TORAH OHR • PARSHAS YISRO • MAAMAR 10

וכל העם רואים את הקולות ואת הלפידים ואת...

“And All the People Saw the Sounds and the Torches”

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The Torah gave every person, through physical mitzvos, the “going on and journeying” that Avraham reached in spirit: the soul’s fire of yearning and water of drawing down, joined by a peace from above both, the shofar’s “narrow place,” the source of delight. This became possible only after Egypt, the iron furnace, had refined Israel and the world, so that physical things could become vessels for the Infinite Light.

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

THE BIG IDEA

The Torah gave every person, through physical mitzvos, the "going on and journeying" that Avraham reached in spirit: the soul's fire of yearning and water of drawing down, joined by a peace from above both, the shofar's "narrow place," the source of delight. This became possible only after Egypt, the iron furnace, had refined Israel and the world, so that physical things could become vessels for the Infinite Light.

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

THE MAAMAR IN BRIEF

Why was the Torah given with a shofar? Its blast casts dread, yet "shofar" also means "improve your deeds," drawing down delight from its source. Avraham kept the Torah spiritually, "going on and journeying" in the soul's running and returning: the heart's fire of yearning and the mind's water of bittul, neither extinguishing the other, until he became a chariot. Few can reach this, so the Torah was given as physical mitzvos, with water (kindness drawn down) and fire (exact limits), through which anyone can draw the Infinite Light. This was impossible in Avraham's day: the mineral, vegetable and animal things the mitzvos use, though rooted high, fell in the breaking of the vessels under kelipas nogah. Egypt's furnace refined Israel and the world; the present exile refines the mitzvos for Mashiach, and suffering refines a person's own mitzvos. Fire and water are joined by a peace from above both, the shofar's narrow place: this is why the Torah was given with a shofar, and in prayer that peace is revealed in the Amidah. The maamar then reads the Sinai verse, contrasting Israel with the mixed multitude and the kelipos, who lack bittul, and ends with Israel drawing down G-d Himself through Torah.

OUTLINE

1 **Why a shofar at Sinai?** ¶1–2

The shofar's simple blast casts dread, yet as shapru, "improve," it draws down delight from the source of delights, which the Giving of the Torah required.

2 **Avraham's running and returning** ¶3–7

Avraham kept the Torah spiritually, "going on and journeying": the heart's fire of yearning and the mind's water of bittul, neither quenching the other, as in "He makes peace in His heights," until he became a chariot.

3 **The Torah's gift: physical mitzvos** ¶8–10

Not everyone can reach this, so the Torah gave physical mitzvos, with the water of Chassadim and the fire of exact details, by which anyone draws the Infinite Light through an arousal from below. Why not to Avraham?

4 **Refining the physical world** ¶11–19

The mineral, vegetable and animal things used in mitzvos are rooted in Tohu, higher than man, yet fell under kelipas nogah; so Moshe ate nothing on Sinai, and only after Egypt, the iron furnace, refined Israel and the world could physical acts become mitzvos. The present exile and personal suffering refine further.

5 **Peace between fire and water** ¶20–22

A peace greater than both opposites joins them: the shofar's narrow place, from which the higher and lower Name Kah unfold, revealed in the Amidah, where running and returning merge.

6 **Reading the verse at Sinai** ¶23–26

The sounds are five waters of drawing down, the torches are upward fire, the smoke is the transformed animal soul; the people who saw are Israel, and those who stood at a distance are the mixed multitude.

7 **Bittul and its absence** ¶27–31

The Infinite Light rests in what is nullified to it; the mixed multitude, the mazikin and the kelipos lack this bittul, and so G-d rules them by "dominion," not willing "kingship."

8 **Blessing G-d through Torah** ¶32

Israel "blesses" G-d by drawing down His very self through the Torah of five voices; physicality is no barrier before Him.

THE REBBE'S MAAMARIM ON THIS MAAMAR

AI summaries of the Rebbe's maamarim built on this one, each read beside ours from the corrected scan; not yet reviewed by a person. What each adds is also shown under its paragraph.

ספר המאמרים תשמ"ו • ש"פ נשא, י"ד סיון ה'תשמ"ו • 5746 • ד"ה וכל העם רואים את הקולות P. קפח

The Rebbe opens from the verse "And all the people saw the sounds and the torches and the sound of the shofar." The Torah is eternal, and the Giving of the Torah recurs every day, since the blessing says "Who gives the Torah" in the present tense. So he asks what these three things, the sounds, the torches and the shofar, teach about a person's avodah as he prepares each day to receive the Torah. He explains that the five "sounds" are Chassadim: the first of them is "the voice of G-d upon the waters," and they correspond to the five Chassadim. The torches are Gevuros, the nature of fire. The Torah itself is made of both ("from His right hand a fiery law"), as are its positive and negative commandments and even the first two of the Ten Commandments. In avodah they are love and fear. The shofar comes after both because it is Tiferes, which follows Chesed and Gevurah. It is the mediating attribute that "makes peace" between them because it is rooted above both. In a person's service it is the attribute of mercy (rachamim).

He then raises a second question. The shofar's sound moves "from the narrow place to the expanse." That suits the shofar of the Days of Awe, tied to the second Tablets and to teshuvah, which is a rising from a constricted state. The Giving of the Torah, though, was a flow from above to below, from complete expansiveness. He answers that at Sinai G-d's very Essence (Atzmus), beyond every level and revelation, was drawn down below as it is. G-d chose to begin this revelation with one point and then extend it. This is also why the Holy One and His heavenly court come to hear the halachic rulings of those below. The lesson follows: in the daily Giving of the Torah the core is the shofar, the bittul in Torah study ("let my soul be as dust to all"), which makes the heart a vessel so that "open my heart to Your Torah" follows.

The lesson: Since the Giving of the Torah happens anew every day, each day one should prepare with love, fear and mercy. Above all one should begin Torah study from the shofar's "narrow place": complete bittul, "let my soul be as dust to all," through which the heart opens and becomes a vessel for Torah.

THE MAAMAR IN THE REBBE'S LIGHT

Found by AI reading every place in the Rebbe's works that cites this maamar, checked against each source; not yet reviewed by a person. Each explanation is under its paragraph.

The Rebbe's notes on this maamar touch its central question, what changed when the Torah was given in physical form. In a letter of 12 Teves 5717 to Rabbi Yitzchak Hutner he draws on its reason, that mitzvos in physical things became possible only after the exile of Egypt refined the world, for a principle: matter has no relation to holiness of itself, so „העלי' היא חידוש" (its ascent is a novelty) that refinement makes possible. In a talk of Shabbos Parshas Parah 5750 (Sefer HaSichos, edited) he cites it for „רצוא ושוב דרגא למעלה מדרגא" (running and returning "level above level"): Avraham's „הלוך ונסוע" ("going on and journeying") becomes the way of every Jew, who never rests at a level he has reached. In a note in Likkutei Sichos 10 he reads its account of food precisely: the food itself, not only the pleasure of eating, coarsens somewhat. And in a letter of 14 Teves 5720 (Likkutei Sichos 4) he sets its statement that Moshe did not eat even „לחם אבירים" (the angels' bread) beside another Torah Ohr that has him eat it, and suggests how both may hold. Perhaps (biur b'derech efshar) together they show why the physical world needed refining before it could carry mitzvos, and what the mitzvos then open to every person.

KEY CONCEPTS

Running and returning (ratzo vashov) רצוא ושוב
The soul's upward yearning to be absorbed in G-d, from the fire in the heart, and its returning, from the water of Chochmah in the mind, which does not quench that fire and is itself a "return to the One," as the Chayos of Yechezkel's vision "ran and returned."

Going on and journeying הלוך ונסוע
Avraham's way: a constant running and returning that rises ever higher, above the level of the angels, until he became a chariot for G-dliness.

Fire and water אש ומים

Fire is the heart's thirst for G-d, running upward; water is the mind's Chochmah and bittul, drawing down. In the mitzvos, water is the flow of Chassadim and fire the Gevuros of their exact details.

The narrow place מן המצר

The level beyond all comprehension, the source of delights, pictured by the narrow end of the shofar; from it comes the "expansiveness" that unites opposites.

Kelipas nogah קליפת נוגה

The "glowing husk," a mixture of good and evil that gives life to permitted physical things; they must be refined before they can become vessels for the Infinite Light as mitzvos.

The iron furnace כור הברזל

Egypt, whose hard servitude refined Israel and the world as a furnace separates dross from metal, making the Giving of the Torah possible; the present exile plays the same role for the days of Mashiach.

Self-nullification (bittul) ביטול

Setting aside one's own existence before G-d; the Infinite Light rests only in what is nullified to it, and this defines the side of holiness.

The mixed multitude (erev rav) ערב רב

Those who left Egypt with Israel but, impressed only by created greatness, did not "see the sounds" and stood at a distance.

SECTION 1 • ¶1–2

Why a shofar at Sinai?

1 וכל העם רואים[1] את הקולות[2] ואת הלפידים ואת קול[3] השופר וגו'. להבין למה היה קול השופר במ"ת [במתן תורה].[4] וכי לכלי שיר היו צריכין.

"And all the people saw the sounds and the torches and the sound of the shofar," etc. [We need] to understand why there was the sound of the shofar at the Giving of the Torah. Did they need musical instruments?

> The maamar opens with the verse describing Israel at Sinai, who "saw the sounds" (in the plain sense, the thunder), and asks why a shofar was sounded at the Giving of the Torah at all. Was music needed there?

ועוד וכי אין כלי זמר משובח ממנו. הענין הנה קול השופר הוא קול פשוט ומטיל אימה שהוא קול חרדה[5] וכמ"ש אם יתקע שופר בעיר[6] ועם לא יחרדו.

And further: is there no musical instrument finer than it? The explanation: the sound of the shofar is a simple sound, and it casts dread, for it is a sound of trembling, as it is written, "If a shofar is blown in the city, will the people not tremble?"

> If music were the point, finer instruments exist. The first answer is that the shofar's plain blast inspires dread, as the prophet Amos says that a shofar blown in a city makes the people tremble. In Likkutei Torah, Sh'lach, the Alter Rebbe recalls this explanation: the Torah was given with the shofar's dread because accepting the mitzvos must be like a servant's service.

2 וכן במתן תורה כתיב ויהי קולות וברקים[7] וגו' וקול שופר חזק מאד ויחרד וגו'. אך על כל זה נק' שופר על שם שפרו מעשיכם[8,9] שהוא הממשיך תענוג שבו

So too at the Giving of the Torah it is written, "And there were sounds and lightning," etc., "and the sound of a shofar, very strong, and [all the people] trembled," etc. Yet for all that, it is called shofar after "Improve (shapru) your deeds," for it is what draws down the delight (taanug) within it,

> The verse at Sinai describes a very strong shofar blast that made the people tremble. Yet the word shofar also recalls the Sages' wordplay shapru ma'aseichem, "improve (beautify) your deeds," and so the shofar is also what draws down delight.

ועל ידו נמשך למטה להיות התהוות תענוג כי הוא מבחי' מקור התענוגים והמשכה זו היתה צריכה להיות במתן תורה מבחינת כי עמך מקור חיים[10] מקור התענוגים:

and through it [delight] is drawn down below, so that delight comes into being; for it is from the level of the source of delights. And this drawing down had to take place at the Giving of the Torah, from the level of "For with You is the source of life," the source of delights.

> Through the shofar, delight is drawn down and comes into being below, because the shofar stems from the source of all delights. The Giving of the Torah needed this drawing down from "the source of life," which the maamar calls the source of delights.

SECTION 2 • ¶3–7

Avraham's running and returning

3 וביאור ענין זה כי הנה צריך להבין ענין מתן תורה שהרי גם קודם מתן תורה היו צדיקים ונביאים. כמו אדם הראשון חנוך מתושלח כו'.

The explanation of this matter: we must understand what the Giving of the Torah [accomplished], for even before the Giving of the Torah there were righteous people and prophets, such as Adam, the first man, Chanoch, Mesushelach, etc.

> To explain the shofar, the maamar first asks what was new at Sinai, since there were righteous people and prophets long before it, such as Adam, Chanoch (Enoch) and Mesushelach (Methuselah).

ואברהם[11] קיים כל התורה[12] גם עד שלא ניתנה.[13] כמ"ש וישמר משמרתי[14,15] רק שהיה זה ברוחניות[16] כו'.

And Avraham fulfilled the entire Torah even before it was given, as it is written, "And he kept My charge"; only, this was in spirituality, etc.

> The Sages teach that Avraham kept the entire Torah before it was given, learning it from the verse "he kept My charge"; but his observance was spiritual. In Torah Ohr, Lech Lecha, the Alter Rebbe explains that Avraham kept the Torah in its inner dimension, for he could not yet keep, for example, tefillin, which speak of the Exodus, before the exile in Egypt had even begun.

ואיזו שינוי[17] היה בנתינת התורה בגשמיות. אך הנה מעלת אברהם היתה הלוך ונסוע הנגבה[18,19] שנעשה בחי' מרכבה לבחי' נגבה.

So what change came about through the giving of the Torah in physical form? But the distinction of Avraham was "going on and journeying toward the south": he became the level of a chariot (merkavah) for the level of "the south."

> If the Torah was already kept spiritually, what did giving it in physical form change? The answer begins with Avraham's journeying "toward the south": in Kabbalah the south corresponds to Chesed, Avraham's attribute, and he became a "chariot" for it, wholly given over to that divine quality as a chariot is to its rider. The first maamar of Yisro in Torah Ohr asks the same question and answers the same way: Avraham went on "from level to level" until he reached "the south," the supernal love.

ועד שנעשה מרכבה היה תמיד בבחי' הלוך ונסוע דהיינו בחינת רצוא ושוב (רק דגבי חיות המרכבה כתיב והחיות רצוא ושוב.[20] ומדרגת אברהם היתה למעלה מהם נקרא בשם הלוך ונסוע)

And until he became a chariot, he was always at the level of "going on and journeying," that is, the level of "running and returning" (ratzo vashov). (Only, regarding the Chayos of the Chariot it is written, "And the Chayos ran and returned"; and Avraham's rank was above them, [so it] is called by the name "going on and journeying.")

> Avraham's path to becoming a chariot was constant movement of the soul, "running and returning" (ratzo vashov): yearning upward toward G-d and then returning. Because he stood above the Chayos, the angels of Yechezkel's vision who "ran and returned," the Torah describes him in its own words, "going on and journeying."

ומהו ענין רצוא ושוב. הנה כתיב עושה שלום במרומיו.[21,22] שיש אש ומים ואין המים מכבין את האש.[23]

And what is "running and returning"? Now, it is written, "He makes peace in His heights": there are fire and water, and the water does not extinguish the fire.

> To explain running and returning, the maamar turns to the verse "He makes peace in His heights," which the Midrash reads as peace between fire and water among the angels, where water does not put out fire.

ולכאורה אינו מובן איך שייך לומר במרומיו אש ומים[24] ומהו המים מכבין את האש עד שהוצרך לעשות שלום.

At first glance this is not understood: how can one speak of fire and water "in His heights"? And what is [meant by] the water extinguishing the fire, so that He needed to make peace?

> Taken literally, the idea is puzzling: there is no physical fire or water on high, so what conflict would need peace?

אך הענין דאש ומים הן הם בחינת רצוא ושוב וכנודע שיסוד האש בלב[25] ששם הצמאון בחינת רצוא.

But the explanation is that fire and water are themselves the levels of "running" and "returning." As is known, the element of fire is in the heart, where the thirst is: the level of "running."

> The answer: fire and water are spiritual states. Fire, whose element is in the heart, is the soul's thirst for G-d, its upward "running."

4 וכמאמר אם רץ לבך[26,27] לבך דייקא והיינו ע"י בינה לבא[28] שישים אל לבו ויתבונן בגדולת א"ס ב"ה שכשמו כן הוא אין לו סוף ואין לו תכלית רק הודו על ארץ[29] וגומר.

As in the words, "If your heart runs": your heart, specifically. That is, through Binah (understanding), [which is] "the heart": he takes to heart and contemplates the greatness of the Infinite One (Ein Sof), blessed be He, who is as His Name: He has no end and no limit, and only "His splendor is on the earth," etc.

> The heart's running comes from contemplation. The Tikkunei Zohar says that "Binah is the heart," because understanding stirs the heart; one who reflects that G-d truly has no end, and that only a glimmer of His splendor reaches the earth, comes to yearn for Him.

5 ומלכותך מלכות[30] כל עולמים. שכל עולמים חיותם וקיומם והתהוותם מאין ליש הוא מבחי' מלכותו יתי'

And "Your kingship is the kingship of all worlds": for all worlds, their life-force (chayus), their existence and their coming into being from nothing to something, are from the level of His Malchus (sovereignty), may He be blessed,

> All worlds, with their life and their creation from nothing, come only from G-d's Malchus, His sovereignty, the attribute through which He relates to what is outside Himself.

שהיא בחי' הארה בעלמא התפשטות לזולתו שאינו נוגע לעצמותו ומהותו כביכול כי הוא קדוש ומובדל מגדר עלמין לא בבחינת ממלא ולא בבחי' סובב.

which is a mere glimmer, an extension toward what is other than Himself, which does not touch His essence and being, so to speak; for He is holy and separate from the category of worlds, neither at the level of "filling" (memalei) nor at the level of "encompassing" (sovev).

> Malchus is only a glimmer that reaches outward to what is other than G-d; it does not touch His essence. In His essence He transcends the worlds entirely, beyond both the light that fills them and the light that encompasses them.

אשר ע"כ תכלה ותכסוף נפשו ליכלל וליבטל במציאו' [במציאות] באור א"ס ב"ה ממש לדבקה בו ממש.

Therefore his soul will pine and yearn to be included and nullified in its very existence in the Infinite Light (Or Ein Sof) itself, blessed be He, to cleave to Him truly.

> Realizing that all creation is only a glimmer of G-d, the soul longs to give up its separate existence in the Infinite Light itself and cleave to Him.

6 ולכן החיות רצוא ושוב[31] כי בהיותם משיגים החיות הנמשך להם מקדושת א"ס ב"ה שאין לו סוף ותחלה כו' הרי הם בוערים כמראה הלפידים בבחי' רצוא

Therefore "the Chayos run and return." For when they apprehend the life-force (chayus) drawn down to them from the holiness of the Infinite One (Ein Sof), blessed be He, who has no end and no beginning, etc., they burn "like the appearance of torches," at the level of "running";

> This is why the Chayos, the angels of Yechezkel's vision, "run and return": when they perceive that their own life-force comes from the holiness of the Infinite, who has no end and no beginning, they burn with yearning "like the appearance of torches."

כי היא מתהלכת בין החיות[32] שהחיות הנמשך להם היא היא מתהלכת תמיד בבחי' רצוא ג"כ

for "it moves about among the Chayos": the life-force drawn down to them is itself what moves about constantly at the level of "running" as well,

> The maamar reads Yechezkel's fire that "moves about among the Chayos" as their own life-force: the Hebrew חיות spells both Chayos, the "living creatures," and chayus, "life-force." That life-force itself is always running upward.

להיות ואל אישת תשוקתך[33] ליבטל וליכלל באור א"ס ב"ה ממש כשלהבת העולה מאיליה[34] אך אח"כ הם בחינת שוב וכמאמר אם רץ לבך שוב לאחד.[35]

so as to be [in the state of] "and toward your husband is your longing": to be nullified and included in the very Infinite Light (Or Ein Sof), blessed be He, like a flame that rises of itself. But afterward they are at the level of "returning," as in the words, "If your heart runs, return to the One."

> Their longing, like a flame that "rises of itself" (the Talmud's words for the Menorah's flame), is to be absorbed in the Infinite Light. The maamar puts it in the words spoken to Chavah, "and toward your husband is your longing" (printed here אישת for the verse's אישך), the longing of the lower for its source; Torah Ohr on Vayechi hears in ish, "husband," the word esh, "fire." Afterward they "return," as in Sefer Yetzirah's "If your heart runs, return."

ובחינת שוב הזה הוא מבחינת יסוד המים שבמוח בחי' חכמה כח מ"ה [מה] מה פשפשת מה ידעת[36] כו'. וזהו שוב לאחד שהשוב הוא ג"כ מבחינת אחד.

And this "returning" is from the element of water that is in the brain, the level of Chochmah (wisdom), koach mah, "the power of 'what'": "What have you examined? What do you know?" etc. And this is "return to the One": the returning, too, is from the level of "One."

> Returning comes from the element of water in the brain, Chochmah, read as koach mah, "the power of 'what'": as the Zohar says, one who searches to the end of all levels is asked "What do you know? What have you examined?", for wisdom at its height knows that it grasps nothing of G-d. So the return is also "to the One": it, too, is a form of self-nullification before G-d. Torah Ohr on Vayechi explains the same words: even in "returning," the One is drawn down below, through the study of Torah.

7 והנה בבחי' שוב בבחי' ומדרגה זו אין המים שבמוח מרוין את הצמאון שמיסוד האש שבלב להיות מכבין את האש לגמרי ולהיות נופל עי"ז ממדרגת הצמאון והתשוקה שבלב.

Now at the level of "returning," in this level and rank, the water in the brain does not quench the thirst that comes from the element of fire in the heart so as to extinguish the fire completely, so that he would thereby fall from the rank of the thirst and longing in the heart.

> In returning, the mind's water does not drown the heart's thirst. Understanding does not put out the fire and leave the person fallen from his yearning.

כי הנה יש בכח הלב להתגבר עוד בבחי' אש וצמאון ולהוסיף מדורת אש השלהבת עזה ביתר שאת וכמ"ש בס"י [בספר יצירה] אש ממים[37] כו'. וכמה מיני אש.[38] אש אוכלת ואש שותה.

For the heart has the power to grow stronger still at the level of fire and thirst, and to add to the blaze of fire, a mighty flame, with ever greater force, as it is written in Sefer Yetzirah, "fire from water," etc. And there are several kinds of fire: a fire that consumes and a fire that drinks.

> On the contrary, the heart can blaze even more strongly, as Sefer Yetzirah speaks of fire coming "from water": the waters of the mind feed new fire. The Talmud distinguishes kinds of fire, among them one that consumes and one that "drinks," consuming water instead of being quenched by it.

וכך היתה מעלת ומדת אברהם אבינו ע"ה [עליו השלום] הלוך ונסוע[39] תמיד בבחי' רצוא ושוב[40] אש ומים אש למעלה ממים ומים למעלה מאש עד רום המעלות עד שנעשה מרכבה:

And such was the distinction and attribute of our father Avraham, peace be upon him: "going on and journeying" constantly, at the level of "running and returning," fire and water, fire above water and water above fire, up to the highest heights, until he became a chariot.

