



TORAH OHR • PARSHAS YISRO • MAAMAR 2

משה ידבר והאלהים יעננו בקול

“Moshe speaks, and
G-d answers him with a voice”



At Sinai G-d gave Israel the power to unite His Infinite Light with this world of separation through physical mitzvos, something Avraham had achieved only in the higher worlds. This is “Moshe speaks, and G-d answers”: Moshe’s bittul, present in every Jew who learns and keeps the Torah, draws down the higher unity, and the world below “answers” by repeating it, in exact measure to that bittul.

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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



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THE BIG IDEA

At Sinai G-d gave Israel the power to unite His Infinite Light with this world of separation through physical mitzvos, something Avraham had achieved only in the higher worlds. This is “Moshe speaks, and G-d answers”: Moshe’s bittul, present in every Jew who learns and keeps the Torah, draws down the higher unity, and the world below “answers” by repeating it, in exact measure to that bittul.

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

THE MAAMAR IN BRIEF

The verse “Moshe speaks, and G-d answers him with a voice” raises two questions: what exchange it describes, and why it is in the present tense. Rav Yosef’s praise of Shavuot raises a third: Avraham kept the whole Torah, so what did its giving add? The mitzvos are “the limbs of the King”: each draws one of G-d’s Names, and through it the Infinite Light, into Chochmah or Chesed, until they are one with Him. Avraham did this through love, kindness and humility, but mainly in the higher worlds; this world remained a world of separation. At Sinai the Torah was given so that the Infinite Light would be united with physical mitzvos below. Of G-d’s two “knowledges,” the higher and lower unity, the positive and negative mitzvos make the lower match the higher, and the Torah within and the mitzvos around consume the coarseness that makes the world seem separate. Shavuot reveals the Crown of Torah, beyond the chain of descent. Moshe’s bittul draws down the higher unity; the lower unity, Elokim, answers it; and since Moshe’s bittul is in every person, G-d answers each one according to his own.

OUTLINE

- 1 Two questions** ¶1-2
What exchange does “Moshe speaks, and G-d answers” describe, and why the present tense? And if Avraham kept the whole Torah, even eruv tavshilin, what did the day of the Giving of the Torah add?
- 2 The limbs of the King** ¶3-9
Each mitzvah draws down one of G-d’s seven Names, which are only “names” toward Him. Through the mitzvos the Infinite Light is clothed in Chochmah and Chesed and becomes one with them, as the soul’s life is one with the body’s limbs.
- 3 Avraham’s service above** ¶10-14
By love, kindness and humility Avraham drew the Infinite Light into Chochmah and Chesed, but mainly in the higher worlds, through G-d’s own “mitzvos,” such as visiting the lovesick soul and putting on tefillin. This world remained a world of separation.

- 4 What Sinai brought** ¶115
- The Torah was given so that the Infinite Light would be clothed in and united with the Chochmah and Chesed of physical mitzvos below: “G-d descended upon Mount Sinai.”
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- 5 The two unities** ¶16–18
- “A G-d of knowledges”: the higher unity, in which the lower is nothing, and the lower unity, in which the lower seems most real. The negative and positive commandments make them equal, so that the yesh takes up no space and no void is left.
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- 6 A consuming fire** ¶19–21
- The mitzvos surround the soul and the Torah fills it, like fire inside and around a vessel, consuming the animal soul’s coarseness; so Gehinnom has no hold on a Torah scholar. This power is a gift given to Israel.
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- 7 The Crown of Torah** ¶22
- After seven weeks that match the seven Names, Shavuot reveals the Crown of Torah, from beyond the chain of descent where above and below are equal. Without it there are many “Yosefs,” adding only worldly knowledge.
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- 8 Moshe speaks, G-d answers** ¶23–25
- Moshe’s bittul draws down the higher unity; ha-Elokim, the lower unity, “answers” by repeating it below. The tense is present because Moshe extends into every generation as the bittul in each person.
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- 9 The voice of Moshe** ¶26–28
- G-d reads and studies opposite each person according to his bittul. The Shechinah speaks from the throat of the one who is nullified, so a Torah scholar is called Moshe, and his voice carries hidden wisdom into the open.
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KEY CONCEPTS

The seven Names that may not be erased ז' שמות שאינן במחקין

The divine Names through which G-d’s attributes come into being, such as El for Chesed and Havayah pointed with patach for Chochmah. Toward G-d Himself they are only “names,” existing for others.

The limbs of the King רמ"ח אברין דמלכא

The mitzvos, so called because the Infinite Light is clothed in them and one with them, as a soul’s life is one with the body’s limbs.

The higher and the lower unity יחודא עילאה ויחודא תתאה

Two views of G-d’s oneness: from above, where the lower a thing is the more it is nothing, and from below, where the lower a thing is the more it seems to exist. Torah and mitzvos make the lower match the higher.

Self-nullification (bittul) ביטול

Moshe’s “What are we?": the awareness that G-d fills the world as before creation. It is the channel through which the Torah is drawn down, and it extends into every Jew in every generation.

The Crown of Torah כתר תורה

The level above the Torah itself, revealed on Shavuot from beyond the chain of descent, where above and below are equal.

An arousal from below אתערותא דלתתא

Human action, here the performance of the mitzvos, on which the drawing of the Infinite Light into the attributes depends.

Encompassing and inner light מקיף ופנימי

The mitzvos surround the soul as garments; the Torah enters it as food. Together they consume the animal soul's coarseness from without and within.

SECTION 1 • 11-2

Two questions

1 משה ידבר^{1,2} והאלהים יענו בקול. בקולו של משה.³ ולהבין כי לא פירש בכתוב מה דבר משה⁴ ומה

ענהו ה' דלא קאי על עשרת הדברות

“Moshe speaks, and G-d answers him with a voice”: “with a voice,” with the voice of Moshe. [We need] to understand [this], for the verse does not specify what Moshe spoke and what G-d answered him, since it does not refer to the Ten Commandments,

The maamar opens with a verse from the Giving of the Torah at Sinai: “Moshe speaks, and G-d answers him with a voice.” The Gemara reads “with a voice” as Moshe’s own voice. The Alter Rebbe asks what Moshe said and what G-d answered, since the verse does not say, and it cannot be describing the Ten Commandments.

דהא אנכי ולא⁵ יהיה לך מפי הגבורה שמענו וכתוב אנכי עומד בין⁶ ה' וביניכם להגיד וגו'.

for [the commandments] “I am” and “You shall have no” we heard from the mouth of the Almighty, and it is written, “I stand between G-d and you, to tell [you],” etc.

The Sages taught that the first two commandments, “I am” and “You shall have no [other gods],” the people heard directly from G-d. And Moshe himself describes his role as standing between G-d and the people to tell them G-d’s word, so he was the one conveying, not one whom G-d answered.

הרי שלא נאמר בזה הענין שמשה הוא המדבר והקב"ה העונה וגם להבין מהו ידבר ומהו יענו לשון עתיד או הווה והוה ליה למימר משה דבר והקב"ה ענהו.

Thus in this matter it is not said that Moshe is the one who speaks and the Holy One, blessed be He, the one who answers. [We] also [need] to understand what yedaber (“speaks”) is and what ya’anenu (“answers him”) is, [being] in the future or present tense, when it should have said, “Moshe spoke, and the Holy One, blessed be He, answered him.”

Either way, nothing here fits a dialogue in which Moshe speaks and G-d answers. A second question: the verbs yedaber and ya’anenu are in a form that reads as future or as ongoing present, while a one-time event at Sinai should have been told in the past tense.

הענין הוא דאיתא בגמרא דאמר רב יוסף⁷ אי לאו האי יומא דקא גרים כמה יוסף איכא בשוקא.

The explanation is this. It is stated in the Gemara that Rav Yosef said, “Were it not for this day that brought it about, how many Yosefs are there in the marketplace!”

The answer begins with a saying in the Gemara. On Shavuot Rav Yosef had a choice calf prepared and said that were it not for this day, the day of the Giving of the Torah, which made him what he was, there would be many ordinary men named Yosef in the marketplace.

2 ולהבין מעלת האי יומא דוקא שהוא יום מתן תורה ומהו ענין מתן התורה. והלא קיים אברהם אבינו ע"ה⁸ את כל התורה עד שלא ניתנה ואפי' עירובי תבשילין⁹ מפני שלמד את כל התורה כו' עד שלא נתנה.

And [we need] to understand the distinction of "this day" specifically, which is the day of the Giving of the Torah, and what the Giving of the Torah is. For did not Avraham our father, peace be upon him, fulfill the entire Torah before it was given, even eruvei tavshilin, because he learned the entire Torah, etc., before it was given?

To reach the answer, the Alter Rebbe first asks what made the day of the Giving of the Torah special. The Sages say Avraham kept the whole Torah before it was given, down to eruv tavshilin (the rabbinic arrangement that allows cooking on Yom Tov for Shabbos), because he had learned all of it; so what did Sinai add?

SECTION 2 • 13-9

The limbs of the King

3 וכמ"ש וישמר משמרת¹⁰ מצותי חקותי ותורת¹¹ ויבדאי לימד ג"כ ליצחק¹² בנו ויצחק לימד ליעקב ובניו^{13,14} ומה חדוש נתחדש בנתינתה.

As it is written, "and he kept My charge, My commandments, My statutes and My teachings." And he surely also taught [it] to Yitzchak his son, and Yitzchak taught Yaakov and his sons. So what new thing was brought about by its being given?

The verse says Avraham kept G-d's charge, commandments, statutes and teachings. The Alter Rebbe adds that he surely passed this on to Yitzchak, and Yitzchak to Yaakov and his sons, so the Torah was already known and kept by the Patriarchs; this sharpens the question of what its giving added.

אך הנה נודע ענין המצות דרמ"ח פקודין¹⁵ אינן רמ"ח אברין דמלכא. ולכאורה אינו מוכן לשון אברין והלא אין לו דמות הגוף וכו'

But now, the matter of the mitzvos is known: "The 248 commandments are the 248 limbs of the King." At first glance the expression "limbs" is not understood, for surely He has no likeness of a body, etc.

The answer begins with what the mitzvos are. A known teaching calls the 248 commandments the 248 "limbs of the King," but this is puzzling, since G-d has no body or likeness of a body.

אך יובן ע"פ מ"ש בזהר דכל מעשה המצות הן לאתקנא רזא דשמיה¹⁶ שבמצוה זו ממשיך שם זה ובמצוה זו ממשיך שם זה והענין כי שמותיו של הקב"ה הם שבעה שמותיו שאינן¹⁷ נמחקין.

But it will be understood from what is written in the Zohar, that all the performance of the mitzvot is "to rectify the mystery of His Name": through this mitzvah one draws down this Name, and through that mitzvah one draws down that Name. The explanation is that the Names of the Holy One, blessed be He, are His seven Names that may not be erased.

The key is the Zohar's statement that all the mitzvot are done "to rectify the mystery of His Name": each mitzvah draws down a particular divine Name. These are the seven Names of G-d that may not be erased, which the next paragraphs explain.

4 והם הם בחינת התפשטות החיות והשפעה להתהוות מדותיו ית' לך ה' הגדולה והגבורה והתפארת וגו' שאינן

And these are precisely the level of the extension of the life-force and the flow of influence for His attributes, may He be blessed, to come into being: "Yours, G-d, are the greatness (gedulah), the might (gevurah) and the beauty (tiferes)," etc., which are nothing

The divine Names are what spread G-d's life-force and influence so that His attributes come into being: the attributes listed in Chronicles, greatness, might, beauty and the rest. Toward G-d Himself, though, these attributes are nothing more than a "name."

אלא בחי' שם לבד ע"ד משל כמו השם שאינו אלא לזולתו שיקראנו בשמו כי הוא ית' רם ונשא וכו'.

but the level of a name alone; by way of analogy, like a name, which exists only for another, so that he may call him by his name. For He, may He be blessed, is high and exalted, etc.

A name is not the person himself; it exists only for others, so they can call him. So too G-d's attributes do not capture His essence, which is "high and exalted" beyond them; they are how He is called and related to by what He creates.

5 וכמ"ש בתקוני זוהר לאו מכל אליו מדות כלל ואנת הוא¹⁹ חכים ולא בחכמה ידיעא. כי החכמה הידיעא היא בנבראים שנק' בשם חכמה שהיא השכלה להשכיל דבר מושכל

As is written in Tikkunei Zohar: "Not of any of these attributes at all," and "You are wise, but not with a known wisdom." For the known wisdom is in created beings, which is called by the name "wisdom": it is intellection, comprehending an intelligible thing.

Eliyahu's prayer at the opening of Tikkunei Zohar says G-d is "not of any of these attributes at all," and that He is wise but not with a known wisdom. "Known wisdom" is the wisdom of created beings: the mind grasping an idea.

אבל אצלו ית' לא שייך זה כי אפי' בחי המחשבה שהיא למטה מחכמה נאמר עליה

But with Him, may He be blessed, this does not apply. For even of the level of thought, which is below Chochmah (wisdom), it is said,

Such wisdom cannot be ascribed to G-d. Even G-d's "thought," which ranks below Chochmah, is said to be utterly unlike ours, in the verse quoted next.

כי לא מחשבתי מחשבותיכם²⁰ וגו' אלא שנק' חכמה ומחשבה לפי שהיא מקור המחשבה ומקור החכמה.²¹

"For My thoughts are not your thoughts," etc. Rather, it is called Chochmah and thought because it is the source of thought and the source of Chochmah.

Isaiah has G-d say, "My thoughts are not your thoughts." If even His "thought" is beyond ours, so is His "wisdom"; the divine level is called Chochmah and thought only because it is the source from which thought and wisdom come.

6 וכמ"ש כי עמך מקור חיים²² באורך נראה אור. פירוש באורך כשנמשך האור למטה אזי נראה ומושג אור החכמה והמחשבה כו'.

As it is written, "For with You is the source of life; in Your light we see (nir'eh) light." The meaning of "in Your light" is: when the light is drawn down below, then the light of Chochmah and thought is seen (nir'eh) and grasped, etc.

The verse "in Your light we see light" is read as describing a descent: only when G-d's light is drawn down below does the "light" of wisdom and thought become visible and graspable. Divine wisdom as it is in itself is not perceived.

וכן בחי' החסד כמ"ש ועשה חסד לאלפים.²³ שיש אלפים מדרגות שהם רבוי הצמצומים והמשכות עד שיהיה התהוות חסד.

So too the level of Chesed (kindness), as it is written, "and showing kindness to thousands": there are thousands of levels, which are the many contractions (tzimtzumim) and drawings-down, until Chesed comes into being.

The same is true of Chesed. "Showing kindness to thousands" hints at thousands of levels of contraction and drawing down that the light passes through before it becomes a kindness that can exist.

7 וכמ"ש עולם חסד יבנה²⁴ שצריך הוא להיות נבנה שיהיה חסד. והמשכה זו להיות התפשטות החיות בבחי' חכמה וחסד הוא מז' שמות שאינם נמחקין הוי"ה בנקוד פת"ח היא בחכמה²⁵ ושם אל בחסד.

As it is written, "Kindness shall be built forever" (olam chesed yibaneh): that is, it has to be built in order for there to be Chesed. And this drawing down, for the life-force to extend into the level of Chochmah and Chesed, is from the seven Names that may not be erased: Havayah with the vowel patach is in Chochmah, and the Name El is in Chesed.

Psalms says "kindness shall be built forever": kindness itself has to be built up, through the stages just described, before it exists. This drawing down into Chochmah and Chesed comes through two of the seven Names: Havayah pointed with the vowel patach, which belongs to Chochmah, and the Name El, which belongs to Chesed.

וכמ"ש חסד אל כל היום²⁶ שהם בחי' שם בלבד. אך מ"מ אחר שנמשך ובא לידי גילוי מדת החסד והחכמה

As it is written, "The kindness of El is all the day"; and these are only the level of a name. Nevertheless, after it has been drawn down and come to the revelation of the attribute of Chesed and Chochmah,

The verse "The kindness of El is all the day" links the Name El with kindness. Yet these Names are still only "names," outward expressions; the next part says what happens once they are drawn into Chesed and Chochmah.

הנה ההמשכה ההיא היא משובשת ממש במדת החסד והחכמה עד שמתאחדת עמהם וזהו ענין איהו וחיוהי חד.²⁷ איהו וגרמוהי חד.²⁸

that drawing down is actually en clothed in the attribute of Chesed and Chochmah, until it becomes one with them. This is the meaning of "He and His life-forces are one; He and His causes are one,"

Once drawn down, the divine flow is truly en clothed in these attributes and becomes one with them. This is what Tikkunei Zohar means in saying of the Sefiros of Atzilus, "He and His life-forces are one; He and His causes are one."

