



TORAH OHR • PARSHAS YISRO • MAAMAR 3

ביאור על הנ"ל

“An explanation of the above”



Through the mitzvos Avraham drew the Infinite Light into Z'eir Anpin, but only through the intellect of nursing, and so only within Atzilus. Moshe, rooted in the hidden Chochmah of Arich Anpin, could bring the light of Torah and mitzvos down into the lower worlds, because only the highest source can descend lowest.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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



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THE BIG IDEA

Through the mitzvos Avraham drew the Infinite Light into Z'eir Anpin, but only through the intellect of nursing, and so only within Atzilus. Moshe, rooted in the hidden Chochmah of Arich Anpin, could bring the light of Torah and mitzvos down into the lower worlds, because only the highest source can descend lowest.

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

THE MAAMAR IN BRIEF

This explanation of the preceding maamar on “Moshe speaks” asks what Avraham drew down when he kept the Torah before it was given, and why its revelation below needed Moshe. The 248 positive commandments are the 248 limbs of Z'eir Anpin: nine Sefiros of nine, each with three vessels, make 243, and the five chassadim that cause growth complete 248. Z'eir Anpin grows through gestation, nursing and intellect; the intellect of nursing serves the emotions, as a reason feeds a love, and so still counts as emotion. That is what Avraham, “the limb of Mah,” drew down: through kindness he drew the Infinite Light into the vessels of the attributes and into Malchus, and was the first to call G-d “L-rd.” But it remained in Atzilus. Moshe, rooted in the hidden Chochmah of Arich Anpin, could bring the light into Beriah, Yetzirah and Asiyah, since the highest descends lowest, as the three worlds issue from the first tikkun, “Who is a G-d like You.” That tikkun, the Name El, includes the higher and lower unities, so through Moshe’s voice Elokim “answers” below as above.

OUTLINE

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|----------|---|------|
| 1 | The question | ¶1-2 |
| | An explanation of the previous maamar: Avraham’s mitzvos drew G-dliness down above, while Moshe brought the revelation even into Asiyah. The 248 positive commandments are the 248 limbs of Z'eir Anpin, nine Sefiros of nine. | |
| 2 | How Z'eir Anpin grows | ¶3-4 |
| | Three vessels in each Sefirah and the five chassadim make 248. Z'eir Anpin grows through gestation, nursing and intellect; the intellect of nursing serves the emotions and counts as part of them, unlike Chochmah, Binah and Daas proper. | |
| 3 | Avraham in Atzilus, Moshe below | ¶5-6 |
| | Avraham, “the limb of Mah,” drew the Infinite Light into the seven attributes and into Malchus through kindness, but only within Atzilus. Moshe, from the hidden Chochmah, brings it into Beriah, Yetzirah and Asiyah, for the three worlds issue from the first tikkun: the highest descends lowest. | |

The first tikkun, the Name El, includes the higher and the lower unity. From it comes the power for revelation below as above, so that Elokim “answers” below to the measure of Moshe’s voice.

KEY CONCEPTS

The 248 limbs of the King רמ"ח אברים דמלכא

The 248 positive commandments, identified with the 248 “limbs” of Z’eir Anpin: nine Sefiros, each including nine, each with three vessels, make 243, and the five chassadim that cause growth bring the number to 248.

Gestation, nursing and intellect עיבור יניקה מוחין

The three stages in which Z’eir Anpin grows, named after a child’s development. In nursing it reaches its six emotive attributes, each including six; only with intellect proper does it receive Chochmah, Binah and Daas.

The intellect of nursing מוחין דיניקה

Intellect that serves the emotions and makes them grow, like a reason that feeds a love, and is therefore counted as part of the emotions. Avraham drew the light into Z’eir Anpin through this intellect.

The hidden Chochmah חכמה סתימאה

The concealed wisdom within the Keser of Arich Anpin, the root of Moshe’s soul. Because it is so high, it can descend further than Avraham’s root and reach the lower worlds.

The first tikkun of the beard תיקון הראשון מ"ג תיקוני דיקנא

The first of the thirteen “arrangements” of the beard of Arich Anpin, the level of “Who is a G-d like You” and of the Name El. The Idra Rabba teaches that three worlds issue from it, which the Alter Rebbe identifies as Beriah, Yetzirah and Asiyah.

The higher and lower unity יחודא עילאה ויחודא תתאה

The two “knowledges” of “a G-d of knowledges.” In the higher unity everything before G-d is as nothing; in the lower, the world is “something from nothing.” The Name El includes both.

SECTION 1 • 11-2

The question

1 ביאור על הנ"ל¹

An explanation of the above.

The heading marks this as an explanation (biur) of the maamar just before it, which opened with the verse “Moshe speaks, and G-d answers him with a voice.” It takes up that maamar’s question about Avraham’s keeping of the Torah and works it out in Kabbalistic detail.

2 ביאור ע"פ משה ידבר² כו'. דעם היות³ דקיים אברהם כל התורה כולה⁴ עד שלא נתנה⁵ היה עיקר ההמשכה למעלה⁶

An explanation of [the verse] “Moshe speaks,” etc.: although Avraham fulfilled the entire Torah, all of it, before it was given, the main drawing-down was above,

The Alter Rebbe restates the point of the earlier maamar: Avraham kept the whole Torah before it was given, but what he drew down through it was chiefly “above,” in the higher spiritual levels.

אבל משה ידבר וימשיך להיות הגילוי למטה גם בעשיה.⁷ וצ"ל מהו הענין שהמשיך אברהם ע"י המצות למעלה.

but “Moshe speaks” and draws down, so that the revelation will be below, even in the World of Asiyah (Action). And [we] need to understand what it is that Avraham drew down above through the mitzvos.

