמחה מעצמה.

And this is as [explained] above concerning the hidden love when it comes out into revelation: although it is not a new coming-into-being like the love born of contemplation, nevertheless its root is higher, etc. And the revelation of the hidden love is the matter of the aftergrowth, which the earth brings forth as its growth by itself.

The same was said of the hidden love: though it is not newly created, as the love born of contemplation is, its root is higher. Its revelation is the aftergrowth that the earth brings forth of its own accord.

ומגרמיה אזדרע דהיינו מאותה האהבה שנזרע בה כבר שהיתה מסותרת כו' וזהו בחי' אור זרוע כו'

And “it is sown of itself”: that is, from that very love that was already sown in it, which was hidden, etc. And this is the level of “Light is sown,” etc.

The Zohar’s phrase “it is sown of itself” refers to the love sown in the soul long ago, which lay hidden. This is the “light sown” for the righteous.

(שנזרע כבר בנפש האלקית אבל האהבה הנולדת ונמשכת מההתבוננות הנקי' אהבת עולם הוא כמשל הזריעה שזורעים עכשיו מחדש)

(Which was already sown in the G-dly soul; but the love that is born of and drawn from contemplation, called ahavas olam, is, in the analogy, like the sowing that is sown now, anew.)

The aside completes the analogy: the hidden love was sown long ago in the G-dly soul, while ahavas olam, the love born of contemplation, is like seed sown anew.

וכל זריעות אהבות אלו הכל הוא מבחי' יוסף הצדיק שנקי' גננא דגנתא שממנו נמשך האור בבחי' מלי' הנקי' גנתא (שהוא מקור נש"י [נשמות ישראל]):

And all the sowings of these loves, all of it is from the level of Yosef the tzaddik, who is called “the gardener of the garden,” from whom the light is drawn into the level of Malchus (sovereignty), which is called “the garden” (which is the source of the souls of Israel).

All these sowings come from Yosef the tzaddik, the “gardener of the garden,” through whom light is drawn into Malchus, the “garden.” Malchus is the source of the souls of Israel, so what is sown there reaches every Jewish soul.

SECTION 6 • 18

The silver and the three treasures

8 וזהו ענין וילקט יוסף את כל הכסף כו' שהוא בחי' חסדים שכולם נמשכים²⁷ בבחינת יוסף הצדיק

And this is the meaning of “And Yosef gathered up all the silver,” etc.: it is the level of the chasadim (kindnesses), all of which are drawn in the level of Yosef the tzaddik.

The maamar returns to its opening verse. The “silver” Yosef gathered is the chasadim, the divine kindnesses (in Kabbalah, silver stands for Chesed), all of which are drawn through Yosef the tzaddik.

וכנ"ל בענין אור קדמאה דגנזי' [דגנזיה] לצדיקים שהוא נמשך בבחי' יוסף הנקי צ"ע [צדיק עליון] והוא גנא דגנתא שממנו נמשך בחי' אהבה מסותרת הנ"ל בכ"א [בכל אחד / בכל אחת] מישראל.

And [this is] as [explained] above concerning the primordial light, which He stored away for the righteous, that it is drawn in the level of Yosef, who is called the supernal tzaddik; and he is “the gardener of the garden,” from whom the level of the hidden love mentioned above is drawn into every one of Israel.

As explained above, the primordial light stored away for the righteous is drawn in the level of Yosef, the “supernal tzaddik”: as Likkutei Torah on Re'eh explains, he joins the giver above to the receiver below and draws the flow downward. He is the “gardener of the garden,” and through him the hidden love is drawn into every Jewish soul.

וזהו ויבא ביתה פרעה הוא בחי' המלכות הנקי גנתא ועלמא דאתגליא שהוא מקור נשי' [נשמות ישראל]. וזהו ענין שלש מטמוניות הטמין יוסף²⁸ כו'.

And this is “and he brought [it] into Pharaoh’s house”: this is the level of Malchus (sovereignty), which is called “the garden” and “the revealed world” (alma d'isgalya), which is the source of the souls of Israel. And this is the meaning of “Yosef hid away three treasures,” etc.

“Pharaoh’s house,” into which Yosef brought the silver, is Malchus, called “the garden” and “the revealed world” (as against Binah, the “hidden world”), the source of the souls of Israel. With this the maamar turns to explain the three treasures Yosef hid.

דהנה ידוע בכתבי האר"י [האלקי רבי יצחק] ז"ל [זכרנו לברכה / זכרונם לברכה] שהחסד (מה"ח [מה' חסדים] הנמשכים בז"א והחסד שבת"ת [שבתפארת]) מתחלק לג' פרקין היינו השליש העליון הוא בבחי' העלם והסתר ונקי חסדים מכוסים ובי' שלישי' [שלישיות / שלישים] מתגלין.

For it is known from the writings of the Arizal, of blessed memory, that Chesed (of the five chasadim that are drawn into Z'eir Anpin, and the Chesed that is in Tiferes) is divided into three joints (perakin): that is, the upper third is in a state of concealment and hiddenness and is called “covered chasadim” (chasadim mechusim), and two thirds are revealed.

According to the Arizal, Chesed, here the five chasadim drawn into Z'eir Anpin (the configuration of the six emotive Sefiros) and the Chesed within Tiferes, has three “joints,” or thirds. The upper third stays hidden and is called “covered chasadim,” while the lower two thirds are revealed.

והיינו ענין ג' מטמוניות הנ"ל ששנים נתגלו שהם ב' שלישים המתגלים. והשליש עליון שהוא בחינת חב"ד [חכמה בינה ודעת] שבו הוא מכוסה ונעלם ויתגלה לצדיקים לע"ל [לעתיד לבוא] וכמ"ש אור זרוע לצדיק²⁹

And this is the meaning of the three treasures mentioned above, of which two were revealed: these are the two thirds that are revealed. And the upper third, which is the level of the Chochmah, Binah and Daas within it, is covered and hidden, and will be revealed to the righteous in the Time to Come, as it is written, "Light is sown for the righteous."

The three treasures are these three thirds. The two revealed thirds are the two treasures that came to light, while the upper third, the "intellect" within Chesed (its Chochmah, Binah and Daas), stays covered until it is revealed to the righteous in the Time to Come, as the verse says, "Light is sown for the righteous."

והיינו ענין בחי' אור קדמאה שגנוז לצדיקים כו' וכל זה הטמין יוסף שהוא בחינת יסוד שבו נמשכים החסדים הנ"ל. וכנודע ליי"ח [ליודעי חן]

And this is the matter of the level of the primordial light that He stored away for the righteous, etc. And all this Yosef hid away, for he is the level of Yesod (foundation), in which the chasadim mentioned above are drawn, as is known to those versed in the hidden wisdom (yod'ei chen).

This hidden upper third is the primordial light. Yosef "hid" it all because he is Yesod, the channel through which the chasadim are drawn; the phrase "as is known to those versed in the hidden wisdom" marks this as Kabbalistic teaching.

(אפ"ל [אפשר לומר] ג"כ דחסדים מכוסים ומגולים הם בחי' אה"ר [אהבה רבה] ואה"ע [ואהבת עולם] הנ"ל. וזהו וילקט יוסף את כל הכסף הן חסדים המכוסים הן המגולים.

(It can also be said that the covered and revealed chasadim are the levels of ahavah rabbah and ahavas olam mentioned above. And this is "And Yosef gathered up all the silver": both the covered chasadim and the revealed ones.

A second reading follows in parentheses: the covered chasadim are ahavah rabbah, the hidden love, and the revealed chasadim are ahavas olam, and Yosef gathered "all the silver," both kinds.

והכל הביא ביתה פרעה שמתגלים ביחוד זו"נ [זעיר אנפין ונוקבא]. עוד י"ל [יש לומר] פרעה לי [לשון] פריעה שע"י פריעה מתגלים ג' פרקי החסד כנז' [כנוכח] בע"ח [בעץ חיים] והכל אי'.