דהיינו כענין הוא המדע הוא היודע²⁹ כו'. וכמ"ש לך ה' הגדולה והגבורה³⁰ פי' שמתאחדת ונעשית בבחי' לך ה' ממש.³¹

that is, like the concept of "He is the Knowledge, He is the Knower," etc. And as it is written, "Yours, G-d, are the greatness and the might": meaning, that it is united and becomes truly the level of "Yours, G-d."

The comparison is to the classic statement that G-d is Himself the knowledge and the knower: His wisdom is not something apart from Him. So in "Yours, G-d, are the greatness and the might," the attributes become truly "Yours," one with G-d.

8 והנה המשכת החיות³² להיות התפשטות אור א"ס ב"ה והתלבשותו במדת החסד והחכמה שאין ערך אליו דאנת הוא חכים

Now, the drawing down of the life-force, so that there be an extension of the Infinite Light (Or Ein Sof), blessed be He, and its enclothing in the attribute of Chesed and Chochmah, which bear no comparison to Him — for “You are wise,

The Infinite Light must be drawn down to spread into Chesed and Chochmah and be enclothed in them. Yet these attributes bear no comparison to Him, as the words of Tikkunei Zohar quoted again here say.

ולא בחכמה ידיעא ולא מכל מדות אליו כלל³³ באתערותא דלתתא תליא מילתא ע"י מעשה המצות שע"י מצוה שהיא בחכמה ממשיך אור א"ס ב"ה בחכמה.

but not with a known wisdom,” and “not of any of these attributes at all” — the matter depends on an arousal from below (isarusa dilesata): through the performance of the mitzvot. Through a mitzvah that is in Chochmah, one draws down the Infinite Light, blessed be He, into Chochmah.

The principle that “the matter depends on an arousal from below” gives the answer: human action, the performance of the mitzvot, brings it about. A mitzvah connected with Chochmah draws the Infinite Light into Chochmah.

9 וע"י מצוה שבחסד ממשיך אור א"ס ב"ה בחסד. והן הן המשכת שמותיו ית' והתלבשותו בחכ' וחסד הוי"ה בנקוד פת"ח בחכמה³⁴ כו' ולכן נקראו המצות בשם אברין דמלכא דכמו שמלובש חיות הנפש באברין

And through a mitzvah that is in Chesed, one draws down the Infinite Light, blessed be He, into Chesed. These are precisely the drawing down of His Names, may He be blessed, and its enclothing in Chochmah and Chesed: Havayah with the vowel patach in Chochmah, etc. Therefore the mitzvot are called by the name “the limbs of the King”: for just as the life-force of the soul is enclothed in the limbs,

Likewise a mitzvah connected with Chesed draws the Infinite Light into Chesed. This is what it means that the mitzvot draw down G-d's Names, and it is why they are called “the limbs of the King,” by the analogy of the soul's life-force clothed in the body's limbs, completed in the next part.

ע"ד משל עד שמתאחדת עמהם כך מלוכש אור א"ס ב"ה המשכת בחי' שמותיו ית' בבחי' חכמה וחסד שבמעשה המצות עד שמתאחדת ממש באור א"ס ב"ה הנמשך בהם.

by way of analogy, until it becomes one with them, so the Infinite Light, blessed be He, the drawing down of the level of His Names, may He be blessed, is en clothed in the level of Chochmah and Chesed that is in the performance of the mitzvos, until [that level] is truly united with the Infinite Light, blessed be He, that is drawn into them.

In a person the life-force becomes one with the limbs it animates. In the same way the Infinite Light, drawn down through G-d's Names, is clothed in the Chochmah and Chesed of the mitzvos until they are wholly united with it; this is how G-d, who has no body, can be said to have "limbs."

SECTION 3 • 110-14

Avraham's service above

10 ובוזה יוכן ענין המצות שכתוב באברהם וישמר משמרתי מצותי³⁵ וגו'. דהיינו שגרם ירידת והמשכת אור א"ס ב"ה והתלבשותו במדת החכמה וחסד

With this, the matter of the mitzvos written of Avraham, "and he kept My charge, My commandments," etc., will be understood. That is, he brought about the descent and drawing down of the Infinite Light, blessed be He, and its enclothing in the attribute of Chochmah and Chesed,

This explains the verse about Avraham, "he kept My charge, My commandments." His mitzvos brought about the descent of the Infinite Light into Chochmah and Chesed.

ע"י שנעשה מרכבה אליו ית' במדת האהבה הלך ונסוע הנגבה³⁶ בבחי' רצוא ושוב³⁷ כי רוח אייתי רוח³⁸ ואמשיך רוח.

by becoming a chariot (merkavah) for Him, may He be blessed, through the attribute of love: "going and journeying toward the south," in the mode of "running and returning" (ratzo vashov). For "spirit brings spirit and draws down spirit."

He did so by becoming a "chariot" for G-d, wholly given over to Him, through the attribute of love. The Torah describes him "going and journeying toward the south," the side Kabbalah links with Chesed, in the rhythm of "running and returning" that Yechezkel saw in the living creatures; and the Zohar teaches that a spirit from below brings and draws down a spirit from above.

11 וכמ"ש אם ישם אליו לבו³⁹ וגו'. וגם מחמת שהרבה חסד בעולם. ויטע אשל⁴⁰ וגו'. וע"י שהיה שפל רוח מאד. וכמ"ש ואנכי עפר ואפר.⁴¹

As it is written, "If he sets his heart toward Him," etc. And also because he increased kindness in the world: "And he planted an eshel," etc. And through his being very lowly of spirit, as it is written, "and I am dust and ashes."

Three of Avraham's qualities are named. He set his heart toward G-d, the verse the Zohar connects with spirit drawing spirit; he increased kindness in the world, as with the eshel he planted in Be'er Sheva; and he was deeply humble, calling himself "dust and ashes."

לכן ע"י כמים הפנים⁴² וגו'. ע"י מדת ענוה המשיך ירידת אור א"ס ב"ה בחכמה וחסד שהוא בחי' ירידה ושפלות לגבי אור א"ס ב"ה דאנת הוא חכים

Therefore, through this, "As water [mirrors] the face," etc.: through the attribute of humility he drew down the descent of the Infinite Light, blessed be He, into Chochmah and Chesed, which is a descent and a lowering relative to the Infinite Light, blessed be He — for "You are wise,

"As in water face answers to face, so the heart of man to man": the response from above mirrors the person's stance below. Because Avraham lowered himself in humility, the Infinite Light likewise lowered itself into Chochmah and Chesed, which for it is a descent.

ולא בחכמה ידיעא ולא מכל מדות אלין כלל⁴³ שאין ערוך אליו. וכמאמר רז"ל במקום שאתה מוצא גדולתו⁴⁴ של הקב"ה שם אתה מוצא ענותנותו כו':

but not with a known wisdom," and "not of any of these attributes at all," for they bear no comparison to Him. And as our Sages, of blessed memory, said, "In the place where you find the greatness of the Holy One, blessed be He, there you find His humility," etc.

Chochmah and Chesed are a lowering for the Infinite Light because they bear no comparison to it, as Tikkunei Zohar says. The Sages' saying that G-d's greatness and His humility are found together fits this: His descent into the attributes is an act of divine humility.

12 אך הנה עיקר המשכות אברהם אבינו⁴⁵ ע"ה היה בעולמות עליונים⁴⁶ הגם שהמשיך אור א"ס ב"ה למטה ג"כ להיות גילוי אלהות בעולם וכמ"ש ויקרא שם בשם^{47, 48} ה' אל עולם.

But the main [part] of the drawings-down of Avraham our father, peace be upon him, was in the higher worlds — even though he also drew the Infinite Light (Or Ein Sof), blessed be He, down below, so that there be a revelation of G-dliness in the world, as it is written, "And he called there in the Name of G-d, the G-d of the world."

The maamar now sets Avraham's work apart from what Sinai brought. Avraham did draw G-dliness down into this world, making G-d known, as the verse says he called there in the Name of G-d, the G-d of the world; but the main effect of his service was in the higher worlds.

וגם הנפש אשר עשו בחרן⁴⁹ ונטע אמונת ה' בלבם מ"מ אין זה ערך לגבי המשכות

And also "the souls that they had made in Charan," and he planted faith in G-d in their hearts. Nevertheless, this bears no comparison to the drawings-down

He also brought "the souls they had made in Charan" to faith, planting belief in G-d in their hearts. Yet all this effect on our world bears no comparison to what he drew down above.

שהמשיך למעלה בעולמות עליונים להיות תוספת גילוי אור א"ס ב"ה בבחינת חכמה וחסד עליון דאצי" ושם היה עיקר עבודת אברהם וישמר משמרתי מצותי^{50,51} וגוי.

that he drew down above, in the higher worlds, so that there be an added revelation of the Infinite Light, blessed be He, in the level of the supernal Chochmah and Chesed of the World of Atzilus (Emanation). And there was the main [focus] of Avraham's service: "and he kept My charge, My commandments," etc.

Above, he brought an added revelation of the Infinite Light into the supernal Chochmah and Chesed of Atzilus, the highest world. There lay the main point of his service, and this is what the verse means by his keeping G-d's charge and commandments.

מצותי דוקא מצות שהקב"ה עושה בעצמו הקב"ה מבקר חולים⁵² שענין החולים בעולמות עליונים הוא כמ"ש סמכוני באשיות⁵³ וגוי כי חולת אהבה אני.

"My commandments" specifically: commandments that the Holy One, blessed be He, does Himself. "The Holy One, blessed be He, visits the sick"; and the matter of the sick in the higher worlds is as it is written, "Sustain me with flagons," etc., "for I am sick with love."

"My commandments" means mitzvos that G-d Himself, as it were, performs, like the Sages' "The Holy One, blessed be He, visits the sick." In the higher worlds "the sick" are the lovesick soul of the Song of Songs: "Sustain me with flagons... for I am sick with love."

שבחי חולת אהבה היא מחמת ההסתר וההעלם שכל בחי ממלא וסובב כל עלמין אינן אלא בחי זיו ורק הודו על ארץ ושמים⁵⁴ וגוי.

For the state of being sick with love comes from the hiddenness and concealment: that the whole level of the light that fills all worlds and the light that encompasses all worlds (memalei and sovev kol almin) is nothing but the level of a radiance (ziv), and only "His splendor is over earth and heaven," etc.

This lovesickness comes from G-d's hiddenness: all the light that fills the worlds and all the light that encompasses them is only a radiance of Him. As the verse says, "His splendor is over earth and heaven": only His splendor, not His essence.

13 ואי לזאת תכסף ותכלה הנפש לדבקה בא"ס ב"ה ממש. ועל זה נאמר סמכוני באשיות רפדוני בתפוחים⁵⁵ שהם ענין התגלות אור א"ס ב"ה מההסתר והעלם שגילוי זה הוא רפואה לחולת אהבה זו.

And therefore the soul yearns and pines to cleave to the Infinite One (Ein Sof), blessed be He, Himself. And of this it is said, "Sustain me with flagons, spread apples about me": these signify the revelation of the Infinite Light, blessed be He, out of the hiddenness and concealment, for this revelation is the cure for this sickness of love.

Because of this hiddenness the soul yearns and pines to cleave to the Infinite One Himself, not only to His radiance. The "flagons" and "apples" that sustain the lovesick are the revelation of the Infinite Light out of its concealment; that revelation is the cure, and it is G-d's "visiting the sick."

14 וכן אמרו הקב"ה מניח תפלין.⁵⁶ כי תפלין מלשון התקשרות⁵⁷ שהוא התקשרות אור א"ס ב"ה בחכמה. והיינו דאמרין דמארי עלמא מה כתיב בהו ומי כעמך ישראל⁵⁸ וגו'.

So too they said, "The Holy One, blessed be He, puts on tefillin." For tefillin is an expression of binding (hiskashrus), which is the binding of the Infinite Light, blessed be He, with Chochmah. And this is what we say: "The tefillin of the Master of the world — what is written in them? 'And who is like Your people Israel,'" etc.

Another of G-d's own mitzvos: the Gemara says He puts on tefillin. "Tefillin" is read as binding (hiskashrus), the Infinite Light binding itself with Chochmah; and the Gemara answers what is written in G-d's tefillin with the verse praising Israel, "Who is like Your people Israel."

כי ישראל עלו במחשבה⁵⁹ בראשית בשביל ישראל⁶⁰ שנקראו ראשית^{61,62} והתפלין הם ההתקשרות של אור א"ס ב"ה בבחי' ישראל שנקראו ראשית הוא בחי' חכמה וע"ד זה שאר

For Israel arose in [G-d's] thought; "In the beginning" (bereishis) [is] for the sake of Israel, who are called "beginning" (reishis). And the tefillin are the binding of the Infinite Light, blessed be He, with the level of Israel, who are called "beginning," which is the level of Chochmah. And in this way the other

Israel "arose in G-d's thought" before creation, and the Midrash reads "In the beginning" (bereishis) as "for the sake of Israel, who are called 'beginning' (reishis)." "Beginning" is the level of Chochmah, so G-d's tefillin bind the Infinite Light with Israel, who are rooted in Chochmah.

המצות של הקב"ה הן המשכות מאור א"ס ב"ה בעולמות עליונים ושם גילוי המשכת אור א"ס ב"ה והתלבשותו בחכמה וחסד בבחי' איהו וחיוהי חד איהו וגרמוהי חד. אבל האי עלמא עלמא דפרודא כמ"ש ומשם יפרד⁶³ וגוי.

mitzvos of the Holy One, blessed be He, are drawings-down from the Infinite Light, blessed be He, in the higher worlds; and there is the revelation of the drawing down of the Infinite Light, blessed be He, and its enclothing in Chochmah and Chesed, in the mode of "He and His life-forces are one; He and His causes are one." But this world is a world of separation, as it is written, "and from there it divides," etc.

The same holds for G-d's other mitzvos: they draw down the Infinite Light in the higher worlds, where it is clothed in Chochmah and Chesed in complete unity. This world, though, is "a world of separation," as the verse about the river that leaves Eden says, "and from there it divides."

SECTION 4 • 115

What Sinai brought

15 וכדי להיות המשכת אור א"ס ב"ה בבחי' איהו וחיוהי חד כו' גם למטה בעולם הפירוד נתנה התורה לישראל שתהא התלבשות והתאחדות אור א"ס ב"ה ממש בחכמה וחסד שלמטה במעשה המצות וקיומן בעשיה גשמית.

And in order for the drawing down of the Infinite Light, blessed be He, in the mode of "He and His life-forces are one," etc., [to be] also below, in the world of separation, the Torah was given to Israel: so that there be an actual enclothing and uniting of the Infinite Light, blessed be He, in the Chochmah and Chesed below, in the performance of the mitzvos and their fulfillment in physical action.

To make that unity real below as well, in the world of separation, the Torah was given to Israel. Through physical mitzvos the Infinite Light itself is clothed in, and united with, the Chochmah and Chesed found below.

וכמ"ש וירד ה' על הר סיני.⁶⁴ וע"ז אמרו דהאי יומא הוא דקא גרים:

As it is written, "And G-d descended upon Mount Sinai." And of this they said that it is "this day that brought it about."

This is the meaning of "G-d descended upon Mount Sinai": the divine came down into the lowest world. That is what Rav Yosef meant by "this day that brought it about."

SECTION 5 • ¶16-18

The two unities

16 והענין הוא הנה כתיב כי אל דעות⁶⁵ הוי"ה. פי' ב' דעות יחודא עלאה ויחודא תתאה.

The explanation is this. It is written, "For Havayah is a G-d of knowledges (El de'os)." Meaning: two [kinds of] knowledge, the higher unity (yichuda ila'ah) and the lower unity (yichuda tata'ah).

To explain how this works, the Alter Rebbe turns to Chanah's song: "Havayah is a G-d of knowledges," in the plural. The two knowledges are two ways of seeing G-d's unity: the higher unity and the lower unity.

יחודא עלאה מלמעלה למטה שכל מה שלמטה מטה הוא יותר כלא וכאין וכל מה שהוא למעלה יותר יותר נחשב ליש.

The higher unity is from above to below: the lower anything is, the more it is as naught and as nothing, and the higher anything is, the more it is considered to be something (yesh).

The higher unity looks from above downward. From that view, the lower a thing is, the more it is as nothing; only what is higher counts as real existence (yesh).