Through Moshe, by contrast, the revelation is drawn all the way “below,” even into Asiyah, the lowest world, which includes our physical one. To see the difference, the maamar first asks what exactly Avraham drew down above through his mitzvos.

אך הוא כי רמ"ח מ"ע נקראים רמ"ח אברים דמלכא היינו רמ"ח אברים דז"א. כי ז"א הוא בעל טי⁸ ספירות ט' פעמים ט' הוא פ"א.

But [the explanation] is that the 248 positive commandments are called “the 248 limbs of the King,” that is, the 248 limbs of Z’eir Anpin (the emotive attributes). For Z’eir Anpin possesses nine Sefiros; nine times nine is eighty-one.

The answer starts from a known teaching: the 248 positive commandments are “the 248 limbs of the King,” meaning the limbs of Z’eir Anpin, the configuration of G-d’s emotive attributes. To count these limbs, Z’eir Anpin is taken as a full structure of nine Sefiros, each containing all nine, which makes eighty-one.

SECTION 2 • 113-4

How Z'eir Anpin grows

3 וכל בחינה יש בה ג' כלים פנימיים תיכונים חיצוניים הנק' סת"ר סוף תוך ראש.

And each level has three vessels in it, inner, middle and outer, which are called SeTaR: sof, toch, rosh (end, middle, head).

Each of these Sefiros has three vessels, inner, middle and outer, known by the acronym SeTaR (sof, toch, rosh). So each of the eighty-one is itself threefold.

הנה ג"פ פ"א הוא רמ"ג וה"ח המגדילים הרי רמ"ח אברי ז"א שהן שרש רמ"ח מ"ע ולהמשיך בחינת זו שיהי הגדלת אברי ז"א ע"ד הנ"ל להיות טפ"ט כו'

Now, three times eighty-one is 243, and [with] the five chassadim (kindnesses) that bring about growth, this makes the 248 limbs of Z'eir Anpin, which are the root of the 248 positive commandments. And drawing down this level, so that there is the growth of the limbs of Z'eir Anpin in the manner described above, to be nine times nine, etc.,

Three times eighty-one gives 243; adding the five chassadim, the powers of kindness that make Z'eir Anpin grow, gives 248. These 248 limbs of Z'eir Anpin are the root of the 248 positive commandments, and the question now is how this full growth, "nine times nine," is drawn into it.

הוא ע"י בחי עבור יניקה מוחין⁹ כי בבחי עבור הוא תלת כלילן מתלת. ואח"כ בחי יניקה הוא שמתגדל ז"א בבחי ו"ק וכל א' כלול מששה מספר ל"ו.

is through the levels of ibbur (gestation), yenikah (nursing) and mochin (intellect). For at the level of ibbur it is "three comprised of three." And afterward, the level of yenikah is that Z'eir Anpin grows into the level of the six extremities (vav ketzavos), each one comprising six: the number thirty-six.

Z'eir Anpin develops in three stages, named after a child's growth: gestation (ibbur), nursing (yenikah) and mature intellect (mochin). In gestation it is only "three comprised of three," its six attributes still contained within three; in nursing it grows into its six emotive attributes, the "six extremities," each of which includes all six, making thirty-six.

וזהו ענין מי ברא אלה.¹⁰ מי הוא בחי בינה ברא אלה הן ו"ק דז"א כל א' כלול מששה כו'.

And this is [the meaning of] "Who created these." "Who" (mi) is the level of Binah (understanding); "created these" (eleh): these are the six extremities of Z'eir Anpin, each one comprising six, etc.

The verse "Who created these" alludes to this. "Who" (mi) stands for Binah, which brings forth Z'eir Anpin, and "these" (eleh), whose letters add up to thirty-six, stands for the six attributes of Z'eir Anpin, each including six.

4 והנה אף שביניקה יש ג"כ מוחין ונק' מוחין דיניקה. עכ"ז נק' רק ו"ק כי מוחין אלו הם בכלל המדות יחשבו עד"מ השכל של המדה שיאהב מחמת טעם ושכל שזה השכל מגדיל המדה כחלב שמגדל את הולד.

Now, although in yenikah there is also the intellect (mochin), which is called "the mochin of yenikah," nevertheless it is called only the six extremities. For these mochin are counted as part of the emotive attributes (middos): by way of analogy, the intellect of an attribute, that one loves because of reason and intellect, for this intellect makes the attribute grow, like milk, which makes the infant grow.

Even in the nursing stage Z'eir Anpin has a kind of intellect, the "mochin of yenikah," yet it still counts only as the six emotive attributes, because this intellect belongs to the emotions. The analogy is a person who loves something for a reason: the reason feeds and enlarges the love, as milk makes a baby grow.

ולכן בכלל המדה יחשב שהוא מדה ממש ע"כ נק' רק ו"ק. ואח"כ בחי' מוחין ממש הוא על דרך משל השכל שבפ"ע כמו הלומד חכמה ונק' חב"ד דאצילות כו':

Therefore it is counted as part of the attribute, being an actual attribute; therefore it is called only the six extremities. And afterward, the level of mochin proper is, by way of analogy, intellect in its own right, like one who studies wisdom, and it is called Chochmah (wisdom), Binah (understanding) and Daas (knowledge) of the World of Atzilus (Emanation), etc.

Since this intellect is part of the emotion, the stage is still called only the six extremities. Only afterward comes intellect proper, thought in its own right, as when a person studies a branch of wisdom; above, this is Chochmah, Binah and Daas of Atzilus.