And he brought it all into Pharaoh's house, for they are revealed in the union of Z'eir Anpin and Nukva (the feminine / Malchus). It can further be said: "Pharaoh" (Paroh) is a term of periah (uncovering), for through periah the three joints of Chesed are revealed, as mentioned in Etz Chaim; and it is all one.)

All the chasadim are brought into "Pharaoh's house," Malchus, where they are revealed through the union of Z'eir Anpin and Nukva, the emotive attributes and Malchus. A second reading links "Pharaoh" (Paroh) with periah, "uncovering," through which, as Etz Chaim says, the three joints of Chesed are revealed; both readings come to the same thing.

ועמ"ש בזהר בלק (ד' ר"ד) בענין בקר דיוסף³⁰ דלשם מבואר ג"כ דאור קדמא הנ"ל נמשך בבחי' יוסף ודוד אתקין ל"י חופאה³¹ כמ"ש בקר אערך לך ואצפה.³²

And see what is written in the Zohar on Balak (folio 204), concerning the "morning of Yosef," for there it is also explained that the primordial light mentioned above is drawn in the level of Yosef, and David prepared a canopy for it, as it is written, "In the morning I will set [it] in order for You, and I will overlay (va'atzapeh)."

The text points to the Zohar on Balak, which speaks of two "mornings," Avraham's and Yosef's: the radiance of Yosef's morning spread "from one end of the world to the other," the words used above for the primordial light, until the lower worlds could not bear it, so David, who stands for Malchus, made a canopy (chuppah) to cover it. The Zohar finds this in David's verse: "the morning" is Yosef's, and va'atzapeh, plainly "and I will watch," is read as "I will overlay," as the Ark was overlaid with gold.

והוא ענין וילקט יוסף את הכסף ויבא ביתה פרעה³³ והמ"י [והמשכיל יבין].

And this is the meaning of "And Yosef gathered up the silver, and he brought [it] into Pharaoh's house." And one who understands will understand.

This, the text says, is "Yosef gathered the silver and brought it into Pharaoh's house": the light gathered in Yosef is brought into Malchus, a point it leaves to "one who understands."

ועמ"ש במ"א ע"פ וימינך מקרב חיקך כלה³⁴ דהענין שיתגלו החסדים מכיסויים יסוד דאימא כו'.
 ואפ"ל [ואפשר לומר] ג"כ דפ"י כסף הנמצא באמ"צ [בארץ מצרים] הם חסדים מכוסים ובארץ כנען הם חסדים
 מגולים:

And see what is written elsewhere, on [the verse] “And Your right hand, from within Your bosom, consume [them],” that the meaning is that the chasadim should be revealed from their covering, the Yesod of Imma, etc. And it can also be said that the meaning of “the silver that was found in the land of Egypt” is the covered chasadim, and “in the land of Canaan,” the revealed chasadim.

The verse “Your right hand, from within Your bosom” is explained elsewhere as the revelation of the chasadim, G-d’s “right hand,” from their covering, the Yesod of Imma, that is, of Binah, which encloses them. A last reading: the silver “in the land of Egypt” is the covered chasadim, and the silver “in the land of Canaan,” the verse’s next words, is the revealed chasadim.

IN ONE’S AVODAH

A person need not create his love for G-d out of nothing. The hidden love is already sown in his G-dly soul, and contemplation, the “wine” of the Torah, brings this “secret” out into the open; and the love that emerges this way reaches higher than the love the mind alone gives birth to.

QUESTIONS FOR DISCUSSION

1. Why is the hidden love, which contemplation only uncovers, ranked above the love that contemplation actually brings into being?
2. In what sense has the hidden love, despite its higher root, “descended” further than the love born of contemplation?
3. What does the analogy of aftergrowth add to the saying “wine enters, a secret goes out”?
4. Why is Yosef, who is Yesod, the “gardener” through whom the hidden love is sown in every Jew?
5. How does reading the silver as covered and revealed chasadim connect the opening verse with the three hidden treasures?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 וילקט יוסף

Another transcript (hanachah) of this maamar is printed there, as a section within a maamar about Yosef's brothers.

KEHOT'S NOTE

הנחה אחרת בסה"מ תקס"ה ע' קצו. בתוך ד"ה להבין מ"ש באחיו של יוסף קטע המתחיל "ולתוספות ביאור". ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. קיצור באוה"ת כרך ו' תתשיג, ב.

2 וילקט יוסף את כל הכסף

In the famine, Yosef gathered all the money found in Egypt and Canaan in payment for grain and brought it into Pharaoh's house. The maamar reads the "silver" as the divine kindnesses (chasadim) drawn through Yosef.

Genesis 47:14: מ"י: ראשית

וַיִּלְקֹט יוֹסֵף אֶת־כָּל־הַכֶּסֶף הַנִּמְצָא בְּאֶרֶץ־מִצְרַיִם וּבְאֶרֶץ כְּנָעַן בְּשָׁבֶר אֲשֶׁר־הֵם שֹׁבְרִים וַיָּבֵא יוֹסֵף אֶת־הַכֶּסֶף בֵּיתֵהּ פַּרְעֹה:

And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought; and Joseph brought the money into Pharaoh's house.

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KEHOT'S NOTE

בראשית מז, יד.

3 שלש מטמוניות הטמין יוסף

The Talmud says Yosef hid three treasures in Egypt: one was revealed to Korach, one to Antoninus, and one is stored away for the righteous in the Time to Come. The maamar will read them as the three parts of Chesed.

Pesachim 119a:11-12: א-י"א-י"ב: פסחים קי"ט

אמר רבי חמא (בר) חנינא: שלש מטמוניות הטמין יוסף במצרים, אחת נתגלה לקרח, ואחת נתגלה לאנטונינוס בן אסורוס, ואחת גנוזה לצדיקים לעתיד לבא. "עושר שמור לבקעליו לרעתו", אמר רבי שמעון בן לקיש: זו עשרו של קרח. (שנאמר): "ואת כל הקום אשר ברגליהם", אמר רבי אלעזר: זה ממונו של אדם שמעמידו על רגליו. אמר רבי לוי: משאוי שלש מאות פרוטות לבנות היו מפתחות בית גנזיו של קרח, וכולהו אקלידי וקליפי דגלדא.

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KEHOT'S NOTE

פסחים קיט, א.

4 אור זרוע לצדיק

"Light is sown for the righteous, and joy for the upright in heart." The maamar reads the "sown" light as the primordial light stored away for the righteous.

Psalms 97:11: צ"י: תהילים

אור זרע לצדיק ולישרי לב שמחה:

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

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KEHOT'S NOTE

תהלים צז, יא.

5 אור קדמא דהוה נהיר

The Kehot note points to this page of the Zohar on Terumah for the primordial light (or kadma'ah). It belongs to the Zohar's discussion of the light "sown for the righteous," which the maamar quotes in paragraph 5.

Zohar II, 166b: זח"ב קסו,

KEHOT'S NOTE

ראה זח"ב קסו, ב. וראה לקו"ת ברכה ק, א.

6 דהוה נהיר מסייפי עלמא

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

KEHOT'S NOTE

ראה זח"א מה, סע"ב.

7 מסייפי עלמא עד סייפי עלמא

The Kehot note points to this Zohar passage for the first light that shone "from one end of the world to the other." The maamar uses the phrase to describe the primordial light before it was stored away.

Zohar, Bereshit 70:139-148: קל"ט-קמ"ח: ספר זוהר, בראשית ע:

AND GOD SAW THE LIGHT AND DIVIDED. Said R. Isaac: 'This implies, as we have explained, that he foresaw the works of the wicked and stored the light away.' R. Abba said: 'He saw its radiance flashing from one end of the world to the other, and concluded that it was better to store it away in order that sinners might not have the benefit of it.'

