



TORAH OHR • PARSHAS YISRO • MAAMAR 7

זכור את יום השבת לקדשו

“Remember the Shabbos day to sanctify it”



At Sinai Israel received not only the Torah's content but the power to draw G-d's very self, Anochi, into the soul and the world through Torah and mitzvos; that power works through the soul's descent into a body, and it is revealed in zachor and shamor being said as one.

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

At Sinai Israel received not only the Torah's content but the power to draw G-d's very self, Anochi, into the soul and the world through Torah and mitzvos; that power works through the soul's descent into a body, and it is revealed in zachor and shamor being said as one.

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

THE MAAMAR IN BRIEF

The Sages say that “Remember” and “Keep” were said in one utterance that no ear can hear. Why say it at all, and how could bodiless souls at Sinai accept a Torah meant for bodies? The Alter Rebbe answers that Sinai gave a power: to draw the Infinite Light into the soul through Torah and mitzvos. The thunder brought the people to complete self-nullification, the “nothing” from which new light is born. Angels, rooted in G-d's speech, could not receive this; Israel, rooted in His thought, could, but only once clothed in bodies. The vital soul comes from the chayos, which carry the Throne and the “man” upon it above all form, to the level of “He is not a man”; so the soul, like a baal teshuvah, comes to a love beyond understanding. This is “I am Havayah your G-d”: Anochi becomes each Jew's G-d, and Israel leaves Mitzrayim, the straits of the graded worlds. Zachor (the giver) and shamor (the receiver) are united only by what is above both, and saying them as one revealed that level.

OUTLINE

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|----------|---|-------|
| 1 | The questions | ¶1-3 |
| | Why were zachor and shamor said in one utterance that no ear can hear, and how could souls without bodies at Sinai accept a Torah meant for bodies? | |
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| 2 | Sinai gave a power | ¶4-6 |
| | After a second question (why “before My face”), the answer: Sinai gave the power and preparation to draw the Infinite Light through Torah and mitzvos. The thunder brought self-nullification, the “nothing” from which, as with a seed, something new grows. | |
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| 3 | Why not the angels | ¶7-12 |
| | Angels come from G-d's speech, an outer garment; Israel arose in His thought, the inner garment. “He and His life are one” (Chochmah) and “He and His bones are one” (the letters of thought). | |

- 4 Why souls needed bodies** ¶13-19
- The soul's union with the body models a deeper union. The vital soul comes from the chayos, who carry the Throne and the "man" upon it to the level of "He is not a man," drawing new light from sovev into memalei.
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- 5 The Patriarchs, the mitzvos and Anochi** ¶20-26
- The Patriarchs' self-sacrifice, inherited by Israel, raises the three lines above "man"; mitzvos raise up and draw down; through the body's descent Anochi becomes "your G-d."
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- 6 Like a baal teshuvah** ¶27-30
- In the body the soul's longing grows beyond understanding, "with all your might," like light that comes from darkness; this power to reach G-d's essence was given at Sinai.
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- 7 Out of Egypt, no other gods** ¶31-33
- Mitzrayim is the constriction of the graded worlds; Israel was taken above them, and "no other gods before My face" is also a promise that no concealment will hide G-d's inner light.
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- 8 Zachor and shamor as one** ¶34-37
- Zachor is the giver's flow across distance, shamor the receiver's waiting; their union comes from what is above both, revealed at Sinai as Anochi. Rav Yosef: without that day, his Torah would draw nothing.
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- 9 A further explanation of Egypt** ¶38-44
- Only a tenth of wisdom passes through the "strait" of the throat into the emotions, where Pharaoh's three ministers feed; at Sinai "the chariot of Elokim" raised Elokim above contraction, and "Ado-nai bam" is written soft.
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- 10 Shin'an and the dew of revival** ¶45-47
- Why "thousands that are not": Z'eir Anpin's twice nine Sefiros. The souls' flight at Sinai drew down the source of delight, the dew that revived them.
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KEY CONCEPTS

Anochi אנכי

"I," the first word of the Ten Commandments: G-d's own essence, above the chain of worlds, which at Sinai became "your G-d," revealed in the soul.

He and His life; He and His bones איהו וחיהו, איהו וגרמוהו

Two degrees of G-d's oneness with what He is clothed in: in Chochmah ("His life") and in the letters of thought ("His bones"). The soul's descent raises it from the second to the first.

"Man" and "not a man" אדם, כי לא אדם הוא

The "man" on the Throne is the human-shaped order of the Sefiros in three lines; "He is not a man" is the level above all form and division, from which new light is drawn.

The chayos carrying the Throne החיות נושאות ומנושאות

The living creatures are carried by the Throne, nullified like a horse to its rider, yet they carry it beyond its place. The vital soul is rooted in them.

Mitzrayim as constriction מצרים, מצר

Egypt stands for the straits and limits of the graded worlds, and for the narrow passage of the throat through which wisdom reaches the emotions.

Zachor and shamor זכור ושמור

Remembering is the giver's flow across distance; keeping is the receiver's waiting. Said as one, they reveal the level above giver and receiver.

Self-nullification (bittul) ביטול

Undoing one's own existence before G-d, like the seed that rots before it sprouts; at Sinai it made room for a new revelation.

SECTION 1 • 11-3

The questions

1 זכור את יום השבת¹ לקדשו.² וכתוב שמור את יום השבת לקדשו³ וארז"ל זכור ושמור בדבור^{4,5} א' נאמרו מה שאין הפה יכול לדבר ואין האוזן יכולה לשמוע.

“Remember (zachor) the Shabbos day to sanctify it.” And it is written, “Keep (shamor) the Shabbos day to sanctify it.” And our Sages, of blessed memory, said: “Zachor and shamor were said in a single utterance, something the mouth cannot speak and the ear cannot hear.”

The maamar opens with the two versions of the Shabbos commandment: in Exodus the Ten Commandments say “Remember” (zachor), and in Deuteronomy they say “Keep” (shamor). The Sages teach that G-d said both words in one utterance, something no human mouth can say and no human ear can take in.

וצריך להבין כי מאחר שאין האוזן יכולה לשמוע למה השמיענו⁶ ה' כזאת.

This needs to be understood: since the ear cannot hear [it], why did G-d let us hear such a thing?

The question is about purpose. If no ear can hear two words spoken at once, why did G-d say them that way and so make us hear something that cannot be heard?

2 ולא יזהו תועלת היה בחיי זו. אך הענין הוא כי הנה כתיב ולא אתכם לבדכם⁷ אנכי כורת את הברית הזאת כי את אשר ישנו פה ואת אשר איננו פה.⁸

And what purpose did this aspect serve? But the explanation is this. It is written, “Not with you alone do I make this covenant, but with whoever is here and with whoever is not here.”

The question continues: what was gained by that unheard level of speech? The answer starts from the covenant Moshe made at the end of his life, which G-d made not only with those standing there but also with “whoever is not here.”

שכל הנשמות שהיו עתידים להתלבש בגוף עד סוף כל הדורות כולם היו במעמד הר סיני לקבל את התורה הגם שלא נתלבשו בגופות עד לאחר זמן.

For all the souls that were destined to be enclothed in a body, until the end of all the generations, were all present at the assembly at Mount Sinai to receive the Torah, even though they were not enclothed in bodies until a later time.

The Alter Rebbe reads “whoever is not here” as every Jewish soul that would ever be born. All of them stood at Sinai to receive the Torah, although they would enter bodies only much later.

3 ולהבין זה מה ענין לנשמה בלא גוף לקבל את התורה. ומה תועיל קבלתה בעוד שלא נתלבשה בגוף לקיים את התורה לאחר זמן כשתתלבש בגוף.

Now this needs to be understood. What place is there for a soul without a body to receive the Torah? And what use is its receiving [it], while it is not yet enclothed in a body, for fulfilling the Torah later, when it will be enclothed in a body?

This raises a difficulty. The Torah's commandments are mostly done with a body, so what could a soul without a body receive, and how would its acceptance help it keep the Torah later, once it is in a body?

והלא אין אדם מקנה דבר שלא בא ברשותו⁹ ושמא יהיה הגוף מונע ומעכב.

Surely a person cannot transfer a thing that has not come into his possession; and perhaps the body will hinder and obstruct [it].

The Alter Rebbe adds a legal argument: a person cannot transfer or commit a thing that is not yet in his possession. At Sinai the soul did not yet have its body, and the body might later resist and keep it from fulfilling the Torah.

SECTION 2 • 14-6

Sinai gave a power

4 וגם להבין מ"ש לא יהיה לך אלקים אחרים^{10, 11} על פני מהו על פני דוקא. והלא אין עוד מלבדו¹² כתיב.

We also need to understand the verse, "You shall have no other gods before My face (al panai)": why specifically "before My face"? Is it not written, "There is nothing else besides Him"?

A second question: the commandment says "You shall have no other gods before My face." Why "before My face" specifically, when Scripture says there is nothing at all besides G-d? Other gods are excluded everywhere, not only before His face.

אך הנה כ"ז יובן בהקדים ביאור וענין מתן תורה מה ענינה שלא כל התורה כולה בכללה ופרטיה נאמרה בהר סיני בשעת קבלת התורה

But all this will be understood by first explaining the Giving of the Torah, what it was. For not all of the Torah, in its general principles and its details, was said at Mount Sinai at the time the Torah was received,

Both questions will be answered by first explaining what the Giving of the Torah was. The Alter Rebbe points out that the Torah's laws, general and detailed, were not all said at Sinai at that moment.

אלא עשרת הדברות בלבד וכל התורה כלה נאמרה פרשיות פרשיות כל פרשה במועדה ובזמנה כל ימי משך ארבעים שנה שהיו במדבר.

but only the Ten Commandments; the entire Torah was said section by section, each section at its appointed time and season, throughout the forty years that they were in the wilderness.

At Sinai only the Ten Commandments were said; the rest of the Torah was taught section by section over the forty years in the wilderness. So what happened at Sinai must be more than handing over the laws.

אלא הענין הוא שבשעת מתן תורה ניתן הכח וההכנה בישראל להיות מקבלים את התורה דהיינו להמשיך גילוי אור א"ס ב"ה בעסק התורה והמצות

Rather, the point is that at the time of the Giving of the Torah, Israel was given the power and the preparation to be receivers of the Torah, that is, to draw down a revelation of the Infinite Light (Or Ein Sof), blessed be He, through engaging in the Torah and the mitzvos.

At Sinai Israel received the power and readiness to "receive the Torah" in its deeper sense: to draw a revelation of G-d's Infinite Light into the world through Torah study and the mitzvos. Sinai gave a capacity, not only content.

ולכן היו גם הנשמות כולן טרם התלבשותן בגופות במעמד הר סיני לקבל את התורה כי גם הנשמות בעוד שלא נתלבשו בגופות היו צריכים לכח זה והכנה זו.

Therefore all the souls too, before their enclothement in bodies, were at the assembly at Mount Sinai to receive the Torah, for the souls also, while they were not yet enclothed in bodies, needed this power and this preparation.

This answers the first question. Since what was given was a power, the souls needed it even before they entered bodies, which is why all of them were present.

והענין הוא כי ע"י תומ"צ מתגלה יחוד אוא"ס ב"ה בנפש האדם כנודע (י"ל ע"ד מ"ש פ' בא ד"ה בעצם היום הזה¹³ בפ"י שם צבאות שהוא יחוד אוא"ס בבי"ע כמו באצ"י ע"ש גבי כך מתיחד בכלים דבי"ע עד שהוא עצמו הוא הצבאות כו').

The explanation is that through the Torah and the mitzvos the unity of the Infinite Light, blessed be He, is revealed in a person's soul, as is known. (It may be explained along the lines of what is written in Parshas Bo, in the maamar beginning "On that very day," in explaining the Name Tzevaos: that it is the unity of the Infinite Light in [the worlds of] Beriah, Yetzirah and Asiyah as in Atzilus; see there, regarding "so He is united with the vessels of Beriah, Yetzirah and Asiyah, until He Himself is the hosts (tzevaos)," etc.)

Through Torah and mitzvos the Infinite Light unites with a person's soul and is revealed in it. The parenthesis points to the maamar "On that very day" in Parshas Bo, which explains the Name Tzevaos (hosts): the Infinite Light unites with the lower worlds and their vessels just as it does in Atzilus, until He Himself is, as it were, the hosts.

והנה הנפש היא בחי' נכרא ומחודש מאין ליש. ואין ערוך לנכרא לגבי הבורא ומאצ"ל העליון ב"ה שהוא רם ונשא קדוש ומובדל כו'.

Now, the soul is in the category of a created being, brought into being anew from nothing to something. And a created being bears no comparison to the Creator and supernal Emanator, blessed be He, Who is exalted and uplifted, holy and separate, etc.

Here is the difficulty the power from Sinai solves. The soul is a created thing, made from nothing, and nothing created bears any comparison to its Creator, Who is holy, that is, separate and beyond it.

ושמך קדוש כו'. כי נשגב שמו לבדו¹⁴ רק הודו וזיוו של שמו על ארץ ושמים כו'.

"And Your Name is holy," etc. For "His Name alone is exalted"; only His splendor and the radiance of His Name are "upon the earth and the heavens," etc.

Two texts support this. The prayer says that G-d's Name is holy, and the verse says "His Name alone is exalted": what reaches heaven and earth is only His splendor, the radiance of His Name, not His Name itself.

5 וקדושים הם הנשמות בכל יום יהללוך סלה וכו'. וכ"מ שנאמר סלה הוא בלי הפסק¹⁵ ואיך יתגלה בה יחוד אור א"ס ב"ה ממש בעסק התורה ומצות הרי אם יעשה אותם איש עכו"ם לא ימשיך כלום¹⁶

“And holy ones” — these are the souls — “praise You every day, selah,” and so on. And wherever selah is said, it means without interruption. And how can the unity of the very Infinite Light (Or Ein Sof), blessed be He, be revealed in it through engaging in the Torah and mitzvos? For if an idolater were to perform them, he would draw down nothing,

The prayer continues “and holy ones praise You every day, selah”; the Alter Rebbe reads the “holy ones” as the souls, and the Talmud teaches that selah means without interruption. How, then, can G-d’s own unity be revealed in a soul through its Torah and mitzvos? Not by the deed alone: the Alter Rebbe says that if an idolater did the same acts, he would draw down nothing, because, as the next part says, the power to draw down the Infinite Light is not in the act itself but was given at Sinai.

ולא יהיה גילוי אור א"ס ב"ה על ידו כלל רק לישראל ניתנה זו במעמד הר סיני להיות להם כח והכנה להמשיך גילוי אור א"ס ב"ה ממש בעסק תורתם ועבודתם

and there would be no revelation at all of the Infinite Light, blessed be He, through him. Only to Israel was this given, at the assembly at Mount Sinai: that they have the power and the preparation to draw down a revelation of the very Infinite Light, blessed be He, through engaging in their Torah and their divine service.

Through such a person no revelation of the Infinite Light would come at all. The capacity was given to Israel alone, at Sinai: the power and the readiness to draw down the Infinite Light itself through their Torah study and divine service.

וע"כ נתנה התורה ברעש וקולות וברקים ויחרד כל העם אשר במחנה.¹⁷ כי הנה נודע שלהיות התהוות חדשה א"א להיות יש מיש

That is why the Torah was given with tumult, thunder and lightning, [so that] “all the people that were in the camp trembled.” For it is known that for a new existence to come about, it cannot be something from something,

That is why the Torah was given amid tumult, thunder and lightning that made the whole camp tremble. The reason rests on a known principle: something truly new cannot grow out of something that stays as it was.

וכמו עד"מ הגרעין הנזרע בארץ א"א לו שיצמח ויתחדש בהתהוות אחרת עד שירקב מתחלה וישוב אל העפר שע"י בטול היש לאין מוליד התחדשות ההתהוות.

as, by way of analogy, a seed sown in the ground cannot sprout and be renewed as another existence until it first rots and returns to the dust; for it is through the nullification of the something into nothing that the renewal of existence is born.

The analogy is a seed, which sprouts into a new plant only after it rots and returns to the dust. Its existence must first be undone, and that undoing, the "nothing," is what gives birth to the new growth.

6 וכך בשעת מתן תורה ע"י הרעש קולות וברקים עד שויחרד כל העם אשר במחנה¹⁸ באו לבחי' בטול במציאות¹⁹ ממש לאור א"ס ב"ה.

So too at the time of the Giving of the Torah: through the tumult, thunder and lightning, to the point that "all the people that were in the camp trembled," they came to the level of a complete self-nullification (bittul) of their very existence before the Infinite Light (Or Ein Sof), blessed be He.

At Sinai the thunder and lightning shook the people until they trembled, bringing them to a complete nullification of their own existence before the Infinite Light. Like the seed, their sense of self was undone.

ועל כל דבור ודבור פרח נשמתן²⁰ וע"י בטול היש לאין נמשך להם אור חדש מבחי' אור א"ס ב"ה ממש להיות גילוי א"ס ב"ה ממש בנפשותם.²¹

And "at each and every utterance their souls flew out"; and through the nullification of the something into nothing a new light was drawn down to them from the level of the very Infinite Light, blessed be He, so that there would be a revelation of the very Infinite One (Ein Sof), blessed be He, in their souls.

The Talmud says that at each of G-d's utterances their souls flew out of them. Through this undoing of "something" into "nothing," a new light was drawn into them from the Infinite Light itself, so that the Infinite One was revealed in their souls.

וזהו מאמר משה רבינו ע"ה כי לבעבור נסות אתכם²² בא האלקים. פי' נסות הוא מלשון הרמת נס שבא האלקים בקולות וברקים עד שויחרד כל העם כדי להיות להם בטול במציאות כנ"ל:²³

This is [the meaning of] the statement of Moshe our teacher, peace be upon him: "For in order to nasos you has G-d come." That is, nasos is from the expression "raising a banner (nes)": G-d came with thunder and lightning until "all the people trembled," so that they would have self-nullification of their existence, as explained above.