SECTION 3 • ¶5-6

Avraham in Atzilus, Moshe below

5 וזהו ענין המצות שקיים אברהם.¹¹ היינו שהמשיך אוא"ס בז"א כי אברהם הוא בחי' אבר מה ע"ש היותו יסוד

And this is [the meaning of] the mitzvos that Avraham fulfilled: that is, that he drew the Infinite Light (Or Ein Sof) into Z'eir Anpin. For Avraham is the level of "ever Mah" ("the limb of Mah"), so called for his being the Yesod (foundation)

Now the maamar applies this to Avraham: the mitzvos he kept drew the Infinite Light into Z'eir Anpin. His name is read as ever Mah, "the limb of Mah" (Mah being a Kabbalistic name associated with Z'eir Anpin), because he is the Yesod, the channel through which Abba, the configuration of Chochmah, flows into Z'eir Anpin.

אבא שבז"א השכל של המדה כנ"ל וממשיך אורות בכלים שמתחלה עד שלא נברא העולם¹² היה הוא ושמו בלבד.¹³ ועתה נתחלק לז' שמות כו' חסד כו'.

of Abba that is within Z'eir Anpin, the intellect of the attribute, as mentioned above. And he draws lights into vessels: for at first, before the world was created, there was He and His Name alone, and now it has divided into seven Names, etc., Chesed (kindness), etc.

This Yesod of Abba within Z'eir Anpin is the "intellect of the emotion" described above. Avraham drew lights into vessels: before creation there was only "He and His Name," but now His Name divides into seven Names corresponding to the seven attributes, beginning with Chesed.

(פ"י כי הז' שמות¹⁴ הם בחי' אורות¹⁵ של הז' מדות¹⁶ היינו בחי' האור א"ס המתלבש בכלי החסד נק' אל כמ"ש חסד אל כל היום¹⁷ ואור המתלבש בגבורה נק' אלקים כו' ולכן הם ז' שמות

(This means that the seven Names are the level of the lights of the seven emotive attributes (middos); that is, the level of the Infinite Light that is vested in the vessel of Chesed is called El, as it is written, "The kindness of El is all day long," and the light that is vested in Gevurah (restraint) is called Elokim, etc. Therefore they are seven Names,

In a parenthesis the Alter Rebbe explains that the seven Names are the lights of the seven attributes. The Infinite Light as it clothes itself in the vessel of Chesed is called El, as in "the kindness of El is all day long," and as it clothes itself in Gevurah it is called Elokim, and so on.

משא"כ קודם שנברא העולם ולא היה עדיין אצילות המדות היה בחי' האור א"ס כמו שהוא למעלה מבחי' התלבשות בכלים והוא ענין היה הוא ושמו בלבד) והיינו בבחי' גמ"ה ממשיך האור במלי' בת היתה לאברהם ובכל שמה.^{18,19}

whereas before the world was created, when there was not yet the emanation of the attributes, there was the level of the Infinite Light as it is, above the level of being vested in vessels; and this is [the meaning of] "there was He and His Name alone." And that is, through the level of acts of kindness (gemilus chassadim) he draws the light into Malchus (sovereignty): "Avraham had a daughter, and Bakol ('with everything') was her name."

Before the world was created, before the attributes were emanated, the Infinite Light was above any clothing in vessels; that is the meaning of "He and His Name alone." Through acts of kindness Avraham drew this light into Malchus, the "daughter" of the Sages' saying that Avraham had a daughter named Bakol, "with everything."

וע"כ אמר אדנ"י אל נא תעבור²⁰ כ"י ומעולם לא קראו להקב"ה אור א"ס אדון שיומשך במלכות אלא אברהם²¹ כ"י.

Therefore he said, "Ado-nai, please do not pass on," etc. And never had [anyone] called the Holy One, blessed be He, the Infinite Light, "L-rd" (Adon), that it be drawn into Malchus, except Avraham, etc.

This is why Avraham addressed G-d as Ado-nai, "L-rd," and why the Sages say that no one called G-d "L-rd" before Avraham. Calling Him L-rd means drawing the Infinite Light into Malchus, G-d's sovereignty over the world.

ואמנם כל המשכות אלו דאברהם הי' נשאר באצילות היינו גידול רמ"ח אברי ז"א ע"י מוחין דיניקה כנ"ל.

However, all these drawings-down of Avraham remained in the World of Atzilus (Emanation); that is, the growth of the 248 limbs of Z'eir Anpin through the mochin of yenikah, as mentioned above.

Yet all of Avraham's drawing-down remained within Atzilus, the world still one with G-d. In the terms set out above, he brought about the growth of the 248 limbs of Z'eir Anpin through the intellect of nursing.

אבל כדי שיומשך בכ"י²² הוא ע"י משה שהוא מבחי' ח"ס שבכתר²³ דא"א אלא שנשפל ביסוד אבא והורד שמה ולהיותו גבוה יושפל יותר למטה.

But in order that it be drawn into the worlds of Beriah (Creation), Yetzirah (Formation) and Asiyah (Action), it is through Moshe, who is from the level of the hidden Chochmah (Chochmah Stima'ah) that is in the Keser (the Crown) of Arich Anpin, except that he was lowered into the Yesod of Abba and brought down there; and because he is high, he will be lowered further down.

Bringing the light down into the lower worlds of Beriah, Yetzirah and Asiyah required Moshe, whose root is the hidden Chochmah (Chochmah Stima'ah) within the Keser of Arich Anpin, the configuration of the divine will, far above Avraham's root. He was lowered into the Yesod of Abba, and because his source is so high he can descend further down.

כענין שכתוב ועברתי בארץ מצרים אני ולא מלאך^{24, 25, 26} כ"י. וכמ"ש באדרא רבא²⁷ (ד' קל"ב ע"א) בענין תלת עלמין דנפיק²⁸ מתקונא קדמאה²⁹ כ"י.

As in the matter of what is written, "And I will pass through the land of Egypt": "I, and not an angel," etc. And as it is stated in the Idra Rabba (folio 132a) concerning "three worlds that issue from the first tikkun (arrangement)," etc.