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

PARAGRAPH 2

8 בעבודת — ב' בחי' ומדרגות באהבת ה'

According to the note, this distinction between two levels of love for G-d is explained there.

KEHOT'S NOTE

נתבאר בלקו"ש חט"ו ע' 403.

9 לפי שכלו יהולל איש

Shlomo's proverb: "A man is praised according to his intellect," plainly, a man wins praise for his good sense. The maamar takes it to say that a man's feelings are stirred according to his understanding: the emotions follow the mind.

Proverbs 12:8: ח"ח: משלי י"ב

לפי ששכלו יהולל איש ונענה לב יהיה לבו:

A man shall be commended according to his intelligence; But he that is of a distorted understanding shall be despised.

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KEHOT'S NOTE

משלי יב, ח.

PARAGRAPH 3

10 כמ"ש בתניא
Tanya, chapter 44, speaks of a love of G-d hidden in every Jewish soul as an inheritance from the Patriarchs.
KEHOT'S NOTE

פרק מד.

11 בנפשי
In the Tzemach Tzedek's own handwriting the word reads "in his soul," where the printed text has the abbreviated "בנפשי".
KEHOT'S NOTE

בגוכתי"ק מהצ"צ: בנפשו.

PARAGRAPH 4

12 נכנס יין יצא סוד
The Talmud teaches that when wine goes in, secrets come out. The maamar reads the "wine" as contemplation and the "secret" as the hidden love it brings out.

Eruvin 65a:19-20"ט"א:י"ט-י"ט

אמר רבי חייא: כל המתעייב ביינו — יש בו דעת שבקעים וקנים. "יין" ניתן בשבקים אותיות, ו"סוד" ניתן בשבקים אותיות. נכנס יין — יצא סוד. אמר רבי חנין: לא נברא יין אלא לנחם אבלים ולשלם שכר לרשעים, שנאמר: "תנו שכר לאובד וגו'".

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Sanhedrin 38a:3-4"ד"ג:א"ג-ד"ג

אמר להם: בני, קוצים אתם מטילין לי בעיניי? אמר לו רבי חייא: רבי, אל ירע בעיניך. "יין" ניתן בשבקים אותיות, ו"סוד" ניתן בשבקים אותיות. נכנס יין — יצא סוד. אמר רב חסדא אמר מר עוקבא, ואמרי לה אמר רב חסדא: דרש מרי בר מר, מאי דכתיב: "וישקד הי על הרעה ויביאה עלינו כי צדיק הי אלקינו"? משום דצדיק הי — "וישקד הי על הרעה ויביאה עלינו"? איז, צדקה עשה הקדוש ברוך הוא עם ישראל שהקדים גלות צדקיהו ועוד גלות קניה ...

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Zohar III, 39a"א, לט, זח"ג

KEHOT'S NOTE

עירובין סה, א. סנהדרין לח, א. זח"ג לט, א. מד, ג.

13 מעלת ומדרגת אהבה זו המסותרת
Tanya, chapter 43, distinguishes a lower, "outer" awe, which comes from contemplating G-d's greatness as He fills all worlds, from a higher, inner awe that comes from the inner G-dliness within the worlds; it then ranks two loves the same way: ahavah rabbah, a love of delight that

...וילקט יוסף את כל הכסף הנמצא בארץ מצרים

comes from above as a gift, and ahavas olam, which comes from contemplation.

Tanya, Likkutei Amarim 43:6 אמרים; ליקוטי ראשון; חלק ראשון; מ"ג:ר

והנה, באהבה יש גם כן שתי מדרגות: "אהבה רבה" ו"אהבת עולם", "אהבה רבה" — היא "אהבה בתענוגים", והיא שלהבת העולה מאליה, ובאה מלמעלה בבחינת מתנה למי שהוא שלם ביראה, כנודע על מאמר רבתינוזכרונם לברכה: "דרכו של איש לחזר אחר אשה", שאהבה נקראת "איש ויזכר", כמו שכתוב: "זכר חסדו", ו"אשה" — יראת ה', כנודע; ובלי קדימת היראה, אי אפשר להגיע לאהבה רבה זו, כי אהבה זו היא מבחינת אצילות, דלית תמן קיצוץ ...

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KEHOT'S NOTE

ראה תניא פמ"ג. הוספה לקונטרס העבודה ע' 51.

14 וכמ"ש בתניא
The maamar cites Tanya here for the teaching that the hidden love, once revealed, is called ahavah rabbah and stands above ahavas olam, the love that comes from contemplation.

KEHOT'S NOTE

פמ"ד.

15 אור זרוע לצדיק
"Light is sown for the righteous." The maamar now identifies this sown light with the hidden ahavah rabbah, stored away in Yosef and sown in every Jew.

Psalms 97:11"א"י:י"א

אור זרע לצדיק ולישרי לב שמחה:

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

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16 והנה בחי' . . שגנוז לצדיקים
The note refers there for this passage on Yosef's level as the hidden ahavah rabbah and the light stored away for the righteous.

KEHOT'S NOTE

ראה אוה"ת פ' דברים ע' לב.

17 וחסדי מאתך לא ימוש
"For the mountains may depart and the hills be moved, but My kindness shall not depart from you." The maamar takes this unfailing kindness as the source of ahavah rabbah, the love above the intellect.

Isaiah 54:10"ד:י"ד

כי ההרים ימושו והגבעות תמושינה וחסדי מאתך לא ימוש וברית שלומי לא תמוט אמר מרחמך הי'

For the mountains may depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the L-RD that hath compassion on thee.

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KEHOT'S NOTE

ישעי' נד, י.

PARAGRAPH 5

18 גנתא לא עאל ב"י גננא

The Zohar teaches that just as a garden must be guarded, hoed, watered and pruned, so must the Community of Israel (Knesses Yisrael). The maamar reads this tending as the work of refinement done through Yosef.

Zohar II, 4a, ד, זח"ב

KEHOT'S NOTE

ראה זח"ב ד, א. ביאורו להצ"צ כרך ב ע' תתריז. תתב ואילך. אוה"ת נ"ך ע' שצא. שמבאר שם באריכות. בלקו"ת נצבים נא, א. שה"ש לג, ג. מציין לכאן.

19 ופי' גנתא . . שהוא ראשית הקו . . בחי' מלי

The Tzemach Tzedek explains: because the kav is drawn from the Malchus of the Infinite One, the work of divine service is to draw additional light from the Infinite Light, from a level above the kav, through iskafya (subduing the sitra achra) and through "turn from evil and do good."

KEHOT'S NOTE

"ור"ל דלפי שהקו הוא נמשך מבחי' מלי דא"ס ע"כ העבודה היא להמשיך תוספת אור מאור א"ס מבחי' עליונה שלמעלה מהקו, והיינו ע"י אתכפיה וסומע"ט כו" — ביאורו להצ"צ כרך ב ע' תתריז.

20 ע' במק"מ . . בשם הרח"ו

The Tzemach Tzedek cites the same passage: the Zohar on Bo (35a) speaks of "one tzaddik who sowed in the garden in concealment," and Mikdash Melech there explains, in the name of Rabbi Chaim Vital, that this tzaddik is the Yesod of Adam Kadmon, who sows in the garden, the Malchus hidden within him.

KEHOT'S NOTE

"ועיין בוהר פ' בא דל"ה ע"א בחד צדיק כו' דורע בגנתא בטמירו, ואיתא במק"מ שם בשם הרח"ו חד צדיק היינו יסוד דא"ק דורע בגנתא במלי הנעלמת בו כו" — ביאורו להצ"צ כרך ב ע' תתריז.

21 בחד צדיק כו'. דורע בגנתא

The Zohar on Bo speaks of "one tzaddik who sowed in the garden" in concealment. As the Tzemach Tzedek quotes it, Mikdash Melech explains in the name of Rabbi Chaim Vital that this tzaddik is the Yesod of Adam Kadmon, who sows in the Malchus hidden within him.