17 וכמ"ש להנחיל אוהבי יש.⁶⁶ ויחודא תתאה ממטה למעלה היא בחי' יש מאין שכל מה שלמטה מטה

נחשב יותר ליש ונראה לעיני בשר דבר בפני עצמו ומורגש ומה

As it is written, "To cause those who love me to inherit yesh." And the lower unity, from below to above, is the level of something from nothing (yesh me'ayin): the lower anything is, the more it is considered something, and it appears to eyes of flesh as a thing in its own right, and is felt; and what

Proverbs speaks of yesh, "substance," as the inheritance of those who love wisdom: true existence belongs to the higher levels. The lower unity looks from below upward; it is the view of creation, something from nothing, in which the lower a thing is, the more it seems to exist, appearing to physical eyes as a thing in its own right.

שהוא למעלה מעלה הוא ענין שאינו נראה ולא מורגש ומושג ובשם זה של אל כולל ב' הדעות שכשם שמלמעלה

is higher is a matter that is not seen, nor felt and grasped. And in this Name, El, both kinds of knowledge are included: just as from above

From this view, what is higher is unseen, beyond feeling and grasp. Both views are included in the Name El of "a G-d of knowledges."

למטה כל מה שלמטה הוא כלא ואינו תופס מקום כך הוא ממה למעלה ג"כ מפני כי ולו נתכנו עלילות⁶⁷ ולא כתיב באלף והקרי ולו בוי"ו.

to below whatever is below is as naught and takes up no space, so it is also from below to above. This is because of "and by Him (velo) actions are weighed": velo is written with an alef ["not"], and the reading is velo with a vav ["by Him"].

Just as from above the lower is as nothing and takes up no space, so it must be from below upward too. The proof is the next words of the verse, where velo is written with an alef ("not") and read with a vav ("by Him"), as the next paragraph explains.

18 ולא באלף הם מצות לא תעשה. ולו בוי"ו הם מצות עשה. נתכנו להיות שוים יחודא עלאה ויחודא תתאה להיות למטה

Velo with an alef: these are the prohibitive commandments. Velo with a vav: these are the positive commandments. "Are weighed": so that they be equal, the higher unity and the lower unity, so that it be below

The spelling with an alef, "not," stands for the prohibitions, and the reading with a vav, "by Him," for the positive commandments. Together they make the two unities "weighed," that is, equal, so that below becomes exactly as above.

כמו למעלה ממש שלא יהיה היש תופס מקום כלל כי על התורה ומצות נאמר נעשה אדם בצלמנו⁶⁸ כדמותנו. בצלמנו בחי התורה.⁶⁹

exactly as above, so that the yesh takes up no space at all. For of the Torah and mitzvos it is said, "Let us make man in our image, after our likeness": "in our image" is the level of the Torah;

Then the yesh, the sense of separate existence, takes up no space at all. The Torah and mitzvos are what "Let us make man in our image, after our likeness" refers to: "our image" is the Torah.

כדמותנו בחי המצות שהן הן בחי אדם שעל דמות הכסא⁷⁰ כוי שהן הן פנימיות רצונו וחכמתו ית' בלי שום הסתר פנים ואין היש מעלים ומסתיר על אור א"ס ב"ה השורה בתוכם ובהם

"after our likeness" is the level of the mitzvos. These are precisely the level of the "man" who is upon "the likeness of the throne," etc.; for they are precisely the inner dimension (pnimiyus) of His will and His wisdom, may He be blessed, without any hiding of the Face, and the yesh does not conceal and hide the Infinite Light, blessed be He, that rests within them. And in them

"Our likeness" is the mitzvos, the "man" that Yechezkel saw upon the likeness of the throne. They are the inner dimension of G-d's will and wisdom, with no hiding of His face, so in them the yesh does not conceal the Infinite Light that rests within.

ועל ידם ממשיך אור א"ס ב"ה להיות למטה כמו למעלה בבחי' אין עוד מלבדו⁷¹ ולא תחללו⁷² את שם קדשי שלא לעשות חלל⁷³ כו' ולא להיות דוחק רגלי השכינה⁷⁴ רק ואשים דברי בפיו⁷⁵ דברי ממש.

and through them one draws down the Infinite Light, blessed be He, so that it be below as above, in the mode of "there is nothing else besides Him." And "You shall not profane (sechalelu) My holy Name": not to make a void (chalal), etc., and not to be [one who] "pushes the feet of the Shechinah"; but rather, "And I have put My words in your mouth," My very words.

Through them the Infinite Light is drawn down so that below is as above, "there is nothing else besides Him." "You shall not profane (sechalelu) My holy Name" is read as "do not make a chalal," a void empty of G-d, and do not "push the feet of the Shechinah" with self-importance; instead, "I have put My words in your mouth," G-d's own words.

SECTION 6 • ¶19-21

A consuming fire

19 והנה המצות הן לבושין ומקיפין והתורה היא מזון ופנימיות שבהם ממשיך אור א"ס ב"ה להיות שורה על נפשו בבחי' מקיף

Now, the mitzvos are garments and encompassing [lights] (makifin), and the Torah is food and the inner dimension. Through them one draws down the Infinite Light, blessed be He, to rest upon one's soul as an encompassing [light] (makif),

The mitzvos are "garments" and encompassing lights (makifin), surrounding the soul from outside; the Torah is "food" and inner light, taken in. Through the mitzvos the Infinite Light rests upon the soul as a makif.

וגם להיות הנפש תוכה רצוף אהבה⁷⁶ בבחי' פנימית. וע"ז נאמר כי הוי"ה אלהיך אש אוכלת הוא. פי' הוי"ה בחי' תורה.⁷⁷

and also so that the soul's "inside is inlaid with love," in an inner mode. And of this it is said, "For Havayah your G-d (Elokecha) is a consuming fire." Meaning: Havayah is the level of Torah,

Through the Torah the soul's inside is "inlaid with love," filled from within. The verse "For Havayah your G-d is a consuming fire" is read accordingly: "Havayah" stands for the Torah, and, as the next part says, "your G-d" for the mitzvos.

20 ואלהיך פי' בחי' מצות הן הם כמו האש ע"ד משל שאם נותנים אש תוך הכלי וסביבותיו הרי ממילא שולט האש מעבר אל עבר ושורף ומכלה לגמרי.

and “your G-d” (Elokecha) means the level of mitzvos. They are like fire, by way of analogy: if one puts fire inside a vessel and around it, then the fire naturally takes hold from side to side, burning and consuming entirely.

“Your G-d” stands for the mitzvos. Fire placed both inside a vessel and around it takes hold through and through and consumes it completely; so the Torah within and the mitzvos around work together.

כך התורה והמצות ע"י שהם בבחי' פנימיות ובבחינת מקיפין הרי יש בהן כח לכלות ולשרוף לגמרי את חומריות נפש הבהמית וגסותה

So too the Torah and mitzvos: since they are in the mode of inwardness (pnimiyus) and in the mode of encompassing (makifin), they have the power to consume and burn up entirely the materiality of the animal soul and its coarseness,

Because the Torah and mitzvos act both from within and from around, they can burn away entirely the materiality and coarseness of the animal soul.

שהיא המסתרת ומעלמת על אור ה' א"ס ב"ה להיות נראה ליש ודבר בפני עצמו שלכן היא צריכה למירוק בגיהנם

which is what hides and conceals the light of G-d, the Infinite One (Ein Sof), blessed be He, so that [it] appears to be yesh, a thing in its own right. That is why it needs to be scoured in Gehinnom.

That coarseness is what hides G-d's light and makes things seem to be a yesh, a separate existence. This is why the animal soul needs to be scoured in Gehinnom.

אבל תלמיד חכם⁷⁸ אין אור של גיהנם שולט בו כי התורה והמצות הם הממרקות מבית ומבחוץ ונגלה כבוד⁷⁹ ה' למטה כמו למעלה.

But over a Torah scholar the fire of Gehinnom has no power, for the Torah and mitzvos are what scour [him] from within and from without; and the glory of G-d is revealed below as above.

The Gemara says the fire of Gehinnom has no power over a Torah scholar, because the Torah and mitzvos have already scoured him from within and from without. In him G-d's glory is revealed below as above.

וזהו שכתוב והר סיני עשן⁸⁰ כלו מפני אשר ירד עליו ה' באש וידבר הוי"ה אליכם מתוך האש⁸¹ וגוי:⁸²

This is [the meaning of] what is written, "And Mount Sinai was all in smoke, because G-d descended upon it in fire," and "G-d spoke to you from the midst of the fire," etc.

This is the meaning of the verses about Sinai: the mountain was all smoke because G-d descended on it in fire, and He spoke from the midst of the fire. The fire of Sinai is the Torah and mitzvos, which consume coarseness and reveal G-d below.

21 והנה כח זה להמשכה זו ניתן לישראל שהם הם הממשיכים תורתו ומצותיו ע"י עסק תורתם ועבודתם בבחינת ולא תחללו⁸³ וגוי.

Now, the power for this drawing down was given to Israel, for it is they who draw down His Torah and His mitzvos, through their occupation in Torah and their service, in the mode of "You shall not profane," etc.

The power to draw G-dliness down through Torah and mitzvos was given to Israel: they draw down G-d's Torah and mitzvos through their study and service, in the spirit of "You shall not profane," leaving no void.

מה שא"כ עכו"ם אפי"אם מקיימין תורה ומצות אין ממשיכין כלום והיא בחי' מתנה טובה.

This is not so with idolaters: even if they fulfill Torah and mitzvos, they draw down nothing. And this is the level of "a good gift."

This power is not built into the deeds themselves but was given to Israel, so the Alter Rebbe says that idolaters who perform the same acts draw down nothing. He calls it "a good gift," the term the next paragraph takes from the Sages.

SECTION 7 • 122

The Crown of Torah

22 וכמארז"ל שלש מתנות טובות כו'.⁸⁴ וזמן מתנה זו היא בחג השבועות זמן מתן תורה גלוי בחי' כתר תורה שהיא למעלה מבחי' התורה.

As our Sages, of blessed memory, said, "Three good gifts," etc. And the time of this gift is on the festival of Shavuot, the time of the Giving of the Torah: the revelation of the level of the Crown of Torah (Keser Torah), which is above the level of the Torah [itself].

The Sages speak of three good gifts G-d gave Israel, the Torah among them. The gift of drawing G-dliness down through Torah and mitzvos comes on Shavuot, the time of the Giving of the Torah, as a revelation of the "Crown of Torah" (Keser Torah), a level above the Torah itself.

וזהו אי לאו האי יומא דקא גרים כמה יוסף איכא בשוקא⁸⁵ כמה בחי יוסף. יוסף דעת יוסף מכאוב⁸⁶
וכמה מיני חכמות זרות

This is [the meaning of] “Were it not for this day that brought it about, how many Yosefs are there in the marketplace”: how many levels of yosef (“adding”)! “He who adds (yosef) knowledge adds (yosef) pain,” and how many kinds of foreign wisdoms,

Now Rav Yosef’s saying is explained: there are many kinds of yosef, “adding.” Koheles says that one who adds knowledge adds pain, and there are many kinds of foreign wisdom.

דכתיב בהם חכמים הם להרע⁸⁷ ולהטיב לא ידעו כי משם יפרד⁸⁸ אבל האי יומא הוא גלוי חכמתו
ורצונו ית’ המלובשת בתורה שבה התלבשות אוא”ס ב”ה וגלוי למטה כמו למעלה.

of which it is written, “They are wise to do evil, but to do good they do not know,” for “from there it divides.” But this day is the revelation of His wisdom and will, may He be blessed, which is en-clothed in the Torah, in which there is the enclothing of the Infinite Light (Or Ein Sof), blessed be He, and a revelation below as above.

Of such wisdom Yirmeyahu says, “They are wise to do evil, but to do good they do not know”; it belongs to the world of separation. But this day revealed G-d’s own wisdom and will, clothed in the Torah, in which the Infinite Light itself is clothed and revealed below as above.

כי האי יומא הוא ממחרת השבת אחר ימי הספירה שבעה שבועות שהם מבחי ז’ שמות שאינן נמחקין

For this day is “on the morrow of the Shabbos,” after the days of the Counting, seven weeks, which are from the level of the seven Names that may not be erased,

Shavuot falls “on the morrow of the Shabbos,” after the seven weeks of the Counting of the Omer. Those seven weeks correspond to the seven Names that may not be erased.

שהם בסדר השתלשלות⁸⁹ שכך צריך להיות תחלה ההמשכה מעט מעט עד שבחג השבועות בא הגלוי
מלמעלה מסדר ההשתלשלות שמעלה ומטה שוין שם רוחניות כמו גשמיות.

which are within the order of the chain of descending worlds (hishtalshelus). For so it must be: first the drawing down, little by little, until on the festival of Shavuot the revelation comes from above the order of the chain of descent, where above and below are equal, the spiritual like the physical.

These Names belong to the ordered chain of descent, where light comes down step by step, so the drawing down must first come little by little. On Shavuot a revelation comes from beyond the chain of descent, where above and below, spiritual and physical, are equal.

כמ"ש המשפילי לראות בשמים ובארץ⁹⁰ וגוי כמ"ש במ"א. והוא ענין כתר תורה. ולכן בא לידי גלוי למטה כמו למעלה.

As it is written, "Who looks down low upon heaven and earth," etc., as is explained elsewhere. And this is the matter of the Crown of Torah; and therefore it comes into revelation below as above.

This is "Who looks down low upon heaven and earth": from that height, heaven and earth are equally low. This is the Crown of Torah, and that is why on Shavuot it is revealed below as above.

SECTION 8 • ¶23-25

Moshe speaks, G-d answers

23 והנה על המשכת התורה בבחי' זו כתיב משה ידבר.⁹¹ משה בחינת בטול והאיש משה ענו מאד מכל האדם אשר על פני האדמה.

Now, of the drawing down of the Torah in this mode it is written, "Moshe speaks." Moshe is the level of self-nullification (bittul): "And the man Moshe was very humble, more than any man on the face of the earth,"

Now the opening verse is explained: the drawing down of the Torah in this way is "Moshe speaks." Moshe is bittul; the Torah calls him the humblest of all men on the face of the earth.

ונחנו מה.^{92,93} ידבר מלשון המשכה והנהגה. כמו ידבר עמים⁹⁴ דהיינו שממשיך אוא"ס ב"ה למטה ע"י בחי' בטול⁹⁵

and "What are we?" Yedaber ("speaks") is an expression of drawing down and leading, as in "He leads (yadber) peoples"; that is, he draws down the Infinite Light (Or Ein Sof), blessed be He, below through the level of bittul,

He also said of himself and Aharon, "What are we?" Yedaber, "speaks," also means leading and drawing down, as in "He leads peoples," so "Moshe speaks" means that Moshe draws the Infinite Light down below through bittul.

כי החכמה מאין תמצא⁹⁶ מבחי' אין. ובמקום שאתה מוצא גדולתו שם אתה מוצא ענותנותו.⁹⁷ והיינו ע"י בחי' ענוה.

for "wisdom is found from ayin," from the level of ayin (nothing). And "In the place where you find His greatness, there you find His humility"; that is, through the level of humility.

Wisdom "is found from ayin," from nothingness: Chochmah comes through self-nullification. And as with G-d's own greatness and humility, the drawing down comes through humility.

24 והנה משה הוא הממשיך מלמעלה למטה. כי משה שושבינא דמלכא^{98,99} ואיש האלהים בעלה דמטרוניתא דהיינו שהוא ממשיך בחי יחודא עלאה שכל מה שלמטה מטה הוא כאין ואין עוד מלבדו¹⁰⁰ וגוי

Now, Moshe is the one who draws down from above to below. For Moshe is “the groomsman of the King,” and “the man of G-d” (ish ha-Elokim) [is] “the husband of the Matrona”; that is, he draws down the level of the higher unity (yichuda ila’ah), in which the lower anything is, the more it is as nothing, and “there is nothing else besides Him,” etc.

Moshe draws from above to below. The Zohar calls him “the groomsman of the King,” the one who brings the groom to the bride, and “the man of G-d” is read as the husband of the Matrona, the Shechinah; he draws down the higher unity, in which the lower is as nothing and “there is nothing else besides Him.”

והאלהים הוא בחי יחודא תתאה שהוא בחי כסא הכבוד שהוא מקור לנפש הבהמית פני אריה פני שור¹⁰¹ כו'. משא"כ משה בחי מה היינו בחי אדם שעל הכסא¹⁰² כו' אדם בגימטריא מ"ה.^{103, 104}

And ha-Elokim is the level of the lower unity (yichuda tata’ah), which is the level of the Throne of Glory, which is the source of the animal soul: “the face of a lion,” “the face of an ox,” etc. Not so Moshe, the level of mah (“what”), that is, the level of the “man” (adam) who is upon the Throne, etc.; adam has the numerical value of mah.