Two parallels show that the higher the source, the lower it reaches. At the Exodus G-d passed through Egypt Himself, "I, and not an angel"; and the Idra Rabba of the Zohar speaks of three worlds that issue from the very first tikkun.

שהתלת עלמין הם ג' עולמות ביי"ע והם נמשכים מהתקון הראשון מיי"ג ת"ד דא"א ³⁰ דאצי"י שהוא בחי' מי אל כמוך ³¹ כו'.

That is, the three worlds are the three worlds of Beriah, Yetzirah and Asiyah, and they are drawn from the first tikkun of the thirteen tikkunim of the beard of Arich Anpin of Atzilus, which is the level of "Who is a G-d (El) like You," etc.

The Alter Rebbe identifies these three worlds as Beriah, Yetzirah and Asiyah. They are drawn from the first of the thirteen tikkunim, the "arrangements" of the beard of Arich Anpin in Atzilus, which Kabbalah links with the thirteen attributes of mercy; this first tikkun is the level of "Who is a G-d like You."

וזה פליאה לכאורה איך יהיה דילוג המדרגה מבחי' י"ג ת"ד דא"א שהיא מקור האצי"י שיומשך מזה ג' עולמות ביי"ע.

Now, at first glance this is a wonder: how could there be a skipping of levels, from the level of the thirteen tikkunim of the beard of Arich Anpin, which is the source of Atzilus, so that the three worlds of Beriah, Yetzirah and Asiyah should be drawn from it?

This seems puzzling: how could the lowest worlds be drawn directly from the thirteen tikkunim of Arich Anpin, the source of all of Atzilus, skipping every level in between?

אך הענין הוא משום דאדרבה כי כדי שיבא האור עד למטה כ"כ בעולמות ביי"ע צריך שיבא ממקום הנעלה ביותר כי לעוצם הרוממות יוכל להשפיל א"ע למטה יותר כו'.

But the explanation is that, on the contrary, in order for the light to come so far down, into the worlds of Beriah, Yetzirah and Asiyah, it must come from the most exalted place; for by the very greatness of [its] loftiness it is able to lower itself further down, etc.

The answer is that, on the contrary, for light to reach so far down it must come from the highest place, since only what is truly exalted has the power to lower itself that far.

6 ולכן שיהיה התהוות עולמות ביי"ע שהוא דוקא ע"י המשכה מתיקון הראשון דיי"ג ת"ד. וזהו פי' מי אל כמוך ³² שיוכל לישפל א"ע כ"כ למטה מטה כו'.

Therefore, for the worlds of Beriah (Creation), Yetzirah (Formation) and Asiyah (Action) to come into being, it is specifically through a drawing-down from the first tikkun of the thirteen tikkunim of the beard. And this is the meaning of "Who is a G-d (El) like You": that He is able to lower Himself so very far down, etc.

Therefore the lower worlds come into being specifically through a flow from the very first tikkun. That is the meaning of "Who is a G-d like You": no one can lower himself as G-d can, so very far down.

ועד"ז יובן ג"כ בהמשכת האור ע"י התומ"צ בעולמות בי"ע שהוא ע"י משה דייקא להיותו ממקום גבוה יותר משרש בחינת אברהם. ע"כ יכול להמשיך האור למטה ביותר גם בבי"ע משא"כ המשכות אברהם היו רק באצילות:

And in the same way it will also be understood regarding the drawing-down of the light through Torah and mitzvos into the worlds of Beriah, Yetzirah and Asiyah: that it is specifically through Moshe, because he is from a place higher than the root of the level of Avraham. Therefore he is able to draw the light down to the very lowest, even into Beriah, Yetzirah and Asiyah, whereas the drawings-down of Avraham were only in the World of Atzilus (Emanation).

The same applies to drawing the light into the lower worlds through Torah and mitzvos: it required Moshe, whose root is higher than Avraham's. That is why Moshe could bring the light all the way down into Beriah, Yetzirah and Asiyah, while Avraham's drawing-down stayed in Atzilus.

SECTION 4 • 17-8

The Name El and the two unities

7 וזהו כי אל דעות³³ הוי". ופ"י ב' דעות הן יחוי"ע ויחוי"ת. יחוי"ע מלמעלה למטה כולא קמיה כלא ולמעלה היש כו'.

And this is [the meaning of] "For Havayah is a G-d (El) of de'os (knowledges)." The explanation: the two de'os are the higher unity (yichuda ila'ah) and the lower unity (yichuda tata'ah). The higher unity is from above to below: "All before Him is as nothing," and above is the yesh (existence), etc.

This explains "For Havayah is a G-d (El) of knowledges": the plural points to two kinds of knowledge, the higher unity and the lower unity. In the higher unity, seen from above looking down, everything before G-d is as nothing, and only He above is true existence (yesh).

ויחוי"ת הוא בהפך היינו יש מאין שלמטה היש. ובשם זה שם אל הוא בחי' תקון הראשון מיי"ג ת"ד כולל הכ' דעות.

And the lower unity is the reverse, that is, something from nothing (yesh me'ayin), so that below is the yesh. And as to this Name, the Name El: it is the level of the first tikkun of the thirteen tikkunim of the beard, which includes the two de'os.

The lower unity is the reverse: seen from below, the world is "something from nothing," and the created world is the yesh. The Name El, the level of the first tikkun, includes both kinds of knowledge.

8 והוא כמ"ש היוצר יחד לכם המבין אל כל מעשיהם.³⁴ בוחן כליות. וע"כ משם נמשך הכח שיהיה הגלוי גם למטה להיות שוים

And this is as it is written, "He who fashions their hearts together, who discerns all their deeds"; "who tests the kidneys." And therefore from there is drawn the power for the revelation to be below as well, so that they are equal,

The Alter Rebbe adds verses describing G-d as fashioning all hearts "together," discerning every deed and testing the "kidneys," a person's innermost self. From the Name El, which includes both kinds of knowledge, comes the power for the revelation to be below as well, so that above and below are equal.

