



TORAH OHR • PARSHAS VAYIGASH • MAAMAR 1

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.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

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



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THE BIG IDEA

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

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|----------|---|------|
| 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? | |
| <hr/> | | |
| 2 | Last in deed, first in thought | ¶2-3 |
| | 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

¶4-6

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

¶7-8

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

¶9-12

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 יסד ברתא

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 וגו'. הנה כתיב קורות בתינו ארזים³ וגו'. והנה י"ל ההפרש בין המשכן לבית עולמים⁴ שהמשכן הי' 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, one must understand the difference between the Mishkan and the Eternal House (Beis Olamim): 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, and sets beside it a verse from Song of Songs about houses whose beams are cedar. Its question is 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 הי' מיריעות עזים ועורות אילים ועורות תחשים כו' והבהמ"ק הי' 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"ם¹⁰ פ"א מהל' בית הבחירה וע' 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.

וצ"ל זה מפני מה במשכן היו הארזים עיקר בבנין והעפר הי' 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' הגג הי' 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 • 12-3

Last in deed, first in thought

2 והענין כי הנה ידוע שיש בכל עולם ד' בחי' דצח"מ 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 יהי' 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 שהדומם למטה במדרגה מן הצומח עכ"ז 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' (חגיגה יב.)¹⁷ חד אמר שמים קדמו¹⁸ לארץ כמ"ש בראשית ברא¹⁹ כו'

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.,

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.

את השמים ואת הארץ²⁰ וח"א ארץ קדמה כמ"ש ביום עשות²¹ כו' ארץ ושמים ואלו ואלו דא"ח שבמחשבה ארץ קדמה לשמים וכשברא ברא השמים תחלה.²²

"the heavens and the earth." 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, "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 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.

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.

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.

כמ"ש ואהיה מתהלך באהל²⁹ ובמשכן כו'. לכך נעשה כפי אופן סדר השתלשלות העולמות איך שנבראו כסדרן שבזה שמים קדמו לארץ.

As it is written, "And I have been moving about in a tent and in a Mishkan," etc. 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.

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. 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' 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' על כותלי המשכן היו מבחי' חי שהוא למעלי 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 נעש' כפי סדר מעלת ומדרגת ההשתלשלות בהשתלשלותן ובריאותן מלמעלמ"ט שהוא בחי' שמים קדמו כו'. אבל במקדש היה נמצא בו תכלית השלימות כי היה דירת קבע³⁰ של הקב"ה

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. But in the Mikdash the ultimate perfection was present, for it was a permanent dwelling of the Holy One, blessed be He.

The Mishkan was thus arranged like the worlds themselves, from the top down: animal over vegetative over inanimate, the order of "the heavens preceded." The Beis HaMikdash, by contrast, was G-d's permanent dwelling and reached the ultimate perfection.

כמ"ש זאת מנוחתי עדי עד³¹ שהי' מעין עוה"ב מה שיהי' באלף השביעי כשיהי' מנוחה לחיי העולמים שאז תתעלה הארץ עליונה שהיא בחי' מלי' דאצי' להיות למעלה מכולם.

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 verse "This is My resting place forever," said of Zion, marks the Beis HaMikdash as permanent, a foretaste of the seventh millennium, the era of complete rest. Then the "supernal earth," Malchus of Atzilus, the last of the divine attributes, will be raised above all the others.

SECTION 4 • 17-8

The Beis HaMikdash and the future order

7 וכמ"ש אשת חיל עט"ב³² שתהי עטרת לע"ל 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 שהי מעין עוה"ב נעשה עיקר הבית מאבנים ועפר שהם בחי' דומם שאף הגג והמעזיבה שהיא בחי' המקיף נעשה מאבנים ועפר

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,

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.

ולא מארזים שהוא כפי מה שיהיה לע"ל שבחי ארץ קדמה א"ח עט"ב מצד שרשה כו'

and not of cedars. 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.

The roof was not made of cedar, because the Beis HaMikdash reflected the future order, in which the "earth," rooted first in thought, becomes the crown.