Moshe told the frightened people that G-d had come "to nasos you," a word usually read as "to test you." The Alter Rebbe reads nasos from nes, a banner raised high: G-d came with thunder and lightning to bring them to self-nullification, and so to raise them up.

SECTION 3 • 17-12

Why not the angels

7 והנה המלאכים בקשו את התורה.²⁴ ואמרו תנה הודך²⁵ על השמים ולא נתנה להם. והטעם כי הנה התהוות המלאכי הוא מבחי הדבור כמ"ש וברוח פיו כל צבאם.²⁶

Now, the angels asked for the Torah, saying, "Bestow Your glory upon the heavens," and it was not given to them. The reason is that the angels came into being from the level of speech, as it is written, "And by the breath of His mouth all their host."

The Talmud relates that when Moshe went up to receive the Torah, the angels objected and asked for it themselves, quoting the verse "Bestow Your glory upon the heavens," yet it was not given to them. The reason, says the Alter Rebbe, is that angels were created from G-d's "speech," as the verse says, "by the breath of His mouth all their host."

ובחי הדבור הוא בחי עלמא דאתגליי כמו הדבור הגשמי שבאדם עד"מ שהוא לבוש אמצעי של הנפש שאינו מתאחד כ"כ עם הנפש אלא הוא יוצא מההעלם אל הגילוי לחוץ לזולתו.²⁷

And the level of speech is the level of the revealed world (alma de'isgalya), like physical speech in man, by way of analogy, which is a middle garment of the soul that is not so united with the soul; rather, it goes out from concealment into revelation, outward, to another,

Speech belongs to the "revealed world." In a person, speech is a middle garment of the soul: it is not deeply one with the soul but leaves it to reach someone else.

8 ונעשה בחי בפ"ע. משא"כ ישראל עלו במחשבי שהוא בחי לבוש הפנימי שמתאחד עם הנפש והוא בחי עלמא דאתכסייא.

and becomes a thing of its own. Israel, however, arose in thought, which is the level of the inner garment that is united with the soul; and it is the level of the hidden world (alma de'iskasya).

Speech becomes a separate thing in its own right. Israel's souls, by contrast, "arose in G-d's thought," and thought is the soul's inner garment, one with the soul and belonging to the "hidden world."

כי המחשבה הוא בבחי העלם והמחשבה היא מתאחדת עם הנפש המשכלת תמיד בלי פירוד כי א"א להיות גילוי השכל כלל בלא מחשבה²⁸ שמחשב ומהרהר בשכל זה.

For thought is in a state of concealment, and thought is united with the intellectual soul always, without separation, since there can be no revelation of an idea at all without thought, in which one thinks and ponders that idea.

Thought stays inside and is always united with the intellectual soul, never separated from it. No idea can be revealed at all unless one thinks it through in thought.

אבל באותיות הדבור אין השכל מתלבש אלא לפעמים כשעולה ברצונו לדבר.²⁹ כך עד"מ למעלה יש בחי' אותיות כי אותיות הוא מלשון המשכות כמו אתא בקר.³⁰

But in the letters of speech the idea is enclothed only at times, when it rises in one's will to speak. So too, by way of analogy, above there is the level of letters; for otiyos (letters) is from the expression of drawing forth, as in "The morning comes (asa)."

Speech, by contrast, carries the intellect only at times, when a person decides to speak. In the same way there are "letters" above too: otiyos (letters) is related to asa (comes), as in "the morning comes," so letters are channels that draw something forth.

9 וכן ואתה מרכבת קדש³¹ כו'. ויש בחי' אותיות הדבור שמהן התהוות המלאכים. ויש אותיות המחשבה ששם עלו ישראל

And so too, "And He came (ve'asa) from the holy myriads," etc. And there is the level of the letters of speech, from which the angels came into being; and there are the letters of thought, where Israel arose,

The verse "and He came (ve'asa) from the holy myriads" uses the same word, asa, for coming. So there are "letters of speech," from which the angels came into being, and "letters of thought," where the souls of Israel arose.

כי ס' רבוא אותיות התורה הן ס' רבוא שרשי נשמות ישראל שהאותיות הן בחי' לבושין וכמאמר אליהו³² בתקוני זוהר לבושין תקינת לון דמנייהו פרחין נשמתין³³ לבני נשא.

for the six hundred thousand letters of the Torah are the six hundred thousand roots of the souls of Israel; for the letters are the level of garments, as in the statement of Elijah in the Tikkunei Zohar: "You fashioned garments for them, from which souls fly forth to human beings."

Israel is rooted in the Torah's letters: its six hundred thousand letters correspond to the six hundred thousand root souls of Israel. Letters are "garments," as Elijah says in the Tikkunei Zohar: G-d fashioned garments for the Sefiros, and from them souls fly forth to human beings.

רק ישראל עלו במחשבה הוא בחי' לבוש הפנימי שמתאחד עם הנפש. וזה נק' בזוהר איהו וגרמוהי חד בהון:

But Israel arose in thought, which is the level of the inner garment that is united with the soul. And this is what the Zohar calls "He and His bones (garmohi) are one in them."

Israel arose in thought, the inner garment that is one with the soul. The Zohar calls such a bond "He and His bones are one in them"; the next paragraphs explain the phrase.

10 וביאור הדבר. כי הנה איהו וחיוהי חד בהון קאי על בחינת חכמה ³⁴ דאנת הוא חכים ³⁵ כו'.

The explanation of the matter: “He and His life (chayohi) are one in them” refers to the level of Chochmah (wisdom), [as in] “You are wise,” etc.

Two phrases of the Zohar now need explaining. “He and His life are one in them” refers to Chochmah, G-d’s wisdom, of which Elijah’s prayer says, “You are wise,” going on to say that He is wise with no known wisdom.

כי החכמה נקי חיוהי. ³⁶ כמ”ש והחכמה תחיה. ³⁷ ואיהו היינו אור א”ס בעצמו שהוא רם ונשא לאין קץ מבחי חכמה כו'. ³⁸

For Chochmah is called “His life,” as it is written, “And wisdom gives life.” And “He” is the Infinite Light (Or Ein Sof) itself, which is infinitely exalted and uplifted above the level of Chochmah, etc.

Chochmah is called G-d’s “life” because Scripture says “wisdom gives life.” “He” is the Infinite Light itself, which is infinitely higher than Chochmah.

11 ומ”מ כשמתלבש אור א”ס ב”ה בחכמה נעשה איהו וחיוהי חד בהון. כי הוא המדע והוא הידוע ³⁹ כו'.

Nevertheless, when the Infinite Light (Or Ein Sof), blessed be He, is enclothed in Chochmah, it becomes “He and His life are one in them.” For He is the knowledge and He is the known, etc.,

Even though the Infinite Light is beyond Chochmah, when it clothes itself in Chochmah the two become one: “He and His life are one.” As the known principle says, G-d Himself is the knowledge and the known; His knowing is not something apart from Him.

והוא וחכמתו א'. ואיהו וגרמוהי קאי על בחי אותיות המחשבה שכשמתלבש אור א”ס ב”ה בבחי המחשבה שהוא בחי גרמוהי שהן בחינת אותיות ולבושין

and He and His wisdom are one. And “He and His bones (garmohi)” refers to the level of the letters of thought: when the Infinite Light, blessed be He, is enclothed in the level of thought, which is the level of “His bones,” these being the level of letters and garments,

“He and His wisdom are one.” The second phrase, “He and His bones are one,” refers to the letters of thought: the garments, which the Zohar calls His “bones,” in which the Infinite Light clothes itself.

כמאמר לבושין תקינת לון ⁴⁰ כו'. מ”מ נעשה איהו וגרמוהי חד בהון כי לא מחשבותי מחשבותיכם. ^{41, 42, 43}

as in the saying, “You fashioned garments for them,” etc., nevertheless it becomes “He and His bones are one in them,” for “My thoughts are not your thoughts.”

These are the garments of Elijah’s prayer. Yet even there He and His “bones” are one, for, as Isaiah says, “My thoughts are not your thoughts”: unlike a person’s thought, G-d’s thought is not separate from Him.

12 ולכן לא נתנה התורה להמלאכים שמפני היותם מבחי' הדבור שהוא בחי' לבוש האמצעי⁴⁴ שאינו מתאחד⁴⁵ כ"כ עם הנפש

Therefore the Torah was not given to the angels: because they are from the level of speech, which is the level of the middle garment that is not so united with the soul

This is why the Torah was not given to the angels. They come from G-d's speech, the middle garment, which is not as united with its source as thought is.

כמו המחשבה שהוא בחי' לבוש הפנימי לכך אין יכולים להמשיך גילוי יחוד אור א"ס ב"ה ממש בעסק התורה ועבודת המצוות שיתגלה יחוד אור א"ס ב"ה למטה כמו למעלה אלא ישראל שעלו במחשבה:

as thought is, which is the level of the inner garment, therefore they cannot draw down a revelation of the unity of the very Infinite Light (Or Ein Sof), blessed be He, through engaging in the Torah and the service of the mitzvos, so that the unity of the Infinite Light, blessed be He, will be revealed below as above. Only Israel [can], who arose in thought.

Thought is the inner garment. Angels, rooted only in speech, cannot through Torah and mitzvos draw down a revelation of G-d's true unity so that it is revealed below as it is above; only Israel, who arose in thought, can.

SECTION 4 • ¶13-19

Why souls needed bodies

13 והנה עם היות⁴⁶ העילוי בישראל רב מבמלאכים מצד נשמותיהם כנ"ל. אעפ"כ לא נתנה להם התורה אלא כהתלבשותן בגוף ונפש החיונית.

Now, although Israel's superiority over the angels is great by virtue of their souls, as explained above, nevertheless the Torah was given to them only as enclothed in a body and vital soul.

Israel's souls are greater than the angels, as shown above; and yet the Torah was given to them only as souls clothed in a body and a vital soul. The souls by themselves at Sinai were not enough; the body had to be part of it.

כי הנה נודע שתכלית ירידת הנשמה לעוה"ז להתלבש בגוף ונפש החיונית ירידה זו צורך עלייה היא

For it is known that the purpose of the soul's descent into this world, to be enclothed in a body and vital soul: this descent is for the sake of an ascent,

The known reason: the soul's descent into this world, into a body and a vital soul, is a descent for the sake of an ascent. It comes down in order to rise higher than it was before.

דהיינו להעלותה מבחי' איהו וגרמוהי לבחי' איהו וחיוהי ונקי' בזוה"ק לאשתאבא בגופא דמלכא^{47, 48}
דהיינו להיות

that is, to raise it from the level of “He and His bones” to the level of “He and His life.” In the holy Zohar this is called “to be absorbed into the body of the King,” that is, to be

The ascent is from “He and His bones are one,” a union through garments, to “He and His life are one,” the deeper union. The Zohar calls this being “absorbed into the body of the King.”

כמו התאחדות הגוף עם הנפש בהתלבשותה בו שכל כאב ומכה אשר בגוף ח"ו מרגשת הנפש ומתפעלת ממקרי הגוף לפי

like the union of the body with the soul when it is encloded in it, so that every pain and blow in the body, G-d forbid, the soul feels, and it is affected by what happens to the body, because

The model for this union is the way the soul is joined to the body. The soul feels every pain and blow the body suffers and is moved by all that happens to it.

שהם מתאחדים והיו לאחדים ממש וא"א להיות העלאה כזו מצד נשמותיהם שעלו במחשבה בלבד שהוא בחי' לבוש הנפש

they are united and have truly become one. Such an elevation is impossible by virtue of their souls alone, which arose in thought, which is the level of a garment of the soul,

That is because soul and body have truly become one. The souls alone could not reach such an elevation, since they arose only in thought, and thought is merely a garment of the soul.

וכמאמר לבושין תקינת לון⁴⁹ כי אותיות המחשבה לגבי נפש המשכלת עם היות שמתאחדת בהן וא"א להיות שכל בלי מחשבה מ"מ האותיות שבמחשבה הן כלבוש תחליפם ויחלופו.⁵⁰

as in the saying, “You fashioned garments for them.” For the letters of thought, relative to the intellectual soul, even though it unites with them, and there cannot be an idea without thought, nevertheless the letters in thought are [as in] “Like a garment You change them, and they are changed.”

Elijah calls the letters “garments.” Although the intellect is united with the letters of thought, and there is no idea without thought, those letters are still like a garment that can be changed, as the verse says, “like a garment You change them.”

שהרי שכל אי יכול להתלבש באותיות אלו ולפעמים באותיות אלו ואינו מתאחד ממש כגוף עם הנפש שהתאחדות זו הוא בחי' איהו וחיוהי שהנפש מתפעלת בחי' הגוף כו'.

For one idea can be encloded in these letters, and at times in those letters; and it is not truly united, as the body is with the soul. That union is the level of “He and His life,” in which the soul is affected by the life of the body, etc.

The proof: the same idea can be thought in these words or in other words, so it is not truly one with them as the soul is one with the body. The soul's union with the body is the level of “He and His life,” for the soul lives and feels through the body's life.

ואין יחוד זה מתגלה בנשמה מצד עצמה אלא בהתלבשותה בגוף עם נפש החיונית שירידה זו צורך עלייה היא:

And this union is not revealed in the soul on its own account, but only when it is encloded in a body with the vital soul; for this descent is for the sake of an ascent.

This deeper union is not revealed in the soul by itself, only when it is clothed in a body with a vital soul. That is why the soul's descent is for the sake of an ascent.

14 והענין כי הנה נפש הבהמית החיונית נלקחה משרשה מחיות הקדש שבמרכבה⁵¹ פני אריה פני שור⁵² כו'. והנה החיות נושאות ומנושאות עם הכסא.

The explanation is this. The animal soul, the vital soul, was taken at its root from the holy chayos of the Chariot, “the face of a lion,” “the face of an ox,” etc. Now, the chayos carry and are carried along with the Throne.

The vital, animal soul has its root in the holy chayos, the living creatures of Ezekiel's Chariot, with the faces of a lion, an ox, and so on. These chayos both carry the Throne and are carried with it.

פ' לפי שהם מנושאות לגבי הכסא⁵³ שהם בטלים אליו ככטול הסוס לגבי רוכבו עד"מ הסוס מתנהג לפי רצון רוכבו שע"ש זה נק' מרכבה.⁵⁴

This means: since they are carried, in relation to the Throne, being nullified to it as a horse is nullified to its rider (by way of analogy, the horse conducts itself according to its rider's will), on account of which it is called a Chariot (merkavah).

They are “carried” in that they are nullified to the Throne as a horse is to its rider, going wherever the rider wishes. That is why they are called a Chariot: a vehicle with no will of its own.

(וכן האבות הן המרכבה⁵⁵ לפי שהיו בטלים תמיד ליחודו ית') ולכך הם נושאות ג"כ את הכסא

(So too the Patriarchs are the Chariot, because they were always nullified to His unity, may He be blessed.) Therefore they also carry the Throne,

In a parenthesis: the Patriarchs too are called "the Chariot," because they were always nullified to G-d's unity. And because the chayos are nullified, they also carry the Throne.

כמו עד"מ הסוס עם היות שהרוכב עליו הוא העיקר והסוס הוא בטל וטפל אל הרוכב עליו מ"מ הסוס

as, by way of analogy, with a horse: although the rider upon it is the main thing, and the horse is nullified and secondary to the one riding it, nevertheless the horse

The analogy continues: the rider is the main thing and the horse is nullified and secondary to him. Yet it is the horse that carries him.

מנהיג את הרוכב ממקום למקום עד מקום שאין הרוכב יכול להגיע לשם מצד עצמו. כך החיות נושאות את הכסא ממקום ומשכן כבוד' למקום רם ונשא.

leads the rider from place to place, to a place the rider could not reach on his own. So too the chayos carry the Throne from the place and dwelling of His glory to a place that is exalted and uplifted.

The horse brings the rider to places he could never reach on his own. So too the chayos carry the Throne beyond its own place, the abode of G-d's glory, to a level exalted above it.

15 והענין הוא כי הנה כתיב ועל דמות הכסא⁵⁶ דמות כמראה אדם וגו'. כמראה בכ"ף הדמיון שדרך וסדר

ההשתלשלות מעולם ועד עולם מריש כל דרגין כו'

The explanation is this. It is written, "And upon the likeness of the Throne, a likeness like the appearance of a man (adam)," etc. "Like the appearance," with the kaf of comparison: for the way and order of the chain of descending worlds (hishtalshelus), from world to world, from the head of all levels, etc.,

Ezekiel saw on the Throne "a likeness like the appearance of a man." The kaf of "like" (kemareh) signals a comparison only: the whole chain of worlds, from the highest level down, is ordered like a human form.

הוא בבחי' אדם בג' קוין יד ימין ושמאל ואמצע הוא הגוף וכך נמשך סדר ההשתלשלות חסד דרועא ימינא⁵⁷ וגבורה כו'.

is in the form of “man,” in three lines: the right hand, the left, and the middle, which is the body. And so the order of the chain of descending worlds extends: “Chesed is the right arm,” and Gevurah, etc.

Like a man, it has three lines: the right hand, the left hand and the body in the middle. So the chain of descent unfolds as Elijah's prayer lists it: Chesed is the right arm, Gevurah the left, and so on.

16 והחיות בנשאם את הכסא נושאות את מראה אדם שעליו⁵⁸ למעלה לבחינת כי לא אדם הוא⁵⁹ כו'

And the chayos, in carrying the Throne, carry “the appearance of a man” that is upon it upward, to the level of “for He is not a man,” etc.,

When the chayos carry the Throne, they lift the “man” upon it upward, to the level of which Scripture says “for He is not a man”: G-d as He is, beyond any form.

למעלה מבחי' וגדר ההשתלשלות להמשיך משם אור חדש לבחי' אדם שעל הכסא והוא בחינת המשכה חדשה⁶⁰ ואור חדש מבחי' סוכ"ע⁶¹ לבחינת ממכ"ע. כי הנה אנת הוא חכים.⁶² פ"י שמתלבש בבחי' חכים כו'.

above the level and the bounds of the chain of descending worlds (hishtalshelus), to draw down from there a new light to the level of “man” that is upon the Throne. This is a new drawing-down and a new light from the level of the light that encompasses all worlds (sovev kol almin) to the level of the light that fills all worlds (memalei kol almin). For “You are wise”: that is, He is enclothed in the level of “wise,” etc.