> Such was Avraham's way: constant running and returning, fire and water each rising above the other in turn, ever higher, until he became a chariot for G-dliness.

THE REBBE ON THIS PARAGRAPH • AI research, checked against each source; not yet reviewed by a person

THE REBBE EXPLAINS

In a talk of Shabbos Ki Sisa, Parshas Parah 5750 (edited by the Rebbe), explaining why the red heifer is „חוקת התורה" ('the statute of the Torah'): its burning (fire, rising) and its living water (descending) are running and returning, on which, as Likkutei Torah, Chukas explains, all of Torah and mitzvos rest; his note adds that Likkutei Torah there points to this maamar.

The Rebbe says that running and returning itself fulfils the purpose of Torah and mitzvos, which, in the words of Likkutei Torah, Chukas, draw to a person the level of „והחיות רצוא ושוב" (the Chayos that 'run and return'), 'as is written of Avraham', „הלוך ונסוע" ('going on and journeying'). So a Jew never rests at a level he has reached: from settledness he runs higher, and when he is in the running he brings it down into a returning, so that the new level becomes settled, „הרגל נעשה טבע שני" (habit becomes second nature, and then simply nature); and when the higher running too is drawn into a returning, a new will to run arises, 'and so on, further and higher, running and returning, level above level', for which his note cites this column. This is our paragraph's „אש למעלה ממים ומים למעלה מאש עד רום המעלות" ('fire above water and water above fire, up to the highest heights'). He says it embraces every Jew, from the greatest to the least; perhaps (biur b'derech efshar) this is what the next paragraph says, that the mitzvos make 'going on and journeying' possible for every person.

The Alter Rebbe: אש למעלה ממים ומים למעלה מאש עד רום המעלות עד שנעשה מרכבה

The Rebbe: און דערנאָך — איז ער אויך דאָס ממשיך אין אַ שוב, און אַזוי ווייטער און העכער, רצוא ושוב דרגא למעלה מדרגא

Sefer HaSichos 5750, vol. א, p. 355-356 (notes 23, 33) · ה'תש"נ, פ' פרה, ש"פ תשא

SECTION 3 • ¶8–10

The Torah's gift: physical mitzvos

8 אך הנה כל זה הוא במעלת ומדרגת רוחניות העולמות במעלת הצדיקים ההולכים לפני האלקים ומעלת מלאכי השרת.

But all this belongs to the rank and level of the spirituality of the worlds: to the rank of the righteous who walk before G-d, and the rank of the ministering angels.

All this, however, is a spiritual service, belonging to the great righteous and to the angels.

אך לא כל אדם זוכה לזה שיערה עליו רוח ממרום[41] לבא לבחי' ומדרגה זו להיות תמיד בבחי' הלוך ונסוע[42]

But not every person merits this, that "a spirit from on high" be poured out upon him, to come to this level and rank, to be constantly at the level of "going on and journeying."

Not every person is granted, in Isaiah's words, a "spirit poured out from on high" that would lift him to this level, to be constantly "going on and journeying."

לזה ניתנה התורה הן הם המצות גשמיים בעשיה גשמיית שבהן ועל ידם יוכל כל אדם ג"כ להיות בבחי' הלוך ונסוע.[43]

For this the Torah was given, namely, the physical mitzvos in physical action, in which and through which every person, too, can be at the level of "going on and journeying."

> For this the Torah was given: physical mitzvos done in physical action, through which every person can reach "going on and journeying." Or HaTorah, cited in the Kehot note, gives the example of keeping Shabbos, through which a person draws down what Avraham drew down by running and returning.

9 והענין כי הנה בעשיה גשמית של התורה יש ג"כ בחי' אש ומים. כי הנה התורה היא מים שיורדת ממקום גבוה למקום נמוך.[44] ונקרא אל תאמרו מים מים[45, 46] ב"פ [בי פעמים] מים.

The explanation: in the physical action of the Torah, too, there is the aspect of fire and water. For the Torah is water, which descends from a high place to a low place. And it is called [water, as in] "Do not say, 'Water, water'": "water" twice.

> Fire and water exist in the physical practice of the Torah as well. Torah is likened to water, which flows from a high place to a low one, and the Talmud's warning "Do not say 'Water, water'" is read here for its doubled word: there are two waters, upper and lower. Likkutei Torah, Sh'lach, refers back to this passage and calls the two the supernal Chochmah, above even Keser, and the lower Chochmah: the psalm's "Torah of Havayah" and "his Torah."

מים העליונים בחי' ים החכמה ויו"ד עלאה שהיא למעלה מבחי' גילוי התורה עצמה דאורייתא מחכמה נפקת[47] שגילויה הוא מחכמה ולמטה[48] וירדה ממקום גבוה למקום נמוך יו"ד תתאה.

The upper waters are the level of the sea of Chochmah (wisdom) and the higher yud, which is above the level of the revelation of the Torah itself; for "the Torah comes forth from Chochmah," [meaning] that its revelation is from Chochmah downward, and it descended from a high place to a low place, [to] the lower yud.

> The upper waters are the "sea" of Chochmah, the higher yud, the first letter of the Divine Name, which is above the Torah as revealed. The Zohar's "the Torah comes forth from Chochmah" means that the Torah is revealed from Chochmah downward, descending to the lower yud, the lower Chochmah of which paragraph 21 speaks.

ומים תחתונים בסוף מעשה קיום המצות גשמיות בפועל ממש שהם בבחי' מלכותך מלכות כל עולמים.[49]

And the lower waters are at the end, in the action of fulfilling the physical mitzvos in actual deed, which are at the level of "Your kingship is the kingship of all worlds."

> The lower waters are the actual performance of the physical mitzvos, at the end of the descent; they belong to Malchus, "the kingship of all worlds," the level from which the worlds receive their life.

אבל על כל זה מלכותך כתיב (בכינוי ך').[50] ששרשם הוא מבחי' מים העליונים בחי' מלכותו של א"ס ב"ה בעצמו ובכבודו כביכול[51] רק שנמשך למטה להיות מלכות כל העולמים ומים התחתונים.

Yet for all that, it is written "Your kingship" (with the suffix kaf, ["Your"]), for their root is from the level of the upper waters, the level of the Malchus (sovereignty) of the Infinite One (Ein Sof), blessed be He, in His own Self and glory, so to speak; only, it is drawn down below to become the kingship of all the worlds and the lower waters.

> Yet the verse says "Your kingship": the suffix "Your" points to G-d Himself, for the root of the mitzvos is in the upper waters, G-d's own sovereignty, only drawn down to become the kingship that rules the worlds and the lower waters of physical deeds. Or HaTorah, cited by Kehot, adds that the suffix "Your" alludes to Keser, the Crown.

ודרך כלל רמ"ח מ"ע [מצות עשה] הם הן בחי' מים שהם חסדים לפי שבהם ועל ידם נמשך המשכת אוא"ס [אור אין סוף] ב"ה למטה

And in general, the 248 positive commandments are the level of water, which is Chassadim (kindnesses), because in them and through them the drawing down of the Infinite Light (Or Ein Sof), blessed be He, comes down below,

> In general the 248 positive commandments are "water" and Chassadim, kindnesses, because through them the Infinite Light flows downward.

כמאמר אשר קדשנו במצותיו שע"י המצות נמשך קדש העליון דהיינו בחי' קדוש ומובדל כו' להיות שורה ומתגלה למטה וכל המשכה היא בחי' חסד ומים כו'

as in the words [of the blessing], "Who has sanctified us with His commandments": through the mitzvos the supernal holiness is drawn down, that is, the level of "holy and separate," etc., to rest and be revealed below; and every drawing down is the level of Chesed (kindness) and water, etc.

> The blessing over a mitzvah, "Who has sanctified us with His commandments," means that the mitzvos draw down G-d's transcendent holiness to rest and be revealed below. Every such drawing down is Chesed, water.

אך יש בהם ג"כ בחי' אש גבורות וצמצומים להיות המצוה דוקא באופן זה ובענין זה שצוה עלינו, שמצותיו הוא בכך דוקא וכמו סוכה שהיא גבוה למעלה מעשרים אמה פסולה[52]

But they also have the aspect of fire, Gevuros (restraints) and contractions (tzimtzumim): that the mitzvah must be specifically in this manner and in this form that He commanded us, for His command is specifically thus. For example, a sukkah that is higher than twenty cubits is invalid,

> The mitzvos also contain fire, Gevuros and contractions: each must be done exactly as commanded. A sukkah taller than twenty cubits, for example, is invalid, as the Mishnah rules.

וכן ציצית להיות החוטין שלמים וכיוצא בזה בכל המצות שפרטיהן ודקדוקיהן הן הם בחי' גבורות וצמצומים אלא שהם כלולים מחסדים ג"כ כו'.

and likewise tzitzis, whose threads must be whole; and similarly in all the mitzvos, whose particulars and fine details are themselves the level of Gevuros and contractions, except that they also comprise Chassadim, etc.

> Tzitzis require whole threads, and every mitzvah has such exacting details; these limits are Gevuros, though they are bound up with Chassadim as well.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
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> **FROM THE REBBE'S MAAMAR** ד"ה וכל העם רואים את הקולות **, 5746**
>
> The Alter Rebbe makes the positive commandments water (Chesed) and places the fire (Gevuros) in the precise details of each mitzvah. The Rebbe draws the two lines differently. Positive commandments are Chesed and prohibitions are Gevurah. He shows that this division runs through the Ten Commandments, down to "I am" and "You shall have no other gods." Love is the root of the 248 positive commandments and fear the root of the 365 prohibitions.
>
> The Alter Rebbe: ודרך כלל רמ"ח מ"ע הם הן בחי' מים שהם חסדים
>
> The Rebbe: דבור אנכי כולל כל רמ"ח מ"ע ולא יהי' לך כולל כל שס"ה מל"ת

10 והרי נמצא שיש בתורה ג"כ בחי' אש ומים בעשיה גשמית ג"כ וע"י אתערותא דלתתא אתערותא דלעילא להיות ג"כ הלוך ונסוע

So it turns out that the Torah too has the aspect of fire and water, in physical action as well; and through an arousal from below [comes] an arousal from above, so that there is also "going on and journeying."

> So the Torah, even in physical deeds, has fire and water; and since an arousal from below brings an arousal from above, a person can reach "going on and journeying" through the mitzvos.

וכח זה להיות נמשך אתערותא דלעילא על ידי אתערותא דלתתא ניתן לישראל במתן תורה שזהו ענין נתינת התורה שניתן להיות נק' שם מצוה על דברים גשמיים להיות בהן כח זה שעל ידם יומשך אוא"ס [אור אין סוף] ב"ה.

And this power, for an arousal from above to be drawn down through an arousal from below, was given to Israel at the Giving of the Torah. For this is what the giving of the Torah means: that it was granted for the name "mitzvah" to be called upon physical things, so that they would have this power, that through them the Infinite Light (Or Ein Sof), blessed be He, would be drawn down.

> The power of a human act to draw down a divine response was given at Sinai: the giving of the Torah turned physical things into "mitzvos," vessels through which the Infinite Light is drawn down.

אך להבין מאחר שגם ע"י בחי' התורה יבא ויגיע לבחי' הלוך ונסוע א"כ למה לא ניתנה התורה לאברהם שקיים כל התורה ברוחניותה ולמה לא ניתנה לו גם בגשמיותה:

But we need to understand: since through the Torah, too, one will come and arrive at the level of "going on and journeying," then why was the Torah not given to Avraham, who fulfilled the entire Torah in its spirituality? Why was it not given to him in its physicality as well?

> This raises a question: if the Torah's physical mitzvos lead to the state Avraham reached, why was the Torah not given in physical form to Avraham, who already kept it spiritually?

SECTION 4 • ¶11–19

Refining the physical world

11 ולהבין זה[53] צריך להקדים באור הטעם שיש הכח הגדול הזה במצות להיות על ידם דוקא המשכת אור א"ס ב"ה

To understand this, we must first explain the reason why the mitzvos have this great power, that specifically through them the Infinite Light (Or Ein Sof), blessed be He, is drawn down;

> To answer, the maamar first asks why the mitzvos have the power to draw down the Infinite Light at all.

והרי כל המצות נעשים מדומם צומח חי כגון קרבן מנחה סולת מצומח וקרבנות בהמה ותפלין של קלף מעור בהמה כו' שהיו תחת ממשלת קליפת נוגה.

after all, all the mitzvos are made from the mineral, the vegetable and the animal: for example, the meal-offering of fine flour, from the vegetable [kingdom]; animal offerings; and tefillin of parchment, from the hide of an animal, etc.; which were under the dominion of kelipas nogah (the "glowing" husk).

> Every mitzvah uses things from the mineral, vegetable and animal realms: flour for meal-offerings, animals for sacrifices, parchment for tefillin. Before their use for a mitzvah they belong to kelipas nogah, the "glowing husk," the realm in which permitted physical things, a mixture of good and evil, receive their life.

12 ואיך יהיו הקרבנות דוקא אשה ריח ניחוח להי' ריח היא העלאה ממטה למעלה. ניחוח לשון תרגום נחת דהיינו ירידה והמשכה מלמעלה למטה

So how can the offerings, specifically, be "a fire-offering, a pleasing fragrance (rei'ach nicho'ach) to Havayah"? Rei'ach, "fragrance," is ascent from below to above. Nicho'ach is the Targum's word nechas, that is, descent and drawing down from above to below.

> How can such things become "a pleasing fragrance to Havayah"? In the plain sense nicho'ach means "pleasing," giving satisfaction; the maamar reads rei'ach, fragrance, as ascent from below, and hears in nicho'ach the Aramaic nechas, "came down": an offering both raises the physical upward and draws G-dliness down.

להוי"ה. פי' להיות גלוי הוי"ה והמשכת אוא"ס [אור אין סוף] ב"ה בעלמא דאתגלייא שע"י הקרבנות נמשך גלוי אוא"ס [אור אין סוף] ב"ה למטה וכן ע"י מצות תפלין וציצית ממשיך אוא"ס [אור אין סוף] ב"ה על נפשו.

"To Havayah": that is, that there be a revelation of Havayah and a drawing down of the Infinite Light (Or Ein Sof), blessed be He, in the revealed world (alma de'isgalya); for through the offerings a revelation of the Infinite Light, blessed be He, is drawn down below. And likewise, through the mitzvos of tefillin and tzitzis, one draws the Infinite Light, blessed be He, upon his soul.

> The words "to Havayah" mean that the offering brings a revelation of Havayah and of the Infinite Light into the "revealed world," the realms below; likewise tefillin and tzitzis draw the Infinite Light upon the soul of the one who performs them.

אך הנה נודע שהחיות המלובש בדומם צומח חי. שרשו הוא מבחי' לפני מלך מלך[54] וגו'.

But it is known that the life-force vested in the mineral, the vegetable and the animal has its root in the level of "before a king reigned," etc.

> The answer begins with a known Kabbalistic teaching: the life-force in minerals, plants and animals comes from the kings who reigned "before a king reigned" over Israel, which Kabbalah identifies with the World of Tohu, whose lights were too great for their vessels.

13 וכמ"ש אחור וקדם צרתני.[55] אחור למעשה בראשית[56] שמאמר נעשה אדם[57] הוא מאמר אחרון שבכל המאמרות.

As it is written, "Behind and before You formed me": "behind" in the work of creation, for the utterance "Let us make man" is the last of all the utterances;

> The verse "Behind and before You formed me" is read here, as the Talmud reads it, as man's place in creation: he came "behind," for the utterance that created him was the last of all.

שמאמר תוצא הארץ[58] וגו' ונפש חיה וגו' קדמו לו. ולכך המאכל מחיה את האדם הגם דהיינו מוצא פי הוי"ה שבמאכל.

for the utterance "Let the earth bring forth," etc., and "living creature," etc., came before it. And therefore food gives life to man, although this is [through] the utterance of the mouth of Havayah that is in the food,

> The utterances "Let the earth bring forth" and "living creature," which brought forth the animals, came before man's, which points to a higher source. That is why food can give life to a person: it is the divine utterance in the food that sustains him.

14 וכמ"ש כי על כל מוצא פי הוי"ה[59] יחיה האדם. מ"מ הרי גם באדם יש מוצא פי הוי"ה ולמה לא יחיה על מוצא פי הוי"ה שבעצמו אלא דהיינו משום שמוצא פי הוי"ה שבמאכל גבוה ממוצא פי הוי"ה שבאדם כו' כמ"ש במ"א.

as it is written, "For by all that comes out of the mouth of Havayah does man live." Nevertheless, man too has the utterance of the mouth of Havayah [within him]; so why should he not live by the utterance of the mouth of Havayah within himself? Rather, it is because the utterance of the mouth of Havayah in the food is higher than the utterance of the mouth of Havayah in man, etc., as is explained elsewhere.

> The verse says man lives by "all that comes out of the mouth of Havayah," which the maamar reads as the divine utterance in his food. Since man has a divine utterance within himself too, why should he need the one in the food? Because the utterance in the food is higher: Likkutei Torah, Matos, explains that at their source, above the order of creation, the mineral, vegetable and animal come from levels far higher than man's.

אך על כל זה הרי המאכל נפל למטה בשבירת הכלים וירד תחת ממשלת נוגה.[60]

Yet for all that, the food fell down in the breaking of the vessels and descended under the dominion of nogah.

> Yet that higher source fell down in the breaking of the vessels, the Kabbalistic shattering of the World of Tohu, and came under the dominion of kelipas nogah. As Likkutei Torah puts it, the highest stones of a falling wall land farthest away.

15 ולכך נתגשם מאד ומגשם את האדם האוכלו שמוריד את נפשו להמשיך אחר גשמיות העולם ואפי' [ואפילו] הצדיק שאוכל לשובע נפשו[61] כו' כמ"ש באור ענין זה במ"א[62] מ"מ יותר היה יפה לו בלא המאכל.[63]

Therefore it became very coarse, and it makes coarse the person who eats it, bringing his soul down to be drawn after the physicality of the world. And even the righteous person who "eats to satisfy his soul," etc., as the explanation of this matter is given elsewhere: nevertheless, it would be better for him without the food.

Having fallen so low, food is coarse and coarsens the one who eats it, drawing him after worldly physicality. Even a righteous person who eats only "to satisfy his soul," for the sake of serving G-d, would be better off without food, if he had no need of it, as the Rebbe Maharash's version of this passage adds. Torah Ohr, Chayei Sarah, explains that verse: such eating is the life the soul receives from above, as on Shabbos, from the food as it is in its source, before it fell.

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THE REBBE EXPLAINS

In a sicha for Yud-Tes Kislev on „בכל דרכיך דעהו" ("know Him in all your ways"), the Rebbe distinguishes eating that is itself a mitzvah, such as the Shabbos meal, from the level at which the physical is not felt at all.

The Rebbe notes that even eating that is a mitzvah coarsens a person through the pleasure in the food, and quotes, from the Rebbe Rayatz's maamar Refa'einu of 5698, the Baal Shem Tov's story of a tzaddik who ate meat to keep the mitzvah of Shabbos and, from the force of his wish to keep it by eating meat, came to look like „שור מלובש בבגדי ש"ק" (an ox in Shabbos clothes). Then he adds that according to this maamar (with Likkutei Torah Bamidbar 7a), even the food itself, apart from the pleasure in it, „מגשם קצת" (coarsens somewhat). That is our paragraph: the food fell in the breaking of the vessels, and even „הצדיק שאוכל לשובע נפשו" (the tzaddik who eats "to satisfy his soul") would be better off without it.

The Alter Rebbe: ולכך נתגשם מאד ומגשם את האדם האוכלו

The Rebbe: וראה גם תו"א (עד, א) ולקו"ת (במדבר ז, א) שגם המאכל עצמו (לא העונג שבו) מגשם קצת

Likkutei Sichos, vol. י, p. 105, note 38 · ושי"פ וישלח תשכ"ג, משיחות י"ט כסלו תשכ"ה

16 ולכך משה רבינו ע"ה [עליו השלום] לא אכל בהר כל ארבעים יום הגם שמעלתו גבוה מאד מ"מ מצד חומריות המאכל וגסותו לא אכל

Therefore Moshe our teacher, peace be upon him, did not eat on the mountain all forty days. Although his rank was very high, nevertheless, because of the materiality and coarseness of food, he did not eat.

This is why Moshe did not eat during his forty days on Mount Sinai: despite his great level, food's coarseness would have been a hindrance.

ואפי' [ואפילו] מן שנקי' לחם אבירים[64] לחם שמלאכי השרת ניזונים הימנו[65] לא אכל איש זה משה[66] לפי שרצה לקבל את התורה שהיא למעלה ממדרגת המלאכים שהרי הם בקשו תנה הודך על השמים[67,68] כו'.

And even the manna, which is called "bread of the mighty," bread by which the ministering angels are nourished, this "man," Moshe, did not eat, because he wanted to receive the Torah, which is above the level of the angels; for they asked, "Set Your splendor upon the heavens," etc.

He did not eat even the manna, "bread of the mighty," on which, Rabbi Akiva says, the angels are nourished; the psalm goes on "a man ate," and the maamar says that this "man," Moshe, did not. Likkutei Torah, Bamidbar, explains why: though the manna's root is very high, on its way down it passed through the outer garments of the lower worlds, where good and evil are mixed. And Moshe was to receive the Torah, which is higher than the angels, who had asked G-d to "set Your splendor upon the heavens." In the Talmud (Shabbos 88b), when Moshe ascended on high, the ministering angels protested that the treasure hidden away before creation should not be given to flesh and blood, quoting the psalm's "who set Your splendor upon the heavens." Moshe answered them that the Torah's commands are meant for people living on earth. The maamar draws on their plea: the Torah was something the angels asked for and were not given, so it stands above their level.

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A QUESTION THE REBBE RAISES

In a sicha on the manna, „לחם מן השמים" ("bread from heaven"), explaining that when Moshe had to receive the Torah he did not eat the manna as it had become physical food, only as „לחם אבירים" ("the bread of the mighty") that the angels eat, the Rebbe adds a note comparing two places in Torah Ohr.

