



TORAH OHR • PARSHAS YISRO • MAAMAR 5

# מראיהם ומעשיהם כאשר יהיה האופן בתוך האופן

“Their appearance and their workings”



Only what stands above the distinction of above and below can reach all the way down: like a wheel within a wheel, or a crown that has no head or foot, the fiftieth gate revealed on Shavuot brought the Torah into physical deeds. Moshe, who held the forty-nine gates, drew it down as “keeping kindness,” a hidden kindness above the chain of worlds that reaches even the worlds of separation.

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



**LikuteiTorah.com**

THE CHASSIDISHE PARSHA

[likuteitorah.com/torah-ohr/yisro/5/](http://likuteitorah.com/torah-ohr/yisro/5/)

## THE BIG IDEA

Only what stands above the distinction of above and below can reach all the way down: like a wheel within a wheel, or a crown that has no head or foot, the fiftieth gate revealed on Shavuot brought the Torah into physical deeds. Moshe, who held the forty-nine gates, drew it down as “keeping kindness,” a hidden kindness above the chain of worlds that reaches even the worlds of separation.

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

Ezekiel saw the Chariot’s wheels “as though a wheel were within a wheel”: a small wheel inside a large one is lower at the top but higher at the bottom. So “the spirit of the *chayah*,” in the singular, comes from a place so high that above and below are equal before it: the level of adam, which includes all four *chayos* and has no right or left. Every level of creation is such a circle within a circle. The forty-nine days of the Omer are a light with above and below, but the fiftieth gate, revealed on Shavuot, encompasses all like a crown, so the Torah given in it reaches physical deed. Moshe, who held forty-nine gates of understanding, drew it down, as he drew down the Thirteen Attributes of Mercy. Among them, “keeping kindness” is a hidden kindness above the chain of worlds, while the “doing kindness” of the Ten Commandments is Avraham’s *Chesed* of Atzilus. Both are “to thousands”: levels separated, like the Gardens of Eden, by a river of fire, and formed, like the letter alef, by contraction and drawing down. Avraham’s kindness stays in Atzilus; Moshe’s, from *Keser*, reaches the separate worlds.

## OUTLINE

- |                                                                                                                                                                                                                               |                                        |      |
|-------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------|------|
| <b>1</b>                                                                                                                                                                                                                      | <b>A wheel within a wheel</b>          | ¶1-2 |
| <hr/>                                                                                                                                                                                                                         |                                        |      |
| <p>In a small wheel inside a large one, above and below trade places. The spirit of the <i>chayah</i> comes from a place above both: the level of adam, which includes all four <i>chayos</i> and has no right and left.</p>  |                                        |      |
| <hr/>                                                                                                                                                                                                                         |                                        |      |
| <b>2</b>                                                                                                                                                                                                                      | <b>The fiftieth gate and the Torah</b> | ¶3   |
| <hr/>                                                                                                                                                                                                                         |                                        |      |
| <p>The forty-nine days of the Omer are a light with above and below; the fiftieth gate, revealed on Shavuot, encompasses all like a crown, so the Torah given in it reaches physical deed.</p>                                |                                        |      |
| <hr/>                                                                                                                                                                                                                         |                                        |      |
| <b>3</b>                                                                                                                                                                                                                      | <b>Moshe and the two kindnesses</b>    | ¶4   |
| <hr/>                                                                                                                                                                                                                         |                                        |      |
| <p>Moshe, who held forty-nine gates, drew down the Thirteen Attributes. “Keeping kindness” is a hidden kindness above the chain of worlds, its source; “doing kindness” is Avraham’s <i>Chesed</i> of Atzilus, within it.</p> |                                        |      |
| <hr/>                                                                                                                                                                                                                         |                                        |      |

- 4 Thousands of levels** ¶15-7
- “To thousands” means levels one above another, separated by the river of fire, as Rabbi Zeira fasted to forget the Babylonian Talmud. Going down, they are successive contractions, rooted in the alefs of the Name Mah.
- 
- 5 The form of the alef** ¶18-9
- The alef of Ehe-yeh is a light ready to be revealed. Its yud, vav and yud show a contraction followed by a drawing down, repeated through the whole chain of worlds.
- 
- 6 Avraham, Moshe and their heirs** ¶10
- Avraham’s kindness stays within Atzilus; Moshe’s, from Keser, reaches the separate worlds. Rava and Rav Yosef each knew his own level, and the heads of yeshivos, of Moshe’s level, draw down awe and love.
- 

#### KEY CONCEPTS

##### **A wheel within a wheel** אופן בתוך אופן

Ezekiel’s image of the Chariot’s wheels. In a small wheel set inside a large one, the large wheel is higher at the top and the small one higher at the bottom: what stands above both can reach the lowest point.

##### **The fiftieth gate** שער החמשים

The highest of the fifty gates of Binah, revealed on Shavuot after the forty-nine days of the Omer. It includes and encompasses all forty-nine, has no above and below, and is Keser.

##### **Keeping kindness and doing kindness** נוצר חסד ועושה חסד

“Keeping kindness” (notzer chesed), Moshe’s level, is a hidden kindness above the chain of worlds, its source and root. “Doing kindness,” Avraham’s level, is the Chesed of Atzilus within that chain.

##### **The river of fire** נהר דינור

The river in which the soul immerses between this world and Gan Eden, and again between the lower and the upper Gan Eden, to forget what it knew and enjoyed at the level below.

##### **The alef** אל”ף

The letter of Ehe-yeh, “ready to be revealed.” Its form, a yud above, a vav and a yud below, shows that every drawing down comes through a contraction, and it gives the levels their name, alafim, “thousands.”

##### **Moshe** משה

Given forty-nine gates of understanding, Moshe stood next to the fiftieth and drew it down: the Torah, the Thirteen Attributes and “keeping kindness,” which reaches even the separate worlds. The heads of yeshivos in every generation are of his level.

## SECTION 1 • 11-2

## A wheel within a wheel

1 מראיהם ומעשיהם<sup>1,2</sup> כאשר יהיה האופן בתוך האופן. פ"י כמו אופן קטן בתוך אופן גדול<sup>3</sup> שאופן הגדול הסובב את אופן הקטן למעלה הוא גבוה מן אופן הקטן ומלמטה בתחתית אופן הקטן מלמעלה מן הגדול.

"Their appearance and their workings were as though a wheel (ofan) were within a wheel." This means: like a small wheel within a large wheel, in which, above, the large wheel that surrounds the small wheel is higher than the small wheel, while below, at the bottom, the small wheel is above the large one.

The maamar opens with words from Ezekiel's vision of the Divine Chariot: the wheels (ofanim), which are also a class of angels, looked "as though a wheel were within a wheel." The Alter Rebbe pictures a small wheel set inside a large one: at the top the large wheel is higher, but at the bottom the small wheel is higher, so above and below trade places.