That level is beyond the bounds of the chain of worlds. From there the chayos draw a new light down to the “man” on the Throne, a new flow from the light that encompasses all worlds into the light that fills them, for G-d is “wise” only as He clothes Himself in wisdom.

17 והוא בעצמו ית' רם ונשא כי לאו מכל אליו מדות כלל⁶³ ושם נאמר כי לא אדם הוא⁶⁴ כו' שאינו מקבל שינויים והתחלקות המדרגות חסד דרועא ימינא כו' שבבחי' אדם.

But He Himself, may He be blessed, is exalted and uplifted, for [He is] “not of any of these attributes at all.” And there it is said, “for He is not a man,” etc.: He does not admit of the changes and the division of levels, “Chesed is the right arm,” etc., that belong to the level of “man.”

G-d Himself is exalted beyond all this; as Elijah's prayer says, He is “not of any of these attributes at all.” Of that level it is said “He is not a man”: He is subject to none of the changes and divisions of levels (Chesed the right arm and so on) that belong to the form of “man.”

כי בחינת⁶⁵ ההשתלשלות הוא מעילה לעלול מריש כל דרגין שהוא עולם האצ"י עד סוף העשיה שהוא חיות הארץ הלזו ממאמר יקוו המים כו' ותראה היבשה⁶⁶ כו'. תדשא הארץ⁶⁷ כו' והוא בחי' ממכ"ע.

For the chain of descending worlds (hishtalshelus) runs from cause to effect, from the head of all levels, which is the World of Atzilus, to the end of Asiyah, which is the life-force of this earth from the utterances "Let the waters be gathered," etc., "and let the dry land appear," etc., "Let the earth sprout," etc. This is the level of the light that fills all worlds (memalei kol almin).

The chain of descent runs from cause to effect, from Atzilus, the highest world, to the end of Asiyah, which is the life of this earth from the utterances of creation, such as "Let the waters gather," "let the dry land appear" and "Let the earth sprout." That graded flow is the light that fills all worlds.

אבל למעלה מבחי' ההשתלשלות הוא בחי' סוכ"ע שהוא אור א"ס ב"ה בבחי' העלם הוא שוה ממש בסוף העשיה כמו בראש האצילות כי לפניו כחשכה כאורה⁶⁸ כו'.

But above the level of the chain of descending worlds is the level of the light that encompasses all worlds (sovev kol almin), which is the Infinite Light (Or Ein Sof), blessed be He, in a state of concealment; it is truly equal at the end of Asiyah as at the head of Atzilus, for before Him "darkness is as light," etc.

Above the chain is the light that encompasses all worlds: the Infinite Light in concealment. It is present equally at the lowest end of Asiyah as at the top of Atzilus, for before Him, as the verse says, darkness and light are alike.

18 ועל הארץ מתחת אין עוד⁶⁹ וכולא קמיה כלא חשיבא וגם עולם האצילות ולמעלה מהאצילות הוא כטפה מים האוקיינוס רק

[And] "on the earth below there is nothing else," and "all before Him is considered as nothing"; and even the World of Atzilus, and what is above Atzilus, is like a drop of water [compared to] the ocean. Only

From that perspective "there is nothing else on the earth below," and everything before Him is as nothing. Even Atzilus, and what lies above it, is like a drop of water compared with the ocean.

שע"י צמצומים עצומים נאצלו חסד דרועא ימינא תפארת גופא כו'. חכמה מוחא בינה לבא כו'. קרקפתא דתפלין⁷⁰ כו' הוא בחי' אדם שעל הכסא.

through immense contractions (tzimtzumim) were there emanated "Chesed, the right arm; Tiferes, the body," etc.; "Chochmah, the brain; Binah, the heart," etc.; "the skull of the tefillin," etc. This is the level of "man" that is upon the Throne.

Only through immense contractions were the Sefiros emanated in the form of "man": Chesed the right arm, Tiferes the body, Chochmah the brain, Binah the heart, and Keser the skull on which the tefillin rest. That structure is the "man" on the Throne.

19 וכדי להמשיך מבחי' כי לא אדם לבחי' אדם להיות אנת הוא חכים והמשכות ג' קוין חסד דרועא ימינא כו'

And in order to draw down from the level of "not a man" to the level of "man," so that there be "You are wise" and the drawing-down of the three lines, "Chesed is the right arm," etc.,

The aim is to draw from the level of "not a man" into the level of "man," so that G-d is "wise" and the three lines (Chesed the right arm, and so on) are drawn forth.

זאת היא עבודת המלאכים להרים ולנשאות את הכסא וכמראה אדם שעליו לבחי' כי לא אדם הוא⁷¹ כו' להמשיך משם המשכה חדשה והתהוות חדש בבחי' אדם.

this is the service of the angels: to raise and lift up the Throne and "the appearance of a man" upon it to the level of "for He is not a man," etc., to draw down from there a new flow and a new coming-into-being in the level of "man."

This is the service of the angels: they lift the Throne and the "man" upon it to the level of "He is not a man," and from there draw a new flow and a new coming-into-being into the level of "man."

SECTION 5 • ¶20-26

The Patriarchs, the mitzvos and Anochi

20 ועד"ז האבות הן הם המרכבה בבחינת מרכבתא עלאה להעלות מדותיו ית' אליו בבחינת בטול לך ה' הגדולה והגבורה⁷² כו'⁷³ להיות נמשך בהם

In the same way, the Patriarchs are themselves the Chariot, as the supernal chariot (merkavta ila'ah): raising His attributes (middos), may He be blessed, to Him in a state of self-nullification (bittul), [as in] "Yours, G-d, are the greatness and the might," etc., so that there be drawn into them

The Patriarchs too are "the Chariot," a supernal chariot: they raised G-d's attributes back to Him in self-nullification, as in "Yours, G-d, are the greatness and the might," acknowledging that these attributes are His alone.

ועל ידם גלוי אלקות ואור א"ס ב"ה ממש והיינו ע"י מס"נ לה' בתשוקה וצמאון ליכלל ולהבטל באור א"ס ב"ה ממש. אברהם במדת האהבה כמ"ש אברהם אוהבי.^{74,75}

and through them a revelation of G-dliness and of the very Infinite Light (Or Ein Sof), blessed be He. This is through self-sacrifice (mesirus nefesh) for G-d, with longing and thirst to be included and nullified in the very Infinite Light, blessed be He: Avraham with the attribute of love, as it is written, "Avraham who loved Me,"

Through them G-dliness and the Infinite Light itself were drawn down. This came through their self-sacrifice, a longing and thirst to be absorbed and nullified in G-d; Avraham served with love, as G-d calls him "Avraham who loved Me."

21 ויצחק במדת הגבורה כמ"ש ופחד יצחק⁷⁶ כו'. וכן אנחנו זרע אברהם אוהבך בני יצחק יחידו כו'.

and Yitzchak with the attribute of Gevurah (restraint), as it is written, "and the Fear of Yitzchak," etc. And so too: "We are the seed of Avraham, who loved You; the children of Yitzchak, his only one," etc.

Yitzchak served with Gevurah, awe, as Yaakov speaks of G-d as "the Fear of Yitzchak." We, their descendants, are "the seed of Avraham, who loved You, the children of Yitzchak, his only one," as the morning prayers say.

והוא ע"י קיום המצות והתורה כי יש מצות שהן בבחי' ההעלאה⁷⁷ כמו תרומה ומעשר וצדקה כמ"ש צדקה תרומם גוי⁷⁸ כו'.

And this is through fulfilling the mitzvos and the Torah. For there are mitzvos that are of the nature of elevation, such as terumah, the tithe, and charity, as it is written, "Charity (tzedakah) uplifts (teromem) a nation," etc.

This is done through keeping the mitzvos and the Torah. Some mitzvos work by raising up, such as terumah, tithes and charity; the verse "charity uplifts (teromem) a nation" uses the root of terumah.

22 ויש מצות שהם בבחי' המשכות כמו ציצית ותפלין כו'. ובהם ועל ידם תתעלה הנפש לא"ס ב"ה ממש. ויומשך גילוי אור א"ס ממש בנפש.

And there are mitzvos that are of the nature of drawing down, such as tzitzis and tefillin, etc. In them and through them the soul will be raised up to the very Infinite One (Ein Sof), blessed be He, and a revelation of the very Infinite Light (Or Ein Sof) will be drawn into the soul.

Other mitzvos work by drawing down, such as tzitzis and tefillin. Through both kinds the soul is raised to the Infinite One and the Infinite Light is drawn into the soul.

אך בהיות שהתורה⁷⁹ והמצות מלובשים בג' גוונים תורה ועבודה וג"ח. חסד דרועא ימינא מלמעלה למטה.⁸⁰

However, since the Torah and the mitzvos are clothed in three hues — Torah, divine service, and acts of kindness: Chesed (kindness) is “the right arm,” from above to below;

But the Torah and mitzvos come clothed in three “hues”: Torah, divine service and acts of kindness. Kindness is the right arm, flowing from above to below.

23 ועבודה היא עבודת הקרבנות ממטה למעלה אשה ריח ניחוח כו' ועסק התורה הוא קו הממוצע⁸¹ כי התורה כלולה משתייהן.

and divine service is the service of the sacrifices, from below to above, “a fire-offering, a pleasing aroma,” etc.; and engagement in the Torah is the middle line, for the Torah includes both of them.

Divine service, the sacrificial offerings, rises from below to above, as “a fire-offering, a pleasing aroma.” Torah study is the middle line, because it includes both directions.

ולכן נקראת בשם בריח התיכון שמכריח מן הקצה אל הקצה.⁸² וכדי להעלות התורה ולקשרה באור א"ס ב"ה ממש שלמעלה מבחי' אדם כי לא אדם הוא.^{83,84} הוא ע"י ישראל שהם זרע אברהם יצחק ויעקב.

That is why it is called “the middle bar,” which runs through from end to end. And to raise the Torah and bind it to the very Infinite Light (Or Ein Sof), blessed be He, which is above the level of “man” — “for He is not a man” — this is through Israel, who are the seed of Avraham, Yitzchak and Yaakov.

That is why the Torah is called “the middle bar,” which ran through all the boards of the Mishkan from end to end. To raise the Torah itself and bind it to the Infinite Light beyond “man” depends on Israel, the seed of Avraham, Yitzchak and Yaakov.

24 וירושה לנו מאבותינו התשוקה והצמאון להבטל ולהכלל באור א"ס ב"ה ממש. וניתן להם כח זה במ"ת שהם יעלו וינשאו בחי' אדם ג' קוין למעלה מבחי' אדם למעלה כנ"ל.⁸⁵

And we have as an inheritance from our forefathers the longing and thirst to be nullified and included in the very Infinite Light (Or Ein Sof), blessed be He. And they were given this power at the Giving of the Torah: that they raise and lift up the level of “man,” the three lines, above the level of “man,” upward, as explained above.

We have inherited from the Patriarchs the longing and thirst to be nullified in the Infinite Light. At Sinai Israel was given the power to lift the “man,” the three lines, above the level of “man,” as explained above.

25 ובהם ועל ידם יומשך גילוי אלקות ואור א"ס ב"ה שלמעלה מבחינת אדם בעסק תורתם ועבודתם בקיום המצות שבבחי' אדם.

In them and through them a revelation of G-dliness and of the Infinite Light (Or Ein Sof), blessed be He, which is above the level of "man," will be drawn into their engagement in Torah and their divine service, in fulfilling the mitzvos, which are on the level of "man."

Through Israel, G-dliness and the Infinite Light that is above "man" are drawn into their Torah study and divine service, even though the mitzvos themselves belong to the level of "man."

וזהו אנכי הוי"ה אלקיך.⁸⁶ אנכי הוא אור אין סוף ב"ה בעצמו שלמעלה מגדר ההשתלשלות יהיה אלקיך ממש שיהא שורה ומתגלה בנפש האדם ממש

This is [the meaning of] "I (Anochi) am Havayah your G-d (Elokecha)." Anochi is the Infinite Light, blessed be He, itself, which is above the bounds of the chain of descending worlds (hishtalshelus); it will truly be "your G-d," dwelling and revealed in the very soul of man,

This is the meaning of the first commandment, "I (Anochi) am Havayah your G-d." Anochi, "I," is the Infinite Light itself, beyond the chain of worlds, and it will truly become "your G-d," dwelling and revealed in a person's soul.

רק שנמשך ע"י בחי' הוי"ה צמצום והתפשטות כו'. אך לישראל נמשך בחינת הוי"ה זה מבחי' אנכי ממש.

only that it is drawn down through the level of Havayah, tzimtzum (contraction) and expansion, etc. But for Israel this level of Havayah is drawn from the level of the very Anochi.

It is drawn down through the Name Havayah, whose letters stand for contraction (the yud) and expansion (the heh). But for Israel this Havayah is drawn from the very Anochi.

26 והיינו דוקא בהתלבשותה בגוף נפש החיונית שנלקחה מפני ארי' פני שור⁸⁸ כו' שנושאות את הכסא ומראה אדם שעליו לבחי'

And this is specifically when it is en clothed in a body [and] the vital soul, which was taken from "the face of a lion," "the face of an ox," etc., which carry the Throne and "the appearance of a man" upon it to the level of

This power works specifically when the soul is clothed in a body and a vital soul. The vital soul comes from the faces of the lion and the ox, the chayos that carry the Throne and the "man" upon it upward.

כי לא אדם הוא⁸⁹ ועי"ז יגיע להנשמה יתרון ומעלה יתירה בהתלבשותה בהם ותהיה ירידה צורך עלייה:

“for He is not a man.” Through this the soul attains an advantage and an added superiority by being enclothed in them, and it will be a descent for the sake of an ascent.

They carry it up to the level of “He is not a man.” So by being clothed in them, the soul gains an advantage it did not have before, and its descent becomes a descent for the sake of an ascent.

SECTION 6 • ¶27-30

Like a baal teshuvah

27 כי הנה נודע שגדול כח הבעל תשובה יותר מצדיק⁹⁰ כו' כמארו"ל במקום שבעלי תשובה עומדין⁹¹ כו'.

For it is known that the power of the baal teshuvah (one who returns) is greater than that of a tzaddik, etc., as our Sages, of blessed memory, said, “In the place where those who return (baalei teshuvah) stand,” etc.

It is known that one who returns to G-d after sin, a baal teshuvah, has greater power than a tzaddik. The Sages say that in the place where those who return stand, even the completely righteous cannot stand.

והטעם הוא ע"פ מאמר הזוהר⁹² דמשכין ליה בחילא יתיר. אשר לזאת בהתלבשות הנשמה בגוף ותרד פלאים⁹³ הוא בבחי' בע"ת

The reason is according to the statement of the Zohar that “they draw Him with greater strength.” Therefore, when the soul is enclothed in a body and “has come down astoundingly,” it is in the state of a baal teshuvah,

The Zohar explains why: they draw G-d's presence “with greater strength.” So too the soul, by descending “astoundingly” into a body, becomes like a baal teshuvah.

כי תגדל התשוקה והצמאון לה' בבטול אליו ית' ביתר שאת בכדי שתוכל נפשו שאת בהשגתה מחמת שמתבונן בגדולת א"ס ב"ה שכשמו כן הוא אין לו סוף כו'.

for the longing and thirst for G-d, in self-nullification (bittul) to Him, may He be blessed, will grow with surpassing intensity, as much as his soul can bear in its comprehension, because he contemplates the greatness of the Infinite One (Ein Sof), blessed be He, Who, as His Name is, so is He: He has no end, etc.

Its longing and thirst for G-d grow with surpassing intensity, as much as the soul can bear in its comprehension, because it contemplates the greatness of the Infinite One, Who is truly as His Name says, without end.

28 וכל תענוגי עוה"ז שהגוף והנפש החיונית נמשכים אחריהם הם רחוקים מאד מאור⁹⁴ ה' וקדושתו.

And all the pleasures of this world, after which the body and the vital soul are drawn, are very far from G-d's light and His holiness.

All the pleasures of this world, which the body and the vital soul pursue, are very far from G-d's light and holiness.

ואי לזאת תכלה ותכסוף הנפש לצאת מנרתקה הן הם הלבושים שבגוף ונפש החיונית ויבא לידי קיום ואהבת את הוי"ה אלקיך בכל לבבך ובכל נפשך⁹⁵ כו'.

Therefore the soul will pine and yearn to leave its sheath, namely the garments that are in the body and the vital soul, and he will come to fulfill "You shall love Havayah your G-d with all your heart and with all your soul," etc.

Seeing this, the soul pines and yearns to leave its "sheath," the garments of the body and the vital soul. So it comes to fulfill "You shall love Havayah your G-d with all your heart and with all your soul."

29 וכמ"ש מי לי בשמים ועמך לא חפצתי כו' כלה שארי ולבבי^{96,97} וגו'. וגם הוא מעלה יתירה הבאה לאדם לאחר התלבשות הנשמה בגוף ביתר שאת מטרם

As it is written, "Whom have I in heaven? And beside You I desire nothing," etc.; "My flesh and my heart pine," etc. This is also an added superiority that comes to a person after the soul is enclothed in the body, surpassing [what it had] before

The psalm voices this yearning: "Whom have I in heaven?... my flesh and my heart pine." This is an advantage the soul gains only after entering the body, greater than what it had before.

התלבשותה כיתרון האור הבא מן החשך⁹⁸ שבא לבחי' בכל מאדך⁹⁹ יותר מכדי השגת הנפש והוא בחי' בטול באוא"ס ב"ה ממש להמשיך משם גלוי אלקות ממש בעסק תורתו ועבודתו.

its enclothement, like "the advantage of light" that comes "from darkness": for he comes to the level of "with all your might (me'odecha)," beyond the measure of the soul's comprehension. This is the level of self-nullification (bittul) in the very Infinite Light (Or Ein Sof), blessed be He, to draw down from there a revelation of actual G-dliness into his engagement in Torah and his divine service.