The Rebbe notes that Torah Ohr 113c has Moshe eating the manna as the angels' bread, while this maamar (and Likkutei Torah Bamidbar 7b), in his summary of them, says „שגם לחם אבירים שמה"ש אוכלין אותו לא אכל איש זה משה" ("even the bread of the mighty that the angels eat, this man Moshe did not eat"). He traces the two to the two views in the Gemara (Rabbi Yishmael and Rabbi Akiva, Yoma 75b), or more exactly to a view in Shemos Rabbah, and says „ואלו ואלו דא"ח" ("both are the words of the living G-d"). Then he suggests a way between them: it makes a difference for Moshe himself whether he was learning from G-d, or reviewing by himself, when he was „במדריגת מלאך" (at the level of an angel).

The Alter Rebbe: ואפי' מן שנקי' לחם אבירים לחם שמלאכי השרת ניזונים הימנו לא אכל איש זה משה

The Rebbe: ואולי אפשר לתווך בין הדיעות, שנפקא מינה במשה עצמו בין כשלומד מן הקב"ה או כששונה לעצמו, שאז הוא במדריגת מלאך

Likkutei Sichos, vol. ד, p. 1037, the note on note 19 · the note from a letter of 14 Teves 5720; the sicha compiled from Yud Shevat 5717 and Shabbos Beshalach 5723

17 ולכך לא ניתנה תורה עדיין בימי אברהם כי בימי אברהם עדיין לא נתברר ונזדכך חומריות העולם להיות המשכת אוא"ס [אור אין סוף] ב"ה ע"י מעשה המצות גשמיות שנלקחו מתחת ממשלת קליפת נוגה.

Therefore the Torah was not yet given in the days of Avraham: in Avraham's days the materiality of the world had not yet been sifted and refined, so that the Infinite Light (Or Ein Sof), blessed be He, could be drawn down through the deed of the physical mitzvos, which were taken from under the dominion of kelipas nogah.

> So the Torah could not be given in Avraham's day: the world's materiality was not yet refined enough for physical mitzvos, taken from kelipas nogah, to draw down the Infinite Light.

ולא היו יכולין לקבל הארת א"ס ב"ה להיות נק' עליהם שם מצות עד אחר יציאת מצרים

And they could not receive the illumination of the Infinite One (Ein Sof), blessed be He, so that the name "mitzvos" would be called upon them, until after the Exodus from Egypt.

> Physical things could not yet receive the Infinite's light and be called "mitzvos" until after the Exodus.

שמצרים הוא כור הברזל[69, 70] כמו מצרף לכסף וכור לזהב[71] והיינו כדי להיות הגו סיגים מכסף[72] שהכור הוא המפריד הסיגים[73] דהיינו שלא יהיה תערובת פסולת בכסף וזהב.[74, 75]

For Egypt is "the iron furnace," like "a crucible for silver and a furnace for gold." That is, in order to "remove the dross from the silver": the furnace is what separates the dross, so that there be no admixture of waste in the silver and the gold.

> For Egypt was "the iron furnace" that refined them. As Proverbs speaks of "a crucible for silver and a furnace for gold," a furnace separates the dross, so that no waste remains mixed with the precious metal.

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BACKGROUND FROM THE REBBE

In a letter of 12 Teves 5717 to Rabbi Yitzchak Hutner, who had written about a question printed in HaTamim on Tanya ch. 8: when one prays or learns with the strength of forbidden food („מאכלות אסורות"), how can its life-force fail to rise to holiness?

The Rebbe answers that „העלי' היא חידוש" (the ascent of the physical into holiness is a novelty), since by „הסברא החיצונית" (the outward reasoning) food, and even the body, has no relation to the holiness of Torah and prayer; only when matter is refined does it gain some relation to spirit, as „חומר המוח" (the matter of the brain) changes through occupying itself with wisdom, and if it falls again it is back where it was. "This is understood", he writes, from the reason that mitzvos in physical things are possible only after the world and its physicality as a whole were refined through „גלות מצרים" (the exile of Egypt), citing this maamar.

The Alter Rebbe: כי בימי אברהם עדיין לא נתברר ונזדכך חומריות העולם

The Rebbe: ומובן ענין זה מהטעם וההסברה שמצות בגשם אפשריות רק לאחרי זיכוך העולם והגשם בכללו ע"י גלות מצרים

Igros Kodesh, vol. יד, p. רסו (letter הי'כז) · י"ב טבת הי'תשי"ז, to R. Yitzchak Hutner

18 וכך הוא מצרים כור הברזל שזיכך את ישראל ע"י קושי השעבוד בחומר ובלבנים[76] להיות נפרד הרע מן הטוב ויתפרדו כל פועלי און[77]

So too Egypt, the iron furnace, refined Israel through the hardship of the servitude "in mortar and bricks," so that the evil would be separated from the good and "all the workers of iniquity would be scattered,"

> The hard labor "in mortar and bricks" was Egypt's furnace: it refined Israel by separating evil from good, so that "all the workers of iniquity are scattered."

שע"י שהרע עושה פעולות רעות הוא כלה ונאבד כמ"ש חצי אכלה וגו' חיצי כלים[78, 79] כו'.

for through the evil doing evil deeds, it is consumed and lost, as it is written, "I will spend My arrows," etc.: "My arrows are spent," etc.

> Evil exhausts itself through its own harmful acts; the Hebrew uses one root, kalah, "to be used up," for evil that "is consumed" and for the arrows that are "spent." The Talmud reads "I will spend My arrows" as "My arrows will be spent, but they will not": the afflictions are used up, while the people endure.

19 וכמשל עלוקה[80] שכאשר מוצצת דם האדם מיד מתה. וכאשר נזדככו ישראל נזדכך ג"כ העולם וגשמיותו וחומריותו כי כל העולם תלוי בישראל וכמ"ש גם את העולם נתן בלבם.[81]

As in the analogy of a leech, which dies at once when it sucks a person's blood. And when Israel were refined, the world too was refined, its physicality and its materiality; for the whole world depends on Israel, as it is written, "He has also set the world in their heart."

> A leech dies once it has sucked blood: evil that has done its harm is consumed, as Torah Ohr, Bereishis, says of the kelipos, which are likened to a leech. And because the whole world depends on Israel, "He has set the world in their heart," the refining of Israel in Egypt refined the physical world as well.

ואזי נתבררו ג"כ מצות מעשיות להיות נקי' בשם מצות שבהם וע"י תהיינה המשכת אוא"ס [אור אין סוף] ב"ה גם באכילת קרבנות והקרבת מנחה סלת שמצומח הוא אשה ריח ניחוח להי'

And then the practical mitzvos, too, were sifted, so that they could be called by the name "mitzvos," so that in them and through them there would be a drawing down of the Infinite Light (Or Ein Sof), blessed be He: even in eating the offerings, and in offering a meal-offering of fine flour, which is from the vegetable [kingdom], it is "a fire-offering, a pleasing fragrance to Havayah"

> Then physical acts could become true mitzvos, vessels for the Infinite Light. Even eating sacrificial meat, and offering a meal-offering of flour from the plant world, became "a pleasing fragrance to Havayah."

(ואף שגם האבות הקריבו ג"כ קרבנות מ"מ לא הקריבו אלא עולות ולא זבחים הנאכלים ולא מנחות שמצומח).

(and although the Patriarchs too offered sacrifices, nevertheless they offered only burnt-offerings, not sacrifices that are eaten, and not meal-offerings, which are from the vegetable [kingdom]).

> The Patriarchs did bring offerings, but only burnt-offerings, wholly burned on the altar; they never brought offerings that people eat, nor meal-offerings from plants.

ועם כל הנ"ל יובנו כמה קושיות המבוארים בספרים[82] כגון למה נשא יעקב ב' אחיות ועמרם נשא דודתו.[83,84]

With all the above, several difficulties discussed in the books will be understood, such as why Yaakov married two sisters, and Amram married his aunt.

> This also answers questions raised in the books: if the Patriarchs kept the Torah, how could Yaakov marry two sisters and Amram his aunt? The answer implied here is that before Sinai the mitzvos were kept in their spiritual dimension, since physical things could not yet become mitzvos.

וכמו שהיה מצרים כור הברזל להיות ע"י זה מתן תורה כך גלות אדום הוא כור הברזל להיות ע"י ימות המשיח.

And just as Egypt was the iron furnace, so that through it there would be the Giving of the Torah, so the exile of Edom is the iron furnace, so that through it there will be the days of Mashiach.

> Egypt's furnace prepared for the Giving of the Torah; in the same way the present exile of Edom is a refining furnace that prepares for the days of Mashiach.

שהרי המצות אינן בטלות לימות המשיח[85] לכולי עלמא והמצות יזדככו יותר בבחי' פנימיות וכמ"ש ומלאה הארץ דעה.[86]

For the mitzvos will not be annulled in the days of Mashiach, according to all opinions; and the mitzvos will be refined further, at the level of the inner dimension (pnimiyus), as it is written, "And the earth shall be filled with knowledge."

> The mitzvos will remain in the days of Mashiach, on all views, but they will be refined further and reveal their inner dimension, when "the earth shall be filled with knowledge" of G-d. The Sages' saying that the mitzvos will be annulled in the future refers, as Iggeres HaKodesh 26 explains, to the time of the Resurrection, not to the days of Mashiach before it.

וכן בפרט כל אדם היסורים שלו לזכך מצותיו[87] אשר יעשה אותם האדם שיהיו מתוקנים להיות עולה ונכלל באור אין סוף ב"ה:[88]

And so too, in particular, for every person: his sufferings are to refine his mitzvos, "which a person shall do," so that they be rectified, to rise and be included in the Infinite Light, blessed be He.

> The same is true of each individual: a person's own sufferings refine the mitzvos he does, so that they rise and are absorbed in the Infinite Light.

SECTION 5 • ¶20–22

Peace between fire and water

20 ונחזור לענייננו שנתינת התורה בבחי' אש ומים[89] למטה שע"י זה יהיה הלוך ונסוע כנ"ל. אך איך יהיו שני הפכים אש ומים ואין המים מכבין כו'.

Let us return to our subject: that the giving of the Torah is the level of fire and water below, so that through this there will be "going on and journeying," as mentioned above. But how can there be two opposites, fire and water, and the water not extinguish, etc.?

> Returning to the main theme, the Torah brought fire and water into the physical world, so that anyone could reach "going on and journeying." But how can such opposites exist together without the water putting out the fire?

ועל זה נאמר עושה שלום במרומיו שהשלום הוא כולל ב' הפכים והוא המחבר שניהם לפי שהוא גדול משניהם והם בטלים ונכללים בו.[90]

Of this it is said, "He makes peace in His heights": peace encompasses two opposites and is what joins them both, because it is greater than both of them, and they are nullified and included in it.

> Peace is the answer: "He makes peace in His heights." Peace here is not a compromise between opposites; it comes from a level greater than both, in which both are nullified and included, and so it can join them. The Tzemach Tzedek (Or HaTorah) adds that the shofar, whose sound casts trembling, draws from the first half of this verse, "dominion and fear are with Him," through which the peace is made.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
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> **FROM THE REBBE'S MAAMAR** ד"ה וכל העם רואים את הקולות**, 5746**
>
> The Alter Rebbe says the peace that joins fire and water is greater than both, and that the shofar is the source from which both flow. The Rebbe names the shofar as Tiferes, the mediating sefirah rooted above Chesed and Gevurah. That is why it is listed after the sounds and the torches. In avodah it is a third, distinct attribute, mercy, alongside love and fear.
>
> The Alter Rebbe: שהשלום הוא כולל ב' הפכים והוא המחבר שניהם לפי שהוא גדול משניהם
>
> The Rebbe: ובעבודת האדם הו"ע מדת הרחמים הכוללת חסד (אהבה) וגבורה (יראה) ולמעלה משניהם

21 וזהו בחי' קול השופר כי שופר תוקעין אותו מפיו הקצר והקול יוצא ומתרחב ויוצא בסופו במקום הרחב. ועל זה נאמר מן המצר קראתי[91] יה ענני במרחב יה.

And this is the level of the sound of the shofar. For the shofar is blown from its narrow mouth, and the sound goes out and widens, and comes out at its end, at the wide place. Of this it is said, "From the narrow place I called upon Kah; Kah answered me with expansiveness."

> This is the meaning of the shofar: one blows into its narrow end, and the sound widens and emerges at the broad end. The psalm says the same: "From the narrow place I called upon Kah; Kah answered me with expansiveness."

פי' מן המצר מקום צר שאינו מושג ולית מחשבי תפיסא ביה[92] שהוא למעלה מכל ההשגות והוא ענין שופר שפרו מעשיכם[93] ממשיך תענוג.

That is: "from the narrow place," a narrow place that cannot be grasped, where "no thought can grasp Him," for it is above all comprehension. And this is the meaning of shofar, "improve (shapru) your deeds": it draws down delight.

> The "narrow place" is the level beyond all comprehension, of which the Tikkunei Zohar says "no thought can grasp Him." From there the shofar, in the sense of shapru, "improve," draws down delight.

אבל בעצמו הוא קול פשוט מקור התענוגים כי עמך מקור חיים[94] כתיב בחי' עמך בטל ונכלל באוא"ס [באור אין סוף] ב"ה ממש

But in itself it is a simple sound, the source of delights, for it is written, "For with You is the source of life": the level of "with You," nullified and included in the very Infinite Light (Or Ein Sof), blessed be He.

> In itself the shofar's sound is simple, the source of all delights. The psalm says "with You is the source of life": "with You" is the level nullified and included in the Infinite Light itself.

ומשם קראתי יה יו"ד עלאה בחי' חכמה וה' עלאה בינה היא רחובות הנהר הרחבת הדעת במה שמתבונן כו' (דהיינו שכבר יש בחי' השגה. משא"כ חכמה היא בחי' ברק כמ"ש במ"א).

And from there, "I called upon Kah": the higher yud, the level of Chochmah (wisdom), and the higher hei, Binah (understanding), which is Rechovos HaNahar ("the broad places of the river"), the broadening of the mind in what one contemplates, etc. (That is, there is already the level of comprehension; whereas Chochmah is the level of a flash of lightning, as is explained elsewhere.)

> From that narrow place "I called upon Kah," the two letters of the Name Kah. The higher yud is Chochmah, an insight that flashes like lightning; the higher hei is Binah, the broad expanse of understanding, which Kabbalah calls "the broad places of the river."

דהיינו שמשם התחלת התהוות חכמה ועדן ותורה להיות לעבדה ולשמרה[95] ולעשות גן עדן וגלוי תענוג והשגת הנשמות ועי"ז ענני במרחב יה.

That is, from there begins the coming into being of Chochmah and Eden and Torah, "to work it and to guard it," and to make the Garden of Eden, the revelation of delight and the comprehension of the souls. And through this, "Kah answered me with expansiveness."

> From here begin Chochmah, "Eden" and Torah. The words "to work it and to guard it," said of Adam in Eden, describe the service that makes the Garden of Eden, where souls enjoy delight and comprehension; through all this, "Kah answered me with expansiveness."

כי כמו שיש י"ה עלאין כך יש בחי' י"ה תתאין[96] יו"ד בחי' בטול מים התחתונים חכמה תתאה יו"ד בראש ויו"ד בסוף[97] והי' הוא בחי' אש וצמאון שבלב שכל זה נמשך מן המצר הוא קול השופר הנ"ל.

For just as there is the higher Kah [yud-hei], so there is the level of the lower Kah: the yud is the level of self-nullification (bittul), the lower waters, the lower Chochmah, a yud at the beginning and a yud at the end; and the hei is the level of the fire and thirst in the heart. All this is drawn down from "the narrow place," which is the sound of the shofar mentioned above.

> There is also a lower Kah: its yud is the self-nullification of the lower waters, the lower Chochmah, which the maamar describes as a yud at the beginning and a yud at the end; its hei is the heart's fiery thirst. Both are drawn from the narrow place, the shofar.

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FROM THE REBBE'S MAAMAR ד"ה וכל העם רואים את הקולות**, 5746**

The Alter Rebbe explains the shofar's narrow end as the level beyond grasp. The Rebbe asks why a movement "from the narrow place to the expanse," which fits the teshuvah-shofar of the Days of Awe and the second Tablets, belongs to Sinai, which was a flow from above to below. He answers that Sinai revealed Atzmus itself, drawn down exactly as it is above. G-d chose to begin this revelation with one point and then extend it.

The Alter Rebbe: מן המצר מקום צר שאינו מושג ולית מחשב' תפיסא ביה

The Rebbe: ע"י נקודה אחת תחלה, מן המיצר, ואח"כ יומשך אל המרחב

22 ודרך כלל הוא בחי' תפלה בלחש כי ק"ש [קריאת שמע] וברכותיה יוצר משרתים והאופנים ברעש גדול בוערת כמראה לפידים.[98]

In general, this is the level of the prayer said in a whisper. For the Shema and its blessings, "Who forms ministering angels" and "the Ofanim with a great noise," [are] burning "like the appearance of torches."

> In general, the shofar's level is the Amidah, the prayer said in a whisper. The Shema and its blessings, which describe the angels' stormy praise ("Who forms ministering angels," and the Ofanim, angels named for the "wheels" of Yechezkel's chariot, rising "with a great noise"), are the fiery "running," burning "like the appearance of torches."

וע"ז נאמר ותחת הרקיע כנפיהם ישרות[99] שכנפיהם נק' עפיפתם ברצוא ממטה למעלה ברשפי אש שלהבת ובוערות וכל זה הוא תחת הרקיע שהרקיע נטוי על ראשם כעין הקרח הנורא.[100] בחי' קרח הוא בחי' בטול.

Of this it is said, "And under the firmament their wings were straight": their "wings" are their flight in "running" from below to above, in flashes of fire and flame, burning; and all this is under the firmament, for the firmament is stretched over their heads "like the awesome ice." The level of ice is the level of self-nullification (bittul).

> Yechezkel saw the Chayos' wings spread straight beneath the firmament: their upward flight of fiery yearning. Above them was a firmament like awesome ice, which stands for self-nullification.

אבל כאשר ויהי קול מעל לרקיע אשר על ראשם[101] הוא קול השופר שהוא למעלה מעלה גם מבחי' הרקיע

But when "there was a voice from above the firmament that was over their heads," that is, the sound of the shofar, which is far above even the level of the firmament,

> Above that firmament was "a voice," which the maamar identifies with the shofar, higher even than the firmament of self-nullification.

והיא בעמדם בתפלה ואזי תרפינה כנפיהם שבטל ונכלל גם בחי' הרצוא גם בחי' השוב[102] ומיוחדים ביחוד גמור ואינו עולה לא בשם רצוא ולא בשם שוב

and this is "when they stood," in prayer, then "they let down their wings": both the level of "running" and the level of "returning" are nullified and included, and they are united in complete union, and it is called neither by the name "running" nor by the name "returning."

> The words "when they stood" refer to the "standing" prayer, the Amidah; then "they let down their wings": running and returning are both absorbed into a complete unity, called by neither name. In another maamar on Yisro, Torah Ohr quotes the Maggid of Mezritch on this verse: when Israel stand in prayer, the angels let down their wings, falling from their level before the love and awe drawn down from below.

ומשם ענני במרחב להיות גלוי הוי"ה גם בהתרחבות הלב

And from there, "[Kah] answered me with expansiveness," so that there be a revelation of Havayah in the broadening of the heart too.

> From there, the narrow place, comes "expansiveness": a revelation of Havayah even in the heart's broadened feelings.

וזהו או יחזיק במעוזי יעשה שלום לי. שלום יעשה לי. שלום בפמליא של מעלה ושל מטה[103] דהיינו שיהיה מעלה ומטה שוין וכמו שהיה במצר כך במרחב כנ"ל:[104]

And this is "Or let him take hold of My strength, that he may make peace with Me; peace he shall make with Me": peace in the household above and the household below; that is, that above and below be equal, and as it was in the narrow place, so in the expanse, as mentioned above.

> This is the peace of which Isaiah speaks: "let him take hold of My strength, that he may make peace with Me; peace he shall make with Me." The Talmud learns from the doubled "peace" a peace in the household above and the household below; the maamar explains this to mean that above and below become equal, the narrow place revealed in the expanse.

SECTION 6 • ¶23–26

Reading the verse at Sinai

23 וזהו וכל העם רואים את הקולות ואת הלפידים ואת קול השופר.[105] קולות הם המשכות כמו קול הגשמי שהוא ענין המשכת ההבל מהלב להוציא בפה בדבור.

And this is "And all the people saw the sounds and the torches and the sound of the shofar." The "sounds" are drawings down, like the physical voice, which is the drawing of breath from the heart to bring it out through the mouth in speech.

> Now the opening verse can be read. The "sounds" (kolos) that Israel saw are drawings down, like the physical voice (kol), which carries breath from the heart out through the mouth into speech.

וכך על דרך משל המשכת אור א"ס ב"ה מההעלם אל הגלוי נק' בשם קול.[106]

So too, by way of analogy, the drawing down of the Infinite Light (Or Ein Sof), blessed be He, from concealment to revelation is called by the name kol, "voice."

> Likewise the Infinite Light's movement from concealment into revelation is called a "voice." Likkutei Torah, Nasso, explains the same: like the voice that joins the feeling in the heart to speech, every descent and drawing down from one level to another is called a "voice."

24 וקולות לשון רבים כמארז"ל [כמאמר רבותינו זכרונם לברכה] זוכה לתורה שניתנה[107] בחמשה קולות הם ה' פעמים מים[108] כמו שיש ה' פעמים אור כו'.

And "sounds" is plural, as our Sages, of blessed memory, said: "He merits the Torah, which was given with five sounds." These are five times "water," just as there are five times "light," etc.

> The plural "sounds" refers to the five voices with which, the Sages say, the Torah was given. The maamar identifies them with five mentions of "water," just as "light" is mentioned five times on the first day of creation; Or HaTorah supports the link from the verse "The voice of Havayah is upon the waters." The Sages say this of one who gladdens a groom and bride at their wedding feast: his reward is to merit the Torah, which was given with five "voices" that they count in the verses describing Sinai. The maamar takes only the five voices of Sinai from the saying.

ומים הם המשכות החסדים שיורדים ממקום גבוה למקום נמוך דהיינו גלוי המשכת אוא"ס [אור אין סוף] ב"ה במעשה המצות. ואת הלפידים דהיינו בחי' אש בוערות כמראה הלפידים[109] ברצוא ותשוקה ממטה למעלה.

And water is the drawing down of the Chassadim (kindnesses), which descend from a high place to a low place, that is, the revelation of the drawing down of the Infinite Light (Or Ein Sof), blessed be He, in the performance of the mitzvos. "And the torches": that is, the level of fire, burning "like the appearance of torches," in "running" and longing from below to above.