רק שכלונסאות של ארז שהיה בהתקרה הם היו בחיי תמכין לבד לעיקר התקרה הנעשה מבחי' דומם וכענין תמכין דאורייתא. (ועמ"ש במ"א ע"פ מחר חדש³³ במ"ש יהונתן לדוד ואנכי אהיה לך למשנה כו'): ³⁴

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 הכל³⁵ 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 שהוא תכלית הבטול כמ"ש מרע"ה ונחנו מ"ה.³⁶

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 לעי"ל להיות עט"ב לכן היה בהמ"ק 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^{37,38} דלכך אמרו בגמרא על כורש שהחמיץ במה שחזר וצוה לערב בחיי צומח בבהמ"ק נדבכין די אבן גלל³⁹ תלתא ונדבך די אע חדת כו' כי צ"ל כולו באבנים דוקא מטעם הנ"ל.⁴⁰)

(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 השתחוואות שבשמ"ע קול דממה דקה.⁴¹ 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 שבח"י צומח למעלה מהדומם שמים קדמו כו' לכן היו הכותלי 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 בח"י ומדרגת שמים וארץ ובח"י 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 ורבו⁴² שמתוסף והולך בהגדלה והגבהה למעלה והוא ענין בח"י צומח ובפרט בח"י 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 ישגה⁴³ (והיינו בחי ז"א דאצי" שנקי צומח לגבי המלי שנקי דומם כמ"ש במ"א באריכות⁴⁴ 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 ואזוב⁴⁵ שהאזוב הוא בחי הקטנות⁴⁶ והארז בחי הגדלות כו'. וז"ש 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 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, 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 ויגש אליו יהודה ויאמר בי אדני.⁴⁷ פי' שבו יומשך השפע מיוסף הצדיק⁴⁸ וכמבואר בזהר דויגש⁴⁹ היינו תקרובתא עלמא בעלמא.⁵⁰

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 יתעלה יהודה להיות למעלה מבחי יוסף כמ"ש א"ח עט"ב 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 דהיינו תכלית הבטול שהוא בחי' חכ' דאצי' כח מ"ה.⁵¹

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 ברתא⁵² כי ח"ע נקי ירא' עלאה. וח"ת שהיא המלי' היא יראה תתא' וזהו אבא יסד ברתא שמבחי' יראה עלא' דחכ' נמשכ' 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 תתעלה בחי' יראה תתאה ביראה עלאה מקורה ע"כ תהי' אז עט"ב כי הבטול הוא למעלה במדרגה מאהוי"ר דמדות הנמשכ' מבחי' חו"ג 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 בחי' הבטול יותר וכנ"ל. ובחי' בטול דיראה עלאה היא בחינת ומדרגת משרעי"ה ונחנו מה⁵³ כו'

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?"

(וע' לקמן ע"פ יהודה אתה^{54, 55} ומ"ש ע"פ מאמר הזהר פ' אמור⁵⁶ ע"פ וגם אמנה אחותי בת אבי⁵⁷ כו' מענין בחכמה יסד ארץ כונן שמים בתבונה.⁵⁸ ועמשי"ל פ' בראשית ד"ה להבין הטעם שנשתנה יצירת):⁵⁹

(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 • 113-15

The two sticks, Yeravam and the spies

13 וזהו מ"ש בהפטרה⁶⁰ דפ' ויגש קח לך עץ אחד וכתוב עליו ליהודה כו' ולקח עץ אחד וכתוב עליו ליוסף עץ אפרים כו' וקרב אותם אחד אל אחד⁶¹ 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 יוסף⁶² כוי ונתתי אותם עליו את עץ יהודה כוי. עד ועבדי דוד מלך עליהם.^{63, 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.

פיי 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 זה נק' יוסף כי הוא הדעת עליון כוי. אך לעתיד לבא כשיתחברו שניהם יוסף ויהודה ביחד בתכלית היחוד האמיתי

For it is on account of this that he is called Yosef, for he is the supernal Daas, etc. But in the Time to Come, when the two of them, Yosef and Yehudah, will be joined together in the ultimate true unity,

Yosef's name, “addition,” reflects his increase, for he is the supernal Daas. In the Time to Come, however, Yosef and Yehudah will be joined in complete and true unity.

דהיינו מ"ש ויגש אליו יהודה וכמ"ש (איוב מ"א)⁶⁵ אחד באחד יגשו⁶⁶ וזה יהיה לע"ל אז יתעלה יהודה למעלה מיוסף כנ"ל ע"פ א"ח עט"ב.