It is the advantage of light that comes out of darkness: the soul reaches love "with all your might (me'odecha)," beyond its own understanding. That is self-nullification in the Infinite Light itself, which draws real G-dliness from there into one's Torah study and divine service.

30 וכ"ז הוא ע"י מ"ת שאז ניתן הכח הזה לישראל להיות העלאה והמשכה זו על ידם להיות מס"נ עולה

All this is through the Giving of the Torah, for then this power was given to Israel, for this elevation and drawing-down to come about through them: that self-sacrifice (mesirus nefesh) should rise

All this comes from the Giving of the Torah, when Israel received the power to bring about this elevation and this drawing-down.

ונכלל בא"ס ב"ה ממש ולהיות המשכת התורה והמצות מבחי"א וא"ס ב"ה שזה נעשה דייקא ע"י ישראל שזכו לזה במ"ת.

and be included in the very Infinite One (Ein Sof), blessed be He, and that the drawing-down of the Torah and the mitzvos be from the level of the Infinite Light (Or Ein Sof), blessed be He. This is accomplished specifically through Israel, who merited this at the Giving of the Torah.

Their self-sacrifice rises and is absorbed into the Infinite One, and their Torah and mitzvos draw from the Infinite Light. This happens specifically through Israel, who merited it at Sinai.

משא"כ אם לא ניתן כח זה לא היה מסירת נפשם¹⁰⁰ עולה ונכלל כ"כ בעצמות וא"ס ב"ה ממש

Whereas had this power not been given, their self-sacrifice would not rise and be included so much in the very Essence of the Infinite Light, blessed be He,

Had this power not been given, their self-sacrifice would not reach so deeply into the very essence of the Infinite Light.

וגם לא היה המשכת תורתו ועבודתו ממשיך כ"כ מבחי"א וא"ס ב"ה ממש אשר הוא למעלה מגדר עלמין למעלה מעלה מבחי"א אדם בחי"כ לא אדם כו'.¹⁰¹

nor would the drawing-down of one's Torah and divine service draw so much from the level of the very Infinite Light, blessed be He, which is above the bounds of worlds, far above the level of "man," the level of "for He is not a man," etc.,

Nor would their Torah and divine service draw so much from the Infinite Light, which is beyond the bounds of worlds and far above the level of "man," the level of "He is not a man."

שעליו הכתוב אומר אם צדקת מה תתן לו¹⁰² כו' אלא שבישראל נמשך כח זה במתן תורה להיות בהם תלוי המשכת המצות ונמשך בהם בחי' אנכי ממש להיות אלקיך ממש.

concerning which Scripture says, "If you are righteous, what do you give Him?" etc. But in Israel this power was drawn [down] at the Giving of the Torah, that the drawing-down of the mitzvos should depend on them; and there is drawn into them the level of the very Anochi, to be truly "your G-d."

Of that level Scripture says, "If you are righteous, what do you give Him?": human goodness of itself cannot reach Him. But at Sinai Israel received the power to make the drawing-down of the mitzvos depend on them, and the very Anochi is drawn into them to be truly their G-d.

SECTION 7 • ¶ 31-33

Out of Egypt, no other gods

31 וזהו אשר הוצאתיך מארץ מצרים.¹⁰³ כי כל סדר ההשתלשלות נקי בשם מצרים בחי' מצר וגבול שהוא בבחי' אדם ג' קווין ומעלה ומטה כו' שהן התחלקות המדרגות¹⁰⁴

This is [the meaning of] "Who brought you out of the land of Egypt (Mitzrayim)." For the entire order of the chain of descending worlds (hishtalshelus) is called Mitzrayim, the level of constriction (meitzar) and limit, since it is in the form of "man," three lines, and above and below, etc., which are the division of levels.

This explains "Who brought you out of the land of Egypt." Mitzrayim (Egypt) is linked to meitzar, a strait or constriction: the whole chain of descent is "Egypt," for it is bounded in the form of "man," with three lines and higher and lower levels, all divided.

משא"כ לישראל ניתן כח היחוד באוא"ס שלמעלה מהשתלשלות בחי' כי לא אדם כו'¹⁰⁵ שאין שם התחלקות המדרגות כלל.

But to Israel was given the power of unity with the Infinite Light (Or Ein Sof), which is above the chain of descending worlds, the level of "for He is not a man," etc., where there is no division of levels at all.

But Israel was given the power to unite with the Infinite Light beyond the chain of descent, the level of "He is not a man," where there are no divisions of level at all. That is the true going out of "Egypt."

32 ולא יהיה לך אלקים אחרים על פני¹⁰⁶ הגם שהוא לשון צווי הוא גם לשון הבטחה שלא יהיה בחיי צמצום והעלם המעלים ומסתיר

And “You shall have no other gods before My face”: although it is phrased as a command, it is also phrased as a promise, that there will be no level of tzimtzum (contraction) and concealment that hides and conceals

“You shall have no other gods before My face” is worded as a command, but it is also a promise. The promise is that no contraction or concealment will hide G-d’s light.

אור¹⁰⁷ ה' וקדושתו מפנימיות החיות מאוא”ס ב”ה עצמו שלמעלה מהשתלשלות גם חשך לא יחשיך¹⁰⁸ כו' משא”כ בסדר ההשתלשלות בבחי' אדם נעשה ירידת המדרגות והתלבשות' בהשרי".^{109, 110}

G-d’s light and His holiness from the inner dimension (pnimiyus) of the life-force from the Infinite Light (Or Ein Sof), blessed be He, itself, which is above the chain of descending worlds (hishtalshelus): “Even darkness does not darken,” etc. Whereas in the order of the chain of descending worlds, in the form of “man,” there comes about the descent of the levels and their enclothement in the ministers (sarim).

Nothing will hide the inner life-force that comes from the Infinite Light itself, which is beyond the chain of descent and of which it is said, “even darkness does not darken.” In the chain of descent, by contrast, levels descend and are clothed in the ministers (sarim); Or HaTorah reads “the seventy ministers,” the heavenly powers appointed over the nations.

33 וזהו אשר חלק¹¹¹ ה' אלקיך לכל העמים. משא”כ ואתכם לקח¹¹² ה' ויוציא אתכם מכור הברזל ממצרים מבחי' שלמטה בהשתלשלות לבחי' שלמעלה מהשתלשלות.

This is [the meaning of] “which G-d your G-d apportioned to all the peoples,” whereas “But you G-d took, and brought you out of the iron furnace, out of Egypt”: from the level that is below, in the chain of descending worlds (hishtalshelus), to the level that is above the chain of descending worlds.

Moshe says the heavenly bodies are what “G-d your G-d apportioned to all the peoples,” but Israel “G-d took and brought out of the iron furnace, out of Egypt.” Israel was taken from a level within the chain of descent to a level above it.

וזהו מבית עבדים¹¹³ כי במצרים בחינת סדר ההשתלשלות יכול להיות בית עבדים. וכמו אברהם שיצא ממנו ישמעאל¹¹⁴ כו' משא"כ למעלה אין שם העלם והסתר כלל ויאר פניו אתנו סלה:¹¹⁵

And this is [the meaning of] “from the house of slaves”: for in Mitzrayim, the order of the chain of descending worlds, there can be a house of slaves; as with Avraham, from whom Yishmael issued, etc. But above there is no concealment or hiding at all: “May He make His face shine with us, selah.”

This is why the verse adds “from the house of slaves”: within “Egypt,” the graded chain of descent, there can be servitude, and even a holy source can give rise to something lesser, as Yishmael issued from Avraham. Above the chain there is no concealment at all, as the psalm says, “May He make His face shine with us, selah.”

SECTION 8 • ¶ 34-37

Zachor and shamor as one

34 וזהו זכור ושמור בדבור¹¹⁶ א' נאמרו. זכור לדכר. פי' שהוא המשכה והשפעה מלמעלה למטה ונקי בשם זכירה שלשון

And this is [the meaning of] “Zachor and shamor were said in a single utterance.” Zachor is for the masculine (dechar), meaning that it is a drawing-down and bestowal from above to below. It is called by the term zechirah (remembering) because the term

Now the opening teaching can be explained. Zachor (remember) is linked with dechar, the masculine or giving side, and denotes a flow from above to below; the next words explain why this flow is called “remembering.”

זכירה נופל על הריחוק להיות לזכרון בין עיניו לפי שרחוק ממנו וכך הוא בהמשכת אוא"ס ב"ה שלמעלה מהשתלשלות שמצד עצמו הוא רם ונשא קדוש ומובדל

“remembering” applies to what is distant: [a thing must be] “a remembrance between one’s eyes” because it is far from him. And so it is with the drawing-down of the Infinite Light (Or Ein Sof), blessed be He, which is above the chain of descending worlds (hishtalshelus): in itself it is exalted and uplifted, holy and separate,

One “remembers” what is far away; a thing is set as a reminder “between one’s eyes” because it is distant, as the Torah says of the tefillin. Likewise the Infinite Light beyond the chain of worlds is in itself exalted, holy and separate, far from the worlds.

אלא את חכים שמתלבש בבחי' חכים וכדי להיות התלבשות צ"ל בחי' זכירה זכרנו ה' אלקינו.

but [it is] "You are wise": He is en clothed in the level of "wise." And for there to be this en clothement, there must be the level of remembering: "Remember us, G-d our G-d."

Yet it clothes itself in wisdom, as "You are wise." For such clothing to happen there must be "remembering," a reaching across the distance, as in the prayer "Remember us, G-d our G-d."

35 ושמור לנוקי' בחי' מקבל מלשון ואכיו שמר את הדבר.¹¹⁷ פי' ממתין. והוא בחי' תוחלת ממושכה¹¹⁸

שמיחל ומצפה המקבל אל המשפיע כעני הצופה ומביט מתי יתן הכעה"כ לידו מאומה.¹¹⁹

And shamor is for the feminine (Nukva), the level of the receiver, from the expression "And his father kept (shamar) the matter," meaning, he waited. It is the level of prolonged hope, in which the receiver hopes and looks expectantly to the giver, like a poor man who watches and looks [to see] when the householder will put something into his hand.

Shamor (keep) is linked with the feminine, Nukva, the receiver. It is taken from "his father kept the matter," which means he waited for it, so shamor is drawn-out hope: the receiver waits and looks to the giver, like a poor man watching for the householder to give him something.

וכמ"ש הנה כעיני עבדים¹²⁰ אל יד אדוניהם כעיני שפחה אל יד גברתה כן עינינו וגו'.

As it is written, "Behold, as the eyes of servants to the hand of their masters, as the eyes of a maid-servant to the hand of her mistress, so are our eyes," etc.

The psalm describes the same posture: as the eyes of servants look to their master's hand, and a maid's to her mistress's hand, so our eyes look to G-d.

36 וכמאמר אליך נשואות עינינו.¹²¹ וכדי להיות יחוד בחי'¹²² שמירה זו למקבל ולהיות יחוד השפעה¹²³ זו

לבחי' משפיע שיהיו כלולים המשפיע והמקבל מוכרח להיות התעוררות בחי' עליונה יותר משניהם¹²⁴

And as the saying goes, "To You our eyes are lifted." Now, for there to be a union of this level of waiting (shemirah), [belonging] to the receiver, and a union of this bestowal, [belonging] to the level of the giver, so that the giver and the receiver be included [in each other], there must necessarily be an arousal of a level higher than both of them;

As the saying goes, "To You our eyes are lifted." For the receiver's waiting and the giver's flow to be united, each included in the other, something higher than both must be awakened.

והיינו ע"י בחי' כי לא אדם כו'¹²⁵ שאין שם בחי' התחלקות משפיע ומקבל כלל ומשם נמשך ונשפע בשפע התכללות ב' הבחי' זכור ושמור

that is, through the level of “for He is not a man,” etc., where there is no division into giver and receiver at all. And from there is drawn down and bestowed, in abundance, the inclusion of the two levels, zachor and shamor.

That is the level of “He is not a man,” where there is no division into giver and receiver at all. From there flows the merging of the two, zachor and shamor, as one.

וזהו בדבור א' נאמרו מה שאין הפה יכול לדבר ואין האוזן יכולה לשמוע¹²⁶ שיהיה גלוי בחי' שלמעלה מהתחלקות כי במתן תורה היה גלוי בחי' אנכי הוא גלוי אוא"ס ב"ה שלמעלה מההשתלשלות.^{127, 128}

And this is [the meaning of] “they were said in a single utterance, something the mouth cannot speak and the ear cannot hear”: that there be a revelation of the level that is above division. For at the Giving of the Torah there was a revelation of the level of Anochi, which is the revelation of the Infinite Light (Or Ein Sof), blessed be He, that is above the chain of descending worlds (hishtalshelus).

This is why they were said in one utterance that no mouth can say and no ear can hear: it revealed the level that is above all division. At Sinai what was revealed was Anochi, the Infinite Light that is beyond the chain of worlds.

37 וזהו עיקר נתינת התורה לישראל להיות בהם תלוי המשכת אוא"ס ב"ה שלמעלה מההשתלשלות.

This is the essence of the giving of the Torah to Israel: that the drawing-down of the Infinite Light (Or Ein Sof), blessed be He, which is above the chain of descending worlds (hishtalshelus), should depend on them.

This is the heart of the giving of the Torah: that the drawing-down of the Infinite Light, which is beyond the chain of worlds, should depend on Israel.

וזהו מאמר רב יוסף אי לאו האי יומא¹²⁹ דקא גרים כמה יוסף איכא בשוקא¹³⁰ דאי לא היה הכח בגלוי אוא"ס ב"ה ממש נמשך במ"ת רק שיהיה עסק התורה בבחי' השתלשלות שמבחי' חכמה ולמטה.

And this is [the meaning of] the statement of Rav Yosef: “Were it not for this day that brought it about, how many Yosefs are there in the marketplace!” For had the power [of] the revelation of the very Infinite Light, blessed be He, not been drawn down at the Giving of the Torah, but [only] that engagement in the Torah be within the chain of descending worlds, from the level of Chochmah downward,

So the Talmud tells of Rav Yosef, who on Shavuot had a fine calf prepared, saying, “Were it not for this day that brought it about, how many Yosefs are there in the marketplace!” Had Sinai not given the power to reveal the Infinite Light itself, Torah study would remain within the chain of worlds, from Chochmah down.

כמה יוסף איכא בשוקא שאין עסק התורה ממשיך כלום מאור א"ס ב"ה אלא בישראל שזכו לזה במ"ת וניתן להם הכח הנ"ל:

“how many Yosefs are there in the marketplace!” For engagement in the Torah draws down nothing of the Infinite Light, blessed be He, except in Israel, who merited this at the Giving of the Torah and were given the power mentioned above.

Then Rav Yosef would be like any other Yosef in the market: his Torah study would draw nothing of the Infinite Light. Only Israel, who merited it at Sinai and received this power, draw it through their Torah.

SECTION 9 • ¶38-44

A further explanation of Egypt

38 ולתוספת ביאור¹³¹ מ"ש אשר הוצאתיך מארץ מצרים.¹³² הנה החכמה המתלבשת במדות עם היות שהמדות ודאי מתנהגות לפי החכמה המלוכשת בהן

To explain further the verse, “Who brought you out of the land of Egypt”: the Chochmah (wisdom) that is en clothed in the emotive attributes (middos) — although the attributes certainly conduct themselves according to the Chochmah en clothed in them,

A further explanation of “Who brought you out of the land of Egypt” begins here. It concerns how Chochmah, wisdom, is clothed in the emotions, which certainly follow the wisdom within them.

כמו שאנו רואים שלפי שכלו יהולל איש¹³³ במדותיו שהקטן אוהב דברים קטנים כו'. מ"מ לא כל החכמה והשכל כולו מתלבש במדות רק חלק עשירית.

as we see that “according to his intellect a man is praised” in his attributes, for a child loves small things, etc. — nevertheless, not all of the Chochmah and the intellect is en clothed in the attributes, but only a tenth part.

As the verse says, “a man is praised according to his intellect”: a person’s emotions match his understanding, so a child loves small things. Even so, not all of the intellect enters the emotions, only a tenth of it.

כי פני אריה אל הימין¹³⁴ אריה אותיות ראייה. פי' כי ראייה היא בחי' חכמה איזהו חכם הרואה¹³⁵ כו'.

For “the face of a lion on the right”: aryeh (lion) has the letters of re'iyah (sight). That is, sight is the level of Chochmah: “Who is wise? One who sees,” etc.

Ezekiel saw “the face of a lion on the right.” Aryeh (lion) has the same letters as re'iyah (seeing), and seeing is Chochmah, as the Sages say: “Who is wise? One who sees what will come.”

39 והיא מתלבש' בימין מדת החסד וכן גבורה גימטריא ראי"ה כו'. ובחי' ראי"ה זו היא מדרגה אחרונה שבחכמה

And it is enlothed in the right, the attribute of Chesed (kindness); and likewise gevurah is numerically equal to re'iyah, etc. And this level of sight is the last level in Chochmah (wisdom),

This "sight" is clothed in the right side, Chesed; and gevurah equals re'iyah in numerical value, 216, just as aryeh does. This level of sight is the last level of Chochmah.

שהיא חלק עשירית מל' שבחכמה שכדי להיות מבחי' חכמה תולדות המדות שאינן ממהות החכמה אין כל החכמה יכולה להתלבש שם אלא הארה ממנה.

which is a tenth part, the Malchus of Chochmah. For in order that, from the level of Chochmah, there be offspring, the emotive attributes (middos), which are not of the essence of Chochmah, the whole of Chochmah cannot be enlothed there, but only a glimmer of it.

It is the tenth part, the Malchus within Chochmah. For the emotions, which are not of wisdom's essence, to be born from wisdom, only a glimmer of wisdom can enter them, not the whole of it.