פי' שלא יסתיר בחי' יחודא תתאה הדעה שממטה למעלה על בחי' גלוי דעה עליונה ויהיה הגלוי למטה כמו למעלה.

meaning, that the level of the lower unity (yichuda tata'ah), the knowledge that is from below upward, should not conceal the level of the revelation of the higher knowledge, and the revelation will be below as [it is] above.

"Equal" means that the lower unity, the knowledge that looks from below upward and sees the world as real, should not hide the revelation of the higher knowledge. G-dliness should then be as revealed below as it is above.

וז"ש והאלקים יעננו³⁵ פי' אלקים הוא בחי' המסתיר להיות נראה למטה היש כו' והוא בחי' יחודא יעננו למטה כפי שנמשך אליו בקולו של משה³⁶ מלמעלה למטה וע"ז ארז"ל יושב ושונה כנגדו³⁷ ממש:

And this is [the meaning of] what is written, "And Elokim answers him." Meaning: Elokim is the level that conceals, so that below the yesh is seen, etc., and it is the level of the lower unity. "Answers him" below, according to what is drawn to it by the voice of Moshe from above to below. And about this our Sages, of blessed memory, said, "He sits and studies opposite him," literally.

So the verse at Sinai says, "And Elokim answers him." Elokim, the Name that conceals and lets the world appear as yesh, is the lower unity, and it "answers" below to the measure that Moshe's voice draws the higher revelation down to it; the Sages' expression that He "sits and studies opposite him" describes this exact correspondence.

QUESTIONS FOR DISCUSSION

1. Why is the intellect of nursing counted as part of the emotions, and how does that mark the limit of what Avraham achieved?
2. How do nine Sefiros, three vessels and the five chassadim add up to the 248 positive commandments?
3. Why must light that reaches the lowest worlds come from the highest place, and how do "I, and not an angel" and the Idra's three worlds illustrate it?
4. What are the two kinds of knowledge in "a G-d of knowledges," and how does Moshe's voice bring the higher one into the lower?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ביאור על הנ"ל

The note identifies another version of this maamar: the transcript (hanachah) made by the Mittlerer Rebbe, printed in Sefer HaMaamarim 5566 on page 216.

KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי בסה"מ תקס"ו ע' רטו. המאמר עם הגהות באוה"ת פ' יתרו ע' תתנא. ראה לקמן עג, ד.

PARAGRAPH 2

2 משה ידבר

At Sinai, "Moshe speaks, and G-d answers him with a voice." The previous maamar opened with this verse; here "Moshe speaks" is read as Moshe's drawing the revelation down below.

Exodus 19:19 ט"ט: ויהי קול השפ"ר הולך וחקק מאד משה ידבר והאלקים יענו בקול:

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

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3 דעם היות . . מוחין דיניקה

The note refers the reader to Or HaTorah on Terumah, page 1524, for the passage that runs from here to the words "the mochin of yenikah."

KEHOT'S NOTE

ראה אוה"ת פ' תרומה ע' איתקד.

4 דקיים אברהם כל התורה כולה

Rav says that Avraham our father fulfilled the entire Torah, as it says, "because Avraham obeyed My voice." The maamar asks what that fulfillment drew down, since it came before the Torah was given.

Yoma 28b:9 ט"ב: יומא כ"ח ב:ט"ב

אמר רב: קיים אברהם אבינו כל התורה כולה, שנאמר: "עקב אשר שמע אברהם בקולי וגו'". אמר ליה רב שימי בר חייה לרב: ואימא שבע מצות? הא איכא נמי מילה! ואימא שבע מצות ומילה! אמר ליה: אם כן "מצותי ותורותי" למה לי?

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5 כל התורה כולה עד שלא נתנה

The Mishnah at the end of Kiddushin says that Avraham our father did the entire Torah before it was given, citing "because Avraham obeyed My voice and kept My charge."

Kiddushin 82a:10 א:י"א קידושין פ"ב א:י"א

בנערותו מהו אומר? "וקול' ה' יחליפו כח". בזקנותו מהו אומר? "עוד ינובון בשיבה", וכן הוא אומר באברהם אבינו: "ואברהם זקן... וזה ברך את אברהם בכל" - מצינו שעשה אברהם אבינו את כל התורה כולה עד

שלא ניתנה, שנאמר: "עקב אשר שמע אברהם בקולי וישמר משמרותי מצותי חקותי ותורותי"

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6 עיקר ההמשכה למעלה

That essay explains that Torah and mitzvos add light in Atzilus: Torah study draws the Infinite Light into the inner vessels, the intellect, and the mitzvos into the outer vessels of Z'eir Anpin in Atzilus, while in the lower worlds it is only clothed in the physical Torah and mitzvos.

KEHOT'S NOTE

ראה קו"א לתניא ד"ה להבין מ"ש בפע"ח שכל המצות הם תוספות אור באצילות.

7 עיקר ההמשכה למעלה . . הגילוי למטה גם בעשי

The note points to the 5672 series of maamarim, volume 3, page 1414, on the contrast between a drawing-down that is chiefly above and a revelation below, even in Asiyah.

KEHOT'S NOTE

ראה המשך תער"ב ח"ג ע' איתיד.

8 כי ז"א הוא בעל ט' ספי' ט' פעמים ט'

There, explaining why the mitzvos are said to be rooted in Z'eir Anpin ("248 commandments, 248 limbs of the King"), Likkutei Torah gives the same count: Z'eir Anpin is nine Sefiros, each comprising nine, making eighty-one; each has a head, middle and end; three times eighty-one is 243, and the five chassadim that cause growth make 248.