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.”

The future union of Yosef and Yehudah is the inner meaning of “And Yehudah approached him” and of the verse in Job, “One with another they approach.” 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 ולא יכול יוסף להתאפק⁶⁷ 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^{69, 68} כו' בענין ונקבצו בני יהודה ובני ישראל יחדו ושמו להם ראש אחד⁷⁰ כו'. וע' בדרוש ברכת הזמון⁷¹ בענין שדהע"ה יברך על כוס יין המשומר שלע"ל 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 מהאר"י ז"ל בביאור מארז"ל בחלק (דק"ב סע"א) שתפשו הקב"ה לירבעם בן נבט⁷³ ואמר לו חזור בך⁷⁴ כו' א"ל מי בראש א"ל בן ישי בראש א"ל 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 בגי'ע⁷⁶ שיהי מאיר בהם א"ס ב"ה בהאר' רבה. וזהו אני 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 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 יתעלה יהודה לכן בן ישי בראש כו' א"ל 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 גסות הרוח שכירבעם טרדתו⁷⁷ כו'. ומעין זה נתבאר ג"כ במ"א בענין המרגלים⁷⁸ שלא היה בהם ג"כ שפלות זו לגבי

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 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."

בחי' ארץ העליונה שדימו בעצמם שא"צ לזה להיותן מעלמא דדכורא כולם אנשים⁷⁹ כו'. אבל יוסף הצדיק ויהודה יתחברו לע"ל בתכלית היחוד למיהוי אחד באחד כנ"ל:

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. 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.

The spies felt no need for the Land, the "earth" that is Malchus, because they were rooted in the "masculine world," the giving side; the Torah calls them "all of them men." Yosef the tzaddik and Yehudah, by contrast, will be fully united in the Time to Come.

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

ב' הנחות אחרות בסה"מ תקס"ה ע' 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) ע' כב ואילך עם הוספות. לכללות מאמר זה ראה ד"ה ויגש תשמ"ו.

2 Yehudah approaches Yosef to plead for Binyamin. The maamar opens with this verse and explains it in paragraph 11 as Malchus drawing near to Z'eir Anpin to receive from it.

בראשית 44:18 מ"ד:י"ח

וַיִּגַּשׁ אֵלָיו יְהוּדָה וַיֹּאמֶר כִּי אֲדֹנָי יִדְבָּרֶנָּה עֲבָדְךָ דָּבָר בְּאָזְנֵי אֲדֹנָי וְאַל-יִחַר אַפֶּךָ בְּעַבְדְּךָ כִּי כְמוֹד כַּפְרָעָה:

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 beams of our houses are cedars; our rafters are cypresses.” The maamar uses the verse to open the question of which material formed the main structure of G-d's dwelling.

שיר השירים א:י"ז

קְרוֹת בְּתֵינֹו אֲרָזִים רְהִיטֵנוּ כְּרוֹתִים:

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 ע' 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 ע' איתשפא. שה"ש ע' קעה. סה"מ תרכ"ט ע' יח. מכאן ואילך בסה"מ תרמ"ד ע' ריב עם הגהות. בלקו"ת נשא כד, ב. בלק עד, ד מצוין 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 ט"ו:15

וַעֲשִׂיתָ אֶת־הַקְּרָשִׁים לַמִּשְׁכָּן 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 ע' 23 הערה 67 למה הוצרך להיות (לכתחילה) מאבנים דוקא ע"ש. ראה לקו"ת ברכה צט, ד בענין משכן שילה. לקו"ש ח"ד ע' 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 — ד"ה ודוד עבדי תשליב (סה"מ מלוקט ח"ו ע' 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 ע' 222 הערה 21 בשם ספר הר המוריי שמפרש דעץ בולט היינו בולט מן הכותל לאויר. וראה בסידור עם דא"ח ע' 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, הלכות 1:9-10