וזו היא בחי' מצרים בבחי' מצר ומקום צר. וכך אנו רואים בחוש כציור אברי האדם שמשכן האהבה היא בלב.

And this is the level of Mitzrayim, a strait (meitzar) and a narrow place. And so we see tangibly in the structure of the human limbs: the seat of love is in the heart,

That narrow passage is "Egypt," Mitzrayim, from meitzar, a strait. We see it physically in the human body: love is seated in the heart.

ומשכן החכמה במוח. והתפשטות המוח ללב הוא דרך מצר הגרון דוקא. וזהו ענין מצרי"ם מצ"ר מי"ר.¹³⁶

and the seat of Chochmah is in the brain, and the extension of the brain to the heart is specifically by way of the strait of the throat. And this is the meaning of Mitzrayim: meitzar Mi, "the strait of Mi."

Wisdom is seated in the brain, and the brain reaches the heart only through the strait of the throat. So Mitzrayim reads as meitzar Mi, "the strait of Mi"; Mi, "Who," is a Kabbalistic name of Binah, the higher intellect.

40 והנה בבחי' מצר הזה הוא ממשלת ג' שרים.¹³⁷ שר המשקים בקנה ששם היא המשכת חכמה.

Now, in this strait is the rule of three ministers: the chief cupbearer in the windpipe, where there is the extension of Chochmah (wisdom);

In this narrow strait rule Pharaoh's three ministers from the story of Yosef. The chief cupbearer is in the windpipe, through which Chochmah passes down.

שר האופים בוושט ששם היא המשכת בינה. ושר הטבחים בוורידין המשכת הדעת. והיינו לפי שבחי' המצר הוא מצומצם מאד לכך יש יניקה לג' שרים הנ"ל.

the chief baker in the gullet, where there is the extension of Binah (understanding); and the chief slaughterer in the jugular veins, the extension of Daas (knowledge). This is because the strait is very constricted; therefore the three ministers mentioned above draw nourishment [there].

The chief baker is in the gullet, through which Binah passes, and the chief slaughterer in the jugular veins, through which Daas passes. Because the strait is so constricted, these three ministers can draw nourishment from it.

41 ולכן יוסף שהורד למצרים למקום הג' שרים הנ"ל לא הזכיר רק בחי' אלקים. אלקים יענה את שלום פרעה.¹³⁸ את אשר האלקים עשה¹³⁹ הראה את פרעה.

That is why Yosef, who was brought down to Egypt, to the place of the three ministers mentioned above, mentioned only the level of Elokim: "Elokim will answer for Pharaoh's welfare"; "What ha-Elokim is doing He has shown to Pharaoh."

That is why Yosef, brought down to Egypt, the place of the three ministers, spoke to Pharaoh only of Elokim: "Elokim will answer for Pharaoh's welfare," and "What Elokim is doing He has shown to Pharaoh."

הכל בחי' אלקים שהוא מדת הצמצום כנודע. אבל כאשר יצאו ישראל ממצרים אזי במתן תורה נגלה בחי' רכב אלקים.¹⁴⁰

All is the level of Elokim, which is the attribute of tzimtzum (contraction), as is known. But when Israel went out of Egypt, then at the Giving of the Torah the level of "the chariot of Elokim" was revealed,

All this is Elokim, the Name associated with contraction (tzimtzum). But when Israel left Egypt, at Sinai "the chariot of Elokim" was revealed.

שבח"י אלקים נתעלה ע"י מרכבה שלו כמו שהרוכב על הסוס הגם שהסוס הוא בטל וטפל לגבי רוכבו עכ"ז הרי הרוכב מתעלה על ידו. כך ע"י הרכב נתעלה בח"י אלקים למעלה מבח"י הצמצום.

in which the level of Elokim is elevated by its chariot; just as with one who rides a horse: although the horse is nullified and secondary to its rider, nevertheless the rider is elevated by it. So too, through the chariot, the level of Elokim is elevated above the level of tzimtzum.

There Elokim itself was raised by its chariot. A horse is nullified to its rider, yet the rider is raised by it; so through the chariot Elokim is lifted above contraction.

42 והכח הזה שיש לרכב להעלות את הרוכב הוא לפי שהם רבותים אלפי שנאן.¹⁴¹ שנא"ן ר"ת שו"ר נש"ר ארי"ה.^{142, 143}

And this power that the chariot has, to elevate the rider, is because they are "twice ten thousand (rivosayim), thousands of shin'an." Shin'an is an acronym of shor (ox), nesher (eagle), aryeh (lion),

The chariot can raise its rider because its forces are, in the psalm's words, "twice ten thousand, thousands of shin'an." Shin'an is read as the initials of shor (ox), nesher (eagle) and aryeh (lion).

והנו"ן פשוטה רומזת לבח"י אדם כנודע. והיינו לפי שפני אריה פני שור¹⁴⁴ כו' נלקחו מבח"י לפני מלך מלך.¹⁴⁵

and the final nun alludes to the level of adam (man), as is known. This is because "the face of a lion," "the face of an ox," etc., were taken from the level of "before any king reigned."

The final nun hints at adam, man, the fourth face. The faces of the chayos come from the level "before any king reigned," the kings of Edom who reigned before Israel had a king; Chassidus sees in them a level whose root is higher than the ordered worlds.

לכך יש להם כח זה להעלות בח"י אלקים הוא בח"י הכסא ומראה אדם שעליו מלמעלה לבח"י כי לא אדם הוא:¹⁴⁶

Therefore they have this power to raise the level of Elokim, which is the level of the Throne and "the appearance of a man" upon it from above, to the level of "for He is not a man."

So they have the power to lift Elokim, the Throne with the "man" upon it, up to the level of "He is not a man."

43 ובוזה יובן מ"ש אדני במ סיני בקדש.¹⁴⁷ דכתיב במ ברפה הבי"ת. וע"פ הדקדוק היה צ"ל דגש לפי שהיו"ד של אדני מורגשת במבטא.

With this we will understand the verse, "Ado-nai is among them (bam), Sinai in holiness." For bam is written with the beis rafeh (soft); yet according to grammar it should have had a dagesh, since the yud of Ado-nai is sounded in pronunciation.

The psalm says of Sinai, "Ado-nai is among them (bam), Sinai in holiness." The beis of bam is written soft, without a dagesh, though by the rules of grammar it should be hard, since the word before it, Ado-nai, ends in a pronounced yud.

והענין כי הדגש מורה על התחלה¹⁴⁸ כמאמר כל התחלות קשות^{149, 150} ולכך אלו היה כתיב במ בדגש היה מורה על התחלת החיות במ מבחי" אדני" בבחי" נקודא בהיכלא כי כן הוא דרך והמשכה להיות התלבשות המלכות בבי"ע.

The explanation: a dagesh indicates a beginning, as the saying goes, "All beginnings are hard." Therefore, had bam been written with a dagesh, it would indicate the beginning of the life-force in them from the level of Ado-nai, as "a point in the sanctuary (nekuda beheichala)"; for that is the way and the drawing-down by which Malchus is en clothed in Beriah, Yetzirah and Asiyah.

A dagesh marks a beginning, as the saying goes, "all beginnings are hard," and a dagesh hardens a letter. Had bam taken a dagesh, it would say that the life of the chayos begins from Ado-nai, Malchus, present in them as "a point in the sanctuary," which is how Malchus clothes itself in the three lower worlds.

שכל הנהגות בי"ע הוא על ידי התלבשות המלכות כח הפועל בנפעל.¹⁵¹ והיינו דרך המשכה מלמעלה למטה להיות השתלשלות והתהוות בי"ע בסדר הנהגתם.

For all the conduct of Beriah, Yetzirah and Asiyah is through the enclothement of Malchus, the power of the Actor within the acted-upon. That is the way of drawing down from above to below, so that there be the chain of descending worlds (hishtalshelus) and the coming-into-being of Beriah, Yetzirah and Asiyah in the order of their conduct.

All the conduct of the worlds of Beriah, Yetzirah and Asiyah comes through Malchus clothed in them, as the power of the Maker is present in what He makes. That is the path from above to below, by which the worlds come into being and are run.

אבל דרך העלאה ממטה למעלה בחי' רכב אלקים הם נושאות את הכסא. (ולא מנושאות כבדרך ההשתלשלות ממעלה למטה בחי' מלכות המלוכה בהם).

But in the way of elevation from below to above, the level of “the chariot of Elokim,” they carry the Throne (and are not carried, as in the way of the chain of descending worlds from above to below, the level of Malchus encloded in them).

But on the path of ascent, from below to above, “the chariot of Elokim,” the chayos carry the Throne. They are not carried by it, as they are on the downward path, where Malchus is clothed in them.

ואזי אדנ"י בם ברפה שבחי' אד' היא בטול להם ואין כאן לשון התחלה שנעשה בחי' התכללות אד' בם בהשוואה אחת.

Then “Ado-nai bam” is rafeh, for the level of Ado-nai is in a state of nullification (bittul) to them, and there is no expression of beginning here, since there comes about an inclusion of Ado-nai in them as one, on an equal footing.

Then bam is soft: Ado-nai does not stand over them as their source and “beginning” but is nullified relative to them and included in them on an equal footing.

וזהו סיני בקדש. פ"י בחי' סיני שירדה משם שנאה לעכו"ם¹⁵² נתעלה בבחי' קדש העליון.

And this is [the meaning of] “Sinai in holiness”: the level of Sinai, from which hatred descended upon the idolaters, is elevated into the level of the supernal holiness.

That is “Sinai in holiness.” The Talmud plays on Sinai and sin'ah (hatred): it is the mountain from which hatred descended upon the nations; here that level is raised into the supernal holiness.

44 ולכן אדנ"י בם ברפה בבחי' התכללות להיות בחינת העלאה בקנה אחד. וזהו אשר הוצאתיך מארץ מצרים מבית עבדים¹⁵³ כי בבחי' מצרים נק' בחי' עבדים.

Therefore “Ado-nai bam” is rafeh, in the manner of inclusion, so that there be elevation on a single stalk. And this is [the meaning of] “Who brought you out of the land of Egypt, from the house of slaves”: for in the level of Mitzrayim there is what is called the level of slaves.

So bam is soft because of inclusion: the ascent happens together, “on one stalk.” And this is “Who brought you out of the land of Egypt, from the house of slaves”: within “Egypt” there is the level of slaves.

כי בבחי' סדר ההשתלשלות מעילה לעילה בסדר המדרגות שנק' בבחי' מצרים הנה אברהם יצא ממנו ישמעאל ויצחק כו'.

For in the order of the chain of descending worlds (hishtalshelus), from cause to cause, in the order of the levels, which is called Mitzrayim, from Avraham there issued Yishmael and Yitzchak, etc.

In the graded chain of levels, which is “Egypt,” even from Avraham came forth Yishmael as well as Yitzchak.

אבל כאשר הוצאתיך מארץ מצרים היו למעלה מן ההשתלשלות לא יהיו בבחינת עבדים כלל ששם אין
יניקה ואחיזה לסט"א כלל:¹⁵⁴

But when “I brought you out of the land of Egypt,” they were above the chain of descending worlds; they will not be in the state of slaves at all, for there the sitra achra (the other side) has no nurture and no hold at all.

But when “I brought you out of Egypt,” Israel stood above the chain of descent, where they would not be slaves at all, for there the forces opposed to holiness, the sitra achra, have no nurture or hold.

SECTION 10 • ¶45-47

Shin'an and the dew of revival

45 אלפי שנאן.¹⁵⁵ א"ת שנאן אלא שאינן.¹⁵⁶ הטעם כי שרשם הוא בז"א שאין לו רק ט"ס.¹⁵⁷ כי המלכות היא עשיראה דכולהו.

“Thousands of shin'an”: do not read shin'an but she'einan (“that are not”). The reason is that their root is in Z'eir Anpin (the emotive attributes), which has only nine Sefiros, for Malchus is “the tenth of them all.”

Back to “thousands of shin'an”: the Talmud reads it as she'einan, “that are not,” so that “twice ten thousand” lacks two thousand, leaving eighteen thousand. The reason is that the root of these forces is in Z'eir Anpin, which has only nine Sefiros of its own, since Malchus is “the tenth of them all.”

אבל ז"א בעצמו אין לו רק ט"ס. ויש ט"ס מלמעלה למטה.¹⁵⁸ וט"ס ממטה למעלה. והן בחי' ב' טיתיי' דמט"ט.¹⁵⁹ ח"י ברכאן דצלותא¹⁶⁰ שהם באצילות.

But Z'eir Anpin itself has only nine Sefiros. And there are nine Sefiros from above to below and nine Sefiros from below to above; these are the two letters tes of Matat (Metatron), the eighteen blessings of prayer, which are in Atzilus

Z'eir Anpin has nine Sefiros from above to below and nine from below to above, eighteen in all. These are the two letters tes (nine) in the name Metatron, and the eighteen blessings of prayer, which are in Atzilus.

(משא"כ ח"י ברכאן דשחרית שהן בבחי' מט"ט דעשייה) משא"כ במל' הם רבوتים שהיא י"ס גמורות כנודע:¹⁶¹

(unlike the eighteen blessings of the morning [service], which are on the level of Matat of Asiyah). But in Malchus they are rivosayim (twice ten thousand), for it is ten complete Sefiros, as is known.

In a parenthesis: the eighteen morning blessings, by contrast, are at the level of Metatron in Asiyah. In Malchus, however, there are the full “twice ten thousand,” for it has ten complete Sefiros.

46 על כל דבור פרחה נשמתן.¹⁶² הנה ביו"ד נברא העוה"ב¹⁶³ כו'. יו"ד הוא כחינת צמצום להיות התהוות תענוג הנשמה בגי"ע מגלוי זיו כו'. כי באור א"ס עצמו לא היו העולמות יכולים לסבול שלא יבטלו במציאות.

"At each utterance their souls flew out." Now, "with [the letter] yud the World to Come was created," etc. The yud is the level of tzimtzum (contraction), so that there come into being the delight of the soul in Gan Eden from the revelation of the radiance, etc. For the worlds could not bear the Infinite Light (Or Ein Sof) itself without being nullified out of existence.

Back to "at each utterance their souls flew out." The Talmud says the World to Come was created with the letter yud, the smallest letter; the yud stands for contraction, which lets the soul's delight in Gan Eden, the enjoyment of the radiance of G-d's presence, come into being, since the worlds could not bear the Infinite Light itself without ceasing to exist.

47 ואין יכולים לקבל גילוי תענוג א"ס עצמו כי הוא רם ונשא כו' רק ע"י צמצום עצום ורב בהעלם והסתר אורו הגדול לבלתי הגלות כ"א בבחי' יו"ד כו'

And they cannot receive a revelation of the delight of the Infinite Light (Or Ein Sof) itself, for it is exalted and uplifted, etc., except through an immense and great tzimtzum (contraction), by concealing and hiding His great light so that it is not revealed except in the form of a yud, etc.

The worlds could not receive the delight of the Infinite Light itself, which is exalted beyond them, except through an immense contraction that hides His great light and reveals it only in the form of a yud.

ואתעדל"ת לבחי' צמצום הזה הוא ע"י שפרחה נשמתן לאור א"ס ב"ה ממש מקור התענוג להמשיך משם ענג הנשמות.

And the arousal from below for this tzimtzum is through their souls flying out to the very Infinite Light, blessed be He, the source of delight, to draw down from there the delight of the souls.

What awakens this contraction from below is the souls flying out to the Infinite Light, the source of all delight. Their complete self-giving draws down from there the delight of the souls.

וזהו שהחזיר להם הקב"ה בטל שעתיד להחיות בו את המתים¹⁶⁴ הוא ענין טלא דבדולחא שהוא בחי' המשכת ענג העליון לגי"ע תענוג הנשמות:

And this is [the meaning of the teaching] that the Holy One, blessed be He, restored them with the dew with which He will in the future revive the dead. That is the matter of the crystal dew (tala dededolcha), which is the drawing-down of the supernal delight into Gan Eden, the delight of the souls.

That is why, as the Talmud tells, G-d revived them with the dew with which He will revive the dead. This is the "crystal dew," the flow of supernal delight into Gan Eden, the delight of souls.

IN ONE'S AVODAH

The maamar draws its lesson for divine service: Torah and mitzvos are channels through which G-d's very self is drawn into the soul, a power given at Sinai and carried by the longing and self-sacrifice inherited from the Patriarchs. The soul's life in a body is not a setback but an opportunity: seeing how far worldly pleasures are from G-d, it should come to yearn for Him like a baal teshuvah, with a love "with all your might," beyond what it understands, and bring that love into its Torah study and divine service.

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe hold that the Giving of the Torah was the giving of a power rather than of the laws themselves, and how does this explain why every soul had to be present?
2. What is the difference between "He and His bones are one" and "He and His life are one," and why is the soul's bond with the body the model for the higher union?
3. How can the chayos be both "carried" by the Throne and its carriers, and what does this teach about the vital soul?
4. In what sense is the whole chain of worlds "Egypt," and how does "You shall have no other gods before My face" become a promise?
5. How does the union of zachor and shamor explain why they were said in one utterance that no ear can hear?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 זכור את יום השבת

Another transcript (hanachah) of this same maamar; the note suggests it may be the Mittlerer Rebbe's.

KEHOT'S NOTE

הנחה אחרת (אולי מכ"ק אדה"א) בסה"מ תקס"ט ע"י קמד ובשינויים בתו"א לעמבערג יט, א. בכמה מקומות מציין הצ"צ לד"ה זה בשם "זכור ושמור בדב"א נאמרו". ראה בסה"ש תנש"א פי יתרו ע' 303. ראה לעיל בציונים לכ"ק אדמו"ר זי"ע. הגהות באוה"ת שמות כרך ז ע' ביתשטו. עוד הערה בכרך ח ע' ביתתקצד.

2 זכור את יום השבת לקדשו

The fourth of the Ten Commandments as given in Exodus: "Remember the Shabbos day to sanctify it." It is the verse on which the maamar opens.