Zohar, Bo 3:55-70 ע"ג:ג"ה-ע"ה

22 וכמארו"ל מה הגן

Kehot's note points to Zohar II, 4a for these words.

Zohar II, 4a, ד, זח"ב

KEHOT'S NOTE

ראה זח"ב ד, א מה הגן הזה צריך לשמור לעדור ולהשקות . . כך ישראל.

23 The Zohar on Terumah teaches that G-d sowed this light in His Garden of Eden through the tzaddik, the gardener, who sowed it as a "sowing of truth"; and though in exile the gardener does not enter the garden, the light, constantly sown, keeps bearing fruit and sows itself as at first.

The maamar builds its image of sowing and aftergrowth on this passage.

Zohar, Terumah 74:734-76:742 ע"ד:תשל"ד-ע"ו:תשמ"ב

It was this light that the Holy One sowed in the Garden of Eden, and through the agency of the Righteous, who is the Gardener of the Garden, He set it in rows; and He took it and sowed it as the seed of truth in rows in the Garden, where it grew, multiplied, and brought forth fruit which has nourished the world, as it is written: "A light sown to the righteous" (Ps. 97, 11).

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

PARAGRAPH 6

24 הנק' ספיחין

Likkutei Torah on Sukkos teaches that in prayer one must arouse the natural love of the heart, inherited from Avraham's Chesed, like the fire from above that consumed the offerings on the outer altar.

KEHOT'S NOTE

נתבאר בפרדס סוף ש"ה. בלקו"ת סוכות עה, ד מציין לכאן "בענין הספיחים שזהו כענין רוחא דשביק בה כו".

PARAGRAPH 7

25 אור זרוע

"Light is sown for the righteous." The maamar applies "sown" both to the flows drawn into the supernal garden and to the hidden love sown long ago in the soul.

Psalms 97:11 ע"ו:י"א

אור זרע לצדיק ולישרי לב שמחה:

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

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26 בענין האהבה המסותרת

According to the note, this passage on the hidden love is quoted there.

KEHOT'S NOTE

מובא באוה"ת ויקרא כרך ב ע' תרג.

PARAGRAPH 8

27 וזהו ענין וילקט יוסף . . שכולם נמשכים בבחי' יוסף

Likkutei Torah on Re'eh teaches that all the drawing-down and revelation of G-dliness in created beings is through the soul of Yosef, the "supernal tzaddik" who joins the giver to the receiver and draws the flow from above to below, while Binyamin, the "lower tzaddik," raises created beings upward.

KEHOT'S NOTE

בלקו"ת ראה כה, ד: והיינו שכל ההמשכות וגילוי אלקות בנבראים הוא ע"י נשמת יוסף.

28

שלש מטמוניות הטמין יוסף

The Talmud says Yosef hid three treasures: one was revealed to Korach, one to Antoninus, and one is stored away for the righteous in the Time to Come. Here they are the three thirds of Chesed, the upper one covered until the Time to Come.

Pesachim 119a:11-12 כ"א: י"א-י"ב

אמר רבי חמא (בר) חנינא: שלש מטמוניות הטמין יוסף במצרים, אחת נתגלה לקרח, ואחת נתגלה לאנטונינוס בן אסורוס, ואחת גנוזה לצדיקים לעתיד לבא. "עושר שמור לבקעליו לרעתו", אמר רבי שמעון בן לקיש: זו עשרו של קרח. (שנאמר:) "ואת כל היקום אשר ברגליהם", אמר רבי אלעזר: זה ממונו של אדם שמעמידו על רגליו. אמר רבי לוי: משאוי שלש מאות פרוטות לבנות היו מפתחות בית גנזיו של קרח, וכו' והו' אקלידי וקליפי דגלדא.

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

29

אור זרוע לצדיק

"Light is sown for the righteous." Here the sown light is the upper, covered third of Chesed, the primordial light stored away for the righteous.

Psalms 97:11 תהילים צ"ז: י"א

אור זרע לצדיק ולישרי לב שמחה:

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

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

30

ועמ"ש בזהר בלק (ד' ר"ד) בענין בקר דיוסף

The note suggests that the text's reference to the Zohar on Balak (folio 204) may intend a passage printed in this work.

KEHOT'S NOTE

אולי הכוונה להנדפס בביאור"ז לאדה"א קט, ב. וראה באוה"ת פי' בהעלותך ע' שמג ואילך.

31

ודוד אתקין לוי חופאה

The Zohar on Balak speaks of the "morning of Yosef," whose radiance spread from one end of the world to the other until the lower worlds could not bear it, and of David, who made a canopy to cover it, reading va'atzapeh in "In the morning I will set [it] in order for You, and I will watch" as "I will overlay." The maamar cites it to show that the primordial light is drawn through Yosef and received in Malchus.

ספר הזהר, בלק ל"ג: שני"ד-ל"ד: שס"ג: 34:363-33:354 Zohar, Balak

Hence grades were evolved and lights were wrapped in one another until they reached this "morning of Joseph", which was a substratum to all the higher lights. And since all the higher lights converge on it, its brightness goes forth from one end of the world to the other, so that the worlds below cannot endure. David therefore came and prepared this lamp as a covering to this "morning of Joseph", so as to preserve the lower worlds, and therefore he said, "I will prepare the morning for thee and" ...

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

32

בקר אערך לך ואצפה

David's morning prayer: "In the morning I will set [my prayer] in order before You, and I will watch (va'atzapeh)," plainly, watch for G-d's answer. Following the Zohar, the maamar reads va'atzapeh as "I will overlay": David prepares a covering for "the morning of Yosef," the primordial light.

Psalms 5:4 תהילים ה': ד'

ה' בקר תשמע קולי בקר אערך לך ואצפה:

O L-RD, in the morning shalt Thou hear my voice; In the morning will I order my prayer unto Thee, and will look forward.

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

33

וילקט יוסף את הכסף ויבא ביתה פרעה

Yosef gathered all the silver found in Egypt and Canaan in payment for grain and brought it into Pharaoh's house. The maamar reads the silver as the chasadim, covered and revealed, and Pharaoh's house as Malchus.

Genesis 47:14 בראשית מ"ז: י"ד

וילקט יוסף את כל הכסף הנמצא בארץ מצרים ובארץ כנען בשכר אשר-הם שברים ויבא יוסף את הכסף ביתה פרעה:

And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought; and Joseph brought the money into Pharaoh's house.

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

34

ע"פ וימינך מקרב חיקך כלה

Asaf pleads as the enemy ravages the Sanctuary: "Why do You draw back Your hand, Your right hand? From within Your bosom, consume [them]!", that is, bring it out and destroy the foe. Following Likkutei Torah, the maamar reads the right hand as the chasadim, which are to be revealed from their covering.

Psalms 74:11 תהילים ע"ד: י"א

למה תשיב ידך וימינך מקרב חיקך כלה:

Why withdrawest Thou Thy hand, even Thy right hand? Draw it out of Thy bosom and consume them.

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

KEHOT'S NOTE

תהלים עד, יא. לקו"ת במדבר יח, ד. באוה"ת ויגש כרך ו תתשיג, ב נמצא קיצור: (קיצור לד"ה וילקט יוסף שבתו"א) קיצור. יש ב"י אהבה הנמשכי מהשכל והיא הולדה חדשי ויש אהבת הנמשכת רק מהעלם אל הגלוי ע"י שכל ואינה הו"י חדשה כי היתה מסותרת רק שנכנס יין יצא סוד. ויש ב"י בחי אלו למעלה בארץ עליוני הנקי גנתי בחי זריעה ובחי ספיחים, והכל נמשך ע"י גננא יוסף הצדיק וזהו אור זרוע לצדיק אור קדמא דגנוז כ"י והיינו וילקט יוסף את כל הכסף ג' מטמוני הטמין שהחסד מתחלק לג' פרקין ופ"ע יתגלה לע"ל.