מִשְׁנֵה תוֹרָה, הַלְכוֹת 1:9-10

וְאֵין בּוֹנִין בוֹ עֵץ בּוֹלֵט כָּלֵל אֶלָּא אוֹ בְּאֶבְנִים אוֹ בְּלִבְנִים וְסִיד. וְאֵין עוֹשִׂין אַכְסֵדְרוֹת שֶׁל עֵץ בְּכָל הָעֲזָרָה אֶלָּא שֶׁל אֶבְנִים אוֹ לִבְנִים: וּמִרְצָפִין אֶת כָּל הָעֲזָרָה בְּאֶבְנִים יְקִירוֹת. וְאֵם נִעְקְרָה אֶבֶן אֶף עַל פִּי שֶׁהִיא עוֹמֶדֶת בְּמִקְוָמָה. הוּאִיל וְנִתְקַלְקְלָה פְסוּלָה וְאֶסוּר לְכַהֵן הָעוֹבֵד לַעֲמֹד עָלֶיהָ בְּשַׁעַת הָעֲבוּדָה עַד שֶׁתִּקְבַּע בְּאֶרֶץ:

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:8 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 כן 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 בד"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:11 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"ש 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.

בארוכה.

- 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 G-d 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. ובתורה כאן באו"א קצת. — וראה בלקוי"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

בלקוי"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

ובס"מ תרמ"ד ע' ריב: היינו לפי שיעקר המכוון נגמר בסוף, וכמו שאנו רואים למטה בגשמי בכל השפעה שיעקר המכוון נשלם בסוף, ע"ש

- 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 הזהר, 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':6 II Samuel 7:6

כי לא ישבתי בבית למיזם העלתי את־בני ישראל ממצרים ועד היום הנה 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 פ"י קבע ע"ד אהל בל יצען הנזכר בלקו"ת סד"ה שובה ישראל עד דרוש השני. ע"ש בארוכה. ראה גם אוה"ת בלק ע' אלו. ובלקוי"ש לפ' 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 תשליב 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: י"ד

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

'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.

PARAGRAPH 7

32

אשת חיל עט"ב

"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־חַיִּל עֲטֶרֶת בַּעֲלָהּ וְכִרְקָב בַּעֲצָמוֹתָיו מִבִּישָׁה:

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

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KEHOT'S NOTE

משלי יב, ד.

33

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"ג: י"ח

וַיֹּאמְרוּ לוֹ יְהוֹנָתָן מָחָר חֹדֶשׁ וְנִפְקַדְתָּ כִּי יִפְקֹד מוֹשָׁבְךָ:

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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34

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 תִמְצָא יָד שְׂאוּל אָבִי וְאֵתָה 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

35

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

והי אמר אל אברם אחרי הפרד לוט כי את כל הארץ אשר אתה רואה לך אתננה גרי ושמתי את זרעך כעפר הארץ. מה עפר הארץ, מסוף העולם ועד סופו, כך בניך יהיו מפורזים מסוף העולם ועד סופו. ומה עפר הארץ אינו מתברך אלא במים, אף ישראל אינו מתברך 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): ושמתיה ביד מוגיך וגוי. 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 עשויה דייש. ובמ"כ שם: הכל דשין עליי. וראה גם בלקו"ש ח"כ ע' 310.

36

ונחנו מ"ה

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

Exodus 16:7: שמות ט"ז: ז

וּבֹקֶר וַיִּרְאוּ אֹתָם אֶת־כְּבוֹד ה' בְּשָׁמְעוֹ אֶת־תְּלַנְתִּיכֶם עַל־ה' וַנַּחֲנוּ מָה כִּי תִלְיִנוּ עָלֵינוּ:

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.

37

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 פ' ויגש על חנוכת הבית — ונדפס שם ע' 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.

38

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.

תהילים ל:א' Psalms 30:1

מזמור שיר-חנוכת הבית לדוד:

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

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39

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.

עזרא ו':ד' Ezra 6:4

נדבכין די-אבן גלל תלתא ונדבך די-אע חדת ונפקתא מן-בית מלכא תתיהב:

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.

40

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.

ראש השנה ד' א:ד' Rosh Hashanah 4a:4

ואיבעית אימא: מנלו דאחמ"ץ — דכתיב: "נדבכין די אבן גלל תלתא ונדבך די אע חדת ונפקתא מן בית מלכא תתיהב", למה לקה דעבד הכי? סבר: אי מרדו בי יהודאי — איקליגיה בנורא.