שמות כ"ח: Exodus 20:8

זְכוֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ:

Remember the sabbath day, to keep it holy.

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KEHOT'S NOTE

שמות כ, ח.

3 שמור את יום השבת לקדשו

The same commandment as Moshe repeats it in Deuteronomy: "Keep the Shabbos day to sanctify it." The difference between the two versions is the starting point of the maamar.

דברים ה': Deuteronomy 5:12

שְׁמֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ כַּאֲשֶׁר צִוָּה ה' אֱלֹהֶיךָ:

Observe the sabbath day, to keep it holy, as the L-RD thy G-d commanded thee.

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KEHOT'S NOTE

דברים ה, יב.

4 זכור ושמור בדבור אחד נאמרו

The Talmud cites the teaching in these words: "Zachor and shamor were said in one utterance, which the mouth cannot speak and the ear cannot hear." The maamar quotes it word for word.

ראש השנה כ"ז א: Rosh Hashanah 27a:2-3

וְשֵׁנִי הַצְּדָרוֹת מִן הַצְּדָדִים. וְתִרִי קִלִּי מִי מִשְׁתַּמְעִי? וְהַתְּנִי: "זְכוֹר" וְ"שְׁמֹר", בְּדִבּוּר אֶחָד נֶאֱמָרוּ, מֵה שְּׂאִין הִפָּה יְכוּלָה לְדַבֵּר וְאִין הָאִין יְכוּלָה לְשִׁמּוֹעַ! לָכֵן מֵאֲרִירָה בְּשׁוּפָר. לְמִימָרָא דְכִי שָׁמַע סוּף תְּקִיעָה בְּלֹא תַחֲלִילת תְּקִיעָה יָצָא, וּמִמִּילָא: תַּחֲלִילת תְּקִיעָה בְּלֹא סוּף תְּקִיעָה יָצָא?

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KEHOT'S NOTE

מכילתא שמות כ, ח. ר"ה כז, א.

5

זכור ושמור בדבור א' נאמרו

The Mekhilta on Exodus 20:8 teaches that "Remember" and "Keep" were both said in one utterance, something a human being cannot do. The Alter Rebbe quotes this teaching and asks what it was for.

Mekhilta DeRabbi Yishmael, Tractate Bachodesh 7:6
דרבי ישמעאל, מִסְכְּתָא דְּבַחְדֵּשׁ ז':

(שמות כ, ח) ["זְכוֹר אֶת יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ." "זְכוֹר" (דברים ה, יא) וְ"שְׁמֹר", שְׁנֵיהֶם בְּדִבּוּר אֶחָד נֶאֱמָרוּ. (שמות לא, יד) "מְחַלְלֶיהָ מוֹת יוֹמָת", (במדבר כח, יט) "וּבְיוֹם הַשַּׁבָּת שְׁנֵי כִבְשִׁים בְּגִי שְׁנֵה תְּמִימִם", שְׁנֵיהֶם נֶאֱמָרוּ בְּדִבּוּר אֶחָד. (ויקרא יח, טו) "עֲרֹנוֹת אִשְׁתְּ אָחִיךָ לֹא תִגְלֶה", (דברים כה, ה) "וְיָבֵמָה יָבֵא עָלֶיהָ", שְׁנֵיהֶם נֶאֱמָרוּ בְּדִבּוּר אֶחָד. (דברים כב, יא) "לֹא תִלְבַּשׁ שַׁעֲטָנִי", (דברים כב, יב) "גְּדָלִים תַּעֲשֶׂה לָּהּ", שְׁנֵיהֶם בְּדִבּוּר אֶחָד נֶאֱמָרוּ, מֵה שְּׂאִי אֶפְשָׁר לְאָדָם לומר כֵּן, שְׁנֵיהֶם: (תהלים סב, יב) "אֶתֶּח דָּבָר ...

(Ibid. 20:8) "Remember the Sabbath day to sanctify it": "Remember" and "Keep" (the Sabbath day to sanctify it [Devarim 5:12]) were both stated in one pronouncement. (Exodus 31:14) "Its profaners shall be put to death" and (Numbers 28:9) "And on the Sabbath day, (sacrifice) two yearling lambs" were both stated in one pronouncement (Leviticus 18:16) "the nakedness of your brother's wife" and (Devarim 25:5) "Her yavam (levir, i.e., her brother-in-law) shall come upon her" were both stated in the same pronouncement. (Ibid. 22:11) "You shall not wear sha'atnez, wool and ...

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6

למה השמיענו ה' כזאת, ולא יזיה תועלת הי בחיי ז

The other transcript words the question this way: if they heard it above nature, for what reason was it said to them in one utterance specifically; it would have been better to say it in two utterances.

KEHOT'S NOTE

בסה"מ תקס"ט ע"י קמד: (ואם שמעו למעלה מן הטבע, לא יזיה טעם נאמר להם בדבור א' דווקא, יותר טוב הי שיאמר להם בשתי דברות).

PARAGRAPH 2

7

ולא אתכם לבדכם

Moshe tells the people that G-d is making this covenant "not with you alone." The maamar reads it as including the generations not yet born.

דברים כ"ט: Deuteronomy 29:13

וְלֹא אֶתְכֶם לְבַדְכֶם אֲנִי כֹרֵת אֶת־הַבְּרִית הַזֹּאת וְאֶת־הָאֵלֶּה הַזֹּאת:

Neither with you only do I make this covenant and this oath;

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KEHOT'S NOTE

דברים כט, יג.

8 כי את אשר ישנו פה ואת אשר איננו פה

The verse continues: “but with whoever is here with us today... and with whoever is not here with us today.” From this the Alter Rebbe learns that the unborn souls were part of the covenant.

דברים כ"ט:14 Deuteronomy 29:14

כי את־אשר ישנו פה עִמָּנו עַד הַיּוֹם לִפְנֵי ה' אֱלֹהֵינוּ וְאֵת אֲשֶׁר אֵינְנוּ פה עִמָּנו הַיּוֹם:

but with him that standeth here with us this day before the L-RD our G-d, and also with him that is not here with us this day—

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PARAGRAPH 3

9 והלא אין אדם מקנה דבר שלא בא ברשותו

On the known question on Tanya, chapter 1 (how the oath given to the soul can bind the body and the evil inclination), the Tzemach Tzedek notes that a similar question is asked in Torah Ohr, Yisro, that is, here.

KEHOT'S NOTE

בהערות וקיצורים לתניא מכ"ק הצ"צ ע"מ (בהוצאה חדשה ע"מ), מציין על הקושיא הידוע לפרק א דתניא בענין משביעין אותו איך מהני שבועה להנשמה על גוף והיצה"ר, מציין שם: וכעין קושיא זו הקשה בתרי"א פ' יתרו.

PARAGRAPH 4

10 לא יהי לך אלקים אחרים

The second of the Ten Commandments: “You shall have no other gods before My face.” The Alter Rebbe asks why the verse adds “before My face”; his answer comes in paragraph 32.

Exodus 20:3 שמות כ"ג:3

לֹא־יִהְיֶה־לְךָ אֱלֹקִים אֲחֵרִים עֲלֵפָנֶי:

Thou shalt have no other gods before Me.

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KEHOT'S NOTE

שמות כ, ג.

11 Kehot's note points to Deuteronomy 5:7 for these words.

דברים ה':7 Deuteronomy 5:7

לֹא־יִהְיֶה־לְךָ אֱלֹקִים אֲחֵרִים עֲלֵפָנֶי:

Thou shalt have no other gods before Me.

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12 אין עוד מלבדו

Moshe tells the people that they were shown “that G-d is the G-d; there is nothing else besides Him.” The verse is the basis of the question: if nothing exists besides Him, why forbid other gods “before My face” in particular?

דברים ד':35 Deuteronomy 4:35

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

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

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KEHOT'S NOTE

דברים ד, לה.

13 פ' בא ד"ה בעצם היום הזה

The maamar the parenthesis refers to.

KEHOT'S NOTE

לעיל ס, א.

14 כי נשגב שמו לבדו

The psalm says, “for His Name alone is exalted; His splendor is upon the earth and the heavens.” The Alter Rebbe reads it as saying that only the radiance of G-d's Name, not the Name itself, reaches the created worlds.

Psalms 148:13 תהילים קמ"ח:13

יְהִלְלוּ אֶת־שֵׁם ה' כִּי־נִשְׁגַּב שְׁמוֹ לְבַדּוֹ הוֹדוּ עַל־אָרֶץ וְשָׁמַיִם:

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

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KEHOT'S NOTE

תהלים קמה, יג.

PARAGRAPH 5

15 וכ"מ שנאמר סלה הוא בלי הפסק

A teaching of the school of Rabbi Eliezer ben Yaakov: wherever netzach, selah or va'ed is said, it has no interruption ever. The Alter Rebbe applies it to the souls' praise “every day, selah.”

Eruvin 54a:12-13 עירובין נ"ד א:י"ב-י"ג

רְבִּיא אָמַר מִהָכָּא: “תְּאֻדָּת לְבָו נְתַתָּה לּוֹ וְאַרְשֶׁת שְׁפָתַי בִּל מְנַעַת סְלָה,” אִמְתִּי תְאֻדָּת לְבָו נְתַתָּה לּוֹ — בְּזִמְזוּ שְׁאַרְשֶׁת שְׁפָתַי בִּל מְנַעַת סְלָה. רְבִיא רְמִי: קְתִיב “תְּאֻדָּת לְבָו נְתַתָּה לּוֹ.” וְכְתִיב “וְאַרְשֶׁת שְׁפָתַי בִּל מְנַעַת סְלָה.” זָכָה — תְּאֻדָּת לְבָו נְתַתָּה לּוֹ. לֹא זָכָה — וְאַרְשֶׁת שְׁפָתַי בִּל מְנַעַת סְלָה.

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KEHOT'S NOTE

עירובין נד, א.

16 התורה — איש עכו"ם לא ימשיך כלום

There the drawing-down from concealment into revelation comes specifically through Israel (“House of Israel, bless G-d”), because every Jew has the power to give his life for G-d; the mitzvos do this drawing-down, like a seed that is sown.

KEHOT'S NOTE

ראה לעיל נג, ד.

17 ויחרד כל העם אשר במחנה

On the third day there was thunder and lightning, a heavy cloud and a very loud shofar, “and all the people that were

in the camp trembled.” The Alter Rebbe asks why the Torah had to be given this way.

שמות י"ט:16 Exodus

וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בְּהִית הַבֶּקָר וַיְהִי קֶלֶת וּבִרְקִים וַעֲנָן כָּבֵד עַל־הָהָר וְקֵל שֹׁפָר חֹק מְאֹד וַיִּחַרַד כָּל־הָעָם אֲשֶׁר בַּמַּחֲנֶה:

And it came to pass on the third day, when it was morning, that there were thunders and lightnings and a thick cloud upon the mount, and the voice of a horn exceeding loud; and all the people that were in the camp trembled.

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KEHOT'S NOTE

שמות י"ט, טז.

PARAGRAPH 6

- 18 “And all the people that were in the camp trembled.” For the Alter Rebbe this trembling is the self-nullification that made room for a new revelation.

שמות י"ט:16 Exodus

וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בְּהִית הַבֶּקָר וַיְהִי קֶלֶת וּבִרְקִים וַעֲנָן כָּבֵד עַל־הָהָר וְקֵל שֹׁפָר חֹק מְאֹד וַיִּחַרַד כָּל־הָעָם אֲשֶׁר בַּמַּחֲנֶה:

And it came to pass on the third day, when it was morning, that there were thunders and lightnings and a thick cloud upon the mount, and the voice of a horn exceeding loud; and all the people that were in the camp trembled.

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- 19 קולות . . לבחי' ביטול במציאות
- The Tzemach Tzedek's discussion, on this parsha, of the thunder at Sinai bringing the people to nullification of their existence.

KEHOT'S NOTE

ראה אוה"ת כאן ע' תתטו.

- 20 ועל כל דבור ודבור פרח נשמתו
- Rabbi Yehoshua ben Levi teaches that at each utterance from the mouth of the Holy One, blessed be He, the souls of Israel left them. The Alter Rebbe reads this as the nullification of something into nothing.

שבת פ"ח ב:6 Shabbat 88b

ואמר רבי יהושע בן לוי: כל דיבור ודיבור שציצא מפי הקדוש ברוך הוא יצתה נשמתו של ישראל, שנאמר: "נפשי יצאה בדבורי". ומאחר שמדיבור ראשון יצתה נשמתו, דיבור שני היאך קיבלו? — הוריד טל שעתיד להחיות בו מתים והחיה אותם, שנאמר: "נשם נדבות תניף אלקים נחלתה ונלאה אתה כוננתה". ואמר רבי יהושע בן לוי: כל דיבור ודיבור שציצא מפי הקדוש ברוך הוא חזרו ישראל לאחוריהן שנים עשר מיל והיו מלאכי השתת ...

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KEHOT'S NOTE

שבת פח, ב.

- 21 א"ס ב"ה ממש בנפשותם
- The note lists this version with the manuscripts below as adding here: "(as explained elsewhere, the Infinite Light dwells and is revealed only in one who is nullified)," and

as lacking the words from "so that there would be a revelation" to "Moshe our teacher, peace be upon him."

KEHOT'S NOTE

בהנחת הרי"ל, בתו"א דפוס לעמבערג שנת תורה יט, ב. ובבז' אדה"ז — יבל אבי יושב. בבז' וארא — אלטהויו קיח ב נוסף כאן: (וכמ"ש במ"א שאין אוא"ס ב"ה שורה ומתגלה אלא במי שבטל כו'). וחסר מתי' להיות גילוי — משה רבינו ע"ה.

22

לבעבור נסות אתכם

Moshe reassures the people: "Do not fear, for in order to nasos you has G-d come." The Alter Rebbe reads nasos as raising up, from nes, a banner. (Kehot cites it as Exodus 20:20, by the other verse numbering of the Ten Commandments.)

שמות כ':17 Exodus

וַיֹּאמֶר מֹשֶׁה אֶל־הָעָם אַל־תִּירְאוּ כִּי לְבַעְבוֹר נִסּוֹת אֶתְכֶם בָּא הָאֱלֹקִים וּבַעְבוֹר תִּהְיֶה יְרֵאתוֹ עַל־פְּנֵיכֶם לְבִלְתִּי תַחֲטְאוּ:

And Moses said unto the people: 'Fear not; for G-d is come to prove you, and that His fear may be before you, that ye sin not.'

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KEHOT'S NOTE

שמות כ, כ.

23

בטול במציאות כנ"ל

It adds: "for the thunder and lightning, with noise and tumult, were to nullify them from their existence; lema'an nasos, from raising a banner, which is to raise their souls and bind them to the Infinite Light itself, so as to draw a new light from there, for spirit brings spirit and draws spirit."

KEHOT'S NOTE

בתו"א הנ"ל ובכת"י הנ"ל נוסף: "שהקולות וברקים ברעם ורעש היו כדי לבטלם ממצביאותם לבעבור נסות מלשון הרמת נס שהוא להעלות נפשם ולקשרם באוא"ס ב"ה ממש כדי להמשיך משם אור חדש כי רוח אייתי רוח ואמשיך רוח כו'".

PARAGRAPH 7

24

והנה המלאכים בקשו את התורה

Rabbi Yehoshua ben Levi relates that when Moshe went up on high, the ministering angels asked why one born of woman was among them and pleaded that the hidden treasure stay in heaven, citing "Bestow Your glory upon the heavens."

שבת פ"ח ב:7 Shabbat 88b

ואמר רבי יהושע בן לוי: בשעה שעלה משה למרום אמרו מלאכי השתת לפני הקדוש ברוך הוא: רבונו של עולם, מה לילוד אשה בינינו? אמר להן: לקבל תורה בא. אמרו לפניו: חמדה גנוזה שגנוזה לה תשע מאות ושבעים וארבעה דורות קודם שגברא העולם, אתה מבקש ליתנה לבשר ודם? מה אנוש כי תזכרנו וכן אדם כי תפקדנו? "הי' אדנינו מה אדיר שמה בכל הארץ אשר תנה הודך על השמים!"

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

KEHOT'S NOTE

שבת פח, ב. וראה ביאורי זוהר לכ"ק אדה"א דף א, ד.

- 25 “O G-d, our Master, how mighty is Your Name in all the earth, Who has set Your glory upon the heavens.” The Talmud reads it as the angels’ plea that the Torah, G-d’s glory, be given to the heavens.

Psalms 8:2: תהילים ח:ב

ה' אֲדִינֵנוּ מִהָאֲדִיר שְׁמֶךָ בְּכָל־הָאָרֶץ אֲשֶׁר תִּנָּה הוֹדְךָ עַל־הַשָּׁמַיִם:

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

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- 26 וברוח פיו כל צבאם
“By the word of G-d the heavens were made, and by the breath of His mouth all their host.” The Alter Rebbe uses it to show that the angels, the heavenly host, come from G-d’s speech.

Psalms 33:6: תהילים ל"ג:ו

בְּדִבְרֵי ה' שָׁמַיִם נַעֲשׂוּ וּבְרוּחַ פִּי כָל־צָבָאָם:

By the word of the L-RD were the heavens made; And all the host of them by the breath of His mouth.

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KEHOT'S NOTE

תהלים לג, ו.

- 27 בכת"י הנ"ל מצויין (בגזכתי"ק הצ"צ?)
In the manuscript this begins the second section of the maamar, and the whole passage there appears with variations.

KEHOT'S NOTE

(ב). ושם כל הקטע בשינויים מכאן.

PARAGRAPH 8

- 28 כי א"א להיות גילוי השכל כלל בלא מחשבה
The other transcript adds: “therefore machshavah (thought) is chashav mah, as chochmah is koach mah.”

KEHOT'S NOTE

בסח"מ תקס"ט ע' קמו: (וע"כ מחשבה הוא חשב מ"ה כמו חכמה כ"ח מ"ה).