כך הוא רוח החיה באופנים<sup>4,5,6</sup> דלא כתיב רוח החיות דהא ד' חיות הן במרכבה אלא הענין שכדי להיות הרוח דייקא ממקום עליון מאד שמעלה ומטה שוין לפניו כי מה שהוא יותר עליון יכול לירד ולהתפשט למטה.

So too is "the spirit of the chayah (living creature) in the wheels." It does not say "the spirit of the chayos," [even] though there are in fact four chayos in the Chariot. Rather, the point is that for there to be the spirit [in the wheels, it comes] specifically from a very lofty place, before which above and below are equal. For what is higher is able to descend and spread downward.

Ezekiel also says "the spirit of the chayah was in the wheels," in the singular, though he saw four chayos, the living creatures that carry the Chariot. The Alter Rebbe explains that the spirit moving the wheels comes from a place so high that above and below are equal before it, and only what is that high can descend and spread all the way down.

2 וזהו רוח החיה הידוע הוא בחי' כללות של הדי' חיות שכללותן הוא בחי' אדם כי פני אריה אל הימין ופני שור מהשמאל<sup>7</sup>

And this is the well-known "spirit of the chayah": it is the level of the totality of the four chayos, whose totality is the level of adam (man). For "the face of a lion [is] on the right" and "the face of an ox on the left,"

The singular "chayah" refers to the level that includes all four chayos. Each of Ezekiel's chayos 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 each belong to one side, while adam, man, is the whole that includes them all.

משא"כ בחי' אדם אין בו ימין ושמאל. ולכן נק' אדם לעליון<sup>8,9</sup> לאדם שעל הכסא<sup>10</sup> כו'.<sup>11</sup>

whereas the level of adam has no right and left. Therefore it is called adam: "I will be likened (adameh) to the Most High," to the adam upon the Throne, etc.

Unlike the lion and the ox, the level of adam is not on one side or the other. Its name, adam, is linked to adameh, "I will be likened," from Isaiah's "I will be likened to the Most High": this level resembles the adam, the figure of a man, whom Ezekiel saw upon the Throne.

## SECTION 2 • 13

### The fiftieth gate and the Torah

3 והנה כמו שהוא הענין באופנים כן הוא בכל ההשתלשלות מרום כל דרגין שהם בבחי' כאשר יהיה האופן בתוך האופן שעגול מקיף את כל שלמטה כו'.

Now, as it is with the wheels, so it is in the entire chain of descending worlds (hishtalshelus), from the loftiest of all levels: they are in the manner of "as though a wheel were within a wheel," for a circle encompasses everything below, etc.

What was said of the wheels holds for every level of creation, from the very highest down. Like a large wheel around a small one, each higher level is a circle that surrounds everything beneath it.

ולכן בחג השבועות גילוי של שער החמשים<sup>12</sup> (שאחר מ"ט) ימי הספירה שהם מבחינת ז' שמות שאינן נמחקין שהם בחי' התפשטות בבחי' ממכ"ע להיות בחי' מעלה ומטה ראש ורגל כו'.

Therefore, on the festival of Shavuos [there is] a revelation of the fiftieth gate (which comes after the forty-nine days of the Counting). These [days] are from the level of the seven Names that may not be erased, which are the level of expansion, at the level of the light that fills all worlds (memalei kol almin), so that there is the level of above and below, head and foot, etc.

The forty-nine days of counting the Omer, from Pesach to Shavuos, belong to the seven Names of G-d that may not be erased. Like the light that fills all worlds, they spread out into an order with an above and a below, a head and a foot; on Shavuos, the fiftieth day, the fiftieth gate beyond them is revealed.

אבל שער החמשים הוא הכולל ומקיף כל הבחי<sup>13</sup> ואין שם בחי מעלה ומטה כלל ובו נתנה תורה לישראל מ"ע ומל"ת המשכת אור א"ס בעשייה גשמית הוא ענין כתר תורה

But the fiftieth gate is what includes and encompasses all the levels, and there, there is no level of above and below at all. In it the Torah was given to Israel: the positive commandments and the prohibitions, the drawing down of the Infinite Light (Or Ein Sof) into physical action. This is the meaning of the "crown of Torah,"

The fiftieth gate includes and encompasses all forty-nine, so above and below do not apply to it at all. In it the Torah was given, with commandments to do and not to do, carried out in physical action, which draw the Infinite Light down into the physical world; this is the "crown of Torah."

כמו כותרת ועטרה שעל הראש מלמעלה בבחי שאין בה בחי ראש ורגל כו'. שלכן הוא מתפשט למטה כמו למעלה. וכמו ענין האופן שבתוך האופן כנ"ל.

like a crown (koteret) and a diadem that is upon the head, above, in a manner that has no aspect of head and foot, etc. That is why it spreads below just as above. And it is like the matter of the wheel within the wheel, mentioned above.

A crown sits on top of the head, and as a circle it has no head and foot. So what flows from this level spreads below just as it is above, like the outer wheel, which is highest at the top and also lowest at the bottom.

#### SECTION 3 • 14

### Moshe and the two kindnesses

4 והנה המשכה זו היא על ידי בחינת משה. משה ידבר<sup>14</sup> כי עליו נאמר ותחסרהו מעט מאלקים<sup>15</sup> שכל המ"ט שערי בינה נמסרו לו.<sup>16</sup> ומחמת זה היה קרוב לשער החמשים להמשיך ממנו.

Now, this drawing down is through the level of Moshe. "Moshe would speak," for of him it is said, "You made him a little less than G-d," for all forty-nine gates of Binah (understanding) were given over to him. Because of this he was close to the fiftieth gate, to draw down from it.

The fiftieth gate is drawn down through Moshe, as the verse of the Giving of the Torah says, "Moshe would speak." The Talmud reads "You made him a little less than G-d" as teaching that of the fifty gates of understanding all but one were given to Moshe, so he stood next to the fiftieth and could draw from it.

ולכן המשיך הוא הי"ג מדות הרחמים וכדאיתא בזוהר ע"פ ויקרא<sup>17</sup> הוי"ה הוי"ה כו' דויקרא קאי על משה שהוא קרא והמשיך הוי"ה כו'.

Therefore it was he who drew down the Thirteen Attributes of Mercy, as is found in the Zohar on "And he called: Havayah, Havayah," etc., that "and he called" refers to Moshe: it was he who called and drew down Havayah, etc.

For the same reason it was Moshe who drew down the Thirteen Attributes of Mercy. The Zohar reads "And he called: Havayah, Havayah" as Moshe calling out, and so drawing down, the Name Havayah.

(ופי' הפסוק ויעבר ה' על פניו של משה ויקרא משה) שהם מקורות להשתלשלות העולמות אצילות כו'.

(And the meaning of the verse [is]: "And Havayah passed before him," before Moshe, "and he called": Moshe.) [These Attributes] are the sources of the chain of descending worlds (hishtalshelus), Atzilus, etc.