> Water is the downward flow of Chassadim, the revelation of the Infinite Light through the mitzvos; the "torches" are the fire of upward yearning.

וכל העם ראו והשיגו עין בעין רואים את הנשמע[110, 111] והכל היה מפני קול השופר שקול השופר שהוא מן המצר הוא מקור התענוגים וממנו נמשך מים ואש שהם הפכים כו' כנ"ל:

And all the people saw and grasped [it] eye to eye, "seeing what is heard." And all this was because of the sound of the shofar: for the sound of the shofar, which is "from the narrow place," is the source of delights, and from it are drawn water and fire, which are opposites, etc., as mentioned above.

> At Sinai the people grasped all this with complete clarity, "seeing what is heard." Everything came from the shofar, the narrow source of delights, from which both water and fire flow.

THE REBBE ON THIS PARAGRAPH • AI research, checked against each source; not yet reviewed by a person

FROM THE REBBE'S MAAMAR ד"ה וכל העם רואים את הקולות **5746,**

The Alter Rebbe reads the five sounds as five "waters" and the torches as the fire of upward yearning (ratzo). The Rebbe gives a source for the five sounds as Chassadim: the first and main sound in Psalm 29 is "the voice of G-d upon the waters." He identifies them with the five Chassadim and frames the pair as Chesed and Gevurah, which in a person's avodah become love and fear.

The Alter Rebbe: הם ה' פעמים מים כמו שיש ה' פעמים אור כו'

The Rebbe: והלפידים הם גבורות, כפשטות הענין דלפיד אש, דאש הו"ע הגבורות

25 ואת ההר עשן.[112, 113] הנה עשן הוא ע"י שנאחז האור בדבר גשמי[114] שיש בו יסוד העפר.

"And the mountain smoking." Now, smoke comes about when fire takes hold of a physical thing that has in it the element of earth.

"And the mountain smoking": smoke appears when fire grips something physical, containing the element of earth.

וכך ע"ד משל התהפכות נפש הבהמית שמנוגה לסטרא דקדושה נקרא בשם עשן. וטבע העשן שעולה כשמתקרב לאש מדליק ומאחיז את האש בדבר שהעשן יוצא ממנו.

So too, by way of analogy, the transformation of the animal soul from nogah to the side of holiness is called "smoke." And it is the nature of smoke that as it rises, when it comes near a fire, it kindles and makes the fire take hold of the thing from which the smoke comes out.

In the soul, "smoke" is the animal soul turning from nogah to holiness. Rising smoke that nears a flame can rekindle the thing it comes from; so the transformed animal soul brings the fire down onto itself.

26 וכך ע"י ההר עשן נעשה המשכת קולות ולפידים שהם בחי' רצוא ושוב דסטרא דקדושה כנ"ל.

So too, through "the mountain smoking," the drawing down of "sounds" and "torches" comes about, which are the levels of "running" and "returning" of the side of holiness, as mentioned above.

Thus the animal soul's transformation brings down the "sounds" and "torches," the running and returning of holiness.

וירא העם וינועו.[115] הנה העם האמור למעלה ברישיה דקרא וכל העם רואים וגו' קאי על ישראל.

"And the people saw, and they trembled." Now, "the people" mentioned above, at the beginning of the verse, "And all the people saw," etc., refers to Israel.

The verse begins and ends with "the people." The first, who "saw the sounds," are Israel.

אבל סיפא דקרא וירא העם וינועו קאי על ערב רב[116] שלא היו רואים את הקולות רק ויעמדו מרחוק.[117]

But the end of the verse, "And the people saw, and they trembled," refers to the mixed multitude (erev rav), who did not see the sounds, but only "stood at a distance."

> The second, who trembled and stood at a distance, are the mixed multitude, the people of other nations who left Egypt together with Israel; they did not see the sounds. Likkutei Torah, Bamidbar, quoting this maamar, explains that they did not want the self-nullification the sounds bring, and so stood at a distance, to remain beings in their own right.

SECTION 7 • ¶27–31

Bittul and its absence

27 וביאור ענין זה הנה קולות הם המשכות מאור א"ס ב"ה. דהיינו מה שאור א"ס ב"ה שורה ומתגלה במה שבטל אליו יתי. ובטול זה מפני מה שמתפעל הנפש מקרב איש ולב עמוק.[118]

The explanation of this: the "sounds" are drawings down from the Infinite Light (Or Ein Sof), blessed be He; that is, the Infinite Light, blessed be He, rests and is revealed in whatever is nullified to Him, may He be blessed. And this nullification is because the soul is stirred "from the inwardness of a man and the depth of the heart."

> To "see the sounds" is to receive the Infinite Light, which rests only where there is self-nullification. That nullification arises when the soul is moved from its innermost depths, "the inwardness of a man and the depth of the heart."

28 ולהיות הנפש בחי' נברא ובעל גבול ותתפעל מא"ס ב"ה שאינו בבחי' גבול ולית מחשבה תפיסא ביה כלל[119] הרי זה בחי' קול והמשכה מא"ס ובלי גבול לבחי' גבול.

And for the soul, which is a created being and bounded, to be stirred by the Infinite One (Ein Sof), blessed be He, who is not bounded and whom "no thought can grasp" at all: this is the level of a "voice" and a drawing down from the infinite and unbounded to the bounded.

> For a limited, created soul to be moved by the unlimited Infinite, whom "no thought can grasp," is itself a "voice": a drawing down from the infinite into the finite.

אבל ערב רב לא[120] היה בהם כח והתפעלות זו מהתבוננות בגדולת א"ס ב"ה בעצמו כביכול.

But the mixed multitude did not have this power and this stirring [that comes] from contemplating the greatness of the Infinite One, blessed be He, Himself, so to speak.

> The mixed multitude lacked this capacity to be moved by contemplating G-d Himself.

וכמו עד"מ שעיקר התפעלות שלהם הוא שמתפעלים מהליכת הגלגלים[121] וגדלם וגבהם שיעור גדול כל כך ואין זה אלא בחי' יש

For example, their main stirring is that they are stirred by the motion of the celestial spheres and their size and height, so vast a measure; but this is nothing but the level of yesh (existence),

> They were impressed only by vast created things, such as the motion and immense size of the heavenly spheres. That is admiration of created existence (yesh), not of G-d.

אבל מבחי' א"ס ב"ה שאין לו סוף וכו' לא נמשך להם התפעלות כלל. ולכן אמרו ערב רב אלקים אשר ילכו לפנינו[122] שיראוהו בעין גשמי:[123]

whereas from the level of the Infinite One, blessed be He, who has no end, etc., no stirring at all is drawn to them. Therefore the mixed multitude said, "gods who will go before us," so that they would see him with a physical eye.

> Because nothing of the Infinite moved them, they asked for "gods who will go before us," a deity they could see with their physical eyes.

29 ובזה יובן מה שאמרו רז"ל [רבותינו זכרונם לברכה] על המזיקין שאלמלא ניתן רשות לעין[124] כו'. ואעפ"כ [ואף על פי כן] אין עושים כלום מפני מורא שמים. וכדאיתא בגמרא אלמלא מכרזי עלך ברקיע כו'.[125]

With this we will understand what our Sages, of blessed memory, said about the mazikin (harmful spirits): "If the eye were given permission," etc. And even so, they do nothing, because of the fear of Heaven, as is stated in the Gemara, "Were it not proclaimed about you in heaven," etc.

> The same principle explains the mazikin, harmful spiritual beings. The Talmud says that if the eye could see them, no creature could stand before them; yet they do nothing without permission, as a female demon told Rabbi Chanina ben Dosa that, were it not for a heavenly proclamation about him, she would have endangered him.

ומאחר שיש להם מורא שמים כל כך עד שלא יוכלו לעבור את פי ה' הרי בחינה זו גדולה משל אדם שהוא בעל בחירה וא"כ למה נקראו מזיקין.

Now since they have such fear of Heaven that they cannot transgress the word of G-d, this level is greater than that of man, who has free choice; so why are they called mazikin, "harmful ones"?

> If the mazikin so fear Heaven that they cannot disobey G-d, they would seem superior to man, who can choose to sin. Why, then, are they called "harmful"?

אך הענין שזהו כלל גדול שעיקר ההפרש בין סטרא דקדושה ובין קליפה וסטרא אחרא שהמלאכים ונשמות דסטרא דקדושה יש להם בטול מהמשכת אור א"ס ב"ה בעצמו ובכבודו כביכול.

But the explanation: this is a great principle, that the main difference between the side of holiness and kelipah and the sitra achra (the other side) is that the angels and souls of the side of holiness have self-nullification (bittul) from the drawing down of the Infinite Light (Or Ein Sof), blessed be He, in His own Self and glory, so to speak.

> The great principle: what defines the side of holiness, both angels and souls, is self-nullification that comes from receiving the Infinite Light itself.

30 ולכן בטול המלאכים גדול עד למאד שתפול עליהם אימתה ופחד[126] אשר לא יוכלו שאת כי המשכה זו מאור א"ס ב"ה עצמו היא אצלם בבחי' גילוי.

Therefore the angels' nullification is exceedingly great, so that "terror and dread fall upon them," which they cannot bear; for this drawing down from the Infinite Light (Or Ein Sof), blessed be He, itself is revealed to them.

> Because the Infinite Light is revealed to the angels, their nullification is overwhelming, like the "terror and dread" the Song of the Sea describes. The Sages say that the idolatrous nations call G-d Elaha d'elahaya, "G-d of the gods": they grant Him supremacy yet still count other powers as gods beside Him. The maamar reads the kelipos in this way: they acknowledge the highest power, but because the Infinite Light is not revealed to them as infinite, they do not nullify their own existence before it.

משא"כ הקליפות וסטרא אחרא יניקתם ואחיזתם מעלמא דפרודא שאין המשכת אור א"ס ב"ה שורה ומתגלה בהם כלל בבחי' א"ס שהרי תופסים מקום דקרו ליה[127] אלהא דאלהיא.

This is not so with the kelipos and the sitra achra: their nurture and their hold are from the world of separation (alma deperuda), where the drawing down of the Infinite Light, blessed be He, does not rest or reveal itself in them at all as infinite; for they take up room, as "they call Him the G-d of gods."

> Kelipah and the sitra achra draw their life from the "world of separation," where the Infinite Light is not revealed as infinite. They acknowledge G-d only as the highest of powers, calling Him "the G-d of gods," while they themselves remain something in their own eyes.

31 ועל זה נאמר מלכותך מלכות כל עולמים[128] וממשלתך בכל דור ודור שכל עולמות עליונים מקבלים מבחי' מלכותו ית'

Of this it is said, "Your kingship is the kingship of all worlds, and Your dominion is in every generation": all the upper worlds receive from the level of His Malchus (sovereignty), may He be blessed,

> The verse distinguishes "kingship" over "all worlds" from "dominion" in "every generation." The upper worlds receive from G-d's Malchus.

שממליכים אותו ומלכותו קבלו עליהם ברצון לכך חל עליהם שם מלוכה כמו במלך בשר ודם שנק' מלך שכאשר בני המדינה המליכוהו עליהם.

for they crown Him and accepted His kingship upon themselves willingly; therefore the name "kingship" applies to them. As with a king of flesh and blood, who is called king when the people of the land have crowned him over them.

> They accept His rule willingly, and kingship, like a human king's, exists only where the people accept the king over themselves.

משא"כ בכל דור ודור שהם עלמא דפרודא לא יחול עליהם שם מלוכה אלא ממשלה[129] שהוא בעל כרחם.

This is not so with "every generation," which is the world of separation: the name "kingship" does not apply to them, only "dominion," which is against their will.

> "Every generation" is the world of separation, which does not accept Him willingly; there G-d rules by "dominion," against its will.

SECTION 8 • ¶32

Blessing G-d through Torah

32 וזהו ומברכים אותך יתברך שמך בפי כל חי פי' שאנחנו בני ישראל מברכים וממשיכים אותך ממש

And this is "and [we] bless You; may Your Name be blessed by the mouth of every living being." That is: we, the children of Israel, bless and draw down You Yourself,

> The words from Grace after Meals, "and [we] bless You; may Your Name be blessed by the mouth of every living being," raise a question that the Mitteler Rebbe's transcript of this maamar spells out: how can the Infinite, who needs no increase, be "blessed"? Israel "blesses" G-d in the sense of drawing Him down, as Torah Ohr, Mikeitz, explains baruch from mavrich, bending a vine shoot into the earth so that a new vine grows.

דהיינו המשכת אור א"ס ב"ה בעצמו ובכבודו יתברך וברכה והמשכה זו היא בקולות דהיינו בתורה שניתנה בה' קולות ה' המשכות.

that is, the drawing down of the Infinite Light (Or Ein Sof), blessed be He, in His own Self and glory, may He be blessed. And this blessing and drawing down is through the "sounds," that is, through the Torah, which was given with five sounds, five drawings down.

> This drawing down of the Infinite Light itself comes through the "voices," the Torah given with five voices.

הגם שהתורה מלובש' בענייני' [בעניינים] גשמיים וגם אנחנו מלובשים בגוף הגשמי הנה לפניו יתברך כחשכה כאורה.[130]

Although the Torah is clothed in physical matters, and we too are clothed in a physical body, before Him, may He be blessed, "darkness is as light."

> Though both the Torah and the Jewish people are clothed in physical form, before G-d darkness and light are alike, so the physical does not block Him.

וכל היושב ושונה[131] הקב"ה שונה כנגדו[132] כו'. ודברי אשר שמתי בפיך[133] ויתברך שמו בפי כל חי ששאר כל חי מברכים רק שמך בלבד:

And "whoever sits and studies, the Holy One, blessed be He, studies opposite him," etc. And "My words that I have placed in your mouth." And "may His Name be blessed by the mouth of every living being": for all other living beings bless only Your Name alone.

> When a person studies, G-d "studies opposite him," and His words are in our mouth. Other beings bless only His "Name," His outward expression, while Israel draws down His very self.

> **THE REBBE ON THIS PARAGRAPH** • AI research, checked against each source; not yet reviewed by a person
>
> **FROM THE REBBE'S MAAMAR** ד"ה וכל העם רואים את הקולות**, 5746**
>
> The Alter Rebbe states that Israel, through the Torah, draws down G-d "in His own Self" and that G-d studies opposite the learner. The Rebbe explains why: "the Holy One and His court" are themselves particular levels, and the Torah was not given to the angels. At Sinai, Israel received the Essence, which is beyond all those levels. Therefore the higher ones come to hear the rulings of the lower ones.
>
> The Alter Rebbe: וכל היושב ושונה הקב"ה שונה כנגדו כו'
>
> The Rebbe: ולכן קוב"ה ופמליא דילי' באים לשמוע פס"ד מהתחתונים

IN ONE'S AVODAH

Every person, not only the spiritually gifted, can reach Avraham's running and returning through the physical mitzvos done exactly as commanded: their precise details are the fire, and the G-dliness they draw down is the water. Hardships, of the people and of the individual, are a furnace that refines one's mitzvos so they rise into the Infinite Light. And the fiery yearning of the Shema should lead to the quiet bittul of the Amidah, where yearning and calm become one.

QUESTIONS FOR DISCUSSION

1. Why could Avraham's spiritual observance, however lofty, not accomplish what the physical mitzvos given at Sinai accomplish?
2. How can the "water" of understanding make the heart's "fire" of yearning stronger instead of quenching it?
3. What does it mean that peace comes from a level greater than both opposites, and how do the shofar's narrow and wide ends picture this?
4. Why could the Torah be given only after the Egyptian exile, and what does the maamar learn from this about the present exile and personal suffering?
5. What separates being impressed by G-d's creations from being moved by G-d Himself, according to the maamar's contrast between Israel and the mixed multitude?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 **וכל העם רואים**

The note records that this maamar was also printed in the Lemberg edition of Torah Ohr, with variant readings.

KEHOT'S NOTE

נדפס גם בתו"א לעמבערג ו, ג בשינויים. הנחת כ"ק אדמו"ר האמצעי בסה"מ תקס"ה ח"ב ע' תרכח, ורשום "חג השבועות". ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. המאמר עם הגהות וקיצורים באוה"ת יתרו ע' תתקעה. עוד הגהות בע' תתקסח. לכללות מאמר זה ראה במאמרי אדהאמ"צ במדבר ח"ב ע' תרפה. בסה"מ תרמ"ז. וביאור בד"ה זה דש"ק נשא תשמ"ו. פלח הרמון שמות ע' רנט.

2 **וכל העם רואים את הקולות**

The words here quote Exodus 20:18; the passage is shown below.

Exodus 20:18 שמות כ:יי"ח

וַיַּעַמֹד הָעָם מֵרָחֹק וּמֹשֶׁה נִגַּשׁ אֶל־הָעֲרָפֶל אֲשֶׁר־שָׁם הָאֱלֹקִים׃

And the people stood afar off; but Moses drew near unto the thick darkness where G-d was.

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

KEHOT'S NOTE

שמות כ, יח.

3 After the Ten Commandments, the Torah says that all the people "saw the sounds and the torches and the sound of the shofar" and the mountain smoking, and stood at a distance. In the plain sense the "sounds" are the thunder and the "torches" the flashes of lightning; the maamar reads them, from paragraph 23 on, as drawings down and the fire of yearning.

Exodus 20:15 שמות כ:ט"ו

וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הָהָר עָשֵׁן וַיַּרְא הָעָם וַיָּנֻעוּ וַיַּעַמְדוּ מֵרָחֹק׃

And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off.

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4 **למה הי' קול השופר במ"ת**

The Tzemach Tzedek writes that the transcriber of this maamar (whom he calls "my uncle, R. Y. L.") did not copy its full intent: the Torah's essence is "all its paths are peace," and the shofar, whose sound casts trembling, draws from "dominion and fear are with Him," through which peace is made; since Torah study is peace, it had to come through the shofar.

KEHOT'S NOTE

ראה באוה"ת יתרו ע' תתקסד בארוכה, וז"ל שם: "אדמו"ר בת"א בד"ה וכל העם רואים את הקולות הקשה למה הי' צ"ל קול השופר במ"ת ועש"ה התירוץ. ונ' שהכותב דודי הר"ל ז"ל לא העתיק כל המכוון, והיינו שעיקר התורה היא וכל נתיבותי' שלום . . וזהו ענין השופר שקול השופר מטיל חרדה . . והוא ההמשכה מבחי' המשל ופחד עמו ועי"ז נעשה שלום והיינו עצמו ענין והנורא, וכיון שעסק התורה הוא בחי' השלום, לכן צ"ל ע"י קול השופר המשכה מבחי' המשל ופחד עמו", ע"ש. וראה גם באוה"ת כרך ח ע' ג'ד הטעם שצ"ל קול השופר במ"ת. במאמרי אדה"א במדבר ח"ב ע' תרפו הקושיא "למה הוצרך להיות קול השופר בשעת מ"ת דאם בשביל שיר וניגון לעורר את הכוונה שבלב כמו הללוהו בתקע שופר כו' הלא בהי' קולות דשאר כלי זמר כנבל וכינור הן יותר ערבים וטובים מקול השופר ואדרבה בקול השופר יש איום ופחד וחרדה גדולה . . ואם כדי להחרידם ולאיים עליהם להיות בהן יראה ופחד . . די הי' קולות וברקים ולפידים, וגם משמעות הענין שהי' קול השופר עיקר הקול המשמיע הדיבור שיוצא מפי הגבורה". ועיין שם ע' תרפז. ובסה"מ תרמ"ז ע' צג.

5 **קול השופר . . קול חרדה**

A parenthesis there refers to "the explanation on 'And all the people saw'" and summarizes it: the Torah was given with a shofar because it casts dread, since accepting the mitzvos must be a servant's service; yet shofar also means "improve your deeds," drawing down delight, the joy of a mitzvah.

KEHOT'S NOTE

ראה בלקו"ת פי' שלח לט, א.

6 **אם יתקע שופר בעיר**

Amos asks a chain of questions about cause and effect, among them, "If a shofar is blown in the city, will the people not tremble?", for the shofar was the city's alarm. The maamar cites it to show that the shofar's sound is, by its nature, a sound of trembling (context: Steinsaltz Tanakh).

Amos 3:6 עמוס ג:ו'

אִם־יִתָּקַע שׁוֹפָר בְּעִיר וְעָם לֹא יֶחֱרָדוּ אִם־תִּהְיֶה רָעָה בְּעִיר וַה' לֹא עָשָׂה׃

Shall the horn be blown in a city, And the people not tremble? Shall evil befall a city, And the L-RD hath not done it?

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KEHOT'S NOTE

עמוס ג, ו.

PARAGRAPH 2

7 **ויהי קולות וברקים**

On the third day there were thunder and lightning (kolos u'verakim) and a heavy cloud on the mountain, and the sound of a shofar very strong, and all the people in the camp trembled. The maamar cites it to show the trembling that the shofar caused at Sinai.

Exodus 19:16 שמות י"ט:ט"ז

וַיְהִי בַיּוֹם הַשְּׁלִשִׁי בִּהְיֹת הַבֹּקֶר וַיְהִי קֹלֹת וּבְרָקִים וְעָנָן כָּבֵד עַל־הָהָר וְקֹל שֹׁפָר חָזָק מְאֹד וַיֶּחֱרַד כָּל־הָעָם אֲשֶׁר בַּמַּחֲנֶה׃

And it came to pass on the third day, when it was morning, that there were thunders and lightnings and a thick cloud

upon the mount, and the voice of a horn exceeding loud; and all the people that were in the camp trembled.

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KEHOT'S NOTE

שמות יט, טז.

8 נק' שופר על שם שפרו מעשיכם

Yahel Or is the Tzemach Tzedek's commentary on Psalms; the note points there for the reading of shofar as shapru, "improve."

KEHOT'S NOTE

ראה מדרש תהלים פא, ד. וראה יהל אור ע' רפח.

9 שפרו מעשיכם

On "Blow the shofar at the New Moon," the Rabbis say: "Renew your deeds and improve (shapru) your deeds." The same passage says the words of Torah were given through the shofar. The maamar takes shofar as "improving" and so drawing down delight.