ביאור על הנ"ל

“An explanation of the above”



In the present era the bond between G-d and Israel is a betrothal: only the Torah's outer side is revealed, and Malchus, the “bride,” silently receives through Z'eir Anpin, the “groom.” In the Time to Come the inner dimension of the Torah will be revealed, the bond will become a full marriage, and the bride will rise to be “the crown of her husband,” giving of her own: “the voice of the bride.”

THE MAAMAR IN BRIEF

This short maamar explains further a teaching of the earlier maamar of Parshas Vayigash: in the Time to Come Malchus will rise above Z'eir Anpin. It starts from the wedding blessings. The sixth ends “who gladdens the groom and the bride”; the last, after praying that the voices of groom and bride soon be heard in Yerushalayim, ends “who gladdens the groom with the bride.” The first wording refers to the present, the second to the time after the Redeemer comes. Marriage has two stages, betrothal and marriage. Now we are in betrothal: at Sinai only the outer side of the Torah, its laws, was revealed, while its inner delight stayed encompassing, like a ring around the finger. In the future the inner Torah will be revealed and enter within, and that is marriage. Now Malchus receives through Z'eir Anpin, who receives from Imma; then she will be “a woman of valor, the crown of her husband.” So now the bride is silent, as at the kiddushin, and the Shemoneh Esreh is whispered; then she will give, and the prayer will be said aloud: “the voice of the bride.”

OUTLINE

1 The two wedding blessings

¶11-3

To explain Malchus's future rise above Z'eir Anpin, the maamar asks why “the groom and the bride” becomes “the groom with the bride” in the last wedding blessing, and what “the voice of the bride” means; the first wording refers to the present.

2 Betrothal and marriage

¶14-5

“With the bride” comes after the redemption. The present era is a betrothal: at Sinai only the Torah's outer side was revealed, while its inner delight stayed encompassing, like the kiddushin ring; in the Time to Come the inner Torah will be revealed within, and that is marriage.

3 The crown of her husband

¶6

Now Malchus receives through Z'eir Anpin, who receives from Imma; in the Time to Come Malchus will rise above him as his crown, for "their end is wedged in their beginning."

4 The voice of the bride

¶7-8

Hence the righteous will have "Holy" said before them. Now the bride receives and is silent, as at the kiddushin and in the whispered Shemoneh Esreh; in the future G-d will gladden the groom through the bride, who will give, and the prayer will be said aloud.

KEY CONCEPTS

Betrothal (erusin) אירוסין

The first stage of marriage, which binds the couple before they live together. The maamar compares it to the present era, when only the outer side of the Torah is revealed.

Marriage (nisuin) נשואין

The completion of marriage. It stands for the Time to Come, when the inner dimension of the Torah will be revealed and the light will enter within.

Encompassing light (makif) מקיף

Light that affects a person from beyond, without being taken in, pictured by the round ring that encircles the finger. The Torah's inner delight is now in this state.

The inner dimension of the Torah פנימיות התורה

The supernal delight within the Torah, beyond its laws of forbidden and permitted. It was not revealed at Sinai and will be revealed in the Time to Come.

Malchus and Z'eir Anpin מלכות וז"א

The bride and groom among the Sefiros. Now Malchus receives through Z'eir Anpin, who himself receives from Imma (Binah); in the Time to Come Malchus will rise above him.

A woman of valor, the crown of her husband אשת חיל עטרת בעלה

The verse the maamar uses for the future rise of Malchus above Z'eir Anpin, as a crown rests above the head, because "their end is wedged in their beginning."

The voice of the bride קול כלה

The future state in which Malchus, silent now, will herself give. It is also the Shemoneh Esreh, now whispered, said aloud.

SECTION 1 • 11-3

The two wedding blessings

1 ביאור¹ על הנ"ל

An explanation of the above.

This short maamar is a further explanation of an idea from the earlier maamar of this parshah, on “And he approached (Vayigash).” That maamar taught that in the Time to Come Malchus will rise above Z’eir Anpin, and the heading tells the reader that what follows clarifies it.

2 ולתוספת ביאור במש"ל [במה שכתוב לעיל] ע"פ ויגש כו'. בענין שלעתיד יהיה עליית המלכות למעלה מז"א כו'. יובן ממ"ש בברכה אחרונה דנשואין מהרה ה' אלהינו ישמע בערי יהודה² ובחוצות ירושלים³ כו'. בא"י [ברוך אתה ה'] משמח חתן עם הכלה.⁴

As a further explanation of what was said above on “And he approached (Vayigash),” etc., regarding [the teaching] that in the Time to Come there will be an ascent of Malchus (sovereignty) above Z’eir Anpin (the emotive attributes), etc.: this will be understood from what is said in the last of the marriage blessings, “Speedily, Havayah our G-d, may there be heard in the cities of Yehudah and in the streets of Yerushalayim,” etc., “Blessed are You, Havayah, who gladdens the groom with the bride.”

The idea to be clarified is that Malchus, the last of the Sefiros, which now receives from Z’eir Anpin, will in the Time to Come rise above it. The key is the last of the seven wedding blessings, which prays that joy and the voices of groom and bride soon be heard again in the cities of Yehudah and the streets of Yerushalayim, and closes, “who gladdens the groom with the bride.”

3 וצ"ל הטעם לשינוי לשון הברכות. שמתחלה אמר משמח חתן וכלה ואח"כ אמר עם הכלה.

Now, we need to understand the reason for the change in the wording of the blessings: first it says, “who gladdens the groom and the bride,” and afterward it says, “with the bride.”

The sixth wedding blessing ends “who gladdens the groom and the bride,” while the seventh ends “who gladdens the groom with the bride.” The maamar asks why the wording changes from “and” to “with.”

וגם צריך להבין ענין קול חתן וקול כלה. והענין הוא מ"ש משמח חתן וכלה קאי אומן הזה.

We also need to understand the meaning of “the voice of the groom and the voice of the bride.” The explanation is that what is said, “who gladdens the groom and the bride,” refers to the present time.

A second question concerns “the voice of the groom and the voice of the bride” in the last blessing: what does the bride’s voice signify? The answer begins here: the earlier wording, “the groom and the bride,” describes the present era.

SECTION 2 • ¶4-5

Betrothal and marriage

4 ומ"ש עם הכלה קאי אלעתיך דהיינו אחר שכבר אמר מהרה ישמע דהיינו בביאת הגואל אז אח"כ אומר עם הכלה.

And what is said, "with the bride," refers to the Time to Come; that is, after it has already said, "Speedily may there be heard," which means at the coming of the Redeemer, then afterward it says, "with the bride."

The last blessing first prays for the redemption, "Speedily may there be heard," and only then says "with the bride." Its order shows that "with the bride" describes the era after the coming of the Redeemer.

5 ולהבין הטעם מפני מה אמר על לעתיד דוקא עם הכלה. הענין כי יש אירוסין ונשואין.

To understand the reason why, of the Time to Come, it says specifically "with the bride": the explanation is that there is betrothal (erusin) and there is marriage (nisuin).

To explain why the future calls for "with the bride," the maamar turns to the two stages of Jewish marriage. Erusin (betrothal, also called kiddushin) binds the couple, but they do not yet live together; nisuin (marriage) completes the union.

כי בזה"ז [בזמן הזה] הוא בחינת אירוסין כמ"ש תורה צוה לנו משה מורשה. 6 א"ת [אל תקרי] מורשה אלא מאורשה. 7

For in the present time it is the level of betrothal, as it is written, "Moshe commanded us the Torah, an inheritance (morashah)"; do not read morashah but me'orasah, "betrothed."

Our present bond with G-d through the Torah is like a betrothal. The Sages read the verse "Moshe commanded us the Torah, an inheritance (morashah)" as though it said me'orasah, "betrothed," teaching that the Torah and Israel are bound as in a betrothal.