In this reading of the verse, Havayah passed before Moshe, and it was Moshe who called. The Thirteen Attributes are the sources from which the chain of worlds unfolds, beginning with Atzilus.

וזהו ענין נוצר חסד. נוצר אותיות צנור ואותיות רצון.<sup>18</sup> וגם פי' נוצר שומר היא בחי' השמירה במחשבה בבחי' העלם קודם שבא לידי גלוי.

And this is the meaning of "keeping kindness" (notzer chesed). Notzer [has] the letters of tzinor (a channel) and the letters of ratzon (will). Notzer also means "guarding": it is the level of keeping in thought, in a state of concealment, before it comes to revelation.

"Keeping kindness" (notzer chesed) is one of the Thirteen Attributes. The letters of notzer can be rearranged to spell tzinor, a channel, and ratzon, will; notzer also means to guard, as one keeps an idea hidden in thought before it is revealed.

משא"כ ועשה חסד שבעוה"ז ועושה היא בחי' תקון כמו ועשתה את צפרניה.<sup>19</sup> היינו בחי' ומדרגת אברהם חסד דאצי"י<sup>20</sup> ולכן נוצר חסד כתיב קודם פוקד עון אבות.<sup>21</sup>

This is not so with "and doing kindness" (ve'oseh chesed) that is in this world: "doing" is the level of tikkun (putting in order), as in "and she shall do her nails." That is, [it is] the level and rank of Avraham, the Chesed (kindness) of Atzilus. Therefore "keeping kindness" is written before "visiting the iniquity of the fathers."

The kindness that is "done" in this world, as in the "doing kindness" of the Ten Commandments, is different: "doing" means putting in order, as in the verse about a woman taken captive, "she shall do her nails," that is, attend to them. This is the Chesed of Atzilus, Avraham's level, and the order of the verses shows the difference: in the Thirteen Attributes, "keeping kindness" comes before "visiting the iniquity of the fathers."

שפוקד עון אבות הוא אחר סיום היג"מ שמסיים ונקה משא"כ ועושה חסד כתיב אחר פוקד עון אבות לפי שהוא בחי' חסד שבסדר השתלשלות.

For “visiting the iniquity of the fathers” comes after the close of the Thirteen Attributes, which close with “and cleanses” (ve’nakeh). Whereas “and doing kindness” is written after “visiting the iniquity of the fathers,” because it is the level of the Chesed that is within the order of the chain of descent.

The Thirteen Attributes end with “and cleanses” (ve’nakeh), and “visiting the iniquity of the fathers” comes only after them. In the Ten Commandments, though, “doing kindness” comes after “visiting the iniquity of the fathers,” because it is kindness that works within the ordered chain of worlds.

משא"כ נוצר חסד היא <sup>22</sup> בחינת חסד שלמעלה מעלה מסדר השתלשלות רק שהוא בחי' מקור ושרש כו'.

Whereas “keeping kindness” is the level of a Chesed that is far above the order of the chain of descent, except that it is the level of source and root, etc.

“Keeping kindness,” by contrast, is a kindness far above that order. It is not part of the chain itself, but its source and root.

#### SECTION 4 • ¶5-7

### Thousands of levels

5 ועל כי בחי' חסד הנ"ל נאמר לאלפים כו' פי' אלפים <sup>23</sup> מדרגות. וענין המדרגות שהם מדרגה אחר מדרגה.

And of the two levels of Chesed (kindness) mentioned above it is said, “to thousands” (la'alafim), etc. This means thousands of levels. And what levels means is that they are level after level.

Both verses that speak of these two kindnesses go on to say “to thousands” (la'alafim): “keeping kindness to thousands” and “doing kindness to thousands.” The Alter Rebbe reads “thousands” as thousands of levels, each following the one before.

היינו כגון מדרגת ג"ע התחתון שאחר עוה"ז שצ"ל נהר דינור<sup>24</sup> מפסיק לטבול בו כדי שישתכח ממנו כח הזוכר הגשמי. שכיון שהוא זוכר גשמיות א"א לו להתענג בג"ע.

That is, for example, the level of the lower Gan Eden, which [comes] after this world: there must be a river of fire (nehar dinur) separating [them], in which to immerse, so that the physical faculty of memory may be forgotten from him. For since he remembers physical things, he cannot delight in Gan Eden.

For example, after this world comes the lower Gan Eden, and between them is the river of fire (nehar dinur), in which the soul must immerse. It makes the soul forget its physical memories, for as long as it remembers physical things it cannot take delight in Gan Eden.

6 ולכן כשעולה מג"ע התחתון לעליון צ"ל ג"כ נהר דינור<sup>25</sup> לשכוח ההשגה ותענוג שבג"ע תחתון וכענין שמצינו בגמרא<sup>26</sup> דר' זירא צם מאה תעניות דלישכח תלמוד בבלי כו'

Therefore, when one ascends from the lower Gan Eden to the upper, there must also be a river of fire, to forget the comprehension and delight of the lower Gan Eden. It is like what we find in the Gemara: Rabbi Zeira fasted a hundred fasts so that he would forget the Babylonian Talmud, etc.,

The same holds higher up: rising from the lower to the upper Gan Eden requires another river of fire, to forget even the understanding and delight of the lower Gan Eden. The Talmud tells that Rabbi Zeira, on going up to the Land of Israel, fasted a hundred fasts to forget the Babylonian Talmud.

הגם שלמד תלמוד בבלי בדו"ר עד דלא שלט בו האור כנודע ממעשה דקטינא חריך שקיה.<sup>27,28</sup> even though he had studied the Babylonian Talmud with awe and love (bidechilu u'rechimu), to the point that the fire had no power over him, as is known from the story of "the little one with the scorched legs" (Katina charich shakei).

He did so even though he had learned it with awe and love, so purely that fire had no power over him. The Talmud relates that he would sit in a heated oven unharmed, until one day his legs were singed and he was nicknamed "the little one with the scorched legs."

7 וכך יש אלפים מדרגות מדרגה אחר מדרגה עילוי אחר עילוי. וכן בהמשכה מלמעלה למטה הן הם And so there are thousands of levels, level after level, ascent after ascent. So too in the drawing down from above to below, there are

So the "thousands" are ascending levels, each higher than the one before. Going the other way, from above to below, the light comes down through one contraction after another.

כמה צמצומים צמצום אחר צמצום עד שיהיה ג"ע העליון תענוג הנבראים ונקי אלפים ששרשם בחינת אלפי"ן מילוי שם מ"ה הוי"ה במילוי אלפי"ן.<sup>29</sup>

many tzimtzumim (contractions), contraction after contraction, until the upper Gan Eden is the delight of created beings. And they are called alafim (thousands) because their root is the level of alefs (alfin): the spelling-out (milui) of the Name Mah, Havayah spelled out with alefs.