Ha-Elokim, the second half of the verse, is the lower unity: the Throne of Glory, source of the animal soul, as in the faces of the lion and the ox in Yechezkel’s chariot. Moshe, by contrast, is mah (“what”), the “man” upon the Throne, for the letters of adam (1+4+40) add up to mah (40+5), forty-five.

25 והוא בחי הצמצום להיות יש מאין כי אלהים לשון שררה כי אין מלך בלא עם¹⁰⁵ מלשון עוממות.

And this is the level of the tzimtzum, for there to be something from nothing (yesh me’ayin). For Elokim is a term for rulership, for “there is no king without a people (am)” — from the term omemus (dimness).

The lower unity is the tzimtzum that lets something come from nothing. Elokim means rulership, and “there is no king without a people”; a people (am) is named from omemus, dimness, beings distant enough from the king to be ruled.

והאלהים יענו הנה לשון עניה בלשון הקודש הוא כמארו"ל גבי הלל עונה אחריהם מה שהם אומרים ¹⁰⁶ שמה שהשומע אומר מה שאומר המדבר נק' עונה.

“And ha-Elokim answers him (ya’anenu)”: the term “answering” in the Holy Tongue is as our Sages, of blessed memory, said regarding Hallel, “he responds after them what they say”; for when the listener says what the speaker says, it is called “answering.”

“Answering” in the Holy Tongue means repeating the speaker’s words, as the Mishnah says of Hallel: one who hears it from a reader “responds after them what they say.”

וזהו והאלהים יענו שבח"י יחודא תתאה יענה להמשכה זו של משה ¹⁰⁷ שהמשיך מבח"י יחודא עלאה להיות מלמטה למעלה כמו מלמעלה למטה. וענין ידבר ויענו לשון הווה.

This is [the meaning of] “and ha-Elokim answers him”: the level of the lower unity answers this drawing down of Moshe, who drew down from the level of the higher unity, so that it be from below to above as it is from above to below. And the matter of yedaber and ya’anenu [being] in the present tense:

So “ha-Elokim answers him” means that the lower unity repeats what Moshe draws down from the higher unity: from below upward becomes as from above downward. The next part explains why the verbs are in the present tense.

הנה אתפשטותא דמשה בכל דרא ^{108, 109} היא בח"י הבטול שיש בכל אדם לפום מאי דמשער בלביה בקיום התורה והמצות בבח"י בטל רצונך: ¹¹⁰

the extension of Moshe in every generation is the level of bittul that is in every person, “according to what he measures in his heart,” in fulfilling the Torah and mitzvos in the mode of “Nullify your will.”

Moshe extends into every generation, as Tikkunei Zohar says: his extension is the bittul in every person, each according to what he “measures in his heart,” when he keeps the Torah and mitzvos in the spirit of “Nullify your will.” So “Moshe speaks, and G-d answers” is ongoing, not only a past event.

SECTION 9 • ¶26-28

The voice of Moshe

26 וזהו שאמרו רז"ל כל הקורא ושונה ¹¹¹ הקב"ה קורא ושונה כנגדו. ¹¹² לא הכל שוים בבחינה אחת

This is what our Sages, of blessed memory, said: “Whoever reads and studies, the Holy One, blessed be He, reads and studies opposite him.” Not all are equal, on one level;

This explains the Sages’ saying that whoever reads and studies Torah, the Holy One, blessed be He, reads and studies opposite him. Not everyone is on one level in this.

אלא כל חד לפום שיעורא דיליה בבחי' הבטול לאור א"ס ב"ה בחי' אין עוד מלבדו¹¹³ ואני הי לא שנית.¹¹⁴

rather, each one according to his own measure in the level of bittul to the Infinite Light, blessed be He: the level of “there is nothing else besides Him” and “I, G-d, have not changed.”

Each person draws it according to his own measure of bittul to the Infinite Light: the awareness that “there is nothing else besides Him” and that “I, G-d, have not changed.”

27 וכמו שהיה אוא"ס ב"ה ממלא כל חלל זה דעוה"ז קודם שנברא עולם הזה כך הוא ממש לאחר שנברא והוא בחי' משה ונחנו מה.¹¹⁵

Just as the Infinite Light, blessed be He, filled this whole space of this world before this world was created, so it is, exactly, after it was created. And this is the level of Moshe: “and what are we?”

The bittul meant here is the recognition that the Infinite Light fills the space of this world after creation exactly as it did before. That is Moshe's “What are we?”

ושכינה מדברת¹¹⁶ מתוך גרונו של משה וכן בכל דור ודור. כמו שאמר המגיד להבית יוסף אני המשנה המדברת בפיו.¹¹⁷

And “the Shechinah speaks from within the throat of Moshe”; and so in each and every generation, as the Maggid said to the Beis Yosef, “I am the Mishnah that speaks in your mouth.”

Because Moshe was wholly nullified, “the Shechinah spoke from within his throat”; and so in every generation, as the heavenly Maggid told the Beis Yosef, Rabbi Yosef Karo, “I am the Mishnah that speaks in your mouth.”

28 ולכן נקי' התלמיד חכם בשם משה כדאיתא בגמ' משה שפיר קאמרת.¹¹⁸ כי התלמיד חכם הוא המקבל מבחי' חכמה עלאה כח מ"ה ואבא יסד ברתא¹¹⁹ כמ"ש הי' בחכמה יסד ארץ¹²⁰ הוא דבר הי' זו הלכה¹²¹ שבפי ת"ח.¹²²

Therefore a Torah scholar is called by the name Moshe, as is found in the Gemara: “Moshe, you have spoken well.” For the Torah scholar is the one who receives from the level of supernal Chochmah (wisdom), [which is] koach mah (“the power of what”); and “Abba founded the daughter,” as it is written, “G-d founded the earth with wisdom”: this is “the word of G-d”: this is the halachah” in the mouth of a Torah scholar.

This is why the Gemara addresses a Torah scholar as “Moshe”: “Moshe, you have spoken well.” The scholar receives from supernal Chochmah, read as koach mah, “the power of what,” Moshe's level; and as the Zohar says, “Abba founded the daughter”: Chochmah founded the “earth,” which is “the word of G-d,” the halachah in the scholar's mouth.

וזהו בקולו של משה¹²³ כי קול הוא בחי' המשכה מהעלם אל הגלוי כמו מהבל הלב אל הגרון

This is [the meaning of] “with the voice of Moshe”: for voice is the level of drawing down from the hidden to the revealed, as from the breath of the heart to the throat,

Now the words “with a voice,” Moshe’s voice, are explained. Voice is a drawing from the hidden to the revealed, as breath rises from the heart to the throat.

ע”ד משל כנודע מ”ש על פסוק קנה חכמה¹²⁴ כלומר כפי ערך המשכת בחי' הבטול לאור א”ס ב”ה ככה ממש האלהים יענו להיות קורא ושונה כנגדו:

by way of analogy, as is known from what is said on the verse “Acquire wisdom.” That is to say: according to the measure of the drawing down of the level of bittul to the Infinite Light, blessed be He, exactly so “ha-Elokim answers him,” reading and studying opposite him.

This is known from the explanation of “Acquire (kneh) wisdom,” where kneh is read like kaneh, the wind-pipe, through which the voice comes out. So ha-Elokim answers in exact measure to the bittul drawn down: G-d reads and studies opposite each person according to it.

IN ONE’S AVODAH

Each person has a share of Moshe: the bittul with which he keeps the Torah and mitzvos in the spirit of “Nullify your will.” As his bittul, so G-d’s response: the Holy One, blessed be He, reads and studies opposite him according to his own measure. Like Avraham, he draws G-d down through humility, not through self-importance, which would make a “void” and push away the Shechinah; and through Torah within and mitzvos around he consumes the coarseness of the animal soul, so that G-d’s glory is revealed below as above.

QUESTIONS FOR DISCUSSION

1. If Avraham kept the whole Torah before Sinai, what exactly did the Giving of the Torah add, according to this maamar?
2. Why are the mitzvos called “the limbs of the King” when G-d has no body, and what does the comparison to a soul in its limbs explain?
3. What is the difference between the higher unity and the lower unity, and how do positive and negative commandments make them “equal”?
4. Why does the Torah need to work both as an inner light and as an encompassing light, as in the image of fire inside and around a vessel?
5. How does Moshe’s bittul in every generation explain the present tense of “Moshe speaks, and G-d answers,” and what does it ask of a person who learns Torah?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 משה ידבר

Kehot identifies this as the Mittlerer Rebbe's transcript of the maamar, printed there under the heading "Chag HaShavuot." One manuscript adds that it was said in the holy community of Liozna.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בסה"מ תקס"ו ע' רד, "חג השבועות". ובכת"י א' נוסף "בק"ק לאזני". ראה לעיל בציונים לכ"ק אדמו"ר ז"ע. הנחה אחרת עם הגהות באוה"ת יתרו ע' תתמג, עוד הערות בע' תתלג. ראה שער אמונה לאדמו"ר א"א פרק נד (דף פז, א). ד"ה זה נזכר בסה"מ תרס"ה ע' ה.

2 משה ידבר והאלקים יענו בקול

At Sinai, as the sound of the shofar grew ever stronger, "Moshe speaks, and G-d answers him with a voice." This is the maamar's opening verse; its explanation comes in paragraphs 23-28.

שמות י"ט:19 Exodus 19:19

וַיְהִי קוֹל הַשֹּׁפָר הוֹלֵךְ וְחֹזֵק מֵאֵד מֹשֶׁה יְדַבֵּר וְהָאֱלֹקִים יַעֲנֵנוּ בְּקוֹל:

And when the voice of the horn waxed louder and louder, Moses spoke, and G-d answered him by a voice.

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

KEHOT'S NOTE

שמות י"ט, יט.

3 בקולו של משה

The Gemara learns from this verse that the translator may not raise his voice above the voice of the one reading the Torah: "with a voice" means with the voice of Moshe. The Alter Rebbe returns to these words at the end of the maamar.

ברכות מ"ה א"ח:8 Berakhot 45a:8

אמר רבי שמעון בן פאי: מניין שאין המתרגם רשאי להגביה קולו יותר מן הקורא, שנאמר: "משה ידבר והאלקים יענו בקול", שאין תלמוד לומר "בקול", ומה תלמוד לומר "בקול" — בקולו של משה.

R. Simeon b. Pazzi said: Whence is it that the translator is not permitted to raise his voice above that of the reader? As it is said, "Moses spoke, and G-d answered him by a voice" (Exod. xix. 19) — there was no need to say "by a voice"; what, therefore, does the teaching "by a voice" tell us? By a voice [equal to that] of Moses.

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

KEHOT'S NOTE

ברכות מה, א.

4 מה דבר משה

Or HaTorah notes that Rashi on the verse explains "Moshe speaks" as referring to the other commandments, and that Ramban disputed this.

KEHOT'S NOTE

באוה"ת פ' יתרו ע' תתמד: ורש"י פ"י בחומש דמשה ידבר קאי על שאר הדברות... והרמב"ן השיג ע"ז.

5 אנכי ולא יהי לך מפי הגבורה שמענו

Rav Hamnuna explains that "Torah," whose numerical value is 611, is the number of commandments Moshe commanded us, while "I am" and "You shall have no," completing the 613, we heard from the mouth of the Almighty. The Alter Rebbe uses this to show that the verse's exchange cannot be those two commandments.

מכות כ"ד א"א:ג'1-3 Makkot 24a:1-3

שית מאה וחד סרי הוי, "אנכי" ו"לא יהיה לך" — מפי הגבורה שמענו. (סימן דמשמק סק). בא דוד והעמידן על אחת עשרה, דכתיב "מזמור לדוד [ה'] מי גבור באהלך מי ישכון ביהר קדשך. הולך תמים ופועל צדק ודבר אמת בלבבו, לא רגל על לשנו לא עשה לרעהו רעה וחרפה לא נשא על קרבו. נבזה בעיניו נמאס ואת יראי ה' יכבד נשבע להרע ולא ימר. כספו לא נתן בנשף ונשדד על נקי לא לקח עשה אלה לא ימוט לעולם".

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KEHOT'S NOTE

מכות כד, א. ע' מו"נ ח"ב פל"ג. תניא פרק כ.

6 אנכי עומד בין ה'

Moshe recalls: "I stood between G-d and you at that time, to tell you the word of G-d, for you were afraid of the fire." Here Moshe conveys G-d's word to the people; he is not the one whom G-d answers.

דברים ה':5 Deuteronomy 5:5

אנכי עמד ביניה' וביניכם בעת ההוא להגיד לכם את־דבר ה' כי יראתם מפני האש ולא־עליתם בהר לאמר:

I stood between the L-RD and you at that time, to declare unto you the word of the L-RD; for ye were afraid because of the fire, and went not up into the mount—saying: .

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KEHOT'S NOTE

דברים ה, ה.

7 דאיתא בגמרא דאמר רב יוסף

On the day of Atzeres (Shavuot) Rav Yosef asked for a choice calf to be prepared, saying: were it not for this day that brought it about, how many Yosefs are there in the marketplace! The maamar asks what this day added, and answers in paragraph 22.

פסחים ס"ח ב"י:10 Pesachim 68b:10

(עב"ם סימן) אומר רבי אלעזר: הכל מודים בעצרת דבעינו נמי לכם. מאי טעמא? יום שניתנה בו תורה הוא. אומר רבה: הכל מודים בשבת דבעינו נמי לכם. מאי טעמא? "וקראת לשבת עונג". אומר רב יוסף: הכל מודים בפורים דבעינו נמי לכם. מאי טעמא? "מי משתה ושמה" כתיב בקה.

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KEHOT'S NOTE

פסחים סח, ב.

PARAGRAPH 2

8 ומהו ענין מ"ת . . אברהם אבינו ע"ה

Torah Ohr on Lech Lecha refers to this maamar for the difference between Avraham's keeping of the whole Torah and the Giving of the Torah.

KEHOT'S NOTE

לעיל יא, ד מציין לכאן "ועמ"ש ע"פ משה ידבר שם נתי' היטב ההפך בין מה שקיים אברהם כל התורה כו' למ"ת עולה בקנה א' עם מ"ש כאן [בתו"א יא, ד]. ראה מאמרי אדמו"ר הזקן — הנחות הר"פ ז"ל ע"ז. אוה"ת דרושים לשבועות ע"י קסח. ד"ה זכור את אשר עשה לך עמלק תרנ"ד.

9 קיים אברהם אע"ה . . ואפי' עירובי תבשילין

Rav says Avraham our father fulfilled the entire Torah, as it says, "because Avraham obeyed My voice"; and a further teaching, which some attribute to Rav Ashi, adds that he fulfilled even eruv tavshilin, since "My teachings" means both the Written and the Oral Torah. The Alter Rebbe quotes this to set up the question of what the Giving of the Torah added.

Yoma 28b:10-11א"י: יומא כ"ח ב"י: יומא כ"ח ב"י

אמר (רב), ואיתימא רב אשי: קיים אברהם אבינו אפילו עירובי תבשילין, שנאמר: "תורת", אחת תורה שכתב ואחת תורה שבעל פה. מתא בן שמואל אומר וכו' והוא אומר הן. מאן אמר "הן"? אילימא הך דקאי אאיגרא — הוא חלים והוא מפשר? אלא הך דקאי אארגא, מנא ידע?

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Kiddushin 82a פ"ב ידושים

KEHOT'S NOTE

יומא כח, ב. ראה קידושין פב, א. ראה לקמן צו, ג ואילך. אוה"ת פ' ראה ע' תשנו. הענין בארוכה בסה"מ תקס"ב ע' יא. אוה"ת תשא ע' איתתקסו. וראה בסה"מ תרכ"ז (הוצאת תש"ס) ע' יב.

PARAGRAPH 3

10 וישמר משמרת

G-d tells Yitzchak He will bless him "because Avraham obeyed My voice, and kept My charge, My commandments, My statutes and My teachings." The Sages read it as proof that Avraham kept the whole Torah.

בראשית כ"ו:5

עקב אשר שמע אברהם בקלי וישמר משמרת מצותי חקותי ותורתי:

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

בראשית כו, ה.

11 ובודאי לימד ג"כ ליצחק

The Midrash says Avraham knew even eruv tavshilin, kept the fine points of the Torah and taught his sons; it also tells, in one view, that Yaakov sent Yehudah ahead to Egypt

to set up a house where Torah would be taught, and that Yosef had parted from Yaakov while they studied the section of the eglarufah. Kehot cites it for the Patriarchs teaching one another.