KEHOT'S NOTE

ראה לקו"ת במדבר יז, ב. אוה"ת יתרו ע' תתקמ. קטע מובא בסה"מ תרל"ב ח"ב ע' תרכב.

PARAGRAPH 3

9 עיבור יניקה מוחין

The note points to Derech Mitzvosecha, under the mitzvah of the Passover offering, for the three stages of gestation, nursing and intellect.

KEHOT'S NOTE

ראה דרך מצותיך מצות קרבן פסח. ספר המאמרים תש"ג בד"ה ביום השמיני עצרת ע' נה.

10 מי ברא אלה

"Lift up your eyes on high and see: Who created these?" The Alter Rebbe reads "Who" as Binah and "these," whose letters add up to thirty-six, as the six attributes of Z'eir Anpin, each including six.

ישעיהו מ:כ"ו Isaiah 40:26

שאזמרום עיניכם וראו מי-ברא אלה המוציא במספר צבאם לכלם בשם יקרא מרב אונים ואמין כח איש לא נעדר:

Lift up your eyes on high, And see: who hath created these? He that bringeth out their host by number, He calleth them all by name; By the greatness of His might, and for that He is strong in power, Not one faileth.

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PARAGRAPH 5

11 ענין המצות שקיים אברהם

According to the note, this maamar explains that Avraham drew down the "greatness" (gadlus) of Z'eir Anpin: the 248 limbs of the King, nine Sefiros each comprising nine, with the five chassadim that cause growth as the root of the 248 positive commandments.

KEHOT'S NOTE

ראה בסה"מ תרכ"ז ע' כט דאברהם המשיך להיות גדולות ז"א שהוא ענין רמ"ח אברים דמלכא ט' ספירות טפ"ט כו' וה' חסדים המגדילים שהם שרש רמ"ח מ"ע. ע"ש.

12 עד שלא נברא העולם

There the Alter Rebbe cites the same saying of Pirkei DeRabbi Eliezer and explains "His Name alone": His Name is not in the category of creating and giving life at all; He alone is, as in "His Name alone is exalted."

KEHOT'S NOTE

פדרי"א פ"ג. ראה לקמן עט, ב. וראה לעיל סג, ב. לקו"ת בהר מג, ב ובמ"מ לשם.

13 עד שלא נברא העולם היה הוא ושמו בלבד

Pirkei DeRabbi Eliezer teaches that before the world was created there was only the Holy One, blessed be He, and His Name. The Alter Rebbe reads it as the Infinite Light before it was clothed in the vessels of the attributes.

פרקי דרבי אליעזר ג' ב' ג' 3:2-3

עד שלא נברא העולם, היה הקדוש ברוך הוא ושמו הגדול בלבד, ועלה במחשבה לברא את העולם, והיה מחריט את העולם לפניו ולא היה עומד. משלו משל, למה הדבר דומה? למלך שהוא רוצה לבנות פלטרים שלו, אם אינו מחריט בראשן יסודותיו ומוקצאיו ומוצאיו, אינו מתחיל לבנות, כך הקדוש ברוך הוא החריט לפניו את העולם ולא היה עומד עד שברא את התשובה. שבעה דברים נבראו עד שלא נברא העולם, ואלי הן: תורה, וגי'הנם, וגן עדן, וקסא הקבוד ...

Before the world was created, the Holy One, blessed be He, with His Name alone existed, and the thought arose in Him to create the world. He began to trace (the foundations of) the world before Himself, but it would not stand. They told a parable, To what is the matter like? To a king who wishes to build a palace for himself. If he had not traced in the earth its foundations, its exits and its entrances, he does not begin to build. Likewise the Holy One, blessed be ...

Pirke DeRabbi Eliezer, Sefaria Vocalized Edition (Public Domain) • Pirke de Rabbi Eliezer, trans. Rabbi Gerald Friedlander, London, 1916 (Public Domain)

14 כי הז' שמות

The note points to the maamar "Mai Chanukah" of 5673, part of the 5672 series, on the seven Names.

KEHOT'S NOTE

ראה בד"ה מאי חנוכה תרע"ג (בהמשך תער"ב).

15 הם בחי אורות

The note suggests that calling the seven Names "lights" follows the view that the ten Sefiros apply to the light as well, not only to the vessels, as discussed in this maamar.

KEHOT'S NOTE

וי"ל שזהו להשטה שגם בהאור שייך ע"ס — ד"ה והי עקב עטר"ת ע' תקצה.

16 היינו שהמשיך וא"ס בוי"א . . (פי' כי הז' שמות . . אורות של הז' מדות

The note says that this maamar explains the parenthetical gloss here as the drawing of lights into vessels, and refers there to a gloss printed in Or HaTorah.

KEHOT'S NOTE

הג"ה זו נתבאר בד"ה ויצב שם תרנ"ה ע' נ מבאר שזהו"ע המשכת האורות בכלים ומציין שם להגה"ה שנדפס באוה"ת יתרו ע' תתנב. וראה בד"ה ראה נתתיך עור"ת ע' קלא.

17 חסד אל כל היום

"The kindness of El is all day long." The verse joins the Name El to Chesed, and so shows that the light clothed in the vessel of kindness is called El.

תהילים נ"ב:3

מִהֲתַתְּהָלָל 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.

18 בת היתה לאברהם ובכל שמה

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

KEHOT'S NOTE

בבא בתרא טז, ב.

19 בת היתה לאברהם ובכל שמה

On "G-d blessed Avraham with everything (bakol)," one opinion in the Talmud says that Avraham had a daughter named Bakol. Here the daughter is Malchus, into which Avraham drew the light.