5 וכמ"ש ביום חתונתו זה מ"ת [מתן תורה] 8 בחי' אירוסין כי במ"ת [במתן תורה] אף שהיה גילוי פב"פ [פנים בפנים] היינו רק בבחי' חיצוני בלבד באיסור והיתר

And as it is said, "On the day of his wedding": this is the Giving of the Torah, [which is] the level of betrothal. For at the Giving of the Torah, although there was a revelation face to face, it was only in the level of the outer dimension (chitzoniyus) alone, in [matters of] the forbidden and the permitted.

The Sages read "on the day of his wedding" as the Giving of the Torah; the maamar specifies that Sinai was a betrothal. Though G-d spoke there "face to face," what was revealed was the outer side of the Torah, its laws of what is forbidden and what is permitted.

אבל פנימית התורה שהוא בחי' ענג האלהי שבתורה לא נתגלה אז עדיין ונשאר בבחי' מקיף מלמעלה

But the inner dimension (pnimiyus) of the Torah, which is the level of the divine delight within the Torah, was not yet revealed then, and it remained as an encompassing [light] (makif) from above.

The inner dimension of the Torah, the divine delight within its laws, was not revealed at Sinai; it remained "encompassing," a light that surrounds a person from above without entering within.

וה"ז [והרי זה] דומה לבחי' אירוסין שגם שם אינו נמשך עדיין בבחינת פנימית רק הארה חיצונית וכל עיקר האור בבחינת מקיף כמו טבעת קדושין שהוא עגול ומקיף ע"ג [על גב] היד

And this resembles the level of betrothal, for there, too, [the light] is not yet drawn in inwardly, but only an outer illumination, while the main body of the light is encompassing (makif), like the kiddushin ring, which is round and encircling, [worn] upon the hand.

Betrothal is similar: the bond exists, but it is not yet drawn inward; only an outer glimmer of it is felt, while most of it stays around and above. The maamar's image is the kiddushin ring: being round, it encircles the hand from outside, a fitting picture of an encompassing light.

אבל לעתיד שיהיה בחי' גילוי פנימי [פנימיות / פנימית] התורה שהוא ענג העליון שבתורה אז יהיה בבחי' נשואין

But in the Time to Come, when there will be the revelation of the inner dimension of the Torah, which is the supernal delight within the Torah, then it will be the level of marriage (nisuin).

In the Time to Come the inner dimension of the Torah, its supernal delight, will be revealed. Then the bond between Israel and G-d will become nisuin, a full marriage.

כי בועליך עושיך⁹ האשה נקנית¹⁰ כו' כי ענין נשואין הוא ג"כ אחרי שכבר בא האור בבחי' פנימית:

For "your Maker is your Husband"; "a woman is acquired," etc. For marriage, too, comes after the light has already entered inwardly.

The prophet calls G-d Israel's bo'el, "husband," a word that refers to marital union, and the laws of marriage open, "a woman is acquired...", listing union among the ways a marriage is made. Marriage, unlike betrothal, comes once the bond has entered within, and so it describes the Time to Come.

SECTION 3 • ¶6

The crown of her husband

6 והנה ידוע דכעת בגלות המלי' מקבלת האור ע"י ז"א שהוא מקבל בעצמו מאימא.

Now, it is known that at present, in exile, Malchus (sovereignty) receives the light through Z'eir Anpin (the emotive attributes), who himself receives from Imma (Binah).

The maamar now states a known principle about the order in which light flows. In exile Malchus receives its light only by way of Z'eir Anpin, and Z'eir Anpin itself receives from Imma, "Mother," the configuration of Binah.

וכמ"ש בעטרה שעטרה לו אמו¹¹ והוא משפיע אח"כ למלי' אבל לעתיד נאמר א"ח [אשת חיל] עט"ב [עטרת

בעלה] שתהיה המלי' עט"ב [עטרת בעלה] ז"א שתתעלה יותר למעלה הימנו כי נעוץ סופן בתחלתן¹² כו'.¹³

As it is written, "with the crown with which his mother crowned him," and afterward he bestows upon Malchus. But of the Time to Come it is said, "A woman of valor is the crown of her husband": Malchus will be "the crown of her husband," Z'eir Anpin, in that she will rise even higher, above him; for "their end is wedged in their beginning," etc.

The verse "with the crown with which his mother crowned him" pictures Z'eir Anpin, the King, crowned by Imma, and only afterward giving to Malchus. In the Time to Come, "a woman of valor is the crown of her husband": Malchus will be a crown above Z'eir Anpin, because "their end is wedged in their beginning," the last level is rooted in the first.

SECTION 4 • ¶7-8

The voice of the bride

7 וזהו הטעם למשארז"ל [למה שאמרו רבותינו זכרונם לברכה] עתידים צדיקים¹⁴ שיאמרו לפניהם קדוש. ולכן

עתה בזה"ז [בזמן הזה] נאמר משמח חתן וכלה¹⁵ שהכלה היא המלי' מקבלת האור ע"י החתן ז"א.

And this is the reason for what our Sages, of blessed memory, said: "The righteous are destined to have 'Holy' said before them." Therefore now, in the present time, it is said, "who gladdens the groom and the bride," for the bride, who is Malchus (sovereignty), receives the light through the groom, Z'eir Anpin (the emotive attributes).

The Sages' saying that in the future "Holy" will be said before the righteous has the same reason: the lower will rise above the higher. Today the blessing says "the groom and the bride" because the bride, Malchus, receives everything through the groom, Z'eir Anpin.

ולעתיד אחרי שכבר תתעלה אז נאמר משמח חתן עם הכלה שעל ידי הכלה הוא משמח את החתן מפני שא"ח [שאשת חיל] היא עט"ב [עטרת בעלה] כנ"ל וז"ש [וזהו שכתוב] מהרה ישמע כו' קול כלה כו'.

And in the Time to Come, after she has already risen, it is said, "who gladdens the groom with the bride": that through the bride He gladdens the groom, because "a woman of valor is the crown of her husband," as mentioned above. And this is what is said, "Speedily may there be heard," etc., "the voice of the bride," etc.

After the redemption, when Malchus has risen, the blessing says "the groom with the bride": G-d gladdens the groom by means of the bride, since she has become "the crown of her husband." That is why the last blessing joins the prayer for redemption with "the voice of the bride."

כי עתה בגלות נאמר נאלמתי דומיה¹⁶ שהיא בחי' שתיקה וכאלם לא יפתח פיו¹⁷ כו' ולכך החתן הוא אומר הרי את מקודשת לי והכלה שותקת אבל לעתיד כשתתעלה מעלה מעלה אז תהיה ג"כ משפעת ונקי קול כלה.

For now, in exile, it is said, "I was mute with silence," which is the level of silence, and "like a mute who does not open his mouth," etc. Therefore it is the groom who says, "Behold, you are consecrated to me," and the bride is silent. But in the Time to Come, when she rises higher and higher, she too will then bestow, and [this] is called "the voice of the bride."

In exile Malchus is silent, as in "I was mute with silence": she receives and does not give. The wedding shows this, for the groom says "Behold, you are consecrated to me" and the bride says nothing; in the future she too will give, and that giving is "the voice of the bride."

8 וכמו"כ [וכמו כן] יובן ענין שמו"ע [שמונה עשרה] צלותא בחשאי הוא רק בזה"ז [בזמן הזה] שהנוק' [שהנוקבא] היא בחי' מקבל ולא משפיע.

In the same way one will understand the matter of the Shemoneh Esreh [being] "a prayer in a whisper": this is only in the present time, for Nukva (the feminine / Malchus) is at the level of a recipient and not a bestower.

The maamar links the whispered Shemoneh Esreh, the standing prayer, to Nukva, that is, Malchus. Because in the present era she only receives and does not give, the prayer is said in a whisper.