בראשית רבה צ"ה:3

... ויתן להם יוסף עגלות על פי פרעה, ללמדך, שבכל מקום שהיה יעקב יושב, היה עוסק בתורה כשם שהיו אבותיו, ועד עכשיו לא נתנה תורה, וכתוב באברהם (שם כו): וישמר משמרת. ומהיכן למד אברהם את התורה? רבן שמעון אומר: נעשו שתי כליותיו כשתי כדים של מים, והיו נובעות תורה. ומנין שכן הוא? שנאמר (תהלים טז): אף לילות יסרוני וגו'. רבי לוי אמר: מעצמו למד תורה, שנאמר (משלי יד): מדרכיו ישבע סוג לב ומעליו איש טוב. ר' יונתן שר הבירה אמר: אפילו עירובי תבשילין היה אברהם יודע, שנאמר (בראשית כו): עקב ...

Another matter, "he sent Judah before him." Rabbi Hanina son of Rabbi Aha, and Rabbi Hanina, one said: To arrange a residence for him. And one said: To arrange an academy in which he would teach Torah matters and in which the tribes would study. Know that it is so; when Joseph departed from him, he knew at which chapter that he was teaching him he left him. When Joseph's brothers came to him and said to him: "Joseph is still alive... his heart was faint [because he did not ...

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בראשית כ"ו:5

עקב אשר שמע אברהם בקלי וישמר משמרת מצותי חקותי ותורתי:

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

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

KEHOT'S NOTE

ב"ר פצ"ה ג': והי' [אברהם] משמר דקדוקי תורה והי' מלמד את בניו. ראה רמב"ם הל' ע"ז פ"א ה"ג. וראה רמב"ן עה"ת בראשית כו, ה. והמאירי בפתיחה למסכת אבות כתב "למדו יושר הנהגותיו והליכותיו הליכות אלי מלכי בקדוש, ומסר לו סודות חכמתו חקותיו ותורותיו".

12 וישמר משמרת מצותי חקותי ותורתי ובודאי לימד ג"כ ליצחק בנו

Ramban quotes Rashi's reading of the verse and the Midrash that Avraham kept even the fine points of the Torah and taught his sons, and then asks how, if so, Yaakov could set up a pillar and marry two sisters. Kehot cites it on Avraham's teaching of the Torah before Sinai.

רמב"ן על בראשית כ"ו:5

... וכן אמרו (ב"ר צד ג) בפסוק "ויתן להם יוסף עגלות" (בראשית מ"ה:כ"א), שפרש ממנו בפרשת עגלה ערופה, שהיה עוסק בתורה כשם שהיו אבותיו, ועד עכשיו לא נתנה תורה, והרי כתוב "ויהי וישמר משמרת מצותי חקותי ותורתי", ושם אמרו שהיה משמר אפילו דקדוקי תורה, והיה מלמד לבניו וכו'. ויש לשאל, אם כן איך הקים יעקב מצבה (בראשית כ"ח:י"ח), ונשא שתי אהיות, וכדעת רבותינו (ב"ר עד יא) ארבע, ועמרם נשא דוחתו (שמות כו, ו) ומשה רבינו הקים ...

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

13

ליעקב ובניו

Or HaTorah adds a proof that Yaakov taught his sons: Rashi in Vayigash, on “he saw the wagons,” explains that Yosef had parted from Yaakov while they were studying the section of the eglā arufah.

KEHOT'S NOTE

באזה"ת פי יתרו עי' תתמד מוסיף: "כפי רש"י פי ויגש ע"פ וירא את העגלות כו' בפי עגלה ערופה פירש ממנו".

14

לימד ג"כ ליצחק בנו ויצחק לימד ליעקב ובניו

Rambam tells how Avraham taught the knowledge of the One G-d and made it known to Yitzchak his son; Yitzchak taught it to Yaakov, and Yaakov taught all his sons and appointed Levi to head the academy so that the learning would not be forgotten. Kehot cites it for the same chain of teaching.

Mishneh Torah, Foreign Worship and Customs of the Nations 1:3:3
משנה תורה, הלכות עבודה זרה וחוקות הגוים א:ג:3

... וכינון שהיו העם מתקבצין אליו ושואלין לו על דבריו הנה מודיע לכל אחד ואחד כפי דעתו עד שיחזירוהו לדרך האמת עד שנתקבצו אליו אלפים ורבבות והם אנשי בית אברהם ושתל בלבם העקר הגדול הזה וחבר בו ספרים והודיעו ליצחק בנו. וישב יצחק מלמד ומזהיר. ויצחק הודיע ליצחק ומנהו ללמד וישב מלמד ומזהיר כל הנלומדים אליו. ויצחק אבינו למד בניו כלם והבדיל לוי ומנהו ראש והושיבו בשיבה ללמד דרך השם ...

As soon as this giant was weaned he commenced to busy his mind, in his infancy he commenced to think by day and by night, and would encounter this enigma: How is it possible that this planet should continuously be in motion and have no leader—and who, indeed, causes it to revolve, it being impossible that it should revolve itself? Moreover, he neither had a teacher nor one to impart aught to him, for he was sunk in Ur of the Chaldeans among the foolish worshipers of stars, and his ...

Torat Emet 363 (Public Domain) • Mishnah Torah, Yod ha-hazakah, trans. by Simon Glazer, 1927 (Public Domain)

15

דרמ"ח פקודין

Tikkun 30 speaks of the 248 commandments as G-d's commandment “in each and every limb of the King.” The Alter Rebbe cites the known teaching that the mitzvot are the King's limbs, and then asks what “limbs” can mean.

Tikkunei Zohar, Tikkun 30 • 74a:8

ועוד מצוה דא עמודא דאמצעי'תא, דאיהו מצוה מסטרא דאבא דאיהו רא"ש, ומסטרא דאימא דאיהו אש"ר, והכי צדיק מצוה ועושה מתרין, ובגין דא אתמר על תרין, אש"ר קדשנו, אמא קדשנו ואבא

צנונו, על מאן על שכינתא תתא, דאיהי פטר כל רחם, פתיחו דרחם, דאיהו רמ"ח פקודין, איהי מצות יהויה בכל אבר ואבר דמלפא, איהי מצוה, ועוד אשר קדשנו מסטרא דאבא

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

ראה תי"ז תי"ל. ראה בד"ה אדון עולם תש"ג ע" 14. ושם מציין שבד"ה זה "מבאר דהגדלות בכלים דו"א נעשה ע"י המשכת האור, דכאשר הכלי הוא כלי לקבל את האור הנה ע"י ריבוי האור בהכלי נעשה הגדלה בהכלי כמו שאנו רואים במוחש בהשוקדים במושכות הנה כל מה שמרבים לשקוד הנה מתרחב כלי שכלם." ע"ש.

16

ע"פ מ"ש בוהר . . . לאתקנא רזא דשמייה

Torah Ohr on Shemot explains the same Zohar: of the seven Names that may not be erased, El is in Chesed and Elokim in Gevurah, and drawing G-d into His attributes is done through Torah and mitzvot, each mitzvah drawing one Name into one attribute.

Song of Songs 3:1א:1

על-משכבי בלילות בקשתי את שאהבה נפשי בקשתי ולא מצאתיו:

By night on my bed I sought him whom my soul loveth; I sought him, but I found him not.

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KEHOT'S NOTE

ראה גם לעיל מט, ד. לקו"ת פי מצורע כה, א. עקב טז, ב. שה"ש ג, א. בסה"מ תרס"ה עי' כה מציין לכאן.

17

שו"ה שאינן

This manuscript reads “that is not erased” (sheino), in the singular, instead of “that are not erased” (she'einan).

KEHOT'S NOTE

בכרך 1824: שאינו.

PARAGRAPH 4

18 David's blessing: “Yours, G-d, are the greatness, the might, the beauty, the victory and the splendor.” Chassidus reads these words as the Sefiros from Chesed on; here they are G-d's attributes that come into being through His Names.

I Chronicles 29:11א:11

לך ה' הגדלה והגבורה והתפארת והנצח וההוד כ"ל בשמים ובארץ
לך ה' הממלכה והמתנשא לכל לראש:

Thine, O L-RD, is the greatness, and the power, and the glory, and the victory, and the majesty; for all that is in the heaven and in the earth is Thine; Thine is the kingdom, O L-RD, and Thou art exalted as head above all.

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PARAGRAPH 5

19 In Eliyahu's prayer (Patach Eliyahu) at the opening of Tikkunei Zohar: You are wise, but not with a known wisdom, and not of any of these attributes at all. The Alter

Rebbe uses it to show that the Sefiros bear no comparison to G-d.

Tikkunei Zohar 17b:2 ב"ב: תקוני זוהר י"ז

וכל ספירין כל חד אית ליה שם ידיע. ובהון אתקריאו מלאכיא. ואנת לית לך שם ידיע. דאנת הוא ממלא כל שמהן. ואנת הוא שלימו דכלהו וכד אנת תסתלק מנהון אשתארו כלהו שמהן כגופא בלא נשמתא.

Constantinople, 1740 (CC-BY-NC)

20 כי לא מחשבותי מחשבותיכם

"For My thoughts are not your thoughts, nor are your ways My ways, says G-d." Even G-d's "thought," which is below His "wisdom," is beyond comparison with ours.

Isaiah 55:8 ח"ח: ישיהו

כי לא מחשבותי מחשבותיכם ולא דרכיכם דרכי נאם ה'

For My thoughts are not your thoughts, Neither are your ways My ways, saith the L-RD.

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KEHOT'S NOTE

ישעיי נה, ח.

21 וכמ"ש בת"ו

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

KEHOT'S NOTE

בהקדמה (פתח אליהו).

PARAGRAPH 6

22 כי עמך מקור חיים

"For with You is the source of life; in Your light we see light." The Alter Rebbe reads "in Your light" as the light drawn down below, through which the light of wisdom is seen and grasped.

Psalms 36:10 י"ו: תהילים

כִּי־עִמָּךְ מְקוֹר חַיִּים בְּאוֹרְךָ נִרְאָה־אֹר:

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.

23 ועושה חסד לאלפים

In the second of the Ten Commandments G-d is described as "showing kindness to thousands, to those who love Me and keep My commandments." Here "thousands" are the many stages through which kindness comes into being.

Exodus 20:6 ו"ו: שמות

וְעֹשֶׂה חֶסֶד לְאַלְפִים לְאַהֲבֵי וְלִשְׁמֵרֵי מִצְוֹתַי:

and showing mercy unto the thousandth generation of them that love Me and keep My commandments.

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KEHOT'S NOTE

שמות כ, ו.

PARAGRAPH 7

24 עולם חסד יבנה

"For I said, kindness shall be built forever." The Alter Rebbe reads it to mean that kindness must be built, coming into being through stages.

Psalms 89:3 ג"ג: תהילים

כִּי־אֶמְרָתִי עוֹלָם חֶסֶד יִבְנֶה שָׁמַיִם תִּכְּוֶן אֶמּוֹנָתְךָ כָּהֶם:

For I have said: 'For ever is mercy built; In the very heavens Thou dost establish Thy faithfulness.

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KEHOT'S NOTE

תהלים פט, ג.

25 הוי"ה בנקוד פת"ח היא בחכמה

Sefer HaMaamarim 5655 adds here that Pardes Rimomim (Sha'ar HaShemos, ch. 3) gives the Name Yah as the Name of Chochmah.

KEHOT'S NOTE

בסה"מ תרנ"ה ע' נ נוסף: ובפרד"ס שער השמות פ"ג כ' דשם י"ה הוא השם דבחי" חכ'.

26 חסד אל כל היום

"The kindness of El is all the day." The verse pairs the Name El with kindness, the basis for linking that Name with the Sefirah of Chesed.

Psalms 52:3 ג"ב: תהילים

מִה־תִּתְהַלֵּל בְּרָעָה הַגְּבוּר חֶסֶד אֶל כָּל־הַיּוֹם:

Why boastest thou thyself of evil, O mighty man? The mercy of G-d endureth continually.

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KEHOT'S NOTE

תהלים נב, ג.

27 איהו וחייהו חד

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

KEHOT'S NOTE

בת"ו בהקדמה (ג, א).

28 איהו וחייהו חד. איהו וגרמוהי חד

The introduction to Tikkunei Zohar says that in the ten Sefiros of Atzilus the King is one with His life-forces and one with His causes, which is not so in the Sefiros of Beriah. Here it describes how the drawn-down light is one with Chochmah and Chesed. (Kehot's note here prints 3a; Kehot's other notes on this phrase give 3b, where Sefaria has it.)

Tikkunei Zohar 3b:9-10 ט"ב: תקוני זוהר ג' ב

דעשר ספירות דאצילות מלכא בהון, איהו וגרמיה חד בהון, איהו וחייהו וחייהו חד בהון, מה דלאו הכי בעשר ספירות דבריאה, דלאו אינון וחייהו חד, לאו אינון וגרמיהו חד. ועלת על כלא הוא נהיר (נ"א נחית) בעשר ספירות דאצילות, ובעשר ספירות דבריאה, ונהיר בעשר כתות דמלאכיא, ובעשר גלגלי דרקיעא, ולא אשתני בכל אתר.

Tikkunei Zohar - Vocalized (Public Domain)

47 ויקרא שם בשם ה' אל עולם

Kehot lists a discussion of this verse in Or HaTorah on Yisro.

בראשית ל"א:ל"ג Genesis 31:33
KEHOT'S NOTE

בראשית לא, לג. אוה"ת פ' יתרו ע' א"ט.

48 ויקרא שם בשם ה' אל עולם

"And he planted an eshel in Be'er Sheva, and called there in the Name of G-d, the G-d of the world." The Alter Rebbe cites it for Avraham's making G-d known in this world. (Kehot's note prints 31:33, a misprint for 21:33.)

בראשית כ"א:ל"ג Genesis 21:33

וַיִּטַע אֶשֶׁל בְּבֵאֵר שֶׁבַע וַיִּקְרָא שָׁם בְּשֵׁם ה' אֵל עוֹלָם:

And Abraham planted a tamarisk-tree in Beer-sheba, and called there on the name of the L-RD, the Everlasting G-d.

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49 וגם הנפש אשר עשו בחרן

Avram set out for Canaan with Sarai, Lot, their possessions "and the souls that they had made in Charan." The Alter Rebbe reads it of the people Avraham brought to faith in G-d.

בראשית י"ב:ה' Genesis 12:5

וַיִּקַּח אַבְרָם אֶת־שָׂרִי אִשְׁתּוֹ וְאֶת־לוֹט בְּנֵאָחִיו וְאֶת־כָּל־רְכוּשָׁם אֲשֶׁר רָכְשׁוּ וְאֶת־הַנֶּפֶשׁ אֲשֶׁר־עָשׂוּ בַּחֲרָן וַיֵּצְאוּ לָלֶכֶת אֶרֶצָה כְּנַעַן וַיָּבֹאוּ אֶרֶצָה כְּנַעַן:

And Abram took Sarai his wife, and Lot his brother's son, and all their substance that they had gathered, and the souls that they had gotten in Haran; and they went forth to go into the land of Canaan; and into the land of Canaan they came.

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KEHOT'S NOTE

בראשית יב, ה.

50 מצותי . . אהבה זו

This passage, from "My commandments" to "this sickness of love," is quoted in Or HaTorah on Vayera.

KEHOT'S NOTE

קטע זה מובא באוה"ת פ' וירא כרך א פה, ב. וראה לעיל לד, ד קדשנו במצותיו דייקא.

51 וישמר משמרת מצותי

"And he kept My charge, My commandments." Here "My commandments" is read as the commandments G-d Himself, as it were, performs.

בראשית כ"ו:ה' Genesis 26:5

עָקַב אֲשֶׁר־שָׁמַע אֶבְרָהָם בְּקוֹלִי וַיִּשְׁמַר מִשְׁמַרְתִּי מִצְוֹתַי חֻקֹּתַי וְתוֹרֹתַי: because that Abraham hearkened to My voice, and kept My charge, My commandments, My statutes, and My laws.'

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52 הקב"ה מבקר חולים

Rabbi Chama bar Chanina teaches that one should follow G-d's ways: as He clothed the naked, visited the sick, com-

forted mourners and buried the dead, so should we. G-d's visiting the sick is learned from His appearing to Avraham after his circumcision.