בבא בתרא ט"ז ב' 10:16

כתנאי: "וה' ברח את אברהם בכל" — מאי "בכל"? רבי מאיר אומר: שלא היתה לו בת. רבי יהודה אומר: שהיתה לו בת. אחרים אומרים: בת היתה לו לאברהם, ו"בכל" שמה. רבי אלעזר המודעי אומר: איצטגנינות היתה בלבו של אברהם אבינו, שכל מלכי מזרח ומערב משכימין לפתחו. רבי שמעון בן יוחי אומר: אכן טובה היתה תלויה בצוארו של אברהם אבינו, שכל חולה הרואה אותו מיד מתרפא; ובשעה שנפטר אברהם אבינו מן העולם — תלאה הקדוש ...

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20 אדני אל נא תעבור

When the three guests came, Avraham said, "Ado-nai, if I have found favor in Your eyes, please do not pass on from Your servant," read here as addressed to G-d. The Alter

Rebbe cites his use of the Name Ado-nai as his drawing the light into Malchus.

בראשית י"ח:ג' Genesis 18:3

וַיֹּאמֶר אֲדֹנָי אִם־נָא מָצָאתִי חֵן בְּעֵינֶיךָ אֲלֵי־נָא תַעֲבֹר מֵעַל עַבְדְּךָ:

and said: 'My lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant.

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21 ומעולם לא קראו להקב"ה . . אדון . . אלא אברהם

Rabbi Yochanan said in the name of Rabbi Shimon bar Yochai that from the day G-d created His world no one called Him "L-rd" until Avraham came and called Him L-rd. Here this means drawing the Infinite Light into Malchus.

ברכות ז"ב:א' Berakhot 7b:1

אָמַר רַבִּי יוֹחָנָן מִשּׁוֹם רַבִּי שְׁמַעוֹן בֶּן יוֹחִי: מִיּוֹם שֶׁבָּרָא הַקָּדוֹשׁ בְּרוּךְ הוּא אֶת הָעוֹלָם, לֹא הָיָה אָדָם שֶׁקָּרָא לַהַקְדוּשׁ בְּרוּךְ הוּא "אֲדוֹן", עַד שֶׁבָּא אַבְרָהָם וקָרָא אֲדוֹן, שֶׁנֶּאֱמַר: "וַיֹּאמֶר אֲדֹנָי אֱלֹקִים בְּמָה אֲדַע כִּי אֲרֻשָּׁנָה".

R. Johanan said in the name of R. Simeon b. Johai : From the day that the Holy One, blessed be He, created the Universe, nobody called Him "L-rd" until Abraham came and so called Him ; as it is said, "And he said, O L-rd G-d, whereby shall I know that I shall inherit it?" (Gen. xv. 8).

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

KEHOT'S NOTE

ראה ברכות ז, ב.

22 אבל כדי שיומשך בבי"ע

According to the note, Or HaTorah refers to this passage when discussing the Ark: the Torah is drawn down specifically through Moshe.

KEHOT'S NOTE

באזה"ת לך לך כרך ד תרפח, א מציין לכאן בענין הארון המשכת התורה ע"י משה דוקא.

23 משה . . ח"ס שבכתר

The note points there for Moshe's root in the hidden Chochmah within Keser.

KEHOT'S NOTE

ראה אוה"ת פ' תצוה ע' אתרב.

24 ועברתי . . אני ולא מלאך

G-d's words before the plague of the firstborn: "I will pass through the land of Egypt on this night." The Alter Rebbe cites it as an instance of the highest reaching the lowest.

שמות י"ב:כ"ב Exodus 12:22

וְעָבַרְתִּי בְּאֶרֶץ־מִצְרַיִם בַּלַּיְלָה הַזֶּה וְהִכֵּיתִי כָּל־בְּכוֹר בְּאֶרֶץ מִצְרַיִם מֵאָדָם וְעַד־בְּהֵמָה וּבְכָל־אֱלֹקֵי מִצְרַיִם אֶעֱשֶׂה שְׁפָטִים אֲנִי ה'

For I will go through the land of Egypt in that night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgments: I am the L-RD.

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זח"א קיז, 117a Zohar I,

KEHOT'S NOTE

שמות יב, יב. מכילתא פ' בא פס' והכיתי. מדרש הנעלם זח"א קיז, א.

25

אני ולא מלאך

The Mekhilta on "and I will smite every firstborn" rules out an angel or a messenger: it was "not through an angel, not through a messenger and not through the seraph," but G-d Himself.

מכילתא דרביי Yishmael, Tractate Pischa 7:6 רביי שמעאל, מסכתא דפסחא ז'ר'

"וְהִכֵּיתִי כָּל בְּכוֹר". שוּמַע אֲנִי, עַל יְדֵי מַלְאָךְ אוֹ עַל יְדֵי הַשְּׁלִיחַ. תִּלְמַד לומר: (שמות יב, כט) "וְיִי הִכָּה כָּל בְּכוֹר בְּאֶרֶץ מִצְרַיִם", לֹא עַל יְדֵי מַלְאָךְ וְלֹא עַל יְדֵי שְׁלִיחַ וְלֹא עַל יְדֵי הַשֶּׁרָף.

"and I shall smite": I might think, through an angel or through a messenger; it is, therefore, written (Ibid. 29) "and the L-rd (Himself) smote every first-born" — not through an angel or a messenger.

Beeri Edition, Koren, Jerusalem, 2019 (CC-BY-NC) • Mechilta, translated by Rabbi Shraga Silverstein (CC-BY)

26

אני ולא מלאך

The Midrash HaNe'elam teaches that the Holy One kept three keys in His own hand, of childbirth, rain and the resurrection, entrusting them to no angel or seraph, since no messenger can do what He does. The passage goes on to explain "I, and not an angel": in Egypt G-d Himself did what no angel, seraph or messenger could do.