- 29 אין השכל מתלבש אלא לפעמים כשעולה ברצונו לדבר
The other transcript adds: “whereas thought cannot be separated from the intellect, for the intellect must be enclothed in thought, and without it, it would not be revealed at all in Binah, only in Chochmah.”

KEHOT'S NOTE

בסח"מ תקס"ט ע' קמו: (משא"כ המחשבה לא יוכל להפריד השכל ממנו, כי בהכרח צריך להלביש השכל במחשבה ובלעדא לא יתגלה כלל בבינה רק בחכמה כו').

- 30 אתא בקר
“The watchman said: Morning comes (asa voker), and also night.” The Alter Rebbe takes asa, “comes,” as the root of otiyos, letters: a letter is a drawing-forth.

Isaiah 21:12: ישעיהו כ"א:י"ב

אָמַר שְׁמֹר אֶתְּךָ בֶּקֶר וְגַם־לַיְלָה אִם־תִּבְעֲיוֹן בְּעִיּוֹ שְׁבוּ אִתּוֹ:

The watchman said: ‘The morning cometh, and also the night— If ye will inquire, inquire ye; return, come.’

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KEHOT'S NOTE

ישע"י כא, יב. ראה סח"מ תקס"ג ע' שיא. תקס"ה ע' יג. תקס"ה ע' תקכו. אוה"ת בשלח ע' שצא. ראה לעיל סה, א.

PARAGRAPH 9

- 31 ואתה מרכבות קדש
Moshe's blessing: “G-d came from Sinai... and He came from the holy myriads.” The Alter Rebbe cites it for the word asa, “came,” the root of otiyos, letters.

Deuteronomy 33:2: דברים ל"ג:ב

וַיֹּאמֶר ה' מִסִּינַי כָּא וַיֵּרָא מִשְׁעִיר לְמוֹ הוֹפִיעַ מִהָר פָּאֲרָן וְאֶתְּה מִרְכַּבְתָּ קֹדֶשׁ מִיַּמִּינֵנוּ אֵשׁ דֹּת לְמוֹ:

And he said: The L-RD came from Sinai, And rose from Seir unto them; He shined forth from mount Paran, And He came from the myriads holy, At His right hand was a fiery law unto them.

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KEHOT'S NOTE

דברים לג, ב.

- 32 וכמאמר אליהו בת"ז
Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

בהקדמה.

- 33 In Elijah's prayer at the start of the Tikkunei Zohar: “You fashioned garments for them, from which souls fly forth to human beings.” The Alter Rebbe identifies these garments with the letters.

Tikkunei Zohar 17a:15: תקוני זוהר י"ז א:ט"ו

*לבושין תקינת לון דמנייהו פרחין נשמתין לבני (נ"א דבני) נשא וכמה גופין תקינת לון דאתקריאו גופא לגבי לבושין דמכסיין עליהון.

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PARAGRAPH 10

- 34 איהו וחייהו . . קאי על בחינת חכמה
A discussion in Or HaTorah of “He and His life are one” as referring to Chochmah.

KEHOT'S NOTE

ראה אוה"ת פ' כי תשא ע' ב'נא.

- 35 דאנת הוא חכים
Elijah's prayer continues: “You are wise, but not with a known wisdom; You understand, but not with a known understanding.” The Alter Rebbe uses “You are wise” for G-d as He clothes Himself in Chochmah.

Tikkunei Zohar 17b:3-4: תקוני זוהר י"ז ב:ג-ד

אנת חכים ולא בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום

עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעיתא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

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36 כי החכמה נק' חייה

There the Tzemach Tzedek adds: "and so wrote Etz Chaim, Sha'ar 41, chapter 7," giving a Kabbalistic source for calling Chochmah "life."

KEHOT'S NOTE

בקיצורים והערות לתניא ע' קה נוסף: "וכי' בע"ח שמ"א פי"ז. ראה אוה"ת עקב ע' תקצט.

37 והחכמה תחי

"For in the shade of wisdom is the shade of money, but the advantage of knowledge is that wisdom gives life to those who have it." From here Chochmah is called "life."

Ecclesiastes 7:12בז:

כי בצל החכמה בצל הכסף ויתרון דעת החכמה תחיה בעליה:

For wisdom is a defence, even as money is a defence; but the excellency of knowledge is, that wisdom preserveth the life of him that hath it.

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KEHOT'S NOTE

קהלת ז, יב.

38 מבחי — חכמה כו'

The manuscript adds after "above the level of Chochmah": "Who is not within the bounds of worlds, neither as memalei (filling them) nor as sovev (encompassing them)."

KEHOT'S NOTE

בגוכתי"ק הנ"ל נוסף: "שאינו בגדר עלמין לא בבחי' ממלא ולא בבחי' סובב כו'": ומ"מ.

PARAGRAPH 11

39 כי הוא המדע והוא הידוע

An earlier maamar on Yisro: the Infinite Light is clothed in Chesed and Chochmah until it is one with them, which is "He and His life are one, He and His bones are one," like "He is the knowledge and the knower." It adds that this enclothement depends on an arousal from below, through the mitzvot.

KEHOT'S NOTE

ראה גם לעיל סז, ד.

40 לבושי תקינת לון

"You fashioned garments for them": Elijah's words about the garments of the Sefiros. Here the garments are the letters of thought, G-d's "bones."

Tikkunei Zohar 17a:15-16ט"ז-ט"ו:א

*לבושי תקינת לון דמנייהו פרחין נשמתין לבני (נ"א דבני) נשא וכמה גופין תקינת לון דאתקריאו גופא לגבי לבושי דמכסיין עליהון. ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא.

תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית קדש. מלכות פה. תורה שבע"פ קרינן ליה.

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41 כשמתלבש אוא"ס ב"ה בחכמה

There the Infinite Light is clothed in Chochmah and through it in all nine Sefiros, as the intellect is the life of the whole person; a parenthesis refers back to this maamar, saying that "He and His life are one" is the Infinite Light clothed in Chochmah, while its enclothement in the emotive attributes is called "He and His bones are one."

KEHOT'S NOTE

ראה לקמן עט, ג. אוה"ת תשא ע' ב'נא.

42 כי לא מחשבותי מחשבותיכם

"For My thoughts are not your thoughts, nor are your ways My ways." The Alter Rebbe uses it to show that G-d's thought, unlike ours, is one with Him.

Isaiah 55:8ח"ה:ישיעיהו

כי לא מחשבותי מחשבותיכם ולא דרכיכם דרכי נאם ה'

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

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KEHOT'S NOTE

ישע"י נה, ח.

43 בגוכתי"ק שם כאן הקטע

The manuscript has a passage here: "and there Israel arose, in this level of thought and these letters, for the 600,000 letters of the Torah are the 600,000 roots of the souls of Israel; this is 'You fashioned garments for them, from which souls fly forth,' that is, the inner garments, the letters of thought."

KEHOT'S NOTE

"ושם עלו ישראל בבחי' מחשבה זו ובחי' אותיות אלו כי ס"ר אותיות לתורה הן ס"ר שרשי נשמות ישראל וזהו לבושי תקינת לון דמנייהו פרחין נשמתין לב"נ דהיינו בחי' לבושי הפנימי"י שהן אותיות המחשבה כנ"ל": ולכן.

PARAGRAPH 12

44 שמפני — לבוש האמצעי

The manuscript reads: "middle garments, which are more external than the level of thought, the inner garment."

KEHOT'S NOTE

בגוכתי"ק הנ"ל: "לבושי האמצעי והם חיצוני יותר מבחי' המחשבה שהיא לבוש הפנימי": שאינן.

45 שאינו מתאחד

The Lemberg edition reads "that is not united, etc., with the soul."

KEHOT'S NOTE

בתו"א הנ"ל: שאינו מתאחד כו' עם הנפש.

PARAGRAPH 13

46 והנה עם היות
In the manuscript a third section of the maamar begins here.

KEHOT'S NOTE

בגוכתי"ק הנ"ל: ג).

47 אעפ"כ לא נתנה . . אלא בהתלבשותו בגוף ונפש החיונית . .
לאשתאבא בגופא דמלכא

A discussion in Or HaTorah of why the Torah was given to souls in bodies, and of being "absorbed into the body of the King."

KEHOT'S NOTE

ראה אוה"ת כי תשא ע' אתתכו.

48 לאשתאבא בגופא דמלכא
The Zohar speaks of the soul being "absorbed into the body of the King," wholly included in Him. The Alter Rebbe uses it for the union the soul reaches through its descent into a body.

Zohar I, 217b, רי"א

KEHOT'S NOTE

זח"א רי"א, ב. ראה לעיל ט, א. בלקו"ת במדבר ב, א מציין לכאן וללקו"ת שה"ש לד, ב.

49 וכמאמר לבושין תקינת לון
Elijah's words "You fashioned garments for them," quoted again: the letters of thought are only garments of the soul.

תקוני הזהר י"ז א: ט"ו-ט"ז Tikkunei Zohar 17a:15-16

*לבושין תקינת לון דמנייהו פרחין נשמתין לבני (נ"א דבני) נשא וכמה גופין תקינת לון דאתקריאו גופא לגבי לבושין דמכסיין עליהו. ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית קדש. מלכות פה. תורה שבוע"פ קרינן ליה.

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50 כלבש תחליפם ויחלופו
"They will perish but You will endure; they will all wear out like a garment; like a garment You change them, and they are changed." The Alter Rebbe applies it to the letters of thought, which can be exchanged for others.

תהילים ק"ב: כ"ז Psalms 102:27

הִמָּה יֵאָבְדוּ וְאַתָּה תַעֲמֹד וְכָלֶם כְּכֹגֵד יִכְלוּ כְּלֹבֶשׂ תַּחֲלִיפֶם וְיִחַלְפוּ:

They shall perish, but Thou shalt endure; Yea, all of them shall wax old like a garment; As a vesture shalt Thou change them, and they shall pass away;

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PARAGRAPH 14

51 שו"ה והענין — נלקחה משרשה מחיות הקודש שבמרכבה
A discussion in Or HaTorah of the animal soul's root in

the holy chayos of the Chariot.

KEHOT'S NOTE

ראה אוה"ת פ' משפטים ע' אקעא.

52 פני אריה פני שור
Ezekiel describes the faces of the chayos: 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 locates the root of the animal soul in them.

יחזקאל א': י"ז Ezekiel 1:10

וְדִמוֹת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעַתָּם וּפְנֵי־שׁוֹר מִהַשְּׂמָאוֹל לְאַרְבַּעַתָּם וּפְנֵי־נֶשֶׁר לְאַרְבַּעַתָּם:

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

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53 פי לפי שהם מנושאות לגבי הכסא
A discussion in Or HaTorah of how the chayos are "carried" by the Throne.

KEHOT'S NOTE

ראה אוה"ת פ' שלח כרך ו ע' איתת.

54 שו"ה לפי — נק' מרכבה
The manuscript adds: "because they are in this state of nullification, which is a nullification of their very existence."

KEHOT'S NOTE

בגוכתי"ק הנ"ל נוסף: "לפי שהם בבחי' ביטול זה שהיא בבחי' ביטול במציאות ממש": (וכן)

55 האבות הן המרכבה
There the Patriarchs, "who are the Chariot," are the supernal chayos in Atzilus, first included in the womb of the supernal Imma and then born into revelation; they flow one from another in the chain of descent, unlike Malchus.

KEHOT'S NOTE

נסמן לעיל ד, ג.

PARAGRAPH 15

56 ועל דמות הכסא
Above the firmament Ezekiel saw the likeness of a throne, "and upon the likeness of the Throne, a likeness like the appearance of a man upon it from above." The Alter Rebbe reads the "man" as the whole order of the Sefiros.

יחזקאל א': כ"ו Ezekiel 1:26

וּמִמַּעַל לָרָקִיעַ אֲשֶׁר עַל־רֹאשָׁם כְּמֵרָאָה אֶבֶן־סַפִּיר דְּמוּת כֶּסֶּא וְעַל דְּמוּת הַכֶּסֶּא דְּמוּת כְּמֵרָאָה אָדָם עָלָיו מְלֻמָּעָה:

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

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KEHOT'S NOTE

יחזקאל א, כו.

57

חסד דרועא ימינא

Elijah's prayer pairs the Sefiros with the limbs: "Chesed is the right arm, Gevurah the left arm, Tiferes the body." This is the "man" of the three lines.

Tikkunei Zohar 17a:16-17 י"ז א: ט"ז-י"ז

ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית קדש. מלכות פה. תורה שבע"פ קרינן ליה. מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אליו תרין כתיב *הנסתרות ליי אלקינן.

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PARAGRAPH 16

58

מראה אדם שעליו

The "appearance of a man upon it" in Ezekiel's vision is what the chayos lift when they carry the Throne.

יחזקאל א: כ"ו

וממעל לרקיע אשר על ראשם כמראה אבן ספיר דמות קסא ועל דמות הקסא דמות כמראה אדם עליו מלמעלה:

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

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59

כי לא אדם הוא

Shmuel tells Shaul, "the Eternal One of Israel does not lie or relent, for He is not a man, that He should relent." In Chassidus "not a man" is the level of G-d above the man-shaped order of the Sefiros, which does not change.

I Samuel 15:29 א ט"ו: כ"ט

וגם נצח ישראל לא ישקר ולא ינחם כי לא אדם הוא להנחם:

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.

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KEHOT'S NOTE

שמואל-א טו, כט.

60

בחי' המשכה חדשה

The note refers to the Tzemach Tzedek's explanations of the Zohar for the idea of a "new drawing-down."

KEHOT'S NOTE

ראה ביאורי זוהר לכ"ק אדמו"ר הצ"צ עי' תמט.

61

והחיות בנשואם . . בחינת המשכה חדשה ואור חדש מבחי' סוכ"ע לבחי' ממכ"ע

This passage, on the chayos lifting the Throne to draw a new light from sovev into memalei, is quoted in the Tzemach Tzedek's Sefer HaChakirah.

KEHOT'S NOTE

מובא בספר החקירה עא, ב. ראה לקו"ת ויקרא ב, ב. אוה"ת פ' פנחס עי' אקנב.

62

אנת הוא חכים

"You are wise, but not with a known wisdom": G-d is "wise" as He clothes Himself in Chochmah, not in His essence.

Tikkunei Zohar 17b:3-4 ד' ב: ג'-ד'

אנת חכים ולא בחכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא בדינא וברחמי דאינון צדק ומשפט כפום עובדיהון דבני נשא. דין איהו גבורה. משפט עמודא דאמצעי'תא. צדק מלכותא קדישא. מאזני צדק *תרין סמכי קשוט. הין צדק אות ברית. כלא לאחזאה איך אתנהיג עלמא.

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PARAGRAPH 17

63

כי לא מכל אליו מדות כלל

Elijah's prayer: G-d judges with righteousness and mercy, "but not that You have a known righteousness or a known judgment... and not of any of these attributes at all." The Alter Rebbe uses it for G-d as He is, beyond the Sefiros.

Tikkunei Zohar 17b:5-7 ז' ב: ה'-ז'

אבל לא דאית לך צדק ידיעא דאיהו דין. ולא משפט ידיעא דאיהו רחמי ולא מכל אליו מדות כלל. קום רבי שמעון ויתחדשון מלין על ידך דהא רשותא אית לך (נ"א אתיהיב לך) לגלאה רזין טמירין על ידך מה דלא אתייהיב רשו לגלאה לשום בר נש עד כען. קם רבי שמעון פתח ואמר לך יי הגדולה והגבורה וכו'

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64

כי לא אדם הוא

"For He is not a man": the level above the man-shaped order, which admits no change.

I Samuel 15:29 א ט"ו: כ"ט

וגם נצח ישראל לא ישקר ולא ינחם כי לא אדם הוא להנחם:

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.

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65

שו"ה דרועא — כי בחינת

The manuscript lacks the passage from here ("for the chain of descent...") until "for He is not a man... in the level of man" in paragraph 19.

KEHOT'S NOTE

מכאן עד שו"ה לא אדם — בבחי' אדם ליתא בכתי' הנ"ל.

66

יקוו המים כו' ותראה היבשה

The third day of creation: "Let the waters under the heavens be gathered to one place, and let the dry land appear."

The Alter Rebbe names it as a source of the earth's life-force.

בראשית א':ט"ז

וַיֹּאמֶר אֱלֹקִים יִקְוּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־מָקוֹם אֶחָד וְתִרְאָה הַיַּבֶּשֶׁה וַיְהִי־כֵן:

And G-d said: 'Let the waters under the heaven be gathered together unto one place, and let the dry land appear.' And it was so.

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67

תדשא הארץ

"Let the earth sprout vegetation." This utterance too gives life to the earth, the end of Asiyah.

בראשית א':י"א

וַיֹּאמֶר אֱלֹקִים תִּדְשָׁא הָאָרֶץ דָּשָׁא עֵשֶׂב מְזִרְעַ וְרֵעַ עֵץ פְּרִי עֵשֶׂה פְּרִי לְמִינֵו אֲשֶׁר יִרְעוּ־בֹ עַל־הָאָרֶץ וַיְהִי־כֵן:

And G-d said: 'Let the earth put forth grass, herb yielding seed, and fruit-tree bearing fruit after its kind, wherein is the seed thereof, upon the earth.' And it was so.

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68

כחשכה כאורה

"Even darkness is not dark for You; night shines like day; darkness is as light." The Alter Rebbe applies it to the encompassing light, which is equal in the highest and lowest worlds.

תהילים קל"ט:יב

גַּם־חֹשֶׁךְ לֹא־יִחְשִׁיךְ מִמֶּךָ וְלַיְלָה כִּיּוֹם יֵאִיר כְּחֹשֶׁךְ כְּאוֹרָה:

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

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PARAGRAPH 18

69

ועל הארץ מתחת אין עוד

"Know this day and take it to your heart that G-d is the G-d in the heavens above and on the earth below; there is nothing else." The Alter Rebbe reads it as the view from the Infinite Light, before which nothing else exists.