אבל לעתיד כשתתעלה להיות בבחי' משפיע כמו הדכר עצמו אז יהיה שמו"ע [שמונה עשרה] בקול רם¹⁸ ויהיה קול כלה וד"ל [ודי למבין]:

But in the Time to Come, when she rises to be at the level of a bestower like the male (dechar) himself, then the Shemoneh Esreh will be [said] in a loud voice, and there will be "the voice of the bride." And this is sufficient for the understanding.

In the Time to Come Malchus will rise to give like the male, Z'eir Anpin, and then the Shemoneh Esreh will be said aloud; this too is "the voice of the bride." The closing words, "this is sufficient for the understanding," invite the reader to think the idea through.

QUESTIONS FOR DISCUSSION

1. Why does the sixth wedding blessing end "the groom and the bride," and the last one "the groom with the bride"?
2. In what sense was the Giving of the Torah only a betrothal, though G-d spoke there "face to face"?
3. Why is the kiddushin ring a fitting image of an encompassing light?
4. How does "their end is wedged in their beginning" explain Malchus becoming the crown of Z'eir Anpin?
5. What links the bride's silence at the kiddushin with the whispered Shemoneh Esreh, and what will change in the Time to Come?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1

ביאור

The note records that this maamar is found there as well, under the opening words "Meheirah Yishama" ("Speedily may there be heard"), the words of the wedding blessing that it explains.

KEHOT'S NOTE

נמצא בעבודת הלוי כרך ג בליקוטים פו, א בד"ה מהרה ישמע. הנחת אדה"א בסידור קלח, ב ומתחיל מהרה ישמע. והוא משנת תקס"ו. הגהות לסידור באוה"ת סידור עי רכב ושם בעי רכה מצייין שד"ה ואכלתם אכול שבלקו"ת פי צו "שא אדמו"ר ז"ל בו בשבת שאמר הדיבור מהרה ישמע". ראה גם ד"ה אשר ברא במאמרי אדה"א דרושי חתונה כרך ב עי תרב מיוסד על הסידור. בכמה מקומות מצייין כ"ק אדמו"ר הצ"צ למאמר זה בשם "ד"ה ואכלתם אכול". ראה לקו"ת שה"ש מח, ב.

PARAGRAPH 2

2

KeHOT's note points to Jeremiah 44:21 for these words.

ירמיהו מ"ד:כ"א

הלא את־הקטר אשר קטר־תם בערי יהודה ובחצות ירושלם אתם ואבותיכם מלכיכם ושריכם ועם הארץ אתם וזכר ה' ותעלה עלי־לבו:

"The offering that ye offered in the cities of Judah, and in the streets of Jerusalem, ye and your fathers, your kings and your princes, and the people of the land, did not the L-RD remember them, and came it not into His mind?"

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

3

ישמע בערי יהודה ובחצות ירושלים

Yirmeyahu foretells that in the desolate cities of Yehudah and the streets of Yerushalayim there will again be heard "the voice of joy and the voice of gladness, the voice of the groom and the voice of the bride." The last wedding blessing prays for this promise, and the maamar reads its "voice of the bride" as the redemption.

ירמיהו ל"ג:י"א-י"ב

כה אמר ה' עוד ישמע במקום־הזה אשר אתם אמרים חרב הוא מאין אדם ומאין בהמה בערי יהודה ובחצות ירושלם הנשמות מאין אדם ומאין יושב ומאין בהמה: קול ששון וקול שמחה קול חתן וקול כלה קול אמרים הודו את־ה' צבאות כ"טוב ה' כ"לעולם חסדו מבאים תודה בית ה' כ"יאשיב את־שבות־הארץ ככראשנה אמר ה'

Thus saith the L-RD: Yet again there shall be heard in this place, whereof ye say: It is waste, without man and without beast, even in the cities of Judah, and in the streets of Jerusalem, that are desolate, without man and without inhabitant and without beast, the voice of joy and the voice of gladness, the voice of the bridegroom and the voice of the bride, the voice of them that say: 'Give thanks to the L-RD of hosts, for the L-RD is good, for His mercy endureth for ...

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4

משמח חתן עם הכלה

The Talmud gives the text of the wedding blessings, the last closing "who gladdens the groom with the bride." The maamar explains why it differs from the one before it.

כתובות ח' א:ו' 8a:6 Ketubot

"ברוך אתה ה', אלקינו מלך העולם, אשר ברא ששון ושמחה, חתן וכלה, גילה, רינה, דיצה, חדנה, אהבה ואהבה ושלום ורעות. מהרה ה' אלקינו ישמע בערי יהודה ובחצות ירושלים קול ששון וקול שמחה, קול חתן וקול כלה, קול מצהלות חתנים מחופתם ונערים ממשחתם נגינתם, ברוך אתה ה', משמח חתן עם הכלה."

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

PARAGRAPH 4

5

יש אירוסין ונשואין

The note sends the reader there for an explanation of the difference between betrothal and marriage, the distinction on which this maamar turns.

KEHOT'S NOTE

ראה באוה"ת סידור עי רל ההפרש ביניהם.

6

תורה לנו משה מורשה

"Moshe commanded us the Torah, an inheritance of the congregation of Yaakov." Moshe's blessing calls the Torah Israel's inheritance; the maamar quotes it for the Sages' reading that follows.

דברים ל"ג:ד' 33:4 Deuteronomy

תורה צוה לנו משה מורשה קהלת יעקב:

Moses commanded us a law, An inheritance of the congregation of Jacob.

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KEHOT'S NOTE

דברים לג, ד.

7

א"ת מורשה אלא מאורשה

The Talmud reads morashah, "inheritance," as me'orasah, "betrothed," so that the Torah is Israel's betrothed. The maamar uses this to show that our present bond with G-d through the Torah is a betrothal.

ברכות נ"א:ד' 57a:4 Berakhot

הבא על אמו בַּחֲלוּם — יִצְפָּה לְבִינָה, שְׁנֵאמַר: "כִּי אִם לְבִינָה תִּקְרָא".
הבא על נַעֲרָה מְאֻרְסָה — יִצְפָּה לְתוֹרָה, שְׁנֵאמַר: "תּוֹרָה צֻוָּה לָנוּ מֹשֶׁה מוֹרְשָׁה קְהֵלֶת יַעֲקֹב", אֵל תִּקְרֵי "מוֹרְשָׁה" אֶלָּא "מְאֻרְשָׁה". הַבָּא עַל אֲחוּתוֹ בַּחֲלוּם — יִצְפָּה לְחֻמָּה, שְׁנֵאמַר: "אָמַר לְחֻמָּה אֲחֹתִי אֶתִּי".
הַבָּא עַל אִשֶּׁת אִישׁ בַּחֲלוּם — מוֹכֵטָה לּוֹ שֶׁהוּא בֶן הָעוֹלָם הַבָּא. וְהִנֵּי מִיִּלִּי דְלָא יָדַע לָהּ לֹא הָרְהַר בָּהּ מְאֻרְשָׁתָא.

Who dreams of having intercourse with his mother may hope for understanding; as it is said, "Yea, thou wilt call understanding 'mother'" (Prov. ii. 3). [Who dreams] of having

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

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

Pesachim 49b:10-11א"ב:מ"ט פסחים

תנא רבי חייא: כל העוסק בתורה לפני עם הארץ, כאילו בועל ארוסתו בפניו, שנאמר: "תורה צוה לנו משה מורשה". אל תקרי: "מורשה", אלא: מאורסה. גדולה שנגא ששונאין עמי הארץ לתלמיד חכם יותר משנגא ששונאין אומות העולם את ישראל, ונשותיהן יותר מהן. תנא שנה ופירש, יותר מכולן.

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KEHOT'S NOTE

ברכות נו, א. פסחים מט, ב וש"נ. באוה"ת סידור ע' רכג מציינ' ללקו"ת פי ברכה צד, א.