Midrash Tehillim 81:3 מדרש תהילים פ"א:ג'

... באיזה חדש בכסא שהחדש מתכסה בו ואי זה הוא זה ראש השנה. תקעו בחדש שופר. רבנן אמרי חדשו מעשיכם ושפרו מעשיכם ואני מכסה על עונותיכם שנאמר (תהלים פה ג) נשאת עון עמך כסית כל חטאתם. אמר ר' ברכיה בשם רבי אבא שפרו מעשיכם וחדשו מעשיכם. ומה שופר זה תוקע מזה ומוציא מזה כך כל קטיגורין שבעולם מקטרגין לפני אני שומע מזה ומוציא מזה. הוי תקעו בחדש שופר:

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10 כי עמך מקור חיים

David says to G-d, "For with You is the source of life; in Your light we see light." The maamar reads "the source of life" as the source of delights, from which the shofar draws.

Psalms 36:10 תהילים ל"ו:י'

כִּי־עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר׃

For with Thee is the fountain of life; In Thy light do we see light.

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PARAGRAPH 3

11 אדם הראשון חנוך מתושלח כו' ואברהם

The Mitteler Rebbe's transcript of this maamar lists "Chanoch, Mesushelach, Noach, Avraham and Yitzchak" here.

KEHOT'S NOTE

בסה"מ תקס"ה ח"ב ע' תרל: חנוך מתושלח ונח ואברהם ויצחק. במאמרי אדה"א במדבר ח"ב ע' תרחצ: כחנוך ומתושלח ונח. בד"ה ועשית חג שבועות תרמ"ח ע' רכ: מתושלח נח אברהם יצחק ויעקב. וראה לעיל סו, ג.

12 ואברהם קיים כל התורה

Rav says: "Avraham our father fulfilled the entire Torah," deriving it from "because Avraham listened to My voice";

the Gemara adds that he kept even the rabbinic eruv tavshilin.

Yoma 28b:9–10 יומא כ"ח ב:ט'-י'

אָמַר רַב: קַיֵּים אַבְרָהָם אָבִינוּ כָּל הַתּוֹרָה כּוּלָּהּ, שֶׁנֶּאֱמַר: "עֵקֶב אֲשֶׁר שָׁמַע אַבְרָהָם בְּקֹלִי וְגוֹ'". אָמַר לֵיהּ רַב שִׁימִי בַּר חָיָיא לְרַב: וְאֵימָא שֶׁבַע מִצְוֹת? הָא אִיכָּא נָמֵי מִילָּה! וְאֵימָא שֶׁבַע מִצְוֹת וּמִילָּה! אָמַר לֵיהּ: אִם כֵּן "מִצְוֹתַי וְתוֹרוֹתָי" לְמָה לִי? אָמַר (רב), וְאֵיתֵימָא רַב אָשֵׁי: קַיֵּים אַבְרָהָם אָבִינוּ אֲפִילּוּ עֵירוּבֵי תַּבְשִׁילִין, שֶׁנֶּאֱמַר: "תּוֹרוֹתָי", אַחַת תּוֹרָה שֶׁבִּכְתָב וְאַחַת תּוֹרָה שֶׁבְּעַל פֶּה.

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

KEHOT'S NOTE

סוף קידושין. יומא כח, ב. ע' לעיל יא, ג ואילך. ולקמן צו, ג. ראה לקו"ש חל"ה ע' 107 ואילך.

13 ואברהם קיים כל התורה גם עד שלא ניתנה

The closing Mishnah of Kiddushin says: "We find that Avraham our father fulfilled the entire Torah before it was given," citing "he kept My charge, My commandments, My statutes and My teachings."

Kiddushin 82a:10 קידושין פ"ב א:י'

בְּנֶעֱרוּתוֹ מַהוּ אוֹמֵר? "וְקוֹיֵ ה' יַחֲלִיפוּ כֹחַ". בְּזִקְנוּתוֹ מַהוּ אוֹמֵר? "עוֹד יְנוּבוּן בְּשֵׂיבָה", וְכֵן הוּא אוֹמֵר בְּאַבְרָהָם אָבִינוּ: "וְאַבְרָהָם זָקֵן... וַה' בֵּרַךְ אֶת אַבְרָהָם בַּכֹּל" – מָצִינוּ שֶׁעָשָׂה אַבְרָהָם אָבִינוּ אֶת כָּל הַתּוֹרָה כּוּלָּהּ עַד שֶׁלֹּא נִיתְּנָה, שֶׁנֶּאֱמַר: "עֵקֶב אֲשֶׁר שָׁמַע אַבְרָהָם בְּקֹלִי וַיִּשְׁמֹר מִשְׁמַרְתִּי מִצְוֹתַי חֻקּוֹתַי וְתוֹרֹתָי"

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

14 וישמר משמרתי

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

KEHOT'S NOTE

תולדות כו, ה.

15 וישמר משמרתי

G-d tells Yitzchak that the blessing comes "because Avraham listened to My voice and kept My charge, My commandments, My statutes and My teachings." This is the verse from which the Sages learn that Avraham kept the whole Torah.

Genesis 26:5 בראשית כ"ו:ה'

עֵקֶב אֲשֶׁר־שָׁמַע אַבְרָהָם בְּקֹלִי וַיִּשְׁמֹר מִשְׁמַרְתִּי מִצְוֹתַי חֻקּוֹתַי וְתוֹרֹתָי׃

because that Abraham hearkened to My voice, and kept My charge, My commandments, My statutes, and My laws.'

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16 רק שהיה זה ברוחניות

Cited by the note on the point that the Patriarchs' observance was spiritual.

KEHOT'S NOTE

ראה סה"מ תרס"ה ע' רכ.

17 ואיזו שינוי הי' בנתינת התורה בגשמיות

Or HaTorah refers here to further discussions of what the physical giving of the Torah changed: in Torah Ohr at the beginning of Lech Lecha, and in the maamarim "Moshe

yedaber," "Vekibel hayehudim" and "Besha'ah she-hikdimu Yisrael na'aseh" (chapters 1 and 3).

KEHOT'S NOTE

באוה"ת ע' תתקעז מציין "ועמ"ש מזה לעיל ר"פ לך לך. בד"ה משה ידבר. בד"ה וקבל היהודים. בד"ה בשעה שהקדימו ישראל נעשה פ"א ופ"ג". וראה גם סה"מ תרמ"ח ע' רכא.

18 הלוך ונסוע הנגבה

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

KEHOT'S NOTE

לך לך יב, ט.

19

Newly arrived in Canaan, "Avram journeyed, going on and journeying toward the south," stage by stage toward the Negev. The maamar reads his continual travel as the soul's constant running and returning, and "the south" as Chesed.

Genesis 12:9 בראשית י"ב:ט'

וַיִּסַּע אַבְרָם הָלוֹךְ וְנָסוֹעַ הַנֶּגְבָּה׃

And Abram journeyed, going on still toward the South.

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20 והחיות רצוא ושוב

In Yechezkel's vision of the Divine chariot, "the Chayos ran and returned, like the appearance of a flash of lightning": the living creatures darted to and fro. The maamar contrasts this angelic running and returning with Avraham's higher "going on and journeying."

Ezekiel 1:14 יחזקאל א':י"ד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק׃

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

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21 עושה שלום במרומיו

Bildad, one of Job's friends, speaks of G-d's power: "Dominion and fear are with Him; He makes peace in His heights." The maamar uses the verse to introduce the fire and water above that do not conflict.

Job 25:2 איוב כ"ה:ב'

מֶמְשָׁל וָפַחַד עִמּוֹ עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו׃

Dominion and fear are with Him; He maketh peace in His high places.

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KEHOT'S NOTE

איוב כה, ב. וראה במדב"ר פי"ב, ח. ולעיל כב, ג.

22 עושה שלום במרומיו

The Midrash says that the King makes peace among His creatures: the Chayos of fire and the firmament of snow over them (the "ice" of Yechezkel's vision), and neither extinguishes the other; and on Job's "Dominion and fear are with Him," Rabbi Yochanan says that Michael is of snow and Gavriel of fire, and neither harms the other. This is the background of "the water does not extinguish the fire."

Bamidbar Rabbah 12:8 במדבר רבה י"ב:ח'

23 ואין המים מכבין את האש

A gloss of the Tzemach Tzedek brings proof from several Midrashim that the water above does not extinguish the fire.

KEHOT'S NOTE

ראה הג"ה באוה"ת ע' תתקעז שמביא ראי' מכמה מדרשים.

24 איך שייך לומר במרומיו אש ומים

The Mitteler Rebbe asks there how anything like the materiality of fire and water can be found above, among the supernal angels, who are called the ministers of fire and of water.

KEHOT'S NOTE

במאמרי אדהאמ"צ במדבר ח"ב ע' תרצט: "איך יתכן למעלה במלאכים עליונים בחי' הגשמה דאש ומים, וגם שהן נק' שר של אש ומים כו' ברוחני' דאש ומים".

25 שיסוד האש בלב

Tanya explains that the soul's thirst for G-d comes from the element of fire in the G-dly soul, and that, as in Etz Chaim, the element of fire is in the heart and the source of water is in the brain, which is Chochmah.

Tanya, Likkutei Amarim 3:11 תניא, חלק ראשון; ליקוטי אמרים ג':י"א

וְהַצְּמָאוֹן, הוּא מִיסוֹד הָאֵשׁ שֶׁבַּנֶּפֶשׁ הָאֱלֹהִית, וּכְמוֹ שֶׁכָּתְבוּ הַטְּבָעִיִּים, וְכֵן הוּא בְּעֵץ חַיִּים, שֶׁיְּסוֹד הָאֵשׁ הוּא בַּלֵּב, וּמְקוֹר הַמַּיִם וְהַלֵּיחוֹת מֵהַמּוֹחַ, וּכְמוֹ שֶׁכָּתוּב בְּעֵץ חַיִּים שַׁעַר נ', שֶׁהִיא בְּחִינַת חָכְמָה שֶׁנִּקְרָא מַיִם שֶׁבַּנֶּפֶשׁ הָאֱלֹהִית.

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KEHOT'S NOTE

תניא פי"ג. וראה בליקוט פי' שם.

PARAGRAPH 4

26 אם רץ לבך

The Tzemach Tzedek notes "(in Sefer Yetzirah; this needs study)," since the printed Sefer Yetzirah reads "if your heart runs, return to the Place," and suggests that "Place" means the light that fills all worlds, explaining at length that the two readings are one idea.

KEHOT'S NOTE

ס"י פ"א מ"ח. ראה אוה"ת יתרו ע' תתקעח. שמציין "(בס"י, וצ"ע)". ובעמוד תתקפא כ' "ובס"י שלפנינו הגירסא ואם רץ לבך שוב למקום שכן נאמר רצוא ושוב ופי' מקום י"ל שהוא ממכ"ע", ע"ש שמפרש ששניהם בחי' וענין אחד, ע"ש באורכה. ובהערת כ"ק אדמו"ר זי"ע בסה"מ תרנ"ט ע' יא. וראה לעיל מה, ב.

27 אם רץ לבך

Sefer Yetzirah teaches: "Restrain your mouth from speaking and your heart from thinking; and if your heart runs, return to the Place," linking it to "the Chayos ran and re-

turned." The maamar takes the heart's running as yearning born of contemplation.

Sefer Yetzirah 1:8 ספר יצירה א:ח

עשר ספירות בלימה בלום פיך מלדבר ולבך מלהרהר ואם רץ לבך שוב למקום שלכך נאמר והחיות רצוא ושוב. ועל דבר זה נכרת ברית:

Concerning the number ten of the spheres of existence out of nothing keep thy tongue from speaking and thy mind from pondering on it, and if thy mouth urges thee to speak, and thy heart to think about it, return! as it reads: "And the living creatures ran and returned," (Ezekiel 1, 14) and upon this was the covenant made.

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

28 **בינה לבא**

In Eliyahu's prayer the Tikkunei Zohar says, "Chochmah is the brain, the thought within; Binah is the heart, and with it the heart understands." The maamar draws on it: the heart's running begins in Binah, in contemplation.

Tikkunei Zohar 17a:17–19 תקוני הזהר י"ז א:י"ז-י"ט

מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי' אלקינו. כתר עליון איהו כתר מלכות. ועליה *אתמר מגיד מראשית אחרית. ואיהו קרקפתא דתפלי (נ"א קרקפתא דלא מנח תפלי). *מלגו איהו יוד קא ואו קא דאיהו ארח אצילות. איהו שקיו דאילנא בדרועי וענפוי (נ"א ואנפוי). כמיא דאשקי לאילנא ואתרבי בההוא שקיו.

Constantinople, 1740 (CC-BY-NC)

29 **הודו על ארץ**

The psalmist calls on all creation: "Let them praise the Name of Havayah, for His Name alone is exalted; His splendor is upon the earth and heaven." The maamar reads "His splendor" (hodo) as only a glimmer of G-d reaching creation.

Psalms 148:13 תהילים קמ"ח:י"ג

יְהַלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׂגָּב שְׁמוֹ לְבַדּוֹ הוֹדוֹ עַל־אֶרֶץ וְשָׁמָיִם:

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

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KEHOT'S NOTE

תהלים קמח, יג. באוה"ת פ' יתרו ע' תתקעח מבאר שכאן "מפרש דהודו היינו רק הארה ולא מבחי' עצמיות".

PARAGRAPH 5

30 David, in the psalm of praise said daily (Ashrei), says, "Your kingship is the kingship of all worlds, and Your dominion is in every generation"; in the plain sense olamim means "ages," an everlasting kingship. The maamar reads it as "worlds": all worlds depend on G-d's Malchus, only a glimmer of Him.

Psalms 145:13 תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר:

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

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PARAGRAPH 6

31 In Yechezkel's vision, "the Chayos ran and returned, like the appearance of a flash of lightning." The maamar explains why the Chayos move in this way.

Ezekiel 1:14 יחזקאל א:י"ד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק:

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

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32 **היא מתהלכת בין החיות**

Yechezkel sees the Chayos like burning coals of fire, "like the appearance of torches; it," the fire, "moved about among the Chayos." The maamar reads "it" as the Chayos' own life-force (chayus, spelled like Chayos), always running upward.

Ezekiel 1:13 יחזקאל א:י"ג

וּדְמוּת הַחַיּוֹת מַרְאֵיהֶם כְּגַחֲלֵי־אֵשׁ בֹּעֲרוֹת כְּמַרְאֵה הַלַּפִּדִים הִיא מִתְהַלֶּכֶת בֵּין הַחַיּוֹת וְנֹגַהּ לְאֵשׁ וּמִן־הָאֵשׁ יוֹצֵא בָרָק:

As for the likeness of the living creatures, their appearance was like coals of fire, burning like the appearance of torches; it flashed up and down among the living creatures; and there was brightness to the fire, and out of the fire went forth lightning.

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33 **ואל אישת תשוקתך**

After the sin G-d tells Chavah, "and toward your husband is your longing, and he shall rule over you." The maamar borrows the words (printed here אישת for אישך) for the Chayos' longing to be absorbed in the Infinite Light; Torah Ohr on Vayechi hears esh, "fire," in ish, "husband."

Genesis 3:16 בראשית ג:ט"ז

אֶל־הָאִשָּׁה אָמַר הַרְבָּה אַרְבֶּה עִצְּבוֹנֵךְ וְהֵרֹנֵךְ בְּעֶצֶב תֵּלְדִי בָנִים וְאֶל־אִישֵׁךְ תְּשׁוּקָתֵךְ וְהוּא יִמְשָׁל־בָּךְ:

Unto the woman He said: 'I will greatly multiply thy pain and thy travail; in pain thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.'

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34 **כשלהבת העולה מאיליה**

The Talmud says that the wicks and oils of the Temple Menorah had to be such that "the flame rises of itself," not with the help of something else. The maamar uses the image for the Chayos' longing, which rises of itself toward the Infinite Light.

Shabbat 21a:9 שבת כ"א א:ט'

תָּנֵי רָמֵי בַּר חָמָא: פְּתִילוֹת וּשְׁמָנִים שֶׁאָמְרוּ חֲכָמִים אֵין מַדְלִיקִין בָּהֶן בְּשַׁבָּת — אֵין מַדְלִיקִין בָּהֶן בְּמִקְדָּשׁ, מִשּׁוּם שֶׁנֶּאֱמַר: "לְהַעֲלוֹת נֵר תָּמִיד". הוּא תָּנֵי לַהּ, וְהוּא אָמַר לַהּ — כְּדֵי שֶׁתְּהֵא עוֹלָה מֵאֵילֶיהָ, וְלֹא שֶׁתְּהֵא עוֹלָה עַל יְדֵי דָּבָר אַחֵר.

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35 **אם רץ לבך שוב לאחד**

Sefer Yetzirah reads "if your heart runs, return to the Place"; the maamar quotes the saying as "return to the One" and explains that the return, too, comes from G-d's oneness.

Sefer Yetzirah 1:8 ספר יצירה א:ח

עשר ספירות בלימה בלום פיך מלדבר ולבך מלהרהר ואם רץ לבך שוב למקום שלכך נאמר והחיות רצוא ושוב. ועל דבר זה נכרת ברית:

Concerning the number ten of the spheres of existence out of nothing keep thy tongue from speaking and thy mind from pondering on it, and if thy mouth urges thee to speak, and thy heart to think about it, return! as it reads: "And the living creatures ran and returned," (Ezekiel 1, 14) and upon this was the covenant made.

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

36 **מה פשפשת מה ידעת**

The Zohar's introduction says that one who inquires from level to level, to the end of all levels, arrives at mah, "what": "What do you know? What have you seen? What have you examined? All is hidden as at first." The maamar uses it for Chochmah as koach mah, wisdom that knows its own nothingness before G-d.

Zohar, Introduction 2:4–4:12 ספר הזוהר, הקדמה ב:ד-ד:יב

That extremity of heaven is called Mi, but there is another lower extremity which is called Mah (What?). The difference between the two is this. The first is the real subject of enquiry, but after a man by means of enquiry and reflection has reached the utmost limit of knowledge, he stops at Mah (What?), as if to say, what knowest thou? what have thy searchings achieved? Everything is as baffling as at the beginning.

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

PARAGRAPH 7

37 **בס"י אש ממים**

A note of the Rebbe there discusses Sefer Yetzirah's "fire from water."

KEHOT'S NOTE

ראה הערת כ"ק אדמו"ר זי"ע בקונטרס בד קודש ע' 14. ראה בארוכה במאמרי אדה"א במדבר ח"ב ע' תשד ואילך.

38 **וכמה מיני אש**

The Sages teach that there are six kinds of fire: one that consumes but does not drink, one that drinks but does not consume, one that does both, and others. The maamar uses "a fire that drinks" for a yearning that grows on water rather than being quenched.

Yoma 21b:2 יומא כ"א ב:ב

וְתוּ לֵיכָּא? וְהָאָמַר רַב אוֹשַׁעְיָא: בְּשָׁעָה שֶׁבָּנָה שְׁלֹמֹה בֵּית הַמִּקְדָּשׁ, נָטַע בּוֹ כָּל מִינֵי מְגָדִים שֶׁל זָהָב, וְהָיוּ מוֹצִיאִין פֵּירוֹתֵיהֶן בִּזְמַנָּן, וּכְשֶׁהָרוּחַ מְנַשֶּׁבֶת בָּהֶן נוֹשְׁרִין, שֶׁנֶּאֱמַר: "יִרְעַשׁ כַּלְּבָנוֹן פִּרְיוֹ". וּכְשֶׁנִּכְנְסוּ גוֹיִם לַהֵיכָל יָבֵשׁ, שֶׁנֶּאֱמַר: "וּפֶרַח לְבָנוֹן אוּמְלָל", וְעָתִיד הַקָּדוֹשׁ בָּרוּךְ הוּא לְהַחֲזִירָן, שֶׁנֶּאֱמַר: "פָּרוֹחַ תִּפְרַח וְתָגֵל אַף גִּילַת וְרַנֵּן כְּבוֹד הַלְּבָנוֹן נִתַּן לָהּ".

And didn't R' Oshaya say: At the time when Shlomo built the Holy Temple he planted in it all types of precious things of gold, and they brought forth their fruits in their time. And when the wind blew through them they dropped their fruits, as it says "...may its fruit rustle like Lebanon..." (Psalms 72:16) Once strangers entered into the Palace - they dried out, as it says "...and the blossoms of the Lebanon are cut off." (Nachum 1:4)

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Zohar III, 27a זח"ג כז, א

KEHOT'S NOTE

ראה יומא כא, ב. זח"ג כז, א ובכ"מ. נתבאר במאמרי אדה"א במדבר ח"ב ע' תשו.

39 **הלוך ונסוע**

Avraham went "going on and journeying toward the south"; the maamar sums up his way as constant running and returning.

Genesis 12:9 בראשית י"ב:ט

וַיִּסַּע אַבְרָם הָלוֹךְ וְנָסוֹעַ הַנֶּגְבָּה׃

And Abram journeyed, going on still toward the South.

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40 "The Chayos ran and returned": the pattern of running and returning that the maamar finds in Avraham's service.

Ezekiel 1:14 יחזקאל א:י"ד

וְהַחַיּוֹת רָצוֹא וָשׁוֹב כְּמַרְאֵה הַבָּזָק׃

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

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PARAGRAPH 8

41 Isaiah foretells desolation "until a spirit is poured out upon us from on high, and the wilderness becomes a fruitful field." The maamar uses the words for inspiration from above that not everyone merits.

Isaiah 32:15 ישעיהו ל"ב:ט"ו

עַד־יֵעָרֶה עָלֵינוּ רוּחַ מִמָּרוֹם וְהָיָה מִדְבָּר לַכַּרְמֶל וְהַכַּרְמֶל לַיַּעַר יֵחָשֵׁב׃

Until the spirit be poured upon us from on high, And the wilderness become a fruitful field, And the fruitful field be counted for a forest.

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42 **הלוך ונסוע**

"Going on and journeying" is Avraham's way; the maamar says the physical mitzvos bring every person to it.

Genesis 12:9 בראשית י"ב:ט

וַיִּסַּע אַבְרָם הָלוֹךְ וְנָסוֹעַ הַנֶּגְבָּה׃

And Abram journeyed, going on still toward the South.

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43 **ועל ידם יוכל כל אדם ג"כ להיות בבחי' הלוך ונסוע**

The Tzemach Tzedek explains: "for example, through the mitzvah of keeping Shabbos a person will draw down what Avraham drew down through running and returning."

KEHOT'S NOTE

מבואר באוה"ת פ' יתרו ע' תתקפז "כמו עד"מ ע"י מצות שמירת שבת ימשיך האדם מה שהמשיך אברהם ע"י רצוא ושוב", ע"ש.