דברים ד':ל"ט

וַיֵּדַעַת הַיּוֹם וְהִשְׁבַּתְ אֶל־לִבְכֶּךָ כִּי ה' הוּא הָאֱלֹקִים בְּשָׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת אֵין עוֹד:

know this day, and lay it to thy heart, that the L-RD, He is G-d in heaven above and upon the earth beneath; there is none else.

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70

חסד דרועא ימינא תפארת גופא כו'. חכמה מוחא בינה לבא כו'.

קרקפתא דתפלין

Elijah's prayer: "Chesed, the right arm... Tiferes, the body... Chochmah, the brain... Binah, the heart... Keser...

the skull of the tefillin." This is the "man" upon the Throne.

תקוני זוהר י"ז א:ט"ז-י"ז 17a:16-17

ואתקריאו בתקונא דא. חסד דרועא ימינא. גבורה דרועא שמאלא. תפארת גופא. נצח והוד תרין שוקין. ויסוד סיומא דגופא אות ברית קדש. מלכות פה. תורה שבע"פ קרינן ליה. מוחא חכמה איהו מחשבה מלגו. בינה לבא ובה הלב מבין. ועל אלין תרין כתיב *הנסתרות ליי אלקינו.

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PARAGRAPH 19

71

לכחי כי לא אדם הוא

"For He is not a man": the level to which the angels lift the Throne, from which a new flow comes down.

שמואל א ט"ו:כ"ט

וְגַם נִצָּח יִשְׂרָאֵל לֹא יִשְׁקַר וְלֹא יִנָּחַם כִּי לֹא אָדָם הוּא לְהִנָּחֵם:

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.'

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PARAGRAPH 20

72

לך ה' הגדולה והגבורה

David's blessing: "Yours, G-d, are the greatness and the might, the splendor, the victory and the majesty." The attributes named are the Sefiros; saying "Yours" returns them to G-d in self-nullification.

דברי הימים א כ"ט:י"א

לָךְ ה' הַגְּדֹלָה וְהַגְּבוּרָה וְהַתְּפָאֶרֶת וְהַנִּצָּחַ וְהַהוֹד כִּי־כָל בְּשָׁמַיִם וּבָאָרֶץ לָךְ ה' הַמְּמֹלָכָה וְהַמְּתַנַּשֵּׂא לְכָל לְרָאשׁ:

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

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73

שו"ה מדותיו — לך ה' הגדולה והגבורה כו'

From "so that there be drawn" to "for there are mitzvos" the manuscript has a different passage: self-sacrifice and thirst to be included in the Infinite Light, inherited from the Patriarchs, raises the soul above "man" to "not a man," so that it is "absorbed into the body of the King"; this power was given at Sinai, "I am Havayah your G-d," Anochi being G-d Himself above the filling and the encompassing light, drawn through Havayah, contraction and expansion; and for Israel Havayah is drawn from the very Anochi, through keeping the Torah and mitzvos.

KEHOT'S NOTE

מתני' "להיות נמשך" עד תי' "כי יש מצות" ליתא בכת"י הג"ל, ושם נמצא קטע דלהלן: "והיינו ע"י מסירת נפשם בתשוקה וצמאון להתכלל ולהבטל באור א"ס ב"ה אברהם במדת האהבה אברהם אוהבי כו', וכן אנחנו זרע אברהם אוהבך בני יצחק יחידו וכי' ירושה לנו מאבותינו התשוקה והצמאון למסור נפשו באחד שעי' תעלה הנפש באור א"ס ב"ה ממש למעלה מבחי'

אדם דהיינו לבחי" כי לא אדם הוא להנחם להיות גילוי אלקות ואור א"ס ב"ה ממש בנפשו ותתאחד הנפש באור ה' א"ס ב"ה ממש ולאשתאבא בגופא דמלכא ממש, וכח זה ניתן לישראל במתן תורה אנכי הו"י אלקיך פ"י אנכי ממש הוא א"ס ב"ה בעצמו ובכבודו שלמעלה מגדר עלמין מבחי" ממכ"ע ומבחי" סוכ"ע יהי אלקיך ממש שיהא שורה ומתגלה בנפש האדם בחי" אנכי ממש רק שנמשך ע"י כח הו"י צמצום והתפשטות כו' שדרך שם צריכים להיות כל ההמשכות שכולן הן דרך צמצום והתפשטות כו', אך לישראל נמשך בחי" הו"י זו מבחי" אנכי ממש, והיינו ע"י קיום התורה והמצוות כי התורה היא ג"כ בבחי" העלאה וההמשכה": כי יש מצוות

74 שו"ה אדם — ועד"ו האבות

In the manuscript a fourth section of the maamar begins here.

KEHOT'S NOTE

בכת"י הנ"ל: ד)

75 אברהם אוהבי

"But you, Israel My servant, Yaakov whom I have chosen, seed of Avraham who loved Me." The verse names love as Avraham's attribute.

ישעיהו מ"א:ח"ח: Isaiah 41:8

וְאַתָּה יִשְׂרָאֵל עַבְדִּי יַעֲקֹב אֲשֶׁר בָּחַרְתִּיךָ וְרַע אֲבְרָהָם אֹהֲבִי:

But thou, Israel, My servant, Jacob whom I have chosen, The seed of Abraham My friend;

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PARAGRAPH 21

76 ופחד יצחק

Yaakov tells Lavan: "Had not the G-d of my father, the G-d of Avraham and the Fear of Yitzchak, been with me..." The name links Yitzchak with Gevurah, awe.

בראשית ל"א:מ"ב: Genesis 31:42

לֹאִלִּי אֱלֹהִים אֲבִי אֲבְרָהָם וּפְחַד יִצְחָק הָיָה לִּי כִּי עָתָה רֵיקָם שְׁלַחְתָּנִי אֶת־עֲנָנִי וְאֶת־יָגִיעַ כַּפִּי רָאָה אֱלֹהִים וַיּוֹכַח אִמָּשׁ:

Except the G-d of my father, the G-d of Abraham, and the Fear of Isaac, had been on my side, surely now hadst thou sent me away empty. G-d hath seen mine affliction and the labour of my hands, and gave judgment yesternight.'

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KEHOT'S NOTE

בראשית לא, מב.

77 כי יש מצוות שהן בבחי' ההעלאה

A discussion in the Tzemach Tzedek's work on the mitzvot of mitzvot that work by elevation.

KEHOT'S NOTE

ראה דרך מצותיך דף קנד, ב.

78 צדקה תרומם גוי

"Charity uplifts a nation." The Alter Rebbe reads teromem, "uplifts," as elevation from below to above, the work of mitzvot like terumah and charity.

משלי י"ד:ל"ד: Proverbs 14:34

צִדְקָה תְּרֹמֵם גּוֹי וְחֶסֶד לְאֲמִים תְּסָאת:

Righteousness exalteth a nation; But sin is a reproach to any people.

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KEHOT'S NOTE

משלי יד, לד. נסמן לעיל א, ב.

PARAGRAPH 22

79 אך בהיות שהתורה ומצות . . ג' קוין למעלה מבחי' אדם

This passage, from here to "three lines, above the level of man" in paragraph 24, is quoted in Or HaTorah.

KEHOT'S NOTE

קטע זה מובא באוה"ת פ' משפטים ע' אקפו.

80 גילוי אוא"ס . . בג' גוויני

The Lemberg edition reads here: "a revelation of G-dliness and of the very Infinite Light in the soul; but the essence of Torah and mitzvot is clothed in the level of 'man,' three lines."

KEHOT'S NOTE

בתו"א דפוס לעמבערג הנ"ל הלשון "גילוי אלקות ואוא"ס ב"ה ממש בנפש, אך מהות התו"מ מלובשת בבחי' אדם ג' קוויני".

PARAGRAPH 23

81 קו הממוצע

The Lemberg edition adds: "for there are mitzvot of elevation and there are mitzvot of drawing down."

KEHOT'S NOTE

בתו"א לעמבערג שם נוסף: שיש מצוות שהן בבחי' העלאה ויש מצוות שהן בבחי' המשכה.

82 בריח התיכון שמבדיר מן הקצה אל הקצה

In the building of the Mishkan: "the middle bar inside the boards shall run through from end to end." The Alter Rebbe compares the Torah, the middle line that joins both sides, to this bar.

שמות כ"ו:כ"ח: Exodus 26:28

וְהַבְּרִיחַ הַתִּיכוֹן בְּתוֹךְ הַקְּרָשִׁים מִכְרַח מִן־הַקֶּצֶה אֶל־הַקֶּצֶה:

and the middle bar in the midst of the boards, which shall pass through from end to end.

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83 כי לא אדם הוא

The Lemberg edition adds: "and from there will also come drawings-down, so that the very Infinite Light is revealed in his soul; therefore the Torah was given to Israel, who are the seed of Avraham."

KEHOT'S NOTE

בתו"א לעמבערג שם נוסף: ומשם תהיינה גם המשכות להיות גילוי אוא"ס ב"ה ממש בנפשו ולזאת נתנה התורה לישראל שהם זרע אברהם.

84 כי לא אדם הוא

"For He is not a man": the level above the man-shaped or-

der, to which Israel binds the Torah.

שמואל א ט"ו:כ"ט I Samuel 15:29

וְגַם נִצַּח יִשְׂרָאֵל לֹא יִשְׁקַר וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם:

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.'

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PARAGRAPH 24

85

למעלה כנ"ל

The Lemberg edition adds "to the level of 'for He is not a man'," spelling out where the "man" is lifted to.

KEHOT'S NOTE

בתנ"א הנ"ל נוסף: מבחי' אשר כי לא אדם הוא.

PARAGRAPH 25

86

אנכי היי"ה אלקיך

The first of the Ten Commandments: "I am G-d your G-d, Who brought you out of the land of Egypt, from the house of slaves." The Alter Rebbe reads Anochi as G-d's own essence becoming "your G-d."

Exodus 20:2: שמות כ"ב:2

אֲנֹכִי ה' אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים:

I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

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87

ע"י בחי' היי"

The Lemberg edition adds "(this, to be Anochi)": the Havayah through which the light is drawn is itself to become Anochi.

KEHOT'S NOTE

בתנ"א הנ"ל נוסף: (זו להיות אנכי).

PARAGRAPH 26

88

מפני ארי פני שור

The faces of the chayos in Ezekiel's vision, a lion on the right and an ox on the left: the root of the vital soul.

Ezekiel 1:10: יחזקאל א':10

וְדִמוֹת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הַיָּמִין לְאַרְבַּעַתָּם וּפְנֵי־שׁוֹר מִהַשְּׂמֹאל לְאַרְבַּעַתָּם וּפְנֵי־נֶשֶׁךְ לְאַרְבַּעַתָּם:

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

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89

כי לא אדם הוא

"For He is not a man": the level to which the chayos carry the Throne.

שמואל א ט"ו:כ"ט I Samuel 15:29

וְגַם נִצַּח יִשְׂרָאֵל לֹא יִשְׁקַר וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם:

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.'

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PARAGRAPH 27

90

יותר מצדיק

The Lemberg edition reads "than a completely righteous person (tzaddik gamur)."

KEHOT'S NOTE

בתנ"א הנ"ל: מצדיק גמור.

91

במקום שבעלי תשובה עומדין

Rabbi Abahu teaches: "In the place where those who return stand, the completely righteous do not stand," for the verse says "peace to the far and to the near," the far first.

Berakhot 34b:22-23ג"כ-ב"כ

וּפְלִיגָא דְרַבִּי אַבְהוּ, דְּאָמַר רַבִּי אַבְהוּ: מְקוֹם שֶׁבְּעָלֵי תְּשׁוּבָה עוֹמְדִין — צְדִיקִים גְּמוּרִים אֵינֶם עוֹמְדִין, שְׁנֵאמַר: "שְׁלוֹם שְׁלוֹם לְרַחוּק וּלְקְרוֹב". "לְרַחוּק" בְּרִישָׁא, וְהֵדֶר "לְקְרוֹב". וְרַבִּי יוֹחָנָן אָמַר לָהּ: מָאִי "רַחוּק" — שְׁהִיא רַחוּק מִדְּבַר עֲבִירָה מְעִיקָא. וּמָאִי "קְרוֹב" — שְׁהִיא קְרוֹב לְדְבַר עֲבִירָה, וְנִתְרַחַק מִמֶּנּוּ הַשְּׁתָּא.

This is at variance with the opinion of R. Abbahu who said : The place which the penitent occupy, the perfectly righteous are unable to occupy ; as it is said, "Peace, peace to him that is far off and to him that is near" — "to him that is far off [from G-d]" first, and then "to him that is near." But R. Johanan can reply : What means "To him that is far off"? To him who was far off from transgression from the first ; and what ...

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KEHOT'S NOTE

ברכות לד, ב. וראה לעיל סט, ד.

92

ע"פ מאמר הזוהר

The Zohar says that those who return to G-d stand closer to the King than the completely righteous, for they draw themselves near "with greater desire of the heart and with great strength." The Alter Rebbe applies it to the soul that has come down into a body.

Zohar I, 129b, בב"א קכט,

KEHOT'S NOTE

זח"א קכט, ב. ראה לעיל כו, ד.

93

ותרד פלאים

Of Jerusalem: "she has come down astoundingly, with none to comfort her." Here the words describe the soul's great descent into the body.

Lamentations 1:9ט"א:9

טַמְאָתָהּ בְּשׁוּלֶיהָ לֹא זָכְרָה אַחֲרֶיהָ וְתִרְדַּד פְּלָאִים אֵין מִנָּחֵם לָהּ רָאָה הִי אֶת־עֲנִיָּי כִּי הִגְדִּיל אוֹיֵב:

Her filthiness was in her skirts, She was not mindful of her end; Therefore is she come down wonderfully, She hath no

comforter. 'Behold, O L-RD, My affliction, For the enemy hath magnified himself.'

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PARAGRAPH 28

94

מאד מאור

The Lemberg edition reads "very, very far from G-d."

KEHOT'S NOTE

בתו"א לעמבערג הנ"ל: מאוד מאד מה'.

95

ואהבת את הוי"ה אלקיך בכל לבבך ובכל נפשך

The command of the Shema: "You shall love G-d your G-d with all your heart, with all your soul and with all your might." The yearning born in the body leads to this love.

Deuteronomy 6:5: דברים ו'ה' 6:5

וְאַהֲבַתְּ אֶת ה' אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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PARAGRAPH 29

96

מי לי בשמים . . כלה שארי ולבבי

"Whom have I in heaven? And beside You I desire nothing on earth." The Alter Rebbe cites it as the voice of the soul longing for G-d alone.

Psalms 73:25: תהילים ע"ג: כ"ה 73:25

מִי־לִי בַשָּׁמַיִם וְעִמָּךְ לֹא־תִפְצְתִי בְּאָרְצִי:

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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KEHOT'S NOTE

תהלים עג, כה.

97

כלה שארי ולבבי

"My flesh and my heart pine; G-d is the rock of my heart and my portion forever." The yearning reaches even the flesh.

Psalms 73:26: תהילים ע"ג: כ"ו 73:26

כָּלֵה שְׁאָרִי וּלְבָבִי צוּר־לִבְּבִי וְחֶלְקִי אֱלֹהִים לְעוֹלָם:

My flesh and my heart faileth; But G-d is the rock of my heart and my portion for ever.

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98

כיתרון האור הבא מן החשך

"Wisdom has an advantage over folly, like the advantage of light over darkness." In Chassidus it is read as the light that comes out of darkness, the gain of the soul's descent.

Ecclesiastes 2:13: קהלת ב'י"ג 2:13

וְרָאִיתִי אֲנִי שֶׁיֵּשׁ תִּירוֹן לְחֵכְמָה מִן־הַסְּכָלוּת כִּיתְרוֹן הָאֹר מִן־הַחֹשֶׁךְ:

Then I saw that wisdom excelleth folly, as far as light excelleth darkness.

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99

בכל מאדך

"With all your might (me'odecha)": in Chassidus, a love beyond measure, beyond the soul's comprehension.

Deuteronomy 6:5: דברים ו'ה' 6:5

וְאַהֲבַתְּ אֶת ה' אֱלֹהֶיךָ בְּכָל-לִבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:

And thou shalt love the L-RD thy G-d with all thy heart, and with all thy soul, and with all thy might.

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PARAGRAPH 30

100

משא"כ . . מסירת נפשם

The Lemberg edition reads: "whereas anyone who is not of the children of Israel has no self-sacrifice for G-d."

KEHOT'S NOTE

בתו"א לעמבערג הנ"ל: משא"כ כל מי שלא מבני ישראל הוא אין מסי"ג לה'. ובכרך 755 (ריא, א): משא"כ כל מי שלא מבני ישראל הוא אין מסי"ג עולה ונכלל כ"כ, וגם אין המשכת תורתו ועבודתו ממשיך כ"כ. בכרך 1052 כתי"י מהרי"ל: משא"כ מי שלא מבני ישראל הוא אין מסירת נפשו לה' ומעשה ידיו בקיום התורה והמצוות מועילין כלום להיות גילוי זה מיחוד העליון שלמעלה מבחי' אדם שעליו הכתוב אומר אם צדקת מה תתן לו כו' רק בישראל נמשך זה במי"ת להיות מעשה המצוות ממשיכין אור א"ס ב"ה למעלה מבחי' אדם, ועבירה פוגמת כו', וזהו אנכי ה' אלקיך אשר הוצאתיך מארץ מצרים כי כל המשכה שנמשכה בסדר השתלשלו' בבחי' אדם נק' בשם מצרים שהן בבחי' מצר וגבול, שיש התחלקות המדרגות רוחניות וגשמיות מעלה ומטה, משא"כ למעלה מבחי' אדם אין שם התחלקות המדרגות כלל ואין שם שינויים כי לא אדם הוא להנחם ומשם נמשך להיות גילוי בחי' אנכי ממש בבחי' אלקיך". ובכד העמוד בגוכתי"ק הצ"צ "ולא יהי' לך אלקי אחר"י על פני הוא ציווי וגם הבטחה שלא יהי' בחי' צמצום והעלם