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

KEHOT'S NOTE

ר"ה ד, א. ראה אוה"ת ויקרא כרך ב ע' תמד. כרך ג ע' תשעח.

41

קול דממה דקה

At Chorev, G-d 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

ואחר הרעש אש לא באש הי ואחר האש קול דממה דקה:

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

42

יוסף לשון תוספת ורבו

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

KEHOT'S NOTE

ע"י לעיל לא, א.

43

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

צדיק כתמר יפרח כארז בלבנון ישגה:

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. בבוך וישב — גוכתי"ק הצ"צ, לא מובא פסוק זה.

44

לגבי המל' 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.

45

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.

Numbers 19:6

ולקח הכהן עץ ארז ואזוב ושני תולעת והשליך אל-תוך שרפת הפרה:

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

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46

שהאזוב הוא בחי הקטנות

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

KEHOT'S NOTE

מאו"א א, נד. לקו"ת חקת ס, ד.

PARAGRAPH 11

47

ויגש אליו יהודה ויאמר כי 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:ח' Genesis 44:18

ויגש אליו יהודה ויאמר כי אדני ידבר-נא עבדך דבר באזני אדני ואל-יחר אפה בעבדך כי כמוך כפרעה:

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)

48 ויאמר כי אדוני פיי שבו יומשך השפעת 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 תשליכ מדויק בתי שבו דלכאורה כיון שיהודה ביקש זה מיוסף הרי היה צריך לבקשו שהוא (יוסף) ימשיך השפעת אליו, ע"ש באריכות. וראה שם הערה 29 והערה 33.

49 וכמבואר בזהר דויגש

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

KEHOT'S NOTE

רו, א.

50 ייגש היינו תקרובתא עלמא בעלמא

The Zohar explains "And he approached" as the drawing near of world to world, so that they unite. The maamar identifies the two worlds as Malchus and Z'eir Anpin.

Zohar, Vayigash 2:15-3:26 כ"ט:ג-כ"ו:ט

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)

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

ספר הזהר, ייגש ב' כ"ב:22

PARAGRAPH 12

52 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, 248a

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

וכד אית בישראל משכילים בחכמה דאיהי יי מחשבה עלאה. ידעין לזרקא לה להאי אבנא דאיהי בת יחידה להווא אתר דאתגורת בגין דברתא באבא אתעבדת. הה"ד יי בחכמה יסד ארץ. בחכמה דאיהו אבא יסד ברתא דאיהי ארץ הדום רגליו והווא חוט דילה איהו וי. דאבנא דאיהי תגא. עטר על רישיה עטרה דסיי. 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.

Constantinople, 1740 (CC-BY-NC)

KEHOT'S NOTE

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

53 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.

Exodus 16:7 ט"ז:16 שמות

ובקר וראיתם את־כבוד ה' בשמעו את־תלַגְתִּיכֶם עַל־ה' ונַחֲנוּ מֶה כִּי תֵלִינוּ עָלֵינוּ:

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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54 לקמן ע"פ יהודה אתה

the passage shares nothing with the note

KEHOT'S NOTE

מה, ב.

55 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.

Genesis 49:8 ח"ט:8 בראשית

יְהוּדָה אִתָּהּ יִדְוָה אֶחָיִךְ יָדָה בְּעֶרְףְּ אֶחָיִךְ יִשְׁתַּחֲוּוּ לָךְ בְּנֵי אֶבְיֶיךָ:

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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56 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.

57 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.

Genesis 20:12 כ"ב:20 בראשית

וְגַם־אֶמְנָה אֲחֹתִי בַת־אָבִי הִוא אֶךְ לֹא בַת־אִמִּי וְתַהֲיִלִּי לְאִשָּׁה:

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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58 בחכמה יסד ארץ כונן שמים בתבונה

"G-d 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 ט"ט Proverbs 3:

ה' בַּחֲכָמָה יִסֵּד אֶרֶץ כּוֹנֵן שָׁמַיִם בְּתַבּוּנָה:

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

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59 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

60 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.

61 וקרב אותם אחד אל אחד

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

Ezekiel 37:17 יחזקאל ל"ז:

וְקָרַב אֹתָם אֶחָד אֶל-אֶחָד לָךְ לַעֲזֹץ אֶחָד וְהָיוּ לְאַחָדִים בְּיָדְךָ:

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

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62 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.