סוטה י"ד א:ד' Sotah 14a:4

אֵלָּא, לְהַלֵּךְ אַחֵר מְדוּתָיו שֶׁל הַקָּדוֹשׁ בְּרוּךְ הוּא: מָה הוּא מְלַבֵּשׁ עֲרוּמִים, דְּכַתִּיב: "וַיַּעַשׂ ה' אֱלֹקִים לְאַדָּם וּלְאִשְׁתּוֹ כְּתָנוּת עוֹר וַיַּלְבִּשֵׁם" — אָף אֶתָּה הַלְבַּשׁ עֲרוּמִים. הַקָּדוֹשׁ בְּרוּךְ הוּא בִּיקָר חוֹלִים, דְּכַתִּיב: "וַיָּרָא אֱלֹהֵי ה' בְּאַלְנֵי מִמְרָא" — אָף אֶתָּה בִּקָר חוֹלִים. הַקָּדוֹשׁ בְּרוּךְ הוּא נִיחָם עֲבָלִים, דְּכַתִּיב: "וַיְהִי אַחֲרֵי מוֹת אֶבְרָהָם וַיְבָרֶךְ אֱלֹקִים אֶת יִצְחָק בְּנוֹ" — אָף אֶתָּה נָחַם עֲבָלִים. הַקָּדוֹשׁ בְּרוּךְ הוּא קָבַר מֵתִים, דְּכַתִּיב: "וַיִּקְבֹּר אוֹתוֹ בְּגִי" — אָף אֶתָּה קָבַר מֵתִים.

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

KEHOT'S NOTE

סוטה יד, א.

53 סמכוני באשיות רפדוני

"Sustain me with flagons, spread apples about me, for I am sick with love." The Alter Rebbe reads it as the soul's lovesickness for G-d in the higher worlds.

Song of Songs 2:5 שיר השירים ב' ה' 5

סמכוני באשיות רפדוני בתפוחים כ"חולת אהבה אני:

'Stay ye me with dainties, refresh me with apples; For I am love-sick.'

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

KEHOT'S NOTE

שה"ש ב, ה. ראה פ"י הפסוק באוה"ת שה"ש ע' ריא.

54 הודו על ארץ ושמים

"Let them praise the Name of G-d, for His Name alone is exalted; His splendor is over earth and heaven." The Alter Rebbe stresses that only His splendor, a radiance, is in the worlds.

Psalms 148:13 תהילים קמ"ח:י"ג 148:13

יְהַלְלוּ אֶת־שֵׁם ה' בִּי־נִשְׁבַּע שְׁמוֹ לְבָדוֹ הוֹדוּ עַל־אָרֶץ וְשָׁמַיִם:

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

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

PARAGRAPH 13

55 סמכוני באשיות רפדוני בתפוחים

"Sustain me with flagons, spread apples about me, for I am sick with love." The flagons and apples are read as revelations of the Infinite Light that heal the soul's longing.

Song of Songs 2:5 שיר השירים ב' ה' 5

סמכוני באשיות רפדוני בתפוחים כ"חולת אהבה אני:

'Stay ye me with dainties, refresh me with apples; For I am love-sick.'

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PARAGRAPH 14

56

הקב"ה מניח תפילין

Rabbi Avin bar Rav Ada says in the name of Rabbi Yitzchak that the Holy One, blessed be He, puts on tefillin, learning it from "G-d swore by His right hand and by the arm of His strength." The Alter Rebbe counts it among G-d's own mitzvos.

ברכות ו' א:י"ז-י"ח¹⁷⁻¹⁸ Berakhot 6a:17-18

אמר רבי אבין בר רב אדא, אמר רבי יצחק: מנין שהקדוש ברוך הוא מניח תפילין שנאמר: "נשבע ה' בימינו ובזרוע עזו". "בימינו" — זו תורה, שנאמר: "מימינו אש דת למו", "ובזרוע עזו" — אלו תפילין, שנאמר: "הי עז לעמו יתן".

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

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

KEHOT'S NOTE

ברכות ו', א. ראה גם לעיל לה, ב ובמ"מ לשם.

57

תפילין מלשון התקשרות

Kehot traces the reading of tefillin as "binding" to this dictionary of Kabbalistic terms, under the entry Tefillin.

KEHOT'S NOTE

ראה בערכי הכינויים לבעל סה"ד מערכת תפילין. מובא באוה"ת ויקרא כרך ג ע' תתקטז.

58

ומי כעמך ישראל

David's prayer: "And who is like Your people Israel, one nation on earth." This is the verse in G-d's tefillin.

I Chronicles 17:21א"י²¹ דברי הימים א

ומי כעמך ישראל גוי אחד בארץ אשר הלה האלקים לפדות לו עם לשום לה שם גדלות ונראות לגרש מפני עמך אשריפדית ממצרים גוים:

And who is like Thy people Israel, a nation one in the earth, whom G-d went to redeem unto Himself for a people, to make Thee a name by great and tremendous things, in driving out nations from before Thy people, whom Thou didst redeem out of Egypt.

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KEHOT'S NOTE

דה"א יז, כא.

59

ישראל עלו במחשבה

Tikkun 6 speaks of the Torah scholar as being "from the side of thought," of which it is said that Israel arose in thought to be created. Kehot gives it with the Midrash.

Tikkunei Zohar, Tikkun 6 • 23b:3-4 תקוני זקן

א"ל אבא. אם כן ת"ח דאיהו מסטרא דמחשבה דאתמי ביה ישראל עלה במחשבה ליבראות האי אוריתא איהי בן לתלמיד חכם. אם כן אתתא דיליה אמאי צריכא יבום. דהא לא שוו אפרשותא מארי מתניתין לת"ח משאר בני נשא. א"ל ברי (איהי) ודאי צריכה יבום לאלין נשמתין דאלוין ערטילאין משיט יומי בראשית.

Constantinople, 1740 (CC-BY-NC)

KEHOT'S NOTE

ב"ר בתחילתו. ת"ז תי' ו' בסופו. נסמן לעיל ג, ב.

60

בראשית בשביל ישראל

The Midrash lists things that preceded creation: some were created, and some, among them the Patriarchs and Israel, "arose in thought" to be created; one view says the thought of Israel preceded everything. The Alter Rebbe uses it for Israel's root in G-d's first thought, Chochmah.

Beresheet Rabbah 1:4ד'א:1 בראשית רבה

"בראשית ברא אלקים" ששה דברים קדמו לבריאת העולם יש מהן שנבראו ויש מהן שעלו במחשבה להבראות. התורה והכסא הכבוד נבראו תורה מנין שנאמר (משלי ח, כב): "הי קנני ראשית דרכו" כסא הכבוד מנין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגו'". האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): "כענבים במדבר וגו' ישראל מנין שנאמר (תהלים עד, ב): "זכור עדתך קנית קדם" בית המקדש מנין שנאמר (ירמיה יז, יב): "כסא כבוד מרום מראשון וגו' שמו של משיח מנין שנאמר (תהלים עב, יז): ...

"In the beginning, G-d created" - six items preceded the creation of the world; some of them were [actually] created, and some of them G-d contemplated creating, [though He did not actually do so]. The Torah and the Throne of Glory were created. Torah, from where is it derived? As it is stated: "The L-rd made me at the beginning of His way" (Proverbs 8:22). The Throne of Glory, from where is it derived? "Your throne stands firm from earliest time, [You are from eternity]" (Psalms 93:2). The patriarchs, Israel, ...

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Vayikra Rabbah 36:4ד'י:1 ויקרא רבה

KEHOT'S NOTE

ראה ב"ר א, ד. ויק"ר לו, ד. רש"י ורמב"ן בראשית א, א.

61

בראשית בשביל ישראל שנקראו ראשית

Rashi says the verse calls for interpretation, as the Sages taught: for the sake of the Torah, called "the beginning of His way," and for the sake of Israel, called "the first of His produce." The Alter Rebbe quotes this reading.

Rashi on Genesis 1:2ב'י:2 רש"י על בראשית א:

תהו ובהו. תהו לשון תמה ושממון, שאדם תהא ומשתומם על בהו שבה: תהו. אשטורדי"שון בלע"ז: בהו. לשון רקות וצדו: על פני תהום.

על פני המים שעל הארץ: ורוח אלקים מרחפת. כסא הכבוד עומד באויר ומרחף על פני המים ברוח פיו של הקב"ה ובמאמרו, כיונה המרחפת על הקו, אקוב"טיר בלע"ז:

DESOLATE AND VOID — The word signifies astonishment and amazement, for a person would have been astonished and amazed at its emptiness. תהו is estordison in old French. VOID — The word signifies emptiness and empty space. ON THE FACE OF THE DEEP — i. e. the waters which were upon the earth. מרחפת AND THE SPIRIT OF GOD WAS HOVERING — The throne of Divine Glory was standing in space, hovering over the face of the waters by the breath ...

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)

62

בראשית בשביל ישראל שנקראו ראשית

Ramban quotes Rashi's reading, for the sake of the Torah and for the sake of Israel, both called "beginning," and calls this teaching of the Sages very closed and sealed. Kehot cites it alongside Rashi.

רמב"ן על בראשית א' ב' ג' - Ramban on Genesis 1:2-3 ... (שמואל א כ ד), מה תרצה ותחפץ, וכן "ותהי אשה לכן אדניך כאשר דבר ה'" (בראשית כ"ד:נ"א), כאשר רצה; כי כן הוא הרצון לפניו. או הוא כגון מחשבה, כמו "האמרה בלבך" (ישעיהו מז ח); "ואמרו אלפי יהודה בלבם" (זכריה יב ח). והענין, לומר שלא היה בעמל. וכך קראו רבותינו לזה "מחשבה"; אמרו: מחשבה - ביום; המעשה - עם דמיוני חמה. והוא להורות על דבר מחשב שיש בו טעם, לא חפץ פשוט בלבד. ומילת הויה - מורה על מעשה הזמן העומד, כמו ...

AND G-D SAID, 'LET THERE BE LIGHT.' The word "saying" here indicates Will, as in the verse, What dost thy soul say, that I should do it for thee? which means, "What do you want and desire?" Similarly, And let her be thy master's son's wife, as the Eternal hath spoken means, "...as He hath willed, for such is the Will before Him." Or, it may be [that the word "saying" here means] "thinking," as in the verses, Thou sayest in thy heart; And the chiefs of Judah shall say ...

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

63

ומשם יפרד

"A river goes out of Eden to water the garden, and from there it divides and becomes four heads." The Alter Rebbe uses it for this world as a world of separation.

בראשית ב' 10: Genesis 2:10

ונהר יצא מעדן להשקות את־הגן ומשם יפרד והיה לארבעה ראשים:

And a river went out of Eden to water the garden; and from thence it was parted, and became four heads.

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KEHOT'S NOTE

בראשית ב', י.

PARAGRAPH 15

64

וירד ה' על הר סיני

"And G-d descended upon Mount Sinai, to the top of the mountain." The Alter Rebbe reads the descent as the Infinite Light coming to be united with mitzvos in the physical world.

שמות י"ט:20: Exodus 19:20

וירד ה' על־הר סיני אל־ראש ההר ויקרא ה' למשה אל־ראש ההר ויעל משה:

And the L-RD came down upon mount Sinai, to the top of the mount; and the L-RD called Moses to the top of the mount; and Moses went up.

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KEHOT'S NOTE

שמות יט, כ.

PARAGRAPH 16

65

כי אל דעות ה'

In Chanah's prayer: "For Havayah is a G-d of knowledges, and by Him actions are weighed." The Alter Rebbe reads the plural "knowledges" as the higher and the lower unity.

שמואל א ב' ג': I Samuel 2:3

אל־תרבו תדברו גְבוּהָה גְבוּהָה יצא עֵתֶק מִפִּיכֶם כִּי אֵל דְּעוֹת הַבְּרָכָה יְהוָה וְלֹא נִתְכַנְּנוּ עֲלֵלוֹת:

Multiply not exceeding proud talk; Let not arrogance come out of your mouth; For the L-RD is a G-d of knowledge, And by Him actions are weighed.

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KEHOT'S NOTE

שמואל-א ב, ג. ראה המשך ר"ה תרצ"ד (נדפס בספר המאמרים ה'תשי"א). תשי"ג ע' 126.

PARAGRAPH 17

66

להנחיל אוהבי יש

Wisdom says: "To cause those who love me to inherit substance (yesh), and I will fill their treasuries." The Alter Rebbe cites it to show that above, the higher levels are the true yesh.

משלי ח' כ"א: Proverbs 8:21

להנחיל אהבי יש ואצרתיהם אמלא:

That I may cause those that love me to inherit substance, And that I may fill their treasuries.

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KEHOT'S NOTE

משלי ח, כא.

67

ולו נתכנו עלילות

The verse ends "and by Him actions are weighed": the word velo is written with an alef ("not") and read with a vav

(“by Him”). The Alter Rebbe builds the next paragraph on both.

שמואל א ב:3' I Samuel

אל־תִּרְבוּ תְּדַבְּרוּ גְבוּהָהּ גְבוּהָהּ יֵצֵא עֲתָק מִפִּיכֶם כִּי אֵל דְּעוֹת הַבַּיִת
וְלֹא תִתְכַּנּוּ עַלְלוֹת:

Multiply not exceeding proud talk; Let not arrogance come out of your mouth; For the L-RD is a G-d of knowledge, And by Him actions are weighed.

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KEHOT'S NOTE

שמואל-א, ב, ג. ראה לעיל יא, ד.

PARAGRAPH 18

68

נעשה אדם בצלמנו

“And G-d said, Let us make man in our image, after our likeness.” The Alter Rebbe reads “our image” as the Torah and “our likeness” as the mitzvos.

בראשית א:כ"ו Genesis 1:26

וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדִמוּתֵנוּ וַיְרִדוּ בְּדִגְתַּי 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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KEHOT'S NOTE

בראשית א, כו.

69

בצלמנו בחיי התורה

Kehot refers to Or HaTorah on Bereishis for “in our image” as the Torah.

KEHOT'S NOTE

ראה אוה"ת בראשית כרך ג תקד, א.

70

אדם שעל דמות הכסא

Above the firmament Yechezkel saw the likeness of a throne, “and upon the likeness of the throne, a likeness as the appearance of a man upon it from above.” Here that “man” is the mitzvos, G-d’s inner will.

יחזקאל א:כ"ו Ezekiel 1:26

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמֵרָאָה אֲבֹן־סַפִּיר דְּמוּת כֶּסֶף וְעַל דְּמוּת הַכֶּסֶף דְּמוּת כְּמֵרָאָה אָדָם עָלָיו מְלֻמָּעָה:

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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71

אין עוד מלבדו

“You have been shown, to know that G-d is the G-d; there is nothing else besides Him.” The Torah and mitzvos make

this true below as it is above.

דברים ד':ל"ה Deuteronomy 4:35

אֵתָּה הָרָאִתָּ לְדַעַת כִּי ה' הוּא הָאֱלֹהִים אֵין עוֹד מִלְּבָדּוֹ:

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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72

ולא תחללו שלא לעשות חלל

“And you shall not profane My holy Name, and I will be sanctified among the children of Israel.” The Alter Rebbe reads “profane” (chilul) as making a void (chahal).

ויקרא כ"ב:ל"ב Leviticus 22:32

וְלֹא תַחֲלִלּוּ אֶת־שֵׁם קֹדֶשִׁי וְנִקְדַּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל אֲנִי ה' מְקַדְּשָׁם:

And ye shall not profane My holy name; but I will be hallowed among the children of Israel: I am the L-RD who hallow you,

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KEHOT'S NOTE

ויקרא כב, לב. וראה לקמן פג, ב.

73

שלא לעשות חלל

The Gemara quotes “You shall not profane My holy Name” for the sin of desecrating G-d’s Name, which it lists with false oaths and desecrating Shabbos. Kehot cites it on the words “not to make a void.”

שבת ל"ג א:3' Shabbat 33a:3

בְּעוֹן שְׁבוּעַת שְׁוֹא וּשְׁבוּעַת שֶׁקֶר וְחִילּוּל הַשֵּׁם וְחִילּוּל שַׁבָּת — חֵיָה רַצָּה רָבָה, וּבִהְמָה כָּלָה, וּבְנֵי אָדָם מִתְמַעֲטִין, וְהַדְרָכִים מִשְׁתַּמְּמִין. שְׁנֵאמַר: “וְאֵם בָּאֵלָה לֹא תוֹסֶרֶוּ לִי” — אֵל תִּקְרִי “בָּאֵלָה”, אֵלָּא “בָּאֵלָה”. וּכְתִיב: “וְהִשְׁלַחְתִּי בָכֶם אֶת חֵיַת הַשָּׂדֶה וְגוֹ", וּכְתִיב בְּשִׁבוּעַת שֶׁקֶר: “וְלֹא תִשָּׁבַע בִּשְׁמִי לִשְׁקֹר וְחִלַּלְתָּ אֶת שֵׁם אֱלֹהֶיךָ”, וּבְחִילּוּל הַשֵּׁם כְּתִיב: “וְלֹא תַחֲלִלּוּ אֶת שֵׁם קֹדֶשִׁי”. וּבְחִילּוּל שַׁבָּת כְּתִיב: “מִחֲלִיָּה מוֹת יוֹמָת”, וְלִי “חִילּוּל” “חִילּוּל” מִשְׁבוּעַת שֶׁקֶר.