Only after many contractions can there be the upper Gan Eden, a delight that created beings can receive. These levels are called alafim, "thousands," because their root is the letter alef: the Name Mah is the Name Havayah with its letters spelled out using alefs (yud-vav-dalet, hei-alef, vav-alef-vav, hei-alef), whose numerical value is 45, mah.

#### SECTION 5 • 18-9

### The form of the alef

8 וענין אל"ף זו היא אל"ף דאה"י אנא עתיד וזמין לאתגללה<sup>30,31</sup> כי א' משמש על העתיד<sup>32</sup>

And the meaning of this alef: it is the alef of Ehe-yeh, "I am destined and ready to be revealed," for the alef denotes the future,

This alef is the first letter of the Name Ehe-yeh, "I will be," which the Zohar explains as "I am ready to be revealed"; the Alter Rebbe adds "destined." In Hebrew an alef at the start of a verb marks the first-person future, as in e'eseh, "I will do," so the alef stands for what is about to be revealed.

וגם כל ירידת ההמשכות הם בבחי' אל"ף. כי א' הוא יו"ד למעלה ויו"ד למטה וי"ו באמצע.

and also, every descent of the drawings-down is at the level of alef. For an alef is a yud above, a yud below and a vav in the middle,

Moreover, every descent of light has the form of an alef. The letter is drawn as a yud above, a yud below and a vav between them.

להורות כי ההמשכה שהיא הוא"ו היא באה ע"י צמצום שהיא היו"ד שבראש שבלעדי הצמצום א"א להיות המשכה והתגלות באופן אחר אלא היה הכל ענין אחד.<sup>33</sup>

to show that the drawing down, which is the vav, comes through tzimtzum (contraction), which is the yud at the top. For without the contraction there could not be a drawing down and revelation in another manner; rather, everything would be one thing.

The vav, a line drawn downward, stands for the drawing down, and the upper yud, a mere point, for the contraction that must come first. Without a contraction nothing could be revealed in a different, lower form; everything would remain one.

9 ואח"כ חוזרת ומתצמצמת ההמשכה להיות כמו בחי' יו"ד למטה להיות משם בחי' צמצום והמשכה אחרת וכך

Afterward the drawing down contracts again, to be like the level of a yud below, so that from there will come a level of contraction and another drawing down. And thus

After coming down, the drawing down contracts again into a point, like the lower yud of the alef. That point becomes the start of a further contraction and drawing down.

הוא סדר כל ההשתלשלות<sup>34</sup> הכל הן בחי' אלפי"ן וזהו לאלפים בין בעושה חסד בבחי' אברהם חסד דאצי' ובין בנוצר חסד בחי' משה.

is the order of the whole chain of descending worlds (hishtalshelus): all of them are levels of alefs. And this is [the meaning of] "to thousands" (la'alafim), both in "doing kindness," at the level of Avraham, the Chesed (kindness) of Atzilus, and in "keeping kindness," the level of Moshe.

So the whole chain of worlds is a series of alefs, one after another, and this is the "thousands" (alafim) of the verses. It applies both to "doing kindness," Avraham's level, the Chesed of Atzilus, and to "keeping kindness," Moshe's level.

#### SECTION 6 • 110

### Avraham, Moshe and their heirs

10 והנה בחי' אברהם בעושה חסד נמשך רק באצי' דאיהו וחיוהי חד כי המשכה זו היא מז' שמות שאינן נמחקין שהוא במ"ט ימי הספירה שם יש ג"כ אלפים מדרגות

Now, the level of Avraham, in "doing kindness," is drawn down only into Atzilus, where "He and His life-forces are one," for this drawing down is from the seven Names that may not be erased, which is in the forty-nine days of the Counting; there too there are thousands of levels.

Avraham's "doing kindness" reaches only as far as Atzilus, the world where G-d and His life-forces are one, because it comes from the seven Names that may not be erased, the forty-nine days of the Omer. Even there, there are thousands of levels.

אבל בחי' נוצר חסד בחי' משה<sup>35</sup> הוא בשער החמשים שהוא הכתר תר"ך עמודי אור כמו עמוד שמחבר מעלה ומטה.

But the level of "keeping kindness," the level of Moshe, is in the fiftieth gate, which is Keser (the Crown), the six hundred and twenty pillars of light, like a pillar that joins above and below.

Moshe's "keeping kindness" comes from the fiftieth gate, which is Keser, the Crown. The word keser has the numerical value 620, so Keser is called the 620 "pillars of light," and like a pillar it joins above and below.

ולכן המשיך גם בבי"ע עולמות הנפרדים משם יפרד<sup>36</sup> כו'. משה שפיר קאמרת.<sup>37</sup> רבא בחי" משה. ורב יוסף אמר מרא דאברהם<sup>38</sup> שכל אי מכיר בחינתו.

Therefore he drew down also into Beriah, Yetzirah and Asiyah, the separate worlds, [as in] "from there it divides," etc. "Moshe, you have spoken well": Rava was of the level of Moshe. And Rav Yosef said, "Master of Avraham," for each one recognizes his own level.

That is why Moshe could draw it down even into Beriah, Yetzirah and Asiyah, the worlds of separate existence, of which the Torah says "from there it divides." In the Talmud, Rav Safra addressed Rava as "Moshe," for Rava was of Moshe's level, while Rav Yosef exclaimed "Master of Avraham!": each recognized his own level.

וכל ראשי ישיבות שבכל דור הן בחי" משה<sup>39</sup> שהרי הוא הממשיך הדחילו ורחימו (ועמ"ש ע"פ וידבר אל ראשי המטות<sup>40,41</sup> כו'):

And all the heads of yeshivos in every generation are of the level of Moshe, for indeed he is the one who draws down awe and love (dechilu u'rechimu). (And see what is written on "And he spoke to the heads of the tribes," etc.)

The heads of yeshivos in every generation are of Moshe's level, since that level is what draws down awe and love. The closing parenthesis refers to the maamar in Likkutei Torah on "And Moshe spoke to the heads of the tribes."

#### IN ONE'S AVODAH

Rabbi Zeira, who fasted to forget the Babylonian Talmud he had learned with awe and love, shows that rising higher means letting go even of the understanding and delight of the level below. And the heads of yeshivos in every generation are of Moshe's level: through them awe and love are drawn down.

#### QUESTIONS FOR DISCUSSION

1. Why can only something above the distinction of above and below reach all the way down? How does the image of a wheel within a wheel show this?
2. What is the difference between the forty-nine days of the Omer and the fiftieth gate revealed on Shavuot, and why was the Torah given in the fiftieth?
3. How do "keeping kindness" and "doing kindness" differ, and what does their place in the verses, before or after "visiting the iniquity of the fathers," show about each?
4. Why must the soul forget even holy understanding and delight in order to rise higher, as Rabbi Zeira forgot the Babylonian Talmud?
5. What does the form of the alef, a yud, a vav and a yud, teach about how every drawing down of light takes place?