Ezekiel 37:19 יחזקאל ל"ז:

דַּבֵּר אֲלֵהֶם כֹּה-אָמַר אֲדֹנָי ה' הִנֵּה אֲנִי לֹקֵחַ אֶת-עֵץ יוֹסֵף אֲשֶׁר בְּיַד-אֶפְרַיִם וְשִׁבְטֵי יִשְׂרָאֵל חִבְּרוּ וְנָתַתִּי אוֹתָם עָלָיו אֶת-עֵץ יְהוּדָה וְעָשִׂיתִם לַעֲזֹץ אֶחָד וְהָיוּ אֶחָד בְּיָדִי:

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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63 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:16 ט"ז Ezekiel 37:

וְאַתָּה בְּדָאֲדָם קַח-לָךְ עֵץ אֶחָד וּכְתֹב עָלָיו לַיהוּדָה וְלִבְנֵי יִשְׂרָאֵל חִבְּרוּ וְלָקַח עֵץ אֶחָד וּכְתֹב עָלָיו לְיוֹסֵף עֵץ אֶפְרַיִם וְכָל-בֵּית יִשְׂרָאֵל חִבְּרוּ:

'And thou, son of man, take thee one stick, and write upon it: For Judah, and for the children of Israel his companions; then take another stick, and write upon it: For Joseph, the stick of Ephraim, and of all the house of Israel his companions;

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KEHOT'S NOTE

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

64 ועבדי דוד מלך עליהם

"And My servant David will be king over them, and they will all have one shepherd." The prophecy of reunion ends with the kingship of David, of the tribe of Yehudah.

Ezekiel 37:24 יחזקאל ל"ז:

וְעַבְדִּי דָוִד מֶלֶךְ עָלֵיהֶם וְרוּעָה אֶחָד יִהְיֶה לְכֻלָּם וּבְמִשְׁפָּטִי יֵלְכוּ וְחֻקוֹתַי יִשְׁמְרוּ וְעָשׂוּ אוֹתָם:

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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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 ח' Job 41:

אֶחָד בָּאֶחָד יִגְשׁוּ וְרוּחַ לֹא-יָבֵא בֵּינֵיהֶם:

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 joining of Yosef and Yehudah.

בראשית מ"ה:1 א' Genesis 45:

וְלֹא-יָכַל יוֹסֵף לְהִתְאַפֵּק לְכָל הַנִּצְבִּים עָלָיו וַיִּקְרָא הוֹצִיאוּ כָל-אִישׁ מִעָלָיו וְלֹא-עָמַד אִישׁ אֹתוֹ בְּהִתְנוּעַת 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.

הושע ב':א' Hosea 2:1

והיה מספר בניישראל כחול הים אשר לא ימד ולא יספר והיה במקום אשר יאמר להם לא-עמי אתם יאמר להם בני אל-הי:

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.

הושע ב':ב' Hosea 2:2

ונקבצו בנייהודה ובניישראל יחדו ושמו להם ראש אחד ועלו מן הארץ כי גדול יום יזרעאל:

And the children of Judah and the children of Israel shall be gathered together, and they shall appoint themselves one head, and they 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 בך

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).

סנהדרין ק"ב א:י"ז Sanhedrin 102a:17

"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 בשלח סה"ש תשמ"ט הערה 27.

PARAGRAPH 14

76 אני ואתה ובן ישי נטייל בגי'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.

סנהדרין ק"ב א:י"ז Sanhedrin 102a:17

"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.

סנהדרין ק"ב ב:י"ג Sanhedrin 101b:13

וימאי "וזה אשר הרים יד במלך"? אמר רב נחמן: שחלץ תפיליו בפניו. אמר רב נחמן: גסות הרוח שהיה בו בירבעם טרדתו מן העולם, שנאמר: "ויאמר ירבעם בלבו עתה תשוב הממלכה לבית דוד. אם יעלה העם הזה לעשות ונכחים בבית ה' בירושלים ושב לב העם הזה אל אדניהם אל רחבעם מלך יהודה והרגני ושבו אל רחבעם מלך יהודה".

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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 ע' 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:3 Numbers 13:3

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

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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THE CHASSIDISHE PARSHA

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

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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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