PARAGRAPH 9

44 **ממקום גבוה למקום נמוך**

In a gloss there the Tzemach Tzedek refers to further discussions of water descending from a high place to a low one: in Likkutei Torah, in the maamarim "Sheshes yamim tochal matzos" (on "let the waters be gathered to one place") and "Vehayah mispar Bnei Yisrael," and in the Zohar, vol. 1, 18a.

KEHOT'S NOTE

באוה"ת פ' ויצא כרך ה תתסג, א הגה"ה מכ"ק אדמו"ר הצ"צ: "(ועמ"ש בלקו"ת בד"ה ששת ימים תאכל מצות בענין יקוו המים אל מקום אחד, ובד"ה והי' מספר בנ"י ובזח"א בראשית יח, א)".

45 **אל תאמרו מים מים**

Likkutei Torah refers back to this maamar on "Do not say, 'Water, water,'" in a discussion of the supernal Chochmah that is above even Keser and of the lower Chochmah.

KEHOT'S NOTE

בלקו"ת שלח נא, ב מציין לכאן. וראה בהנסמן בסה"מ תרכ"ז (הוצאת תש"ס) ע' רסו.

46 **אל תאמרו מים מים**

Rabbi Akiva warns those entering the Pardes: "When you reach the stones of pure marble, do not say, 'Water, water.'" The maamar reads the doubled "water" as the upper and lower waters.

Chagigah 14b:8–9 חגיגה י"ד ב:ח'-ט'

תָּנוּ רַבָּנַן: אַרְבָּעָה נִכְנְסוּ בַּפַּרְדֵּס, וְאֵלּוּ הֵן: בֶּן עַזַּאי, וּבֶן זוֹמָא, אַחֵר, וְרַבִּי עֲקִיבָא. אָמַר לָהֶם רַבִּי עֲקִיבָא: כְּשֶׁאַתֶּם מַגִּיעִין אֶצֶל אַבְנֵי שַׁיִשׁ טָהוֹר, אַל תֹּאמְרוּ "מַיִם מַיִם", מִשּׁוּם שֶׁנֶּאֱמַר: "דּוֹבֵר שְׁקָרִים לֹא יִכּוֹן לְנֶגֶד עֵינָי". בֶּן עַזַּאי הֵצִיץ וָמֵת, עָלָיו הַכָּתוּב אוֹמֵר: "יָקָר בְּעֵינֵי ה' הַמָּוְתָה לַחֲסִידָיו". בֶּן זוֹמָא הֵצִיץ וְנִפְגַּע, וְעָלָיו הַכָּתוּב אוֹמֵר: "דְּבַשׁ מָצָאתָ אֱכוֹל דַּיֶּיךָ פֶּן תִּשְׂבָּעֶנּוּ וְהַקֵּאתוֹ". אַחֵר קִיצֵּץ בִּנְטִיעוֹת. רַבִּי עֲקִיבָא יָצָא בְּשָׁלוֹם.

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47 **דאורייתא מחכמה נפקת**

The Zohar says, "The Torah comes forth from Chochmah." The maamar takes this to mean that the Torah is revealed from Chochmah downward.

Zohar II, 121a זח"ב קכא, א

KEHOT'S NOTE

זח"ב קכא, א.

48 **שגילוי' הוא מחכמה ולמטה**

The Tzemach Tzedek adds: like "and she filled her pitcher" (kad), for the twenty-four books of the Torah are only a pitcher (kad = 24) of the waters of Chochmah.

KEHOT'S NOTE

באוה"ת שם: (וכענין ותמלא כדה שכ"ד ספרין דאורייתא הם רק כד מים החכמה).

49 **מלכותך מלכות כל עולמים**

"Your kingship is the kingship of all worlds." The maamar notes that the verse says "Your kingship": the mitzvos' root is G-d's own sovereignty.

Psalms 145:13 תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר׃

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

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50 **בכינוי ך**

The Tzemach Tzedek notes that the suffix "Your" is Keser, as explained in the Siddur on "I will exalt You, my G-d the King."

KEHOT'S NOTE

באוה"ת שם: (שהוא כתר כמ"ש בסידור ע"פ ארוממך אלקי המלך).

51 **בעצמו ובכבודו כביכול**

The Tzemach Tzedek cites the Zohar (vol. 3, Pinchas, end of 258a) that the waters above the heavens come from Keser and are therefore called without end, for Keser is called Ein Sof; that is, they are drawn from the Malchus of the Infinite One.

KEHOT'S NOTE

באוה"ת שם: (כמ"ש בזח"ג פנחס דרנ"ח סע"א כי מן כתר כו' ואלין אינון והמים אשר מעל השמים מים עליונים כו', ובגין דאינון מכתר אתקריאו שאין להם סוף דכתר אין סוף אתקרי עכ"ל היינו שנמשך ממלי דא"ס).

52 **סוכה שהיא גבוה למעלה מעשרים אמה פסולה**

The first Mishnah of Sukkah rules that a sukkah higher than twenty cubits is invalid. The maamar cites it as an example of the exact limits, the Gevuros, in every mitzvah.

Mishnah Sukkah 1:1 משנה סוכה א':א'

סֻכָּה שֶׁהִיא גְבוֹהָה לְמַעְלָה מֵעֶשְׂרִים אַמָּה, פְּסוּלָה. רַבִּי יְהוּדָה מַכְשִׁיר. וְשֶׁאֵינָהּ גְּבוֹהָה עֲשָׂרָה טְפָחִים, וְשֶׁאֵין לָהּ שְׁלֹשָׁה דְּפָנוֹת, וְשֶׁחַמָּתָהּ מְרֻבָּה מִצִּלָּתָהּ, פְּסוּלָה. סֻכָּה יְשָׁנָה, בֵּית שַׁמַּאי פּוֹסְלִין, וּבֵית הִלֵּל מַכְשִׁירִין. וְאֵיזוֹ הִיא סֻכָּה יְשָׁנָה, כָּל שֶׁעָשָׂאָהּ קֹדֶם לֶחָג שְׁלֹשִׁים יוֹם. אֲבָל אִם עָשָׂאָהּ לְשֵׁם חָג, אֲפִלּוּ מִתְּחִלַּת הַשָּׁנָה, כְּשֵׁרָה׃

A sukkah which is more than twenty cubits high is not valid. Rabbi Judah validates it. One which is not ten handbreadths high, or which does not have three walls, or which has more sun than shade, is not valid. An old sukkah: Bet Shammai invalidates it and Bet Hillel validates it. What is an "old sukkah"? Any one which he made thirty days before the festival; but if he made it for the purpose of the festival, even at the beginning of the year, it is valid.

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PARAGRAPH 11

53 **ולהבין זה**

The Mitteler Rebbe's transcript of this section, and a further explanation of it said on Shabbos Parshas Sh'lach.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בסה"מ תקס"ה ח"ב ע' תרלז, ועוד ביאור שם ע' תרנז ורשום "ביאור לתורה דחג השבועות הנ"ל שבת פ' שלח לך". קטע מובא באוה"ת דברים כרך ו ע' ב'רחצ. בהמשך מים רבים תרל"ו פרק קסז מיוסד על מאמר זה.

PARAGRAPH 12

54 **לפני מלך מלך**

The Torah lists "the kings who reigned in the land of Edom before a king reigned over the children of Israel," each of whom reigned and died. In Kabbalah these kings are the World of Tohu, whose vessels broke, the root of the life-force in the mineral, vegetable and animal realms.

Genesis 36:31 בראשית ל"ו:ל"א

וְאֵלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם לִפְנֵי מְלָךְ־מֶלֶךְ לִבְנֵי יִשְׂרָאֵל׃

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

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PARAGRAPH 13

55 **אחור וקדם צרתני**

David marvels that G-d has known him from the very start: "Behind and before You formed me," The maamar, with the Talmud, reads "behind" as man's coming last in creation.

Psalms 139:5 תהילים קל"ט:ה'

אָחוֹר וָקֶדֶם צַרְתָּנִי וַתָּשֶׁת עָלַי כַּפֶּכָה׃

Thou hast hemmed me in behind and before, And laid Thy hand upon me.

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KEHOT'S NOTE

תהלים קלט, ה.

56 **אחור למעשה בראשית**

Rabbi Ami explains "Behind and before You formed me": "behind" in the work of creation, for Adam was created last, and "before" in punishment, for he was punished first. The maamar quotes his words for the first half.

Berakhot 61a:8–9 ברכות ס"א א:ח'-ט'

בְּשְׁלָמָא לְמַאן דְּאָמַר פְּרָצוּף — הַיְינוּ דִּכְתִיב "אָחוֹר וָקֶדֶם צַרְתָּנִי". אֶלָּא לְמַאן דְּאָמַר זָנָב, מַאי "אָחוֹר וָקֶדֶם צַרְתָּנִי"? כִּדְרַבִּי אַמֵּי, דְּאָמַר רַבִּי אַמֵּי: "אָחוֹר" — לְמַעֲשֶׂה בְּרֵאשִׁית, "וָקֶדֶם" — לְפוּרְעָנוּת. בְּשְׁלָמָא "אָחוֹר" לְמַעֲשֶׂה בְּרֵאשִׁית — דְּלָא אִבְּרִי עַד מַעֲלֵי שַׁבְּתָא, אֶלָּא "וָקֶדֶם" לְפוּרְעָנוּת, פּוּרְעָנוּת דְּמַאי? אִילֵימָא פּוּרְעָנוּת דְּנָחָשׁ, וְהָתַנְיָא רַבִּי אוֹמֵר: בִּגְדוּלָּה מַתְחִילִין מִן הַגָּדוֹל, וּבִקְלָלָה מַתְחִילִין מִן הַקָּטָן.

according to the statement of R. Ammi who said : "Behind" refers to the work of creation, "before" to retribution. It is right that "behind" may refer to the work of creation, for Adam was not created until the eve of the Sabbath ; but that "before" refers to retribution — retribution for what? Are we to suppose the punishment of the serpent-incident? Lo, there is a teaching : Rabbi says : With [the award of] greatness we begin with the most important ; but with a curse, we begin ...

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57 **נעשה אדם**

"And G-d said, 'Let us make man in Our image.'" The maamar notes that this was the last of the utterances of creation.

Genesis 1:26 בראשית א':כ"ו

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כִּדְמוּתֵנוּ וְיִרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ׃

And G-d said: 'Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.'

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58 **תוצא הארץ**

"Let the earth bring forth living creatures after their kind, cattle and creeping things and beasts of the earth." This utterance preceded the creation of man.

Genesis 1:24 בראשית א':כ"ד

וַיֹּאמֶר אֱלֹקִים תּוֹצֵא הָאָרֶץ נֶפֶשׁ חַיָּה לְמִינָהּ בְּהֵמָה וָרֶמֶשׂ וְחַיְתוֹ־אֶרֶץ לְמִינָהּ וַיְהִי־כֵן׃

And G-d said: 'Let the earth bring forth the living creature after its kind, cattle, and creeping thing, and beast of the earth after its kind.' And it was so.

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PARAGRAPH 14

59 **כי על כל מוצא פי הוי"ה**

Moshe reminds Israel that G-d fed them the manna "to make you know that man does not live by bread alone, but by all that comes out of the mouth of Havayah does man live": in the plain sense, by whatever G-d decrees. The maamar reads it as the divine utterance within the food that sustains man.

Deuteronomy 8:3 דברים ח':ג'

וַיְעַנְּךָ וַיַּרְעִבֻךָ וַיַּאֲכִלְךָ אֶת־הַמָּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדְעוּן אֲבֹתֶיךָ לְמַעַן הוֹדִיעֲךָ כִּי לֹא עַל־הַלֶּחֶם לְבַדּוֹ יִחְיֶה הָאָדָם כִּי עַל־כָּל־מוֹצָא פִי־ה' יִחְיֶה הָאָדָם׃

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth

not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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KEHOT'S NOTE

דברים ח, ג.

60 **פי — כמ"ש במ"א**

the passage shares nothing with the note

KEHOT'S NOTE

ראה לעיל סה, ד. לקו"ת עקב יד, א. מטות פא, ב. מאמרי אדהאמ"צ במדבר ח"ב ע' תשנג ואילך.

PARAGRAPH 15

61 **הצדיק שאוכל לשובע נפשו**

Shlomo contrasts the two: "The righteous eats to satisfy his soul, but the belly of the wicked shall want." The maamar cites it for the righteous person who eats only for the sake of his service.

Proverbs 13:25 משלי י"ג:כ"ה

צַדִּיק אֹכֵל לְשֹׂבַע נַפְשׁוֹ וּבֶטֶן רְשָׁעִים תֶּחְסָר׃

The righteous eateth to the satisfying of his desire; But the belly of the wicked shall want.

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62 **כמ"ש באור ענין זה במ"א**

the passage shares nothing with the note

KEHOT'S NOTE

ראה לעיל טו, ג-ד. סה, ד. בהמשך מים רבים תרל"ו שם נמצא במקומו: ולא מפני תאוות לבו וצרכי תענוגי גופו הגשמי: מ"מ.

63 **בלא המאכל**

The version there adds: "that is, if he did not need it at all."

KEHOT'S NOTE

בסה"מ תרל"ו נוסף: היינו אם לא היה מצטרך לו כלל.

PARAGRAPH 16

64 **לחם אבירים**

Asaf recounts the wilderness: "Man ate the bread of the mighty; He sent them provision to the full." The Sages read "the mighty" as the angels; the maamar says that this "man," Moshe, did not eat it on the mountain.

Psalms 78:25 תהילים ע"ח:כ"ה

לֶחֶם אַבִּירִים אָכַל אִישׁ צֵידָה שָׁלַח לָהֶם לָשֹׂבַע׃

Man did eat the bread of the mighty; He sent them provisions to the full.

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65 **לחם שמלאכי השרת ניזונים הימנו**

Rabbi Akiva reads "bread of the mighty" (abirim) as bread that the ministering angels eat; Rabbi Yishmael objects that angels do not eat, and reads it as bread absorbed in the limbs (evarim). The Gemara goes on to ask whether the psalm's "man" could be Moshe, and concludes that it is Yehoshua.

Yoma 75b:11 יומא ע"ה ב:י"א

תָּנוּ רַבָּנַן: "לֶחֶם אַבִּירִים אָכַל אִישׁ", לֶחֶם שֶׁמַּלְאֲכֵי הַשָּׁרֵת אוֹכְלִין אוֹתוֹ, דִּבְרֵי רַבִּי עֲקִיבָא. וּכְשֶׁנֶּאֶמְרוּ דְּבָרִים לִפְנֵי רַבִּי יִשְׁמָעֵאל, אָמַר לָהֶם: צְאוּ וְאִמְרוּ לוֹ לַעֲקִיבָא: עֲקִיבָא טָעִיתָ! וְכִי מַלְאֲכֵי הַשָּׁרֵת אוֹכְלִין לֶחֶם? וַהֲלֹא כְּבָר נֶאֱמַר: "לֶחֶם לֹא אָכַלְתִּי וּמַיִם לֹא שָׁתִיתִי"! אֶלָּא, מָה אֲנִי מְקַיֵּים "אַבִּירִים" — לֶחֶם שֶׁנִּבְלַע בְּמָאתַיִם וְאַרְבָּעִים וּשְׁמוֹנָה אֵבָרִים.

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66 **לא אכל איש זה משה**

The same point appears there: Moshe did not eat even the manna, because in its descent through the outer vessels of the lower worlds it was still mixed with good and evil, and kelipas nogah was not yet fully refined; the passage refers back to this maamar.

KEHOT'S NOTE

וכ"ה בלקו"ת במדבר ז, ב. ראה לעיל טז, א. ובהנסמן שם מלקוטי שיחות ח"ד ע' 1037. וראה לקמן פט, א.

67 **תנה הודך על השמים**

David exclaims, "Havayah, our L-rd, how mighty is Your Name in all the earth, You who set Your splendor upon the heavens!" One reading hears in the last words a wish that G-d's splendor stay in heaven alone, and the angels used them so, asking that the Torah remain above (context: Steinsaltz Tanakh).

Psalms 8:2 תהילים ח':ב

ה' אֲדֹנֵינוּ מָה־אַדִּיר שִׁמְךָ בְּכָל־הָאָרֶץ אֲשֶׁר תְּנָה הוֹדְךָ עַל־הַשָּׁמָיִם׃

O L-RD, our L-rd, How glorious is Thy name in all the earth! Whose majesty is rehearsed above the heavens.

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KEHOT'S NOTE

תהלים ח, ב.

68 **תנה הודך על השמים**

When Moshe went up to receive the Torah, the ministering angels protested that a hidden treasure should not be given to flesh and blood, quoting "...You who set Your splendor upon the heavens." This is the angels' request the maamar recalls.

Shabbat 88b:7 שבת פ"ח ב:ז'

וְאָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: בְּשָׁעָה שֶׁעָלָה מֹשֶׁה לַמָּרוֹם אָמְרוּ מַלְאֲכֵי הַשָּׁרֵת לִפְנֵי הַקָּדוֹשׁ בָּרוּךְ הוּא: רִבּוֹנוֹ שֶׁל עוֹלָם, מַה לִּילוּד אִשָּׁה בֵּינֵינוּ? אָמַר לָהֶן: לְקַבֵּל תּוֹרָה בָּא. אָמְרוּ לְפָנָיו: חֶמְדָּה גְנוּזָה שֶׁגְּנוּזָה לְךָ תִּשַּׁע מֵאוֹת וְשִׁבְעִים וְאַרְבָּעָה דּוֹרוֹת קוֹדֶם שֶׁנִּבְרָא הָעוֹלָם, אַתָּה מְבַקֵּשׁ לִיתְּנָהּ לְבָשָׂר וָדָם? "מָה אֱנוֹשׁ כִּי תִזְכְּרֶנּוּ וּבֶן אָדָם כִּי תִפְקְדֶנּוּ"? "ה' אֲדֹנֵינוּ מָה אַדִּיר שִׁמְךָ בְּכָל הָאָרֶץ אֲשֶׁר תְּנָה הוֹדְךָ עַל הַשָּׁמָיִם"!

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Take away the dross from the silver, and there cometh forth a vessel for the refiner;

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KEHOT'S NOTE

משלי כה, ד.

PARAGRAPH 17

69 **שמצרים הוא כור הברזל**

G-d recalls the covenant He commanded "on the day I brought them out of the land of Egypt, from the iron furnace." Kehot gives this verse, cited by the Rebbe, as the source for calling Egypt "the iron furnace."

Jeremiah 11:4 ירמיהו י״א:ד׳

אֲשֶׁר צִוִּיתִי אֶת־אֲבוֹתֵיכֶם בְּיוֹם הוֹצִיאִי־אוֹתָם מֵאֶרֶץ־מִצְרַיִם מִכּוּר הַבַּרְזֶל לֵאמֹר שִׁמְעוּ בְקוֹלִי וַעֲשִׂיתֶם אוֹתָם כְּכֹל אֲשֶׁר־אֲצַוֶּה אֶתְכֶם וְהְיִיתֶם לִי לְעָם וְאָנֹכִי אֶהְיֶה לָכֶם לֵאלֹקִים׃

which I commanded your fathers in the day that I brought them forth out of the land of Egypt, out of the iron furnace, saying: Hearken to My voice, and do them, according to all which I command you; so shall ye be My people, and I will be your G-d;

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KEHOT'S NOTE

"כמ״ש (ירמי׳ יא, ד) ביום הוציאי אותם מארץ מצרים מכור הברזל" — ד״ה הבאים ישרש תשמ״ח (סה״מ מלוקט ח״ד ע׳ קכז) הערה 20. וראה לקמן קיח, ב.

70 **מצרים הוא כור הברזל**

Moshe tells Israel, "But Havayah took you and brought you out of the iron furnace, out of Egypt, to be a people of inheritance to Him." The Rebbe Maharash's Hemshech 5636, built on this maamar, cites this verse here.

Deuteronomy 4:20 דברים ד׳:כ׳

וְאֶתְכֶם לָקַח ה׳ וַיּוֹצֵא אֶתְכֶם מִכּוּר הַבַּרְזֶל מִמִּצְרַיִם לִהְיוֹת לוֹ לְעַם נַחֲלָה כַּיּוֹם הַזֶּה׃

But you hath the L-RD taken and brought forth out of the iron furnace, out of Egypt, to be unto Him a people of inheritance, as ye are this day.

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71 **מצרף לכסף וכור לזהב**

"A crucible for silver and a furnace for gold, and Havayah tests the hearts." The maamar compares Egypt to the furnace that refines metal.

Proverbs 17:3 משלי י״ז:ג׳

מַצְרֵף לַכֶּסֶף וְכוּר לָזָהָב וּבֹחֵן לִבּוֹת ה׳

The refining pot is for silver, and the furnace for gold; But the L-RD trieth the hearts. .

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KEHOT'S NOTE

משלי יז, ג.

72 **הגו סיגים מכסף**

"Remove the dross from the silver, and a vessel comes forth for the smith." The maamar cites it for the furnace's purpose: removing dross.

Proverbs 25:4 משלי כ״ה:ד׳

הָגוֹ סִיגִים מִכָּסֶף וְיֵצֵא לַצֹּרֵף כֶּלִי׃

73 **המפריד הסיגים**

There the Alter Rebbe writes that through deep contemplation of G-d the good is sifted and the evil separated, "as dross is sifted and separated from silver and gold in the crucible and furnace," citing the same verse from Proverbs.

KEHOT'S NOTE

ראה אגה״ק סי׳ יב.

74 **ולא היו יכולין לקבל הארת אוא״ס ב״ה**

A summary there: to explain why the mitzvos were clothed in the physical mineral, vegetable and animal, it shows that their root is far higher than man, yet it fell in the breaking of the vessels and became physical under kelipas nogah; therefore Moshe did not eat even the manna, the angels' bread, since he had to receive the Torah, higher than the angels, who asked for it and were not given it; and in the Patriarchs' days these things were not yet refined to be vessels for the essence of the Infinite Light.

KEHOT'S NOTE

בהמשך מים רבים תרל״ו בסוף פרק קסז נמצא קיצור להמבואר מתחילת הקטע: קיצור. בכדי להבין למה נתלבשו המצות בדצ״ח גשמי׳, יבאר איך כי שורש דצ״ח הם הגבה מאד נעלה ממדבר, ועכ״ז נפל בשב״כ ונתגשם תחת ממשלת ק״נ, ולכן לא אכל משה בהר אפי׳ מן שהוא לחם שמה״ש ניזונים, לפי שהיה צריך לקבל תורה שגבוה ממה״ש שביקשו ולא ניתן להם התורה, ולכן גם בימי האבות לא נזדכך דצ״ח שיהיו כלים להשראת עצמיות אוא״ס, ע״כ.