## SOURCES AND REFERENCES

## Notes

## PARAGRAPH 1

## 1 מראיהם ומעשיהם

Another version of this maamar: the transcript made by the Mitteler Rebbe, printed in Sefer HaMaamarim 5566 on page 212 and headed “Chag HaShavuot” (the festival of Shavuot).

## KEHOT'S NOTE

הנחת כ"ק אדמו"ר האמצעי — בסה"מ תקס"ו ע' ריב ורשום "חג השבועות". בכרך באב"י 17 רשום "ביאור שני על משה ידבר הנז"ל". באוה"ת פ' כי תצא ע' תתפז מציין לד"ה זה בשם: "ד"ה כאשר יהי האופן כו' (שבועות תקס"ו)". ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. ד"ה מראיהם ומעשיהם במאמרי אדמו"ר במדבר ח"ב ע' תכו מיוסד על מאמר זה. מאמר זה נתבאר בד"ה מראיהם ומעשיהם — יום ב' דחג השבועות תשל"ב. בהתמים חוברת ב דף מז, א (ומועתק גם בהיום יום י"ח שבט): "כ"ק אדמו"ר הצ"צ ספר לבנו אאזמו"ר מהר"ש, אשר הדרוש ומראיהם ומעשיהם — תורה אור פ' יתרו — הוא דרוש הראשון שאמר הרב המגיד ממעזריטש בשעת קבלו את הנשיאות — חג השבועות תקכ"א — כפי אשר שמעו רבינו הזקן מפי הרמ"מ מהאראדק — בעל פרי הארץ — שהי באותו מעמד, רק שרבינו ביאר הדרוש ע"פ סגנונו". עכ"ל. וכ"ה בד"ה זה תשל"ב בסופו.

## 2 מראיהם ומעשיהם

Ezekiel describes the wheels beside the chayos: “their appearance and their workings were as though a wheel were within a wheel.” The Alter Rebbe reads it as a small wheel inside a large one, in which above and below trade places.

יחזקאל א':ט"ז:16 Ezekiel

מִרְאֵה הָאֹפָנִים וּמַעֲשֵׂיהֶם כַּעֲיֵן תְּרִשִׁישׁ וְדַמּוּת אֶחָד לְאַרְבַּעָתָן וּמִרְאֵיהֶם וּמַעֲשֵׂיהֶם כְּאִשֶּׁר יִהְיֶה הָאֹפֶן בְּתוֹךְ הָאֹפֶן:

The appearance of the wheels and their work was like unto the colour of a beryl; and they four had one likeness; and their appearance and their work was as it were a wheel within a wheel.

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

## KEHOT'S NOTE

יחזקאל א, טז. ראה באוה"ת נ"ך כרך א ע' שצו בפ"י אופן.

## 3 כמו אופן קטן בתוך אופן גדול

Two places in Or HaTorah that the note gives for the image of a small wheel within a large one.

## KEHOT'S NOTE

ראה אוה"ת פ' כי תצא ע' תתפז. פ' יתרו כרך ח ע' ב'תתקעח.

## 4 רוח החיה באופנים

The Mitteler Rebbe's transcript states the question outright: “At first glance one must understand why it says ‘the spirit of the chayah,’ in the singular, and does not say ‘the spirit of the chayos.’”

## KEHOT'S NOTE

בסה"מ תקס"ו ע' ריב "לכאורה יש להבין מה שאמר ורוח החיה לשון יחידוי ולא אמר רוח החיות".

## 5 רוח החי באופנים

The wheels went wherever the spirit went, “for the spirit of the chayah was in the wheels.” The Alter Rebbe asks why the verse says chayah, in the singular, when there were four.

יחזקאל א':כ"ז:20 Ezekiel

עַל אֲשֶׁר יִהְיֶה שֵׁם הָרוּחַ לָלֶכֶת יֵלְכוּ שָׁמָּה הָרוּחַ לָלֶכֶת וְהָאֹפָנִים יִנָּשְׂאוּ לַעֲמֹתָם כִּי רוּחַ הַחַיָּה בָּאֹפָנִים:

Whithersoever the spirit was to go, as the spirit was to go thither, so they went; and the wheels were lifted up beside them; for the spirit of the living creature was in the wheels.

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

## KEHOT'S NOTE

יחזקאל א, כ. כא.

## 6 רוח החיה באופנים

The next verse repeats it: when the chayos went, stood or rose from the earth, the wheels did the same, “for the spirit of the chayah was in the wheels.”

יחזקאל א':כ"א:21 Ezekiel

כִּלְכֹתָם יֵלְכוּ וּבַעֲמָדָם יַעֲמְדוּ וּבַהֲנִשָּׂאָם מֵעַל הָאָרֶץ יִנָּשְׂאוּ הָאֹפָנִים לַעֲמֹתָם כִּי רוּחַ הַחַיָּה בָּאֹפָנִים:

When those went, these went, and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up beside them; for the spirit of the living creature was in the wheels.

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

## PARAGRAPH 2

## 7 פני אריה אל הימין ופני שור מהשמאל

Each of the four chayos 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 Alter Rebbe contrasts the lion and the ox, each on one side, with adam, which includes them.

יחזקאל א':י"ז:10 Ezekiel

וְדַמּוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אֲרִיָּה אֶל־יְמִינִי לְאַרְבַּעָתָם וּפְנֵי־שׁוֹר מִהַשְּׂמֹאל לְאַרְבַּעָתָם וּפְנֵי־נֶשֶׁךְ לְאַרְבַּעָתָם:

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.

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

## 8 אדם אדמה לעליון

A Kabbalistic work that the note gives as a source for linking adam with “adameh la’elyon.”

במדבר י"ג:ב'2:13 Numbers

שְׁלַח־לָךְ אֲנָשִׁים וְיָתְרוֹ אֶת־אַרְצָךְ כְּנַעַן אֲשֶׁר־אָנִי נֹתֵן לְבְנֵי יִשְׂרָאֵל אִישׁ אֶחָד אִישׁ אֶחָד לְמִשְׁחֵה אֲבֹתָיו תִּשְׁלַחוּ כָל־נָשִׂיא בָהֶם:

'Send thou men, that they may spy out the land of Canaan, which I give unto the children of Israel; of every tribe of their fathers shall ye send a man, every one a prince among them.'

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

#### KEHOT'S NOTE

ראה ספר עשרה מאמרות מאמר אם כל חי ח"ב פל"ג. שלי"ה ג, ב. כ, ב. רסח, ב. שא, ב. שעג, א. שפו, ב. עבוה"ק ח"א פי"ז. מובא בכ"מ בדא"ח. ראה לקמן עו, ב. לקו"ת צו, ח, ב. במדבר יג, ב. שה"ש יא, ג. ובכ"מ.

9

#### אדמה לעליון

In Isaiah these words, "I will be likened to the Most High," are the boast of the king of Babylon. The Kabbalistic works cited in the Kehot note link the name adam to this word, adameh.