ספר זוהר, וירא כ"ז:ת"י-ת"יג' 413-410 Zohar, Vayera 27:410-413

27

וכמ"ש באדרא רבא

The passage in Emor, which refers back to this one, explains that Abba grows to full stature by "nursing" from the eighth lock (mazal) of the beard of Arich Anpin, which comes from the hidden Chochmah, and only then can it bestow below, down to Beriah, Yetzirah and Asiyah, for what is higher can descend lower.

KEHOT'S NOTE

ראה לקו"ת אמור לט, א. שה"ש כג, א שמציין לכאן. וראה המשך תערי"ב ח"ג ע' אישפז. באוה"ת פ' יתרו ע' תתנג מבאר "וי"ל דהיינו לפי שאברהם המשיך מוחין דיניקה בוי"א וזוה לא יכול להיות עדיין השפעה למטה בבי"ע רק תוסי' אור באצי, אבל ע"י משה נמשך מוחין דגדלות לוי"א, ע"ש. בסה"מ תרלי"ה פרק קצו. ובסה"מ תרס"ה ע' קפו מביא קטע מכאן.

28

באדר"ר . . בענין תלת עלמין דנפיק

In Emor the Alter Rebbe refers the reader to "the explanation on 'Moshe speaks,' concerning the three worlds that issue from the first tikkun," that is, to this passage.

KEHOT'S NOTE

בלקו"ת אמור לט, א ובשה"ש כו, א מציין לכאן.

29

תלת עלמין דנפיק מתקונא קדמא

The Idra Rabba describes the first tikkun of the holy beard, of which "Who is a G-d like You" is said, and a first, second

and third world that issue from it. The Alter Rebbe identifies them as Beriah, Yetzirah and Asiyah.

ספר הזוהר, האדרא רבא י"א:ק"י-כ"א:100-112 Zohar, Idra Rabba

30 מהתיקון הראשון מ"ג ת"ד דא"א

The note points there for the first of the thirteen tikkunim of the beard of Arich Anpin.

KEHOT'S NOTE

ראה אוה"ת במדבר בהוספות (כרך מסות-מסעי) ע' איתלב.

31 מי אל כמוך

"Who is a G-d like You, who bears iniquity and passes over transgression." The Idra Rabba applies its opening words to the first tikkun of the beard, and the Alter Rebbe uses them in the same way.

Micah 7:18 מ"ח:ז

מ"אל כמוך נשא עון ועבר על-פשע לשאֲרִית נִחַלְתּוּ לֹא-הֶחֱזִיק לְעַד אִפּוֹ כִּי-יִחַץ חֶסֶד הוּא:

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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PARAGRAPH 6

32 מי אל כמוך

"Who is a G-d like You." Here the Alter Rebbe reads it as praise of G-d's power to lower Himself to the very lowest.

Micah 7:18 מ"ח:ז

מ"אל כמוך נשא עון ועבר על-פשע לשאֲרִית נִחַלְתּוּ לֹא-הֶחֱזִיק לְעַד אִפּוֹ כִּי-יִחַץ חֶסֶד הוּא:

Who is a G-d like unto Thee, that pardoneth the iniquity, And passeth by the transgression of the remnant of His heritage? He retaineth not His anger for ever, Because He delighteth in mercy. .

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PARAGRAPH 7

33 כי אל דעות הוי

From Chanah's prayer: "For Havayah is a G-d of knowledges." The Alter Rebbe reads the plural "knowledges" as the two unities, both included in the Name El.

I Samuel 2:3 א ב:ג

אֶל-תִּרְבוּ תִדְבְּרוּ גְבוּהָ גְבוּהָ יֵצֵא עֵתָּק מִפִּיכֶם כִּי אֵל דְּעוֹת הוּא וְלֹו נִתְּכֵנוּ עֲלֻלוֹת:

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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PARAGRAPH 8

34 היוצר יחד לבם המבין אל כל מעשיהם

"He who fashions their hearts together, who discerns all their deeds." The Alter Rebbe cites it in describing the power, drawn from the Name El, for G-dliness to be revealed below.

Psalms 33:15 ט"ו:ט

הַיֹּצֵר יַחַד לְבָם הַמִּבִּין אֶל-כָּל-מַעֲשֵׂיהֶם:

He that fashioneth the hearts of them all, That considereth all their doings.

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35 והאלקים יענו

"Moshe speaks, and G-d (Elokim) answers him with a voice." The maamar ends by reading Elokim as the lower unity, which answers below to the measure of Moshe's voice.

Exodus 19:19 ט"ט:ט

וַיְהִי כֹל הַשָּׁפָר 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.

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36 בקולו של משה

The Gemara reads "answers him with a voice" as "with the voice of Moshe," and learns from it that the translator may not raise his voice above the reader's. Here G-d's answer below follows the measure of Moshe's voice.

Berachot 45a:8 א:ח

אמר רבי שמעון בן פזי: מניין שאין המתרגם רשאי להגבית 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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37 יושב ושונה כנגדו

Every Torah scholar who sits and reads and studies Torah, the Holy One, blessed be He, sits opposite him and reads and studies with him. The Alter Rebbe applies it to Elokim's answering below in exact correspondence to Moshe's voice.

Tanna DeBei Eliyahu Rabbah 18:1-2 ב'א:ב

... א"כ למה נאמר בכל צרתם לו צר אלא אמר הקב"ה בכל צער וצער שיש לישראל כביכול אני עמהם שנאמר לו צר א"ל 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 ויחננו אלה
נוכח אלה וגוי (מלכים א' כ"ט) מה להלן פניהם של אלו נוכח פניהם

...

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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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DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

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