75 **בהמשך תרל״ו שם נוסף**

The version there adds: "as it is written in Va'eschanan (4:20), 'and He brought you out of the iron furnace, out of Egypt.'"

KEHOT'S NOTE

כמ״ש בפ׳ ואתחנן ד, כ ויוציא אתכם מכור הברזל ממצרים.

PARAGRAPH 18

76 **בחומר ובלבנים**

"And they embittered their lives with hard labor, in mortar and in bricks." The maamar sees this servitude as the furnace that refined Israel.

Exodus 1:14 שמות א׳:י״ד

וַיְמָרְרוּ אֶת־חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה בְּחֹמֶר וּבִלְבֵנִים וּבְכָל־עֲבֹדָה בַּשָּׂדֶה אֵת כָּל־עֲבֹדָתָם אֲשֶׁר־עָבְדוּ בָהֶם בְּפָרֶךְ׃

And they made their lives bitter with hard service, in mortar and in brick, and in all manner of service in the field; in all their service, wherein they made them serve with rigour.

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> The maamar reads it to say that the whole world is set in Israel's heart and depends on them.

Ecclesiastes 3:11 קהלת ג׳:י״א

אֶת־הַכֹּל עָשָׂה יָפֶה בְעִתּוֹ גַּם אֶת־הָעֹלָם נָתַן בְּלִבָּם מִבְּלִי אֲשֶׁר לֹא־יִמְצָא הָאָדָם אֶת־הַמַּעֲשֶׂה אֲשֶׁר־עָשָׂה הָאֱלֹקִים מֵרֹאשׁ וְעַד־סוֹף׃

He hath made every thing beautiful in its time; also He hath set the world in their heart, yet so that man cannot find out the work that G-d hath done from the beginning even to the end.

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KEHOT'S NOTE

קהלת ג, יא. באוה״ת דברים כרך ו ע׳ ב׳רחצ מוסיף ״וכמ״ש בתניא ח״א פל״ז״.

82 קושיות המבוארים בספרים

> The note says the question arises from "I sojourned with Lavan" (Genesis 32:5), and that Levush HaOrah answered that the sisters had the legal status of converts.

Genesis 32:5 בראשית ל״ב:ה׳

וַיְצַו אֹתָם לֵאמֹר כֹּה תֹאמְרוּן לַאדֹנִי לְעֵשָׂו כֹּה אָמַר עַבְדְּךָ יַעֲקֹב עִם־לָבָן גַּרְתִּי וָאֵחַר עַד־עָתָּה׃

And he commanded them, saying: 'Thus shall ye say unto my lord Esau: Thus saith thy servant Jacob: I have sojourned with Laban, and stayed until now.

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Genesis 26:5 בראשית כ״ו:ה׳

עֵקֶב אֲשֶׁר־שָׁמַע אַבְרָהָם בְּקֹלִי וַיִּשְׁמֹר מִשְׁמַרְתִּי מִצְוֹתַי חֻקּוֹתַי וְתוֹרֹתָי׃

because that Abraham hearkened to My voice, and kept My charge, My commandments, My statutes, and My laws.'

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KEHOT'S NOTE

ע״פ עם לבן גרתי בראשית לב, ה. ובלבוש האורה תירץ דהי׳ להם דין גיורות. נתבאר בארוכה בשיחת ש״פ תולדות ושי״פ מקץ תשכ״ח. וראה רמב״ן בפירושו על התורה בראשית כו, ה. ובשו״ת הרשב״א ח״א סי׳ צד.

83 ועמרם נשא דודתו

> The note cites Lekach Tov that Amram's aunt was his father's sister, and points to the Talmud (Sanhedrin 58b) that a descendant of Noach may marry relatives on his father's side but not on his mother's.

Exodus 6:20 שמות ו׳:כ׳

וַיִּקַּח עַמְרָם אֶת־יוֹכֶבֶד דֹּדָתוֹ לוֹ לְאִשָּׁה וַתֵּלֶד לוֹ אֶת־אַהֲרֹן וְאֶת־מֹשֶׁה וּשְׁנֵי חֵיֵי עַמְרָם שֶׁבַע וּשְׁלֹשִׁים וּמְאַת שָׁנָה׃

And Amram took him Jochebed his father's sister to wife; and she bore him Aaron and Moses. And the years of the life of Amram were a hundred and thirty and seven years.

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Sanhedrin 58b:3–6 סנהדרין נ״ח ב:ג׳-ו׳

תָּא שְׁמַע: ״וַיִּקַּח עַמְרָם אֶת יוֹכֶבֶד דֹּדָתוֹ״. מַאי לָאו, דּוֹדָתוֹ מִן הָאֵם? לֹא, דּוֹדָתוֹ מִן הָאָב. תָּא שְׁמַע: ״וְגַם אָמְנָה אֲחוֹתִי בַּת אָבִי הִיא אַךְ לֹא בַת אִמִּי״ – מִכְּלָל דְּבַת הָאֵם אֲסוּרָה. וְתִסְבְּרָא אֲחוֹתוֹ הַוַאי? בַּת אָחִיו הַוַאי! וְכֵיוָן דְּהָכִי הוּא, לָא שְׁנָא מִן הָאָב וְלָא שְׁנָא מִן הָאֵם – שַׁרְיָא. אֶלָּא הָתָם הָכִי קָאָמַר לֵיקָה: קוּרְבָא דְּאָחוֹת אִית לִי בַּהֲדָה, מַאַבָּא וְלָא מֵאִמָּא.

77 ויתפרדו כל פועלי און

> "For behold, Your enemies, Havayah, for behold, Your enemies shall perish; all the workers of iniquity shall be scattered." The maamar cites it for the separation of evil from good.

Psalms 92:10 תהילים צ״ב:י׳

כִּי הִנֵּה אֹיְבֶיךָ ה׳ כִּי־הִנֵּה אֹיְבֶיךָ יֹאבֵדוּ יִתְפָּרְדוּ כָּל־פֹּעֲלֵי אָוֶן׃

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

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KEHOT'S NOTE

תהלים צב, י׳.

78 חצי אכלה וגו׳ חיצי כלים

> In the song of Haazinu G-d warns, "I will heap evils upon them; I will spend My arrows upon them." The maamar cites the verse as read by the Talmud.

Deuteronomy 32:23 דברים ל״ב:כ״ג

אַסְפֶּה עָלַימוֹ רָעוֹת חִצַּי אֲכַלֶּה־בָּם׃

I will heap evils upon them; I will spend Mine arrows upon them;

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Sotah 9a:11 סוטה ט׳ א׳:י״א

אֲמַימָר מַתְנֵי לְהָא דְּרַב חִינָּנָא בַּר פָּפָּא אַהָא, מַאי דִּכְתִיב: ״כִּי אֲנִי ה׳ לֹא שָׁנֵיתִי וְאַתֶּם בְּנֵי יַעֲקֹב לֹא כְלִיתֶם״? ״אֲנִי ה׳ לֹא שָׁנֵיתִי״ — לֹא הִכֵּיתִי לְאוּמָּה וְשָׁנֵיתִי לָהּ. ״וְאַתֶּם בְּנֵי יַעֲקֹב לֹא כְלִיתֶם״ — הַיְינוּ דִּכְתִיב: ״חִצַּי אֲכַלֶּה בָם״. חִצַּי כָּלִין, וְהֵן אֵינָן כָּלִין.

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

KEHOT'S NOTE

דברים לב, כג. סוטה ט, א.

79 חיצי כלים

> The version there adds: "for the good in them will be refined and separated from the evil, and the evil, the arrows that do harm, will be consumed and lost after their work is done; like the analogy of the leech."

KEHOT'S NOTE

בהמשך תרל״ו הנ״ל נוסף כאן: כי יזדכך הטוב שבהם ויתפרדו מן הרע, והרע שהם החיצים פועלים הרע יהיו כלים ונאבדים אחרי גמר פעולתם: וכמשל העלוקה.

PARAGRAPH 19

80 וכמשל עלוקה

> The Talmud warns against drinking from rivers and pools because of the danger of swallowing a leech. Kehot's note points to it for the leech in the maamar's analogy.

Avodah Zarah 12b עבודה זרה י״ב ב

KEHOT'S NOTE

ראה ע״ז יב, ב. וראה גם לעיל ה, ד.

81 גם את העולם נתן בלבם

> Koheles says of mankind, "He has made everything beautiful in its time; He has also set the world in their heart."

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

KEHOT'S NOTE

ראה ברמב"ן ובשו"ת הרשב"א הנ"ל. וע' בלקח טוב שמות ו, כ דודתו מן האב. ראה סנהדרין נח, ב שבן נח מותר בקרובותיו מן האב ולא מן האם. ובארוכה בשיחת ש"פ שמות תשכ"ח.

84 **נשא יעקב בי' אחיות ועמרם נשא דודתו**

Ramban asks: if Avraham kept the Torah before it was given, how did Yaakov set up a pillar and marry two sisters, and Amram marry his aunt? These are the "difficulties discussed in the books" that the maamar says are now understood.

Ramban on Genesis 26:5:1 רמב"ן על בראשית כ"ו:ה':א'

... וְיֵשׁ לִשְׁאֹל, אִם כֵּן אֵיךְ הֻקִּים יַעֲקֹב מַצֵּבָה (בראשית כ"ח:י"ח), וְנָשָׂא שְׁתֵּי אֲחָיוֹת, וּכְדַעַת רַבּוֹתֵינוּ (ב"ר עד יא) אַרְבַּע, וְעַמְרָם נָשָׂא דּוֹדָתוֹ (שמות ו כ), וּמִשֶּׁה רַבֵּינוּ הֻקִּים שְׁתֵּים עֶשְׂרֵה מַצֵּבָה (שם כד ד), וְהָאֵיךְ אֶפְשָׁר שֶׁיִּהְיוּ נוֹהֲגִים הֶתֵּר בַּמֶּה שֶׁאָסַר אַבְרָהָם אֲבִיהֶם עַל עַצְמוֹ וְקִבֵּל לוֹ הַשֵּׁם שָׂכָר עַל הַדָּבָר, וְהוּא יְצִוָּה אֶת בָּנָיו וְאֶת בֵּיתוֹ אַחֲרָיו לְלֶכֶת בִּדְרָכָיו, וּבְיַעֲקֹב דָּרְשׁוּ (ב"ר עט ו) שֶׁשָּׁמַר אֶת הַשַּׁבָּת וְקִבֵּל תְּחוּמִין, וְאֶפְשָׁר שֶׁיִּהְיֶה זֶה בַּשַּׁבָּת מִפְּנֵי שֶׁהִיא שְׁקוּלָה ...

AND HE KEPT MY CHARGE. Rashi comments: "As a reward that Abraham hearkened to My voice when I tested him. And he kept My charge — these are the precautionary decrees instituted by the Sages, which are intended to make us avoid the violation of Biblical laws, such as Second Degrees of forbidden marriages and certain prohibited acts on the Sabbath. My commandments — these are precepts which, had they not been written in the Torah, were requisite to have been written, such as robbery and murder. My statutes — ...

Vocalized Edition (CC0) • Commentary on the Torah by Ramban (Nachmanides). Translated and annotated by Charles B. Chavel. New York, Shilo Pub. House, 1971-1976 (CC-BY)

85 **המצות אינן בטלות לימות המשיח**

There the Alter Rebbe writes that the Sages' saying that the mitzvos will be annulled in the future refers to the Resurrection; in the days of Mashiach, before the Resurrection, they are not annulled.

KEHOT'S NOTE

ראה אגה"ק סי' כו.

86 **ומלאה הארץ דעה**

Isaiah foretells the days of Mashiach: "They shall not harm nor destroy in all My holy mountain, for the earth shall be filled with knowledge of Havayah, as the waters cover the sea." The maamar cites it for the deeper refinement of the mitzvos then.

Isaiah 11:9 ישעיהו י"א:ט'

לֹא־יָרֵעוּ וְלֹא־יַשְׁחִיתוּ בְּכָל־הַר קָדְשִׁי כִּי־מָלְאָה הָאָרֶץ דֵּעָה אֶת־ה' כַּמַּיִם לַיָּם מְכַסִּים׃

They shall not hurt nor destroy In all My holy mountain; For the earth shall be full of the knowledge of the L-RD, As the waters cover the sea.

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KEHOT'S NOTE

ישעי' יא, ט.

87 **לזכך מצותיו**

A variant reading: Or HaTorah has "to refine his middos (emotional attributes)" in place of "to refine his mitzvos."

KEHOT'S NOTE

באוה"ת מקץ תתקעה, א: לזכך מדותיו.

88 **וכמו שהי' מצרים . . לזכך מצותיו**

This passage, from Egypt as the iron furnace to the refining of one's mitzvos, is quoted there.

KEHOT'S NOTE

מובא באוה"ת מקץ כרך ה תתקעה, א. ע"ש.

PARAGRAPH 20

89 **בבחי' אש ומים . . וזהו בחי' קול השופר**

Cited by the note on the fire and water of the Torah and the sound of the shofar that joins them.

KEHOT'S NOTE

ראה אוה"ת יתרו ע' תקכב.

90 **עושה שלום במרומיו . . והם בטלים ונכללים בו**

Bildad, one of Job's friends, says of G-d, "Dominion and fear are with Him; He makes peace in His heights." The maamar explains that peace joins opposites because it is greater than both.

Job 25:2 איוב כ"ה:ב'

הַמֶּשֶׁל וָפַחַד עִמּוֹ עֹשֶׂה שָׁלוֹם בִּמְרוֹמָיו׃

Dominion and fear are with Him; He maketh peace in His high places.

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KEHOT'S NOTE

איוב כה, ב. בביאוה"ז להצ"צ כרך ב ע' תתרמז כתב: "וצ"ל שזהו למעלה מבחי' מטולמ"ט וגם אפשר דזה"ע אנכי ולא יהי' לך מפי הגבורה שמענום שזהו למעלה מבחי' תורה ששמענו מפי משה כי ע"ז נאמר אחת דיבר אלקים כו', וע' בת"א פי' יתרו גבי וזהו זכור ושמור בדבור אחד נאמרו שהוא מלמעלה מבחי' המשכה והעלאה כי"א מבחי' שלמעלה מעליות וירידות מנוחה לחיי העולמים. ובמ"א נתבאר שבחי' זו הוא ע"י גילוי המקיף והעיגול שלמעלה מהחלל והקו"ח שע"ז יהי' בחי' מנוחה הנ"ל שלמעלה מעליות וירידות אי"כ י"ל שזהו ענין עושה שלום כו", עכ"ל. וע' בד"ה פקודא ליתן מחצית השקל בביאוה"ז לצ"צ אות ב', ובאוה"ת בהגהות למאמר זה מציין "כענין מ"ש בתו"א פי' נח בד"ה הן עם אחד בענין עקודים שע"ס עקודים היו בכלי אחד בלי שום התחלקות ומשם שרש המשכת השלום והתכללות באצי'", עכ"ל.

PARAGRAPH 21

91 **מן המצר קראתי**

The psalmist thanks G-d for his rescue: "From the narrow place I called upon Kah; Kah answered me with expansiveness," with relief and room. The maamar reads it as

the shofar: blown from its narrow end, its sound comes out wide.

Psalms 118:5 תהילים קי"ח:ה'

מִן־הַמֵּצַר קָרָאתִי יָהּ עָנָנִי בַמֶּרְחָב יָהּ׃

Out of my straits I called upon the L-RD; He answered me with great enlargement.

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KEHOT'S NOTE

תהלים קיח, ה.

92 **ולית מחשבי תפיסא ביה**

In Eliyahu's prayer the Tikkunei Zohar says to G-d, "You are higher than all the high, hidden from all the hidden; no thought can grasp You at all." The maamar uses the words for the "narrow place," beyond all comprehension.

Tikkunei Zohar 17a:10–12 תקוני הזהר י"ז א:י'-י"ב

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

Constantinople, 1740 (CC-BY-NC)

93 **שופר שפרו מעשיכם**

On "Blow the shofar at the New Moon," the Rabbis say: "Improve (shapru) your deeds." The maamar takes the shofar as drawing down delight.

Midrash Tehillim 81:3 מדרש תהילים פ"א:ג'

... באיזה חדש בכסא שהחדש מתכסה בו ואי זה הוא זה ראש השנה. תקעו בחדש שופר. רבנן אמרי חדשו מעשיכם ושפרו מעשיכם ואני מכסה על עונותיכם שנאמר (תהלים פה ג) נשאת עון עמך כסית כל חטאתם. אמר ר' ברכיה בשם רבי אבא שפרו מעשיכם וחדשו מעשיכם. ומה שופר זה תוקע מזה ומוציא מזה כך כל קטיגורין שבעולם מקטרגין לפני אני שומע מזה ומוציא מזה. הוי תקעו בחדש שופר:

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94 **כי עמך מקור חיים**

David says to G-d, "For with You is the source of life." The maamar reads "with You" as the level nullified and included in the Infinite Light itself, the source of delights.

Psalms 36:10 תהילים ל"ו:י'

כִּי־עִמְּךָ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאֶה־אוֹר׃

For with Thee is the fountain of life; In Thy light do we see light.

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KEHOT'S NOTE

תהלים לו, י'.

95 **לעבדה ולשמרה**

"And Havayah G-d took the man and placed him in the Garden of Eden, to work it and to guard it." The maamar uses the words for the service that makes the Garden of Eden.

Genesis 2:15 בראשית ב':ט"ו

וַיִּקַּח ה' אֱלֹקִים אֶת־הָאָדָם וַיַּנִּחֵהוּ בְּגַן־עֵדֶן לְעָבְדָהּ וּלְשָׁמְרָהּ׃

And the L-RD G-d took the man, and put him into the garden of Eden to dress it and to keep it.

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96 **י"ה עלאין . . י"ה תתאין**

The Rebbe Maharash refers to this passage: "'Kah answered me with expansiveness,' which is explained there as the lower Chochmah."

KEHOT'S NOTE

בסה"מ תרכ"ז (הוצאת תש"ס) ע' פו מציין לכאן: "ענני במרחב י"ה שפי' שם על חכמה תתאה". בלקו"ת נצבים מח, ג מציין לכאן.

97 **חכמה תתאה יו"ד בראש יו"ד בסוף**

Cited by the note on the lower Chochmah as a yud at the beginning and a yud at the end.

KEHOT'S NOTE

ראה אוה"ת בשלח כרך ז ע' ב'תרעה. ני"ך ע' רח בענין זה. ובסה"מ תרל"ב ח"ב ע' תפט.

PARAGRAPH 22

98 **בוערת כמראה לפידים**

The Chayos looked like burning coals of fire, "like the appearance of torches." The maamar applies this to the fiery praise of the Shema and its blessings.

Ezekiel 1:13 יחזקאל א':י"ג

וּדְמוּת הַחַיּוֹת מַרְאֵיהֶם כְּגַחֲלֵי־אֵשׁ בֹּעֲרוֹת כְּמַרְאֵה הַלַּפִּדִים הִיא מִתְהַלֶּכֶת בֵּין הַחַיּוֹת וְנֹגַהּ לָאֵשׁ וּמִן־הָאֵשׁ יוֹצֵא בָרָק׃

As for the likeness of the living creatures, their appearance was like coals of fire, burning like the appearance of torches; it flashed up and down among the living creatures; and there was brightness to the fire, and out of the fire went forth lightning.

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99 **ותחת הרקיע כנפיהם ישרות**

"And under the firmament their wings were straight, one toward the other." The maamar reads the wings as the Chayos' upward flight in "running."

Ezekiel 1:23 יחזקאל א':כ"ג

וְתַחַת הָרָקִיעַ כַּנְפֵיהֶם יְשָׁרוֹת אִשָּׁה אֶל־אֲחוֹתָהּ לְאִישׁ שְׁתַּיִם מְכַסוֹת לָהֶנָּה וּלְאִישׁ שְׁתַּיִם מְכַסוֹת לָהֶנָּה אֵת גְּוִיֹּתֵיהֶם׃

And under the firmament were their wings conformable the one to the other; this one of them had two which covered, and that one of them had two which covered, their bodies.

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KEHOT'S NOTE

יחזקאל א, כג.

make peace for Me, they would make peace for Me." (Yeshayahu 27:5) Rav said: it is as if he built the palace above and below, as it says "And I placed My words into your mouth, and with the shadow of My hand I covered you, to plant the heavens and to found the earth..." (Yeshayahu ...

William Davidson, Vocalized Aramaic (CC-BY-NC) • Rabbi Mike Feuer, Jerusalem Anthology (CC-BY)

KEHOT'S NOTE

ישע' כז, ה. סנהדרין צט, ב.

104 **והיא — שבטל ונכלל**

Cited by the note on this passage, from "and this is 'when they stood,' in prayer" to "are nullified and included."

KEHOT'S NOTE

ראה ד"ה חייב אדם לברך תרל"ח ע' לט.

PARAGRAPH 23

105 **וכל העם רואים את הקולות ואת הלפידים ואת קול השופר**

"And all the people saw the sounds and the torches and the sound of the shofar." In the plain sense the "sounds" are the thunder; the maamar now explains the verse phrase by phrase.

Exodus 20:15 שמות כ:טו

וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הָהָר עָשֵׁן וַיַּרְא הָעָם וַיָּנֻעוּ וַיַּעַמְדוּ מֵרָחֹק׃

And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off.

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106 **מההעלם אל הגילוי נק' בשם קול**

There Likkutei Torah explains the seven voices of "The voice of G-d is upon the waters": a voice is a drawing down, like the physical voice that carries the heart's feeling out into speech, and so every descent from one level to another is called a "voice."

KEHOT'S NOTE

ראה לקו"ת נשא כט, סע"א ואילך, ועוד.

PARAGRAPH 24

107 **זוכה לתורה שניתנה בה' קולות**

Rabbi Yehoshua ben Levi says that one who gladdens a groom at his wedding feast merits the Torah, which was given with five voices, and lists the verses of Sinai that mention them. The maamar uses this for the plural "sounds."