Isaiah 14:14 י"ד:י"ד ישיעיהו

אֶעֱלֶה עַל־בְּמִתֵּי עַב אֲדָמָה לְעִלְיוֹן:

I will ascend above the heights of the clouds; I will be like the Most High.'

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

10

#### לאדם שעל הכסא

Above the chayos Ezekiel saw a throne, and "upon the likeness of the throne, a likeness as the appearance of a man (adam) upon it from above." This is the adam upon the Throne whom, the Alter Rebbe says, the level of adam among the chayos resembles.

Ezekiel 1:26 א"כ:י"ז יחזקאל

וממעל לְרִקְיָע אֲשֶׁר עַל־רֹאשׁוֹ כְּמָרְאָה אֲבֹן־סַפִּיר דְּמוּת כֶּסֶף וְעַל דְּמוּת הַכֶּסֶף דְּמוּת כְּמָרְאָה 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.

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

11

#### שו"ה וזהו — רוח החיה . . פני ארי

The manuscript reads here: "also in the wheels, which are in Asiyah, and therefore 'their workings' is said of them, which is not so with the chayos (and this is the well-known 'spirit of the chayah': it is the level of the totality of the four chayos, whose totality is the level of adam, as it is written, 'and man became a living soul'): for the face..."

#### KEHOT'S NOTE

בכרך 17 נמצא במקומו: גם באופנים שהם בעשי' ולכן נאמר בהם ומעשיהם, משא"כ בחיות (וזהו רוח החיה הידוע הוא בחי' כללות של הדי' חיות שכללות הוא בחי' אדם כמ"ש ויהי האדם לנפש חיה): כי פני.

#### PARAGRAPH 3

12

#### בחג השבועות גילוי של שער החמישים

Likkutei Torah on Shir HaShirim sends the reader to this maamar on the fiftieth gate, and adds that according to the Arizal's writings the fiftieth gate of Binah is in the upper third of Tiferes of Binah.

#### KEHOT'S NOTE

#### מראיהם ומעשיהם כאשר יהיה האופן בתוך האופן

ראה לקו"ת שה"ש מז, ד שמציין לכאן. ראה גם לקו"ש ח"ג ע' 996 בהערה 12-10.

13

#### שער החמישים הוא הכולל ומקיף כל הבחי'

Likkutei Torah explains that the forty-nine gates of Binah are the seven supernal attributes, each including seven, and that the fiftieth gate includes all forty-nine, which become one there and do not branch apart as they do below; it is the gate that joins them all, and the passage quotes Etz Chaim, Sha'ar Arich Anpin, ch. 14.

#### KEHOT'S NOTE

ע"ח שער א"א פי"ד. ראה לקו"ת במדבר י, ד וש"נ.

#### PARAGRAPH 4

14

#### משה ידבר

At Sinai, as the sound of the shofar grew stronger, "Moshe would speak, and G-d would answer him with a voice." The Alter Rebbe quotes it to show that the drawing down at the Giving of the Torah came through Moshe.

Exodus 19:19 ט"ט:י"ט שמות

וַיְהִי קוֹל הַשּׁוֹפָר הוֹלֵךְ וְחֹקֵם מֹשֶׁה יְדַבֵּר וְהָאֱלֹקִים יַעֲנֶנּוּ 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)

15

#### ותחסרהו מעט מאלקים

The psalm says of man, "You made him a little less than G-d (Elokim)." The Talmud applies it to Moshe, who received all the gates of understanding but one.

Psalms 8:6 ו"ה:ח תהילים

וַתַּחַסְרֵהוּ מְעַט מֵאֱלֹקִים וְכַבֹּד וְהֹדָר תַּעֲטֶרְהוּ:

Yet Thou hast made him but little lower than the angels, And hast crowned him with glory and honour.

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

#### KEHOT'S NOTE

תהלים ח, ו.

16

#### המ"ט שערי בינה נמסרו לו

One of the Sages Rav and Shmuel says: "Fifty gates of understanding were created in the world, and all were given to Moshe but one, as it is said, 'You made him a little less than G-d.'" The Alter Rebbe draws from this that Moshe stood close to the fiftieth gate.

Rosh Hashanah 21b:11-12 ב"א:י"א-י"ב ראש השנה

רב ושמואל. חד אמר: תמישים שערי בינה נבראו בעולם, וכולן ניתנו למשה, חסר אחד, שנאמר: "ותחסרהו מעט מאלקים." בקש קהלת למצוא דברי חפזי — בקש קהלת להיות כמשה, יצתה בת קול ואמרה לו: "וכתוב יושר דברי אמת" — וילא קם נביא עוד בישראל כמשה."

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

Zohar II, 115a זח"ב קטו,

Zohar III, 216a זח"ג רטו,

#### KEHOT'S NOTE

ר"ה כא, ב. זח"ב קטו, א. זח"ג רטו, א.

17

## וכדאיתא בוזהר ע"פ ויקרא

When Havayah passed before Moshe on Sinai, "he called: Havayah, Havayah, G-d, merciful and gracious...", the opening of the Thirteen Attributes of Mercy. Following the Zohar, the Alter Rebbe reads "he called" as Moshe calling out and drawing down the Name Havayah.

שמות ל"ד: Exodus 34:6

KEHOT'S NOTE

שמות לד, ו. נתבאר באוה"ת תשא ע' ב"סו.

18

## נוצר אותיות צנור ואותיות רצון

The Rebbe notes that this maamar, the explanation of "Vayedaber... rashei hamatos" in Likkutei Torah (ch. 3) and other places bring the anagram without a source.

KEHOT'S NOTE

באג"ק כרך ב לכ"ק אדמו"ר ז"ע ע' קיט בהערה כי וז"ל "בתו"א (ד"ה מראיהם ומעשיהם), בלקו"ת (ביאור לד"ה וידבר גוי ראשי המטות פ"ג) ועוד, הובא דנוצר אותיות צנור ואותיות רצון, בלי הוראת מקור, ולע"ע מצאתיו בכתבי האריז"ל בל"ת (פי תולדות ופי תשא ובמקומות המקבילים בסי' הלקו"ת) ובפעי"ח (שער הסליחות פ"ח. ובמקומות המקבילים בשער הכוונות ובסי' האריז"ל) דנוצר אותיות רצון, ובמקדש מלך לזח"ב קנו, א. ובוזהר הרקיע לזח"א [נ, א] (הובא בלקו"ת ד"ה את קרבני לחמי — השני — ספ"ב) דצנור אותיות רצון, עכ"ל. ראה גם לעיל סא, ג. דרך מצותיך קנו, א. המשך תערב פרק סו (ח"א ע' קבג) שמציין לכאן.

19

## ועשתה את צפרניה

Of a woman taken captive in war the Torah says that she shall shave her head "and do her nails," that is, attend to them. The Alter Rebbe takes "doing" in this sense of tikkun, putting in order.