PARAGRAPH 5

8

ביום חתונתו זה מ"ת

The Sages read "on the day of his wedding" as the day of the Giving of the Torah. The maamar adds that this "wedding" was the stage of betrothal.

Taanit 26b:6-7ז"ו:כ"ו תענית

וכן הוא אומר: "צאנה וראינה בנות ציון במלך שלמה בעטרה שעטרה לו אמו ביום חתנתו וביום שמחת לבו". "ביום חתנתו" — זה מתן תורה, "וביום שמחת לבו" — זה בננין בית המקדש, שיבנה במהרה בקמינו. גמי בשלשה פרקים בשנה כהנים נושאין את כפיהם כו'. תעניות ומעמדות מי איכא מוסף? חסורי מיחסר, והכי קתני: בשלשה פרקים כהנים נושאין את כפיהן כל ימין שמתפללין, ויש מהן ארבעה פעמים ביום — שחרית ...

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KEHOT'S NOTE

תענית כו, ב.

9

כי בועליך עושיך

The prophet comforts Israel that its Maker is its husband. The maamar reads it as the full marriage of the Time to Come, when the bond will be inward.

Isaiah 54:5ה"ד:ה' שיעהו נ"ד

כי בעליך עשיך ה' צבאות שמו וגאלך קדוש ישראל אלקי כל-הארץ יקרא:

For thy Maker is thy husband, The L-RD of hosts is His name; And the Holy One of Israel is thy Redeemer, The G-d of the whole earth shall He be called.

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KEHOT'S NOTE

ישע"י נד, ה.

10

האשה נקנית

The Mishnah opens the laws of marriage: "A woman is acquired in three ways," one of them by marital union. The maamar cites it beside Yeshayahu's "your Husband" to show that full marriage is a bond that enters within.

Mishnah Kiddushin 1:1א"א:שנה משנה

האשה נקנית בשלש דרכים, וקונה את עצמה בשתי דרכים. נקנית בכסף, בשטר, ובביאה. בכסף, בית שמאי ואמרים, בדינר ובששה דינר. ובית הלל ואמרים, בפרוטה ובששה פרוטה. וכמה היא פרוטה, אחד משמנה באסר האיטלקי. וקונה את עצמה בגט ובמיתת הפעל. היבמה נקנית בביאה. וקונה את עצמה בחליצה ובמיתת היבם:

A woman is acquired in three ways and acquires herself in two: She is acquired by money, by document, or by intercourse. "By money": Bet Shammai says: a denar or the equivalent of a denar; Bet Hillel says: a perutah or the equivalent of a perutah. And how much is a perutah? An eighth of an Italian issar. And she acquires herself by divorce or by her husband's death. A yevamah is acquired by intercourse. And she acquires herself by halitzah or by the yavam's death.

Torat Emet 357 (Public Domain) • Mishnah Yomit by Dr. Joshua Kulp (CC-BY)

PARAGRAPH 6

11

בעטרה שעטרה לו אמו

"Go forth and gaze, daughters of Zion, upon King Shlomo, with the crown with which his mother crowned him on the day of his wedding." The maamar reads the King as Z'eir Anpin, crowned by Imma, his "mother," before he gives to Malchus.

Song of Songs 3:11א"א:שיר השירים

צאנה וראינה בנות ציון במלך שלמה בעטרה שעטרה-לו אמו ביום חתנתו וביום שמחת לבו:

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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KEHOT'S NOTE

שה"ש ג, יא.

12

נעוץ סופן בתחלתן

Sefer Yetzirah says of the ten Sefiros that "their end is wedged in their beginning." The maamar uses it to explain why Malchus, the last, can rise above Z'eir Anpin: its root is in the very first.

Sefer Yetzirah 1:7ז"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 Yetzirah, trans. by Isidor Kalisch. New York, 1877 (Public Domain)

13 שתהי המלי. וז"א שתתעלה יותר למעלה

That passage refers back to this one.

KEHOT'S NOTE

בלקו"ת במדבר ז, ד מציין לכאן.

PARAGRAPH 7

14 עתידים צדיקים

The Talmud teaches that in the future "Holy" will be said before the righteous as it is said before the Holy One, blessed be He. The maamar explains it by the future rise of the lower level above the higher.

בבא בתרא ע"ה Bava Batra 75b

KEHOT'S NOTE

ב"ב עה, ב. נסמן לעיל יח, ב.

15 ולכן עתה בזה"ו נאמר משמח חתן וכלה

According to the note, the text from here to the end of the maamar also appears there, with the Tzemach Tzedek's additions.

KEHOT'S NOTE

מכאן עד הסיום נמצא גם באוה"ת ויקרא כרך ד ע' תתקסח עם הוספות הצ"צ. ראה ד"ה להבין מה שבברכת שמח תשמח בס' דרושי חתונה לכ"ק אדמו"ר מהר"ש ע' סט ובהערה 2 שם. ראה לקו"ת צו ט, סע"א. שה"ש מה, ב. סידור קלב, א. קלח, ג. סה"מ תרל"ד ע' כד.

16 נאלמתי דומי

David, resolved to guard his tongue while the wicked are before him, says, "I was mute with silence." The maamar applies the verse to Malchus in exile, which receives and does not yet give.

Psalms 39:3 תהילים ל"ט:ג

נְאֻלְמָתִי דוּמִיָּה הִחֲשִׁיתִי מְטוֹב וְכָאֲבִי נֶעְכָּר:

I was dumb with silence; I held my peace, had no comfort; and my pain was held in check.

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KEHOT'S NOTE

תהלים לט, ג.

17 וכאלם לא יפתח פיו

David, beset by his foes, says he is "like a mute who does not open his mouth." With "I was mute with silence," the maamar applies it to Malchus in exile, which receives and does not yet give.

Psalms 38:14 תהילים ל"ח:יד

וְאֲנִי כְחֹרֵשׁ לֹא אֶשְׁמַע וְכָאֵלִם לֹא יִפְתַּח-פִּי:

But I am as a deaf man, I hear not; and I am as a dumb man that openeth not his mouth.

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PARAGRAPH 8

18 אז יהי שמו"ע בקול רם

The note quotes it: one may say there is a hint to this in the Zohar on Parshas Vayigash, which reads "A voice is heard on high (beramah)" (Jeremiah 31:14) as the World to Come; that is, in the Time to Come prayer will be "on high," in a loud voice.

ירמיהו ל"א:ט"ו Jeremiah 31:15

כֹּה אָמַר ה' קוֹל בְּרָמָה נִשְׁמָע נְהִי בְּכִי תַמְרוּרִים רָחֵל מְבֻכָּה עַל-בְּנֵיהָ מֵאֲנָה לְהַנְחִיחַ עַל-בְּנֵיהָ כִּי אֵינָנּוּ:

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

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KEHOT'S NOTE

"ויש לומר רמז לזה בזהר פרשתינו קול ברמה נשמע (ירמ"י לא, יד) מאי ברמה דא הוא עלמא דאתי — היינו דלעתיד לבוא, עלמא דאתי תהי התפלה "ברמה" בקול רם. — לקו"ש חל"ה ע' 197 הערה *40. ראה בלקו"ת שה"ש מח, ב וז"ל: "אבל לעתיד לבא אחר הבירור כשיתגלה מו"ס טוב טעם ודעת אז יהיה להכלה קול גדול ולא יספ שמונה עשרה בקול רם, ויהי המלי עיקר אחע"ב. . ועיין מ"ש בד"ה ואכלתם אכול ס"פ ויגש". והכוונה לכאן. וראה ג"כ לקו"ת צו ז, ג. וראה גם דרושי חתונה לאדח"א ח"ב ע' תרלה.



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THE CHASSIDISHE PARSHA

About this edition

This edition contains the Hebrew text, the English translation, our explanations, and the notes.

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

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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