Berakhot 6b:30 ברכות ו' ב:ל

וְאִם מְשַׂמְּחוֹ מַה שְּׂכָרוֹ? אָמַר רַבִּי יְהוֹשֻׁעַ בֶּן לֵוִי: זוֹכֶה לַתּוֹרָה שֶׁנִּתְּנָה בַּחֲמִשָּׁה קוֹלוֹת, שֶׁנֶּאֱמַר: "וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בִּהְיוֹת הַבֹּקֶר וַיְהִי קֹלֹת וּבְרָקִים וְעָנָן כָּבֵד עַל הָהָר וְקֹל שֹׁופָר וגו'. וַיְהִי קוֹל הַשֹּׁפָר וגו' וְהָאֱלֹקִים יַעֲנֶנּוּ בְקוֹל".

100 **כעין הקרח הנורא**

Over the heads of the Chayos was the likeness of a firmament, "like the awesome ice," stretched over their heads. The maamar reads the ice as self-nullification.

Ezekiel 1:22 יחזקאל א:כ"ב

וּדְמוּת עַל־רָאשֵׁי הַחַיָּה רָקִיעַ כְּעֵין הַקֶּרַח הַנּוֹרָא נָטוּי עַל־רָאשֵׁיהֶם מִלְמָעְלָה׃

And over the heads of the living creatures there was the likeness of a firmament, like the colour of the terrible ice, stretched forth over their heads above.

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101 **ויהי קול מעל לרקיע אשר על ראשם**

"And there was a voice from above the firmament that was over their heads; when they stood, they let down their wings." The maamar reads the voice as the shofar and the standing as prayer.

Ezekiel 1:25 יחזקאל א:כ"ה

וַיְהִי־קוֹל מֵעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם בְּעָמְדָם תְּרַפֶּינָה כַנְפֵיהֶן׃

For, when there was a voice above the firmament that was over their heads, as they stood, they let down their wings.

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102 **עפיפתם . . גם בחי' השוב**

Cited by the note on the Chayos' flight, and on the nullification of both running and returning.

KEHOT'S NOTE

ראה אוה"ת תרומה ע' א'תקיז.

103 **או יחזיק במעוזי . . שלום בפמליא של מעלה ושל מטה**

G-d speaks of His vineyard, Israel: whoever would fight it should rather "take hold of My strength, that he may make peace with Me; peace he shall make with Me." (Another reading has the vine speaking: He will strengthen my stronghold and make peace for me.) The Talmud applies it to Torah study, and the maamar to the peace that joins running and returning (context: Steinsaltz Tanakh).

Isaiah 27:5 ישעיהו כ"ז:ה

אוֹ יַחֲזֵק בְּמָעוּזִּי יַעֲשֶׂה שָׁלוֹם לִי שָׁלוֹם יַעֲשֶׂה־לִּי׃

Or else let him take hold of My strength, That he may make peace with Me; yea, let him make peace with Me.

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Sanhedrin 99b:10–11 סנהדרין צ"ט ב:י-י"א

אָמַר רַבִּי אֲלֶכְסַנְדְּרִי: כָּל הָעוֹסֵק בְּתוֹרָה לִשְׁמָהּ מֵשִׁים שָׁלוֹם בְּפַמַלְיָא שֶׁל מַעְלָה וּבְפַמַלְיָא שֶׁל מַטָּה, שֶׁנֶּאֱמַר: "אוֹ יַחֲזֵק בְּמָעוּזִּי יַעֲשֶׂה שָׁלוֹם לִי שָׁלוֹם יַעֲשֶׂה לִּי". רַב אָמַר: כְּאִילּוּ בָּנָה פַּלְטֵרִין שֶׁל מַעְלָה וְשֶׁל מַטָּה, שֶׁנֶּאֱמַר: "וְאָשִׂים דְּבָרַי בְּפִיךָ וּבְצֵל יָדִי כִּסִּיתִיךָ לִנְטֹעַ שָׁמַיִם וְלִיסֹד אָרֶץ". רַבִּי יוֹחָנָן אָמַר: אַף מֵגִין עַל כָּל הָעוֹלָם כּוּלּוֹ, שֶׁנֶּאֱמַר: "וּבְצֵל יָדִי כִּסִּיתִיךָ". וְלֵוִי אָמַר: אַף מְקָרֵב אֶת הַגְּאוּלָּה, שֶׁנֶּאֱמַר: "וְלֵאמֹר לְצִיּוֹן עַמִּי אָתָּה".

R' Alexandri said: All who engage in Torah for its own sake make peace in the household above and in the household below, as it says "If they would grasp My fortress, they would

אֶלָּא זִיעַ: וִיעַמְדוּ מֵרָחֹק. הָיוּ נִרְתָּעִין לַאֲחוֹרֵיהֶם שְׁנַיִם עָשָׂר מִיל, כְּאֹרֶךְ מַחֲנֵיהֶם, וּמַלְאֲכֵי הַשָּׁרֵת בָּאִין וּמְסַיְּעִין אוֹתָן לְהַחֲזִירָם, שֶׁנֶּאֱמַר (תהילים ס"ח) מַלְאֲכֵי צְבָאוֹת יִדֹּדוּן יִדֹּדוּן (שבת פ"ח):

וכל העם ראים AND ALL THE PEOPLE SAW — This statement teaches us that there was not a blind person amongst them. And whence may we learn that there was not a dumb person amongst them? Because it states (Exodus 19:8) "And all the people answered". And whence may we learn that there was not a deaf person amongst them? Because it states (Exodus 24:7) "We will do and we will hear" (Mekhilta). ראים את הקולות [THEY] SAW THE SOUNDS — they saw that which should be heard (Mekhilta) — ...

Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain) • Pentateuch with Rashi's commentary by M. Rosenbaum and A.M. Silbermann, 1929-1934 (Public Domain)

PARAGRAPH 25

112 **ואת ההר עשן**

The Mitteler Rebbe's transcript of this section, marked as said on Shavuos.

KEHOT'S NOTE

הנחת כ"ק אדהאמ"צ בסה"מ תקס"ה ח"ב ע' תרמב, ורשום "חג השבועות". עם הגהות באוה"ת פי' יתרו ע' תתקצד.

113 **ואת ההר עשן**

The people saw the sounds, the torches, the sound of the shofar "and the mountain smoking." The maamar reads the smoke as the transformed animal soul.

Exodus 20:15 שמות כ:טו"ו

וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הָהָר עָשֵׁן וַיַּרְא הָעָם וַיָּנֻעוּ וַיַּעַמְדוּ מֵרָחֹק:

And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off.

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114 **שנאחז האור בדבר גשמי**

Kehot's note points to Yoma 21b for these words.

Yoma 21b יומא כ"א ב

KEHOT'S NOTE

ראה יומא כא, ב דדוקא אש שלנו הוא אש אוכלת.

PARAGRAPH 26

115 **וירא העם וינועו**

"And the people saw, and they trembled, and stood at a distance." In the plain sense all the people drew back in awe; the maamar reads this end of the verse as speaking of the mixed multitude.

Exodus 20:15 שמות כ:טו"ו

וְכָל־הָעָם רֹאִים אֶת־הַקּוֹלֹת וְאֶת־הַלַּפִּידִם וְאֵת קוֹל הַשֹּׁפָר וְאֶת־הָהָר עָשֵׁן וַיַּרְא הָעָם וַיָּנֻעוּ וַיַּעַמְדוּ מֵרָחֹק:

If he does felicitate him, what is his reward ? R. Joshua b. Levi said : He is worthy of Torah which was given amidst five "voices"; as it is said, "And it came to pass on the third day, when it was morning, that there were thunders and lightnings and a thick cloud upon the mount, and the voice of a horn exceeding loud... and when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice" (Exod. xix. 16 ff.).

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

KEHOT'S NOTE

ברכות ו, ב. ע"ד החקירה והקבלה בקולות הנ"ל בפרט — ראה מוי"נ ח"ב פל"ג. עבוה"ק ח"ד פל"א (שהקשה עליו). ועוד. אוה"ת יתרו ע' תתקנח ואילך (לקו"ש ח"ו ע' 108 הערה 8).

108 **הם ה' פעמים מים**

The Tzemach Tzedek brings a proof for the Alter Rebbe's statement that the five voices are five times water: the verse "The voice of G-d is upon the waters" shows that voice rests upon water.

KEHOT'S NOTE

באוה"ת פי' יתרו ע' תתקס מביא ראי' "ונלע"ד ראי' לד' אדמו"ו נ"ע דה' קולות הם ה"פ מים מהפסוק קול ה' על המים, הרי מבואר ומפורש שבחי' קול הוא על המים". ע"ש בארוכה.

109 **בוערות כמראה הלפידים**

The Chayos looked like coals of fire, burning "like the appearance of torches." The maamar reads the "torches" of Sinai as this fire of upward yearning.

Ezekiel 1:13 יחזקאל א:י"ג

וּדְמוּת הַחַיּוֹת מַרְאֵיהֶם כְּגַחֲלֵי־אֵשׁ בֹּעֲרוֹת כְּמַרְאֵה הַלַּפִּדִים הִיא מִתְהַלֶּכֶת בֵּין הַחַיּוֹת וְנֹגַהּ לָאֵשׁ וּמִן־הָאֵשׁ יוֹצֵא בָרָק:

As for the likeness of the living creatures, their appearance was like coals of fire, burning like the appearance of torches; it flashed up and down among the living creatures; and there was brightness to the fire, and out of the fire went forth lightning.

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110 **רואים את הנשמע**

The Rebbe discusses there the precise wording of the Mechilta on "seeing what is heard."

KEHOT'S NOTE

ראה רש"י יתרו כ, טו. וראה לקו"ש כרך ו ע' 120 בהערה בדיוק לשון המכילתא.

111 **רואים את הנשמע**

Rashi explains "they saw the sounds": they saw what is heard, which is impossible elsewhere. The maamar takes it as a perception of complete clarity.

Rashi on Exodus 20:15 רש"י על שמות כ:טו"ו

וכל העם ראים. מְלַמֵּד שֶׁלֹּא הָיָה בָהֶם אֶחָד סוּמָא, וּמִנַּיִן שֶׁלֹּא הָיָה בָהֶם אִלֵּם? תַּ"ל וַיַּעֲנוּ כָל הָעָם, וּמִנַּיִן שֶׁלֹּא הָיָה בָהֶם חֵרֵשׁ? תַּ"ל נַעֲשֶׂה וְנִשְׁמָע (מכילתא): ראים את הקולות. רוֹאִין אֶת הַנִּשְׁמָע, שֶׁאִי אֶפְשָׁר לִרְאוֹת בְּמָקוֹם אַחֵר: את הקולות. הַיּוֹצְאִין מִפִּי הַגְּבוּרָה: וינעו. אֵין נוּעַ

And all the people perceived the thunderings, and the lightnings, and the voice of the horn, and the mountain smoking; and when the people saw it, they trembled, and stood afar off.

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116 **הנה העם . . קאי על ערב רב**

In the Lemberg edition this passage is printed as a gloss (hagahah) rather than in the body of the text.

KEHOT'S NOTE

בתו"א דפוס לעמבערג שנת תור"ה ז, א נדפס קטע זה בתור הגה"ה.

117 **קאי על ערב רב . . ויעמדו מרחוק**

Quoting this maamar, Likkutei Torah explains that the mixed multitude did not want to receive the drawing down of the Infinite Light and the self-nullification it brings, but "stood at a distance," receiving from the outer life-force so as to remain separate beings, impressed by G-d's greatness only from afar.

KEHOT'S NOTE

ראה לקו"ת פ' במדבר ד, ב בסוף העמוד. ענין ערב רב, ראה מאמרי אדה"ז פרשיות ח"א ע' רמז. שלה. נביאים ע' קסד. אוה"ת נ"ך כרך ג ד"ה וכל בניך.

PARAGRAPH 27

118 **מקרב איש ולב עמוק**

David describes the plotting of the wicked, hidden in "the inward part of a man and the depth of the heart." The maamar uses the words for the soul's innermost depths, from which true bittul arises.

Psalms 64:7 תהילים ס"ד:ז

יַחְפְּשׂוּ־עוֹלֹת תַּמְנוּ חֵפֶשׂ מְחֻפָּשׂ וְקֶרֶב אִישׁ וְלֵב עָמֹק׃

They search out iniquities, they have accomplished a diligent search; even in the inward thought of every one, and the deep heart.

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PARAGRAPH 28

119 **ולית מחשבה תפיסא ביה כלל**

The Tikkunei Zohar's words to G-d, "no thought can grasp You at all." The maamar cites them for the Infinite, whom a created soul cannot grasp, yet who stirs it.

Tikkunei Zohar 17a:10–12 תקוני הזהר י"ז א:י'-י"ב

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

Constantinople, 1740 (CC-BY-NC)

120 **אבל ערב רב לא הי' בהם כח והתפעלות**

Cited by the note on the mixed multitude's lack of this stirring.

KEHOT'S NOTE

ראה סה"מ תקס"ה.

121 **שמתפעלים מהליכת הגלגלים**

Cited by the note on being impressed by the motion of the heavenly spheres.

KEHOT'S NOTE

ראה אוה"ת תשא ע' א'תתקפו.

122 **אלקים אשר ילכו לפנינו**

When Moshe was delayed on the mountain, the people gathered around Aharon and said, "Rise, make us gods who will go before us." Rashi (on 32:4) says that it was the mixed multitude who gathered and made the calf, and the maamar likewise attributes the request to them.

Exodus 32:1 שמות ל"ב:א

וַיַּרְא הָעָם כִּי־בֹשֵׁשׁ מֹשֶׁה לָרֶדֶת מִן־הָהָר וַיִּקָּהֵל הָעָם עַל־אַהֲרֹן וַיֹּאמְרוּ אֵלָיו קוּם עֲשֵׂה־לָנוּ אֱלֹהִים אֲשֶׁר יֵלְכוּ לְפָנֵינוּ כִּי־זֶה מֹשֶׁה הָאִישׁ אֲשֶׁר הֶעֱלָנוּ מֵאֶרֶץ מִצְרַיִם לֹא יָדַעְנוּ מֶה־הָיָה לוֹ׃

And when the people saw that Moses delayed to come down from the mount, the people gathered themselves together unto Aaron, and said unto him: 'Up, make us a god who shall go before us; for as for this Moses, the man that brought us up out of the land of Egypt, we know not what is become of him.'

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123 **אלקים אשר ילכו בפנינו**

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

KEHOT'S NOTE

תשא לב, א.

PARAGRAPH 29

124 **שאלמלא ניתן רשות לעין**

Abba Binyamin says: "If the eye were given permission to see, no creature could withstand the mazikin." The maamar cites it for the power of these beings.

Berakhot 6a:2–4 ברכות ו' א:ב'-ד'

תַּנְיָא, אַבָּא בִּנְיָמִין אוֹמֵר: אִלְמָלֵי נִתְּנָה רְשׁוּת לָעַיִן לְרְאוֹת — אֵין כָּל בְּרִיָּה יְכוֹלָה לַעֲמוֹד מִפְּנֵי הַמַּזִּיקִין. אָמַר אַבָּיֵי: אִינָהוּ נְפִישִׁי מִינַּן, וְקָיְימִי עָלַן כִּי כְּסָלָא לְאוּגְיָא. אָמַר רַב הוּנָא: כֹּל חַד וְחַד מִינַּן, אַלְפָּא מִשְּׂמָאלֵיהּ וּרְבַבְתָּא מִימִּינֵיהּ.

There is a teaching : Abba Benjamin said : Had the human eye been given the power of seeing them, no person could endure because of the evil spirits. Abbai said : They outnumber us, and surround us like the ridge round a field. Rab Huna said : Every one of us has a thousand on his left hand and myriads on his right.

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KEHOT'S NOTE

ברכות ו, א.

125 **אלמלא מכרזי עלך ברקיע כו'**

A demon tells Rabbi Chanina ben Dosa, and later Abaye, that were it not proclaimed in heaven to beware of him and his Torah, she would have endangered him. The maamar cites it to show that mazikin do nothing against G-d's will.

Pesachim 112b:17 פסחים קי"ב ב:י"ז

וְתוּ: חָדָא זְמָנָא פְּגַעָה בֵּיקָה בְּאַבָּיֵי, אֲמַרָה לֵיקָה: אִי לָאו דְּמַכְרְזִי עֲלָךְ בָּרָקִיעַ: "הִזָּהֲרוּ בְּנַחְמָנִי וּבְתוֹרָתוֹ" — חֲוָה סַכְּנָתָיךְ. אֲמַר לַהּ: אִי חֲשֵׁיבְנָא בָּרָקִיעַ, גּוֹזְרִנִי עֲלַיְיכִי שֶׁלֹּא תַּעֲבוּרִי בַּיִּישׁוּב לְעוֹלָם. הָא קָא חָזֵינַן דְּעָבְרָה?! אָמְרִי: הָנֵי

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KEHOT'S NOTE

ראה פסחים קיב, ב.

PARAGRAPH 30

126 **שתפול עליהם אימתה ופחד**

In the Song of the Sea, Moshe and Israel sing of the nations: "Terror and dread fall upon them; by the greatness of Your arm they are still as stone." The maamar uses the words for the angels' overwhelming bittul.

Exodus 15:16 שמות ט"ו:ט"ז

תִּפֹּל עֲלֵיהֶם אֵימָתָה וָפַחַד בִּגְדֹל זְרוֹעֲךָ יִדְמוּ כָּאָבֶן עַד־יַעֲבֹר עַמְּךָ ה' עַד־יַעֲבֹר עַם־זוּ קָנִיתָ:

Terror and dread falleth upon them; By the greatness of Thine arm they are as still as a stone; Till Thy people pass over, O L-RD, Till the people pass over that Thou hast gotten.

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127 **דקרו לי' אלקא דאלקיא**

On the verse that G-d's Name is great among the nations, the Talmud says that they call Him "the G-d of gods." The maamar cites it to show that the kelipos acknowledge G-d while still considering themselves powers.

Menachot 110a:5–6 מנחות ק"י א:ה'-ו'

איתיביה רב שימי בר חייא לרב (מלאכי א, יא) ממזרח שמש ועד מבואו גדול שמי בגוים ובכל מקום מוקטר מוגש לשמי ומנחה טהורה אמר ליה שימי את דקרו ליה אלהא דאלהא בכל מקום מוקטר מוגש לשמי בכל מקום סלקא דעתך אמר רבי שמואל בר נחמני אמר ר' יונתן אלו תלמידי חכמים העוסקים בתורה בכל מקום מעלה אני עליהן כאילו מקטירין ומגישין לשמי

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KEHOT'S NOTE

מנחות קי, א.

PARAGRAPH 31

128 **מלכותך מלכות כל עולמים**

"Your kingship is the kingship of all worlds, and Your dominion is in every generation." The maamar reads kingship as rule accepted willingly and dominion as rule against the subjects' will.

Psalms 145:13 תהילים קמ"ה:י"ג

מַלְכוּתְךָ מַלְכוּת כָּל־עֹלָמִים וּמֶמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר:

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

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KEHOT'S NOTE

תהלים קמה, יג.

129 **ממשלה — וזהו ומברכים**

This passage is quoted there.

KEHOT'S NOTE

מובא באוה"ת פ' כי תשא ע' א'תתפא. וראה בסהמ"צ להצ"צ מצות מחצית השקל סה, א. בסה"מ תקס"ה ח"ב ע' תרמו מפרש הקושיא "לכאורה אינו מובן לשון ברכה ורבוי בעצמות אור א"ס ב"ה דכלום הוא צריך להגדלה ורבוי מאחר שהוא בחי' א"ס כו' כידוע".

PARAGRAPH 32

130 **כחשכה כאורה**

David says to G-d, "Even darkness is not dark for You, and the night shines like the day; darkness is as light." The maamar cites it to say that physical concealment is no barrier before G-d.

Psalms 139:12 תהילים קל"ט:י"ב

גַּם־חֹשֶׁךְ לֹא־יַחְשִׁיךְ מִמֶּךָּ וְלַיְלָה כַּיּוֹם יָאִיר כַּחֲשֵׁיכָה כָּאוֹרָה:

Even the darkness is not too dark for Thee, But the night shineth as the day; The darkness is even as the light.

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131 **וכל היושב ושונה**

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

KEHOT'S NOTE

תדב"א רבה רפי"ח.

132 **וכל היושב ושונה הקב"ה שונה כנגדו**

The Midrash teaches that whenever a scholar sits, reads and studies Torah, the Holy One, blessed be He, sits opposite him and reads and studies with him. The maamar cites it for G-d's presence drawn down through Torah study.

Tanna DeBei Eliyahu Rabbah 18:1 תנא דבי אליהו רבה י"ח:א'

... כל פנות העם ואומר (שמות ג:ה') אל תקרב הלום מה הלום שנאמר להלן לשון מלכות ושררה אף הלום שנאמר כאן לשון מלכות ושררה. תדע לך שכן הוא שהרי במעשים הטובים שמצא הקב"ה בדוד עתיד להושיב אותו לימין השכינה שנאמר (תהילים ק"י:א') נאם ה' לאדוני שב לימיני וגו' כיצד עושה אדם תורה קמעא לפניך אתה שמת שכרו באלף אלפים לטובה ואין שום בריה יודעת עושה צדקה וגמילות חסדים קמעא לפניך כופל אתה שכרו באלף אלפים לטובה ואין שום בריה יודעת עושה אדם תורה קמעא לפניך אתה שמת שכרו באלף אלפי ...

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...וכל העם רואים את הקולות ואת הלפידים ואת

133 ודברי אשר שמתי בפיך

In G-d's covenant with Israel, Isaiah says, "My spirit that is upon you and My words that I have placed in your mouth shall not depart from your mouth." The maamar cites it for G-d's words in the mouth of one who studies Torah.

Isaiah 59:21 ישעיהו נ״ט:כ״א

וַאֲנִי זֹאת בְּרִיתִי אוֹתָם אָמַר ה׳ רוּחִי אֲשֶׁר עָלֶיךָ וּדְבָרַי אֲשֶׁר־שַׂמְתִּי בְּפִיךָ לֹא־יָמוּשׁוּ מִפִּיךָ וּמִפִּי זַרְעֲךָ וְזֶרַע זַרְעֲךָ אָמַר ה׳ מֵעַתָּה וְעַד־עוֹלָם׃

And as for Me, this is My covenant with them, saith the L-RD; My spirit that is upon thee, and My words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the L-RD, from henceforth and for ever.

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KEHOT'S NOTE

ישע׳ נט, כא.

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THE CHASSIDISHE PARSHA

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

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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