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KEHOT'S NOTE

שבת לג, א.

74

דוחק רגלי השכינה

One who walks with a haughty, upright bearing even four cubits is as if he pushes the feet of the Shechinah, for “the whole earth is full of His glory.” Self-importance leaves no room for G-d’s presence.

ברכות מ"ג ב:י"ט-כ' Berachot 43b:19-20

וַיֵּשׁ אֹמְרִים, אִי לֹא יִפְסִיעַ פְּסִיעָה גְּסָה: דָּאֵמַר מַר, פְּסִיעָה גְּסָה נוֹשְׁלַת אֶחָד מִחֲמַשׁ מֵאוֹת מִמָּאוֹר עֵינָיו שֶׁל אָדָם. מֵאִי תִקְנָתֶיהָ? לְהַדְרִיָּה קִדְּוֶשָׁא דְּבֵי שְׁמֵי. וְאֵל יִהְיֶה בְּקוֹמָה זְקוּפָה: דָּאֵמַר מַר הַמַּהֲלֶךְ בְּקוֹמָה זְקוּפָה אֲפִילוֹ אַרְבַּע אַמּוֹת, כְּאִילוֹ דּוּחַק רַגְלֵי שְׁכִינָה, דְּכְתִיב: “מִלֹּא כָל הָאָרֶץ כְּבוֹדוֹ”.

Some declare he should not walk with a big stride. For the teacher has said : A big stride takes away one five hundredth part of the light of a man's eyes. What is the remedy for if ? He may restore it [by drinking the wine of] Sanctification on the [Sabbath] night. He should not walk with an erect car-

riage. For the teacher has said: He who walks with an erect carriage, even a distance of four cubits, is as though he pushed against the feet of the Shekinah; ...

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KEHOT'S NOTE

ברכות מג, ב.

75

ואשים דברי בפיו

“And I have put My words in your mouth, and covered you in the shadow of My hand.” The Alter Rebbe stresses “My words”: in Torah study G-d’s own words are spoken.

Isaiah 51:16 ישיהו נ”א:ט”ז

ואשם דברי בפיו ובצל ידי כסיתיה לנטע שמים וליסד ארץ ולאמר לציון עמי־אתה:

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

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KEHOT'S NOTE

ישעי נא, טז.

PARAGRAPH 19

76

תוכה רצוף אהבה

Of King Shlomo’s palanquin: “its inside inlaid with love.” The Alter Rebbe applies it to the soul filled from within through the Torah.

Song of Songs 3:10 שיר השירים ג’:

עמודיו עשה כסף רפידתו זהב מרקבו ארגמן תוכו רצוף אהבה מבנות ירושלם:

He made the pillars thereof of silver, The top thereof of gold, The seat of it of purple, The inside thereof being inlaid with love, From the daughters of Jerusalem.

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77

כי הי אלקיר אש אוכלה

“For Havayah your G-d is a consuming fire, a jealous G-d.” The Alter Rebbe reads Havayah as the Torah and “your G-d” as the mitzvot.

Deuteronomy 4:24 דברים ד’:

כי Havayah אלקירך אש אוכלה הוא אל קנא:

For the L-RD thy G-d is a devouring fire, a jealous G-d.

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KEHOT'S NOTE

דברים ד, כד.

PARAGRAPH 20

78

אבל תלמיד חכם

KeHOT points to a note in Likkutei Sichos on this statement about the Torah scholar.

KEHOT'S NOTE

ראה לקו”ש חט”ז ע’ 437 הערה 26.

79

ונגלה כבוד ה’

“And the glory of G-d shall be revealed, and all flesh shall see together.” The Alter Rebbe uses Isaiah’s words for the revelation that Torah and mitzvot bring about below as above.

Isaiah 40:5 ישיהו מ’:

ונגלה כבוד ה’ וראו כל־בשר יחדו כי פי הי דבר:

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

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80

והר סיני עשן

“And Mount Sinai was all in smoke, because G-d descended upon it in fire.” The fire of Sinai is read as the Torah and mitzvot that consume the coarseness of the animal soul.

Exodus 19:18 שמות י”ט:

והר סיני עשן כלו מפני אשר ירד עליו הי באש ויעל עשנו כעשן הכבשן ויחרד כל־ההר מאד:

Now mount Sinai was altogether on smoke, because the L-RD descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly.

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KEHOT'S NOTE

שמות יט, יח.

81

וידבר הוי”ה אליכם מתוך האש

“And G-d spoke to you from the midst of the fire; you heard the sound of words.” The Torah was given from within fire.

Deuteronomy 4:12 דברים ד’:

וידבר הי אליכם מתוך האש קול דברים אתם שמעם ותמונה אינכם ראים וזולתי קול:

And the L-RD spoke unto you out of the midst of the fire; ye heard the voice of words, but ye saw no form; only a voice.

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82

ת”ה אין אור של גינהם שולט בו

Rabbi Abahu in the name of Rabbi Elazar: the fire of Gehinnom has no power over Torah scholars, by inference from the salamander, for their whole body is fire, as it says, “Is not My word like fire?” The Alter Rebbe explains that the Torah and mitzvot have scourged them already.

Chagigah 27a:7-8 חגיגה כ”ז א’:

אמר רבי אבהו אמר רבי אלעזר: תלמידי חכמים אין אור של גיהנם שולטת בהן, קל וחומר מסלמנדרא: ומה סלמנדרא שתולדת אש היא — חסר מדמה אין אור שולטת בו, תלמידי חכמים שכל גופן אש, דכתיב: “הלוא כה דברי כאש נאם ה’” — על אחת כמה וכמה. אמר ריש לקיש: אין אור של גיהנם שולטת בפושעי ישראל, קל וחומר ממזבח הזהב: מה מזבח הזהב שאין עליו אלא קעובי דינר זהב — כמה שנים אין האור שולטת בו, פושעי ישראל שמלאין ...

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KEHOT'S NOTE

חגיגה כז, א.

PARAGRAPH 21

83 ולא תחללו

“And you shall not profane My holy Name.” As in paragraph 18, the service of Torah and mitzvos must leave no void empty of G-d.

ויקרא כ"ב:ל"ב:22:32

ולא תחללו את־שם קדשי ונקדשתי בתוך בני ישראל אני ה' מקדשכם:

And ye shall not profane My holy name; but I will be hal-
lowed among the children of Israel: I am the L-RD who hal-
low you,

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PARAGRAPH 22

84 שלש מתנות טובות כו'

Rabbi Shimon bar Yochai says the Holy One, blessed be He, gave Israel three good gifts, all of them only through suffering: the Torah, the Land of Israel and the World to Come. The Alter Rebbe calls the power to draw down G-dliness through Torah and mitzvos such a gift.

ברכות ה' א:כ"א-כ"ב:20-21a Berakhot

תנא, רבי שמעון בן יוחאי אומר: שלש מתנות טובות נתן הקדוש ברוך הוא לישראל, וכולן לא נתן אלא על ידי יסורים, אלו הן: תורה וארץ ישראל והעולם הבא. תורה מגזין — שנאמר: “אשרי הגבר אשר תיסרנו קה ומתורתך תלמדנו”.

There is a teaching : R. Simeon b. Johai said : Three pre-
cious gifts did the Holy One, blessed be He, give to Israel,
and all of them He gave only through the medium of suffer-
ing ; they are : Torah, the land of Israel, and the world to
come. Whence is it deduced that Torah [was given through
the medium of suffering]? As it is said : "Happy is the man
whom Thou chastenest, O L-rd, and teachest him out of Thy
law " (Ps. xciv. 12).

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KEHOT'S NOTE

ברכות ה, א.

85 אי לאו האי יומא דקא גרים כמה יוסף איכא בשוקא

Rav Yosef's words on Shavuot, quoted in paragraph 1, are explained here: the day of the Giving of the Torah revealed G-d's wisdom below, unlike the many kinds of “adding.”

Pesachim 68b:12-13א"ב:י"ג:68b Pesachim

רב יוסף ביומא דעצרתא אמר: עבדי לי עגלא תלתא. אמר, אי לא האי יומא דקא גרים — כמה יוסף איכא בשוקא. רב ששית כל תלתין יומין מהדר לקה תלמודיה, ותלי וקאי בעיבא דדשא, ואמר: חדאי נפשאי, חדאי נפשאי, לה קראי לה תנאי. איני? והאמר רבי אלעזר: אילמלא תורה לא נתקיימו שמים וארץ, שנאמר: “אם לא בריתי יומם ולילה

משה ידבר והאלהים יענו בקול

חקות שמים וארץ לא שמתיי! מעיקרא כי עבד איניש — אדעתא דנפשיה קא עבד.

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86 יוסף דעת יוסף מכאוב

“For in much wisdom is much vexation, and he who adds knowledge adds pain.” The Alter Rebbe uses it for knowl-
edge that does not reveal G-d.

קהלת א:י"ח:1 Ecclesiastes

כי ברב חכמה רב־כעס ויוסף דעת יוסף מכאוב:

For in much wisdom is much vexation; And he that in-
creaseth knowledge increaseth sorrow.

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KEHOT'S NOTE

קהלת א, יח.

87 חכמים הם להרע

“They are wise to do evil, but to do good they do not know.” This is the foreign wisdom that belongs to the world of separation.

ירמיהו ד:כ"ב:4 Jeremiah

כי אויל עמי אותי לא ידעו בני סכלים המה ולא נבונים המה חכמים המה להרע ולהיטיב לא ידעו:

For My people is foolish, They know Me not; They are sottish
children, And they have no understanding; They are wise to
do evil, But to do good they have no knowledge.

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KEHOT'S NOTE

ירמ' ד, כב.

88 כי משם יפרד

“And from there it divides and becomes four heads.” As in paragraph 14, the verse describes this world as a world of separation.

בראשית ב:י"ד:10 Genesis

ונהר יצא מעדן להשקות את־הגן ומשם יפרד והיה לארבעה ראשים:

And a river went out of Eden to water the garden; and from
thence it was parted, and became four heads.

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89 ז' שמות . . בסדר השתלשלות

That maamar refers to this passage: the seven Names here are lights clothed in vessels, as the gloss in Torah Ohr (68d) explains, and Moshe is the level of the essence of Chochmah.

KEHOT'S NOTE

ראה בד"ה מאי חנוכה תרע"ג “ומש”ש [בתוריא כאן] בענין ז' שמות כו' הן אורות המתלבשים בכלים כמש”ש בהביאור בהג”ה [לקמן סח, ד] ומשה הוא בבחי' עצם החכמה”, ע”ש.

90 המשפילי לראות בשמים ובארץ

“Who looks down low upon heaven and earth.” Read here as the level above the chain of descent, from which heaven

and earth are equal.

Psalms 113:6 ויג: תהילים

הַמְשִׁפִּילִי לָרְאוֹת בְּשָׁמַיִם וּבָאָרֶץ:

That looketh down low Upon heaven and upon the earth?

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KEHOT'S NOTE

תהלים קיג, ו.

PARAGRAPH 23

91 על המשכת התורה . . ידבר

Kehot points to Or HaTorah on Yisro for the drawing down of the Torah expressed in "Moshe speaks."

KEHOT'S NOTE

ראה אוה"ת פי' יתרו ע' תתלב.

92 והאיש משה ענו מאד . . ונחנו מה

"And the man Moshe was very humble, more than any man on the face of the earth." Moshe's humility is the bittul through which he draws down the Torah.

Numbers 12:3 ויג: במדבר

וְהָאִישׁ מֹשֶׁה עָנּוּ מְאֹד מִכָּל הָאָדָם אֲשֶׁר עָלִיפוֹ הָאֲדָמָה:

Now the man Moses was very meek, above all the men that were upon the face of the earth.—

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KEHOT'S NOTE

במדבר יב, ג. בשלה טז, ח.

93 ונחנו מה

Moshe tells the people that their complaints are not against him and Aharon: "What are we?" The phrase is Chassidus's classic expression of Moshe's bittul.

Exodus 16:8 ח: שמות

וַיֹּאמֶר מֹשֶׁה בְּתַת ה' לָכֶם בְּעֶרֶב בָּשָׂר לֶאֱכֹל וּלֶחֶם בֶּקֶר לְשַׂבֵּעַ בְּשֹׁמֶעַ ה' אֶת־תְּלַנְתִּיכֶם אֲשֶׁר־אַתֶּם מְלִינִם עָלַי וְנַחֲנוּ מֶה לֹא־עָלִינוּ תְּלַנְתִּיכֶם כִּי עָלִי־

And Moses said: "This shall be, when the L-RD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the L-RD heareth your murmurings which ye murmur against Him; and what are we? your murmurings are not against us, but against the L-RD."

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94 ידבר עמים

"He leads (yadber) peoples under us." The Alter Rebbe reads yedaber in the opening verse in the same sense of leading and drawing down.

Psalms 47:4 ד: תהילים

יְדַבֵּר עַמִּים תַּחְתֵּינוּ וְלְאֻמִּים תַּחַת רַגְלֵינוּ:

He subdueth peoples under us, and nations under our feet.

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KEHOT'S NOTE

תהלים מז, ד. ראה גם לעיל ד, א. נו, א. פב, ג.

95 משה בחי' בטול

Likkutei Torah on Pekudei explains "by the mouth of Moshe": Moshe was so wholly nullified that the Shechinah spoke from his throat, and it refers for this to "the maamar Moshe yedaber." It adds that every person has a spark of Moshe, reached through the bittul of the Shema, after which "my tongue will answer Your word."

KEHOT'S NOTE

בלקו"ת פקודי ה, ד מציין לד"ה משה ידבר בענין בטול, ואולי הכוונה לכאן.

96 החכמה מאין תמצא

"And wisdom, from where (me'ayin) shall it be found?" Chassidus reads me'ayin as "from nothingness": wisdom comes through bittul.

Job 28:12 ייב: איוב

וְהַחֲכָמָה מֵאֵינָן תִּמְצָא וְאֵי זֶה מְקוֹם בִּינָה:

But wisdom, where shall it be found? And where is the place of understanding?

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97 ובמקום שאתה מוצא גדולתו שם אתה מוצא ענותנותו

Rabbi Yochanan: wherever you find the might of the Holy One, blessed be He, you find His humility. As in paragraph 11, the drawing down comes through humility.

Megillah 31a:12-13 ייב: מגילה

אָמַר רַבִּי יוֹחָנָן: כָּל מְקוֹם שֶׁאַתָּה מוֹצֵא גְבוּרָתוֹ שֶׁל הַקָּדוֹשׁ בְּרוּךְ הוּא, אַתָּה מוֹצֵא עֲנוּתוֹתָיו. דָּבָר זֶה כְּתוּב בַּתּוֹרָה, וְשְׁנוּי בְּנְבִיאִים, וּמְשוּלָּשׁ בְּכַתוּבִים. כְּתוּב בַּתּוֹרָה: "כִּי ה' אֱלֹהֵיכֶם הוּא אֱלֹהֵי הָאֱלֹהִים וְאֲדוֹנֵי הָאֲדוֹנִים", וּכְתִיב בַּתְּרִיה: "עוֹשֶׂה מִשְׁפָּט יְתוֹם וְאַלְמָנָה". שְׁנוּי בְּנְבִיאִים: "כֹּה אָמַר רִם וְנִשְׂא שׁוֹכֵן עַד וְקָדוֹשׁ וְגו'", וּכְתִיב בַּתְּרִיה: "וְיָאֵת דָּכָא וּשְׁפַל רוּחַ", מְשוּלָּשׁ בְּכַתוּבִים, דְּכְתִיב: "סוּלוּ לְרוּכַב בְּעֶרְבוֹת בָּקָה שְׁמוֹ", וּכְתִיב בַּתְּרִיה: "אֲבִי יְתוּמִים ...