דברים כ"א: Deuteronomy 21:12

והבאתה אליה בתוך ביתך וגלחתה את ראשה ועשתה את צפרניה:

then thou shalt bring her home to thy house; and she shall shave her head, and pare her nails;

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

20

## ומדרגת אברהם חסד דאצי

Iggeres HaKodesh 15 explains that Avraham's great love was the light of the supernal Chesed of Atzilus shining in his soul, which made him a "chariot"; yet coming down through many contractions it bore no comparison to that Chesed, as ashes to the tree, which is why he said "I am dust and ashes."

KEHOT'S NOTE

ראה אנה"ק סי' טו ובליקוט פירושם — חסידים שם.

21

## נוצר חסד . . פוקד עון אבות

The Thirteen Attributes continue "keeping kindness for thousands, forgiving iniquity, transgression and sin, and cleansing (ve'naheh)...", and then "visiting the iniquity of the fathers upon the children." The Alter Rebbe contrasts

this order with the Ten Commandments, where "doing kindness" comes after the iniquity of the fathers.

שמות ל"ד: Exodus 34:7

נצר חסד לאלפים נשא עון ופשע וחטאה ונקה לא ינקח פקד עון אבות על בנים ועל בני בנים על שלשים ועל רבעים:

keeping mercy unto the thousandth generation, forgiving iniquity and transgression and sin; and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and unto the fourth generation.'

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

KEHOT'S NOTE

שמות לד, ז.

22

## משא"כ נוצר חסד היא בחי' חסד שלמעלה

Or HaTorah on Haazinu quotes this point, that "keeping kindness" is a kindness above the chain of worlds; the note sends the reader to see it there.

KEHOT'S NOTE

מובא באוה"ת פי' האזינו ע' איתרמו, ע"ש.

## PARAGRAPH 5

23

## פי' אלפים

Likkutei Torah reads "keeping kindness to thousands" to mean that from notzer, which has the letters of ratzon (will), the level of alafim is drawn and spreads, as in "I will teach you (a'alefcha) Chochmah, I will teach you Binah," and sends the reader to this maamar on "to thousands."

KEHOT'S NOTE

בלקו"ת פי' וזאת הברכה צג, ג מציין לכאן.

24

## נהר דינור

Rabbi Shimon teaches that when the soul leaves this world it is judged, and then all souls must pass through "that river of fire that flows forth" and bathe there. The Alter Rebbe draws on this for the immersion between this world and Gan Eden.

זח"א רא, א201a Zohar I,

זח"ב ריא, ב211b Zohar II,

KEHOT'S NOTE

זח"א רא, א. זח"ב ריא, ב. וע' לעיל פי' מקץ לא, א. לקמן קיח, א. לקו"ת פי' בשלח א, ד. ויקרא חוספות נב, ב, פי' מטות פג, א [שם מציין לכאן]. מאמרי אדה"ז אתהלך לאזני ע' קכו. קסח. מאמרי אדה"א דרושי חתונה כרך ב ע' תקטו ובמ"מ לשם. אוה"ת פי' חיי שרה קלב, א.

## PARAGRAPH 6

25

## נהר דינור

The Zohar (Vayakhel) says that when a soul that has dwelt in the lower Gan Eden is raised higher, it must be separated from every sight of this world, so it is passed through the river of fire and wholly cleansed. This is the second

river of fire the Alter Rebbe describes, between the lower and the upper Gan Eden.

ספר זוהר, ויקהל כ"ד:שכ"ה-332-24:325 Zohar, Vayakhel

## 26 שמצינו בגמרא

There the Alter Rebbe cites Rabbi Zeira's hundred fasts to forget the Babylonian Talmud and refers to this maamar: it is like one who rises from the lower to the upper Gan Eden and must forget completely the understanding of the lower Gan Eden.

KEHOT'S NOTE

בבא מציעא פה, א. ראה גם לקמן קיה, א.

## 27 ממעשה דקטינא חריך שקיה

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

KEHOT'S NOTE

ראה בבא מציעא פה, א.

## 28 קטינא חריך שקיה

When Rabbi Zeira went up to the Land of Israel he fasted a hundred fasts to forget the Babylonian Talmud, and another hundred so that the fire of Gehinnom would not rule over him; he would test himself in a heated oven, until once his legs were singed and he was called "the little one with the scorched legs."

Bava Metzia 85a:22-23 כ"ב-כ"א:85a Bava Metzia

כל תלתין יומי הוה בדיק נפשיה: שגר תנוקא סליק ויחביב בגויה וְלֹא הָיָה שְׁלֵטָא בָקָה נִרְאָה. יוֹמָא חַד יְהָבֵהּ בָקָה רַבְּנָן עֲיָנָא וְאִי־חֲרָכוּ שְׁקִיָּה, וְקָרוּ לָקָה "קָטִין חָרִיךְ שְׁקִיָּה". אָמַר רַב יְהוּדָה אָמַר רַב: מֵאִי דְכִתְיִב "מִי הָאִישׁ הַחֲכָם וְיָבֵן אֶת זֹאת וְאֶשֶׁר דִּבֶּר פִּי הִ' אֱלֹהֵי וַיְגַדֵּה עַל מֶה אֲבָדָה הָאָרֶץ", דִּבֶּר זֶה

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

## PARAGRAPH 7

### 29 במילוי אלפיין

Or HaTorah explains that the alefs here are the letter alef of the Name Ehe-yeh, as the next paragraph says.

KEHOT'S NOTE

ראה באוה"ת פי כי תשא עי איתתקיב שהוא ענין אות האלף דשם אהיי ע"ש. ראה מק"מ לזח"ב פט, א בשם הארז"ל.

## PARAGRAPH 8

### 30 אנא עתיד וזמין לאתגלאה

Rabbi Elazar explains G-d's Names: the first Ehe-yeh is the supernal hidden one, "I am who I am," not known; then "asher Ehe-yeh" means "I am ready to be revealed." The Alter Rebbe reads the alef of Ehe-yeh in this sense.

Zohar III, 11a זח"ג יא, 11a Zohar

KEHOT'S NOTE

ראה זח"ג יא, א. סה. ב. בלקו"ת מצורע ד, ד מציין לכאן.

### 31 אנא עתיד וזמין לאתגלאה

The Zohar (Acharei Mos) explains that Ehe-yeh is the hidden whole that includes everything, and that "asher Ehe-yeh" means it is ready (zamin) to draw forth and bring forth all the particulars and to reveal the supernal Name.

ספר זוהר, אחרי מות כ"ו:קס"ה-28:175-26:165 Zohar, Achrei Mot

He said "This name is all-comprehensive. The first Ehyeh (I shall be) is the comprehensive framework of all when the paths are still obscure, and not yet marked out, and all is still undisclosed. When a beginning has been made and the Stream has started on its course, then it is called Asher Ehyeh (That which I shall be), meaning: Now I am ready to draw forth into being and create all, now I am the sum total of all individual things. "That I am": to wit, the Mother is ...