Yohanan said: Wherever you find [mentioned in the Bible] the power of the Holy One, blessed be He, you also find his humility. This fact is stated in the Torah, repeated in the Prophets, and stated a third time in the [Sacred] Writings. It is written in the Torah, "For the L-rd your G-d, He is the G-d of gods and L-rd of lords," and it says immediately afterwards, "He executes justice for the orphan and widow" (Deuteronomy 10:17). It is repeated in the Prophets: "For thus said He who ...

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PARAGRAPH 24

98 משה שושבינא דמלכא

Two later places in Torah Ohr that Kehot lists for Moshe as "the groomsman of the King."

Zohar III, 20a כ, זח"ג

KEHOT'S NOTE

זח"ג כ, א. נג, ב. ערה, ב. ראה לקמן ק', א. קיא, א. לקו"ת במדבר ב, ד. אוה"ת נ"ך כרך ב ע' תתסג. בלקו"ת בהעלותך לב, ב מציין לכאן.

99

משה שושבינא דמלכא

The Zohar asks which is higher, Moshe or Aharon, and answers: Moshe is the groomsman of the King, Aharon the groomsman of the Matrona. Kehot also gives Zohar 3:20a and 3:275b, where the same pair appears.

Zohar, Metzora 4:18-7:25ה"ח-ז:כ"ה מצורע ד' י"ח-ז:כ"ה

He replied: 'It is written here, "two living clean birds and cedar wood and scarlet and hyssop". "Living" is a reference to two of the "living creatures" (Hayoth) that Ezekiel saw, denoting the place from which the true prophets draw inspiration. "Cedar wood" we have explained. "Scarlet" indicates the place of Severity, which is associated with him at first. "Hyssop" is the lesser Vau which gives sustenance to the Community of Israel. All these again rest upon him because he has been purified.' R. Judah and R. Isaac were once ...

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

100

ואין עוד מלבדו

"There is nothing else besides Him." This is the higher unity that Moshe draws down.

Deuteronomy 4:35ה"ה:ד' דברים

אתה הראת לדעת כי ה' הוא האֱלֹהִים אֵין עֹד מִלְבָּדוֹ:

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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101

פני אריה פני שור

In Yechezkel's vision each creature had the face of a man, the face of a lion on the right, the face of an ox on the left and the face of an eagle. The lion and the ox stand here for the source of the animal soul in the Throne.

יחזקאל א':י"זEzekiel 1:10

ודמות פניהם פני אדם ופני אריה אֶל־הַיָּמִין לְאַרְבַּעַתָּם וּפְנֵי־שׁוֹר מִהַשְּׂמָאוֹל לְאַרְבַּעַתָּם וּפְנֵי־נֶשֶׁךְ לְאַרְבַּעַתָּם:

As for the likeness of their faces, they had the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had also the face of an eagle.

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102

אדם שעל הכסא

"And upon the likeness of the throne, a likeness as the appearance of a man upon it from above." Moshe is this "man" above the Throne.

יחזקאל א':כ"וEzekiel 1:26

וממעל לְרִקְיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמֵרָאָה אֶבֶן־סַפִּיר דְּמוּת כֶּסֶּא וְעַל דְּמוּת הַכֶּסֶּא דְּמוּת כְּמֵרָאָה אָדָם עָלָיו מְלֻמָּעָה:

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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103

ואיש האלקים

"And this is the blessing with which Moshe, the man of G-d, blessed the children of Israel." The Alter Rebbe reads "the man of G-d" as the husband of the Matrona.

Deuteronomy 33:1א"ג:כ"ד דברים

וְזֹאת הַבְּרִכָּה אֲשֶׁר בֵּרַךְ מֹשֶׁה אִישׁ הָאֱלֹהִים אֶת־בְּנֵי יִשְׂרָאֵל לִפְנֵי מוֹתוֹ:

And this is the blessing wherewith Moses the man of G-d blessed the children of Israel before his death.

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KEHOT'S NOTE

דברים לג, א.

104

אדם בגימט' מ"ה

Torah Ohr on Shemos gives the sources for the equation: the "man" of Atzilus upon the Throne is the Name mah, whose numerical value equals adam.

KEHOT'S NOTE

נסמן לעיל נב, ב.

PARAGRAPH 25

105

אין מלך בלא עם

Torah Ohr on Bereishis explains that the Name Elokim hides the strength of the light through contractions so that separate existence can come to be; this is the meaning of Elokim as rulership, "there is no king without a people," and it is also called the Shechinah.

KEHOT'S NOTE

נסמן לעיל ה, א. נג, ד.

106

כמארז"ל גבי הלל עונה אחריהם מה שהם אומרים

The Mishnah: one for whom a slave, a woman or a minor reads Hallel repeats after them what they say. The Alter Rebbe learns from it that "answering" means saying the speaker's words.

סוכה ל"ח Sukkah 38a

KEHOT'S NOTE

סוכה לח, א.

107

יענה להמשכה זו של משה

Kehot refers to Or HaTorah on Nach for the lower unity "answering" Moshe's drawing down.

KEHOT'S NOTE

ראה אוה"ת נ"ך כרך ב ע' אק"ז.

108

אתפשטותא דמשה בכל דרא

Kehot's note points to Zohar III, 216b for these words.

Zohar III, 216b, זח"ג רטז, בב

KEHOT'S NOTE

ת"ז תס"ט (קיב, א. קיד, א). ועייג"כ זח"ג רטז, ב. רעג, א. ת"ז ת"ע (תלה, ב).

109

אתפשטותא דמשה בכל דרא

Tikkunei Zohar (Tikkun 69) speaks of the extension of Moshe in every generation. Kehot also gives Zohar 3:216b

and 273a and Tikkun 70.

Tikkunei Zohar 112a:13-14 ד"ק א"י: י"ג-י"ד

... אמר רבי אלעזר אשתמוּדע מהכא דמשה מאתוּי משמע דאיהו הָבֵל ואיהו שֵׁת ואיהו משה, ואִתְפַּשְׁטוּתִיה דמשה בְּכָל דָּרָא ודָּרָא וּבְכָל צְדִיק וְצְדִיקָה, ואיהו אֵזִיל בְּתַלְתָּ תַלְתָּ, וּבְכָל תַּלְתָּ דאיהו רַכִּיב אֲתָמֵר בְּהוֹן לֹא זְמוּשׁוּ מִפִּיהּ וּמִפִּי זָרַע וּזְרַע, מהכא אֲשֶׁתְמוּדַע דאיהו לֹא אֲשֶׁתְכַח אֶלָּא בְּאֲתֵר דְּאִית בְּקָה אורִייתָא, וּבְגִין דָּא זָכְרוּ תוֹרַת מִשָּׁה עֲבָדִי. אָמַר לָקָה רַבִּי יְהוּדָה אֲתַפְשָׁטוּתָא דִּילִיָּה בְּכַנִּי נִשָּׂא אִית לָקָה שְׁעוּרָא, אָמַר לָקָה אֵין, עַד שְׁתִּין רַבּוּא. ...

Tikkunei Zohar - Vocalized (Public Domain)

110

בטל רצונו

Rabban Gamliel, son of Rabbi Yehudah HaNasi: "Nullify your will before His will." This is the bittul with which each person keeps the Torah and mitzvos.

Pirkei Avot 2:4 ב"ד: אבות

הוא הִיָּה אומר, עֲשֵׂה רְצוֹנִי כְרְצוֹנָהּ, כְּדִי שִׁיעֲשֶׂה רְצוֹנָהּ כְּרְצוֹנִי. בְּטַל רְצוֹנָהּ מִפְּנֵי רְצוֹנוֹ, כְּדִי שִׁיכַטֵּל רְצוֹן אֲחֵרִים מִפְּנֵי רְצוֹנָהּ. הֲלֵל אומר, אַל תִּפְרֹשׁ מִן הַצָּבוּר, וְאַל תִּאֲמִין בְּעֶצְמָךְ עַד יוֹם מוֹתֶךָ, וְאַל תִּדְּוִן אֶת הַבֶּרֶךְ עַד שֶׁתִּגִּיעַ לְמָקוֹמוֹ, וְאַל תֹּאמַר דָּבָר שְׂאִי אֶפְשָׁר לְשַׁמֵּעַ, שְׁסוּפוּ לְהַשְׁמִיעַ. וְאַל תֹּאמַר לְכַשְׁאֲפָנָה אֲשֶׁנָּה, שְׂמָא לֹא תִפְנָה:

He used to say: do His will as though it were your will, so that He will do your will as though it were His. Set aside your will in the face of His will, so that he may set aside the will of others for the sake of your will. Hillel said: do not separate yourself from the community, Do not trust in yourself until the day of your death, Do not judge your fellow man until you have reached his place. Do not say something that cannot be ...

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

PARAGRAPH 26

111

כל הקורא ושונה

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

KEHOT'S NOTE

ראה תדב"א רבה רפ"ח.

112

כל הקורא ושונה הקב"ה קורא ושונה כנגדו

Every Torah scholar who sits, reads, studies and engages in Torah, the Holy One, blessed be He, sits opposite him and reads and studies with him. The Alter Rebbe reads this as G-d's "answering" each person's bittul.

Tanna DeBei Eliyahu Rabbah 18:1-2 ב"א-ב"א: י"ח-י"ט

... א"כ למה נאמר בכל צרתם לו צר אלא אמר הקב"ה בכל צער וצער שיש לישראל כביכול אני עמהם שנאמר לו צר א"ית לו צר אלא לי צר שנאמר (ישעיהו מ"ט: ג') ויאמר לי עבדי אתה ישראל אשר בך אתפאר לכך נאמר קומי רני בלילה וגוי מאי שפכי כמים לבך נכח פני ה' מכאן אמרו כל ת"ח שיושב וקורא ושונה ועוסק בתורה הקב"ה יושב כנגדו וקורא ושונה עמו שכאן נאמר נכח פני ה' ולהלן הוא אומר ויחנו אלה נוכח אלה וגוי (מלכים א' כ': כ"ט) מה להלן פניהם של אלו נוכח פניהם ...

OYW (segmentation according to Warsaw 1880) (Public Domain)

113

אין עוד מלבדו

"There is nothing else besides Him." This awareness is the bittul each person brings to his learning.

Deuteronomy 4:35 ד"ל: דברים 4:35

אֵתָהּ הָרָאָתָה לְדַעַת כִּי ה' הוּא הָאֱלֹקִים אֵין עוֹד מִלְבְּדוֹ:

Unto thee it was shown, that thou mightiest know that the L-RD, He is G-d; there is none else beside Him.

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

114

ואני ה' לא שנית

"For I, G-d, have not changed." Creation made no change in G-d; He is as He was before the world was created.

Malachi 3:6 ג'ר: מלאכי 3:6

כִּי אֲנִי ה' לֹא שִׁנִּיתִי וְאַתֶּם בְּנֵי־יִשְׂרָאֵל לֹא כִלִיתֶם:

For I the L-RD change not; and ye, O sons of Jacob, are not consumed.

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PARAGRAPH 27

115

ונחנו מה

Moshe's words, "What are we?" Here they express the awareness that G-d fills the world as before creation.

Exodus 16:8 ח"ו: שמות 16:8

וַיֹּאמֶר מֹשֶׁה בְּתַת ה' לָכֶם בָּעֶרֶב בָּשָׂר לֶאֱכֹל וּלְחֶם לֶאֱכֹל בַּבֹּקֶר לְשֹׁבַע בְּשֹׁמֵעַ ה' אֶת־תַּלְנִתְכֶם אֲשֶׁר־אַתֶּם מְלִינִם עָלָיו וְנַחֲנוּ מֶה לֹא־עֲלִינוּ תַלְנִתְכֶם כִּי עַל־ה'

And Moses said: 'This shall be, when the L-RD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the L-RD heareth your murmurings which ye murmur against Him; and what are we? your murmurings are not against us, but against the L-RD.'

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116

ושכינה מדברת

Torah Ohr on Va'eira explains that because Moshe said "What are we?" in total bittul, the Torah was given through him in speech, and the Shechinah spoke from his throat; one who does not feel himself at all follows and says what G-d says, and so draws down G-d's unity as before the world was created.

KEHOT'S NOTE

נסמן לעיל נו, א.

117

אני המשנה המדברת בפיר

The record of the teachings the heavenly Maggid gave the Beis Yosef; Kehot locates these words there.

KEHOT'S NOTE

מגיד משרים להב"י ר"פ ויקרא. ועוד.

PARAGRAPH 28

118

משה שפיר קאמרט

Rav Safra challenges Rava, addressing him as “Moshe”: “Moshe, are you speaking well?” The Alter Rebbe takes the title as showing that a Torah scholar is called Moshe.

Shabbat 101b:3 ב:ג: שבת ק”א

אמר לך רב ספרא: משה, שפיר קאמרט? “מטלטלין מזו לזו” תנן! אלא אמר רב ספרא: לא נצרכה אלא לערב ולטלטל מזו לזו, וכדתנא: ספינות קשורות זו בזו — מערבין ומטלטלין מזו לזו. נפסקו — נאסרו. קורו ונקשרו, בין שוגגין ובין מזידין בין אנוסין בין מוטעין — קורו להיתרן הראשון.

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

KEHOT’S NOTE

שבת קא, ב וש”נ.

119

ואבא יסד ברתא

The Zohar explains “with wisdom He founded the earth”: wisdom is Abba, the earth is the daughter. The Alter Rebbe reads the “earth” as the halachah in a Torah scholar’s mouth.

Zohar III, 248a זח”ג רמח, א

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

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

Constantinople, 1740 (CC-BY-NC)

KEHOT’S NOTE

זח”ג רמח, א. רנו, ב. רנה, א. ת”ז ת”י כא.

120

הי בחכמה יסד ארץ

“G-d founded the earth with wisdom; He established the heavens with understanding.”

Proverbs 3:19 משלי ג:יט

הי בחכמה יסד ארץ כוונן שמים בתבונה:

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

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KEHOT’S NOTE

משלי ג, יט.

121

דבר הי זה הלכה

On “they will roam to seek the word of G-d and will not find it,” the Gemara says: “the word of G-d” is halachah. The

Alter Rebbe identifies it with the halachah in a Torah scholar’s mouth.

Shabbat 138b:11-12 שבת קל”ח ב:י”א-י”ב

”דבר הי” — זו הלכה, ”דבר הי” — זה הקץ, ”דבר הי” — זו נבואה. ומאי ”ישוטטו לבקש את דבר הי” אפרו: עתידה אשה שתטול כפר של תרומה ותחזור בכתי כנסיות ובכתי מדרשות לידע אם טמאה היא ואם טהורה היא, ואין מבין.

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

122

זו הלכה שבפי ת”ח

Or HaTorah refers to this passage and writes that the Alter Rebbe holds with Avodas HaKodesh (part 4, ch. 33) that Israel understood all the commandments from G-d’s mouth without any intermediary, as the author of the Akeidah also wrote, unlike Ramban and Rashi, and certainly unlike Rambam.

KEHOT’S NOTE

ראה אוה”ת יתרו עי תתלב שציין לכאן וכתב שאדה”ו ס”ל כדעת העבודת הקדש ח”ד פלי”ג שכל הדברות הבינו ישראל מפיו בלי שום אמצעי ושכן כתב בעל העקדה ודלא כהרמב”ן ורש”י וכ”ש דלא כהרמב”ם, ע”ש. העבודה”ק נבחר ג”כ בארוכה באוה”ת יתרו עי תתמד ואילך.

123

בקולו של משה

The Gemara’s reading of “with a voice” as the voice of Moshe, quoted at the start of the maamar, is explained here as the voice of each Torah scholar’s bittul.

Berakhot 45a:8 ברכות מ”ה א:ח

אמר רבי שמעון בן פאי: מניין שאין המתרגם רשאי להגביה קולו יותר מן הקורא, שנאמר: “משה ידבר והאלקים יענו בקול”, שאין תלמוד לומר “בקול”, ומה תלמוד לומר “בקול” — בקולו של משה.

R. Simeon b. Pazzi said : Whence is it that the translator is not permitted to raise his voice above that of the reader? As it is said, "Moses spoke, and G-d answered him by a voice" (Exod. xix. 19) — there was no need to say "by a voice" ; what, therefore, does the teaching "by a voice" tell us? By a voice [equal to that] of Moses.

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124

קנה חכמה

“Acquire wisdom, acquire understanding.” Chassidus reads kneh, “acquire,” like kaneh, the windpipe, through which hidden wisdom comes out as voice.

Proverbs 4:5 משלי ד:ה

קנה חכמה קנה בינה אל-תשכח ואל-תט מאמרייפי:

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

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KEHOT’S NOTE

משלי ד, ה.



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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