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

### 32 כי אלף משמש על העתיד

The Mitteler Rebbe's transcript gives examples of the alef of the future: "as in e'eseh, ertzeh, efkod" ("I will do, I will want, I will visit").

KEHOT'S NOTE

בסה"מ תקס"ו עי רטו "כמו אעשה, ארצה, אפקוד".

### 33 כי א' הוא יו"ד למעלה כו'

Likkutei Torah explains the vav in the middle of the alef, drawn diagonally from left to right: its left end is high, Gevurah, and its right end low, Netzach, so the line joins Gevurah with Netzach.

KEHOT'S NOTE

בלקו"ת פי ראה כז, ג. מציין לכאן.

## PARAGRAPH 9

### 34 וכך הוא סדר כל ההשתלשלות

The transcript asks why, according to this, the vav in the middle of the alef is drawn diagonally and not straight, and answers that the drawing down must run diagonally, from left to right specifically, as in "His left hand is under my head."

KEHOT'S NOTE

בתקס"ו עי רטו הקשה שלפ"ז היה מהראוי שיהי הוי"ו שבאמצע אות האל"ף מתמשך ביושר ולא באלכסון, ומתרץ שיש בזה ענין עמוק לייח שההמשכה צריך להיות באלכסון שמשמאל לימין דוקא וכמ"ש שמאלו תחת לראשי ע"ש.

## PARAGRAPH 10

### 35 שו"ה חסד — בחי' משה

The manuscript adds after these words: "(for ratzon equals Moshe in numerical value)."

KEHOT'S NOTE

בבכ"ו 17 הנ"ל נוסף "(כי רצון בגימט' משה)". ובאוה"ת פי תצוה עי איתרג "היינו כי נוצר גימט' משה עם הכולל". וכ"ה באוה"ת שמות כרך ז עי ב'תשסג. ביהל אור עי תקה. וראה ד"ה כי ידעתי תרל"ד עי נא.

36

משם יפרד

"A river goes out of Eden to water the garden, and from there it divides and becomes four heads." The Alter Rebbe applies "from there it divides" to Beriah, Yetzirah and Asiyah, the worlds of separation.

Genesis 2:10 בראשית ב':י

וְנָהָר יֵצֵא מֵעֵדֶן לְהַשְׁקוֹת אֶת-הַגֶּן וּמִשָּׁם יִפְרָד וְהָיָה לְאַרְבָּעָה רָאשִׁים:

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

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

37

משה שפיר קאמרת

When Rava explained a Mishnah, Rav Safra challenged him, addressing him as "Moshe": "Moshe, you have spoken well?!" The Alter Rebbe takes the title as a sign that Rava was of Moshe's level.

Shabbat 101b:3 שבת ק"א ב:ג

אמר לקה רב ספרא: משה, שפיר קאמרת? "מטלטליו מזו לזו" תנו! אלא אמר רב ספרא: לא נצרכה אלא לערב ולטלטל מזו לזו, וכדתנא: ספינות קשורות זו בזו — מערבין ומטלטליו מזו לזו. נפקו — נאסרו. חזרו ונקשרו, בין שוגגין ובין מזידין בין אגוסין בין מוטעין — חזרו להיתרן הראשון.

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

KEHOT'S NOTE

שבת קא, ב. וש"נ. בלקו"ת תזריע כד, ג מציין לכאן.

38

ורב יוסף אמר מרא דאברהם

Realizing that he had confused one word for another in a teaching, Rav Yosef exclaimed, "Master of Avraham!" The Alter Rebbe sees in this oath that Rav Yosef was rooted in Avraham's level.

Eruvin 75b:9 עירובין ע"ה ב:ט

אמר להו רב ביבי: לא תציתו לקה, אגא אמריתיה גיהלה, ומשמיה דרב אדא בר אבהה אמריתיה גיהלה, הואיל ואני קורא בהן רבים בחיצונה. אמר רב יוסף: מריה דאברהם! "רבים" ב"רבי" איחלה לי.

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

KEHOT'S NOTE

עירובין עה, ב. וש"נ.

39

וכל ראשי ישיבות . . בחי' משה

The Tzemach Tzedek's commentary on Psalms, which the note gives for the point that the heads of yeshivos are of Moshe's level.

KEHOT'S NOTE

ראה יהל אור ע' תקע.

40

ע"פ וידבר אל ראשו המטות

The maamar the text refers to: "the heads of the tribes" are the heart's desire (re'usa d'liba) that turns the soul's attributes toward kindness and the love of G-d, drawn from the level of Moshe, the supernal Daas, who leads and draws this level down.

KEHOT'S NOTE

לקו"ת מטות פב, א. ושם מציין לכאן.

41

וידבר אל ראשי המטות

Parshas Matos opens "And Moshe spoke to the heads of the tribes of the children of Israel." The text refers to the maamar on this verse, printed in Likkutei Torah, about Moshe and the heads of the people.

Numbers 30:2 במדבר ל:ב

וַיְדַבֵּר מֹשֶׁה אֶל-רָאשֵׁי הַמִּטּוֹת לְבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר צִוָּה ה'

And Moses spoke unto the heads of the tribes of the children of Israel, saying: This is the thing which the L-RD hath commanded.

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



**LikuteiTorah.com**  
THE CHASSIDISHE PARSHA

## About this edition

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

The Hebrew text of Torah Ohr: © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted.

Our English translation, made from the Hebrew without Kehot's notes: CC BY 4.0.

Our explanations, with the overview, the questions and the page for children: CC BY-NC 4.0.

The notes: Kehot's marei mekomos ("Sources and References", including the Rebbe's notes) © Kehot Publication Society, via Sefaria, CC BY-NC 4.0; formatting adapted; our notes on them: CC BY-NC 4.0.

Quoted sources, via Sefaria: Miqra according to the Masorah (CC-BY-SA); The Holy Scriptures: A New Translation (JPS 1917) (Public Domain); William Davidson Edition - Vocalized Aramaic (CC-BY-NC); The Zohar; London, Soncino Press, 1933 (Public Domain).

**This edition as a whole: CC BY-NC 4.0. Copy, print and share it freely, crediting Kehot Publication Society and likuteitorah.com; it may not be sold.** <https://creativecommons.org/licenses/by-nc/4.0/>

English translation and explanations: prepared for likuteitorah.com with AI assistance (claude-code/opus-5.5) and checked against the Hebrew and against Sefaria; not yet reviewed by a human editor. Please check anything important against the Hebrew.

---

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/](http://likuteitorah.com/about/the-chassidishe-parsha/)

---

A free, non-commercial project; nothing here is sold. Not affiliated with Kehot, Sefaria or the Lubavitch Library. © likuteitorah.com

From [likuteitorah.com/torah-ohr/yisro/5/](http://likuteitorah.com/torah-ohr/yisro/5/)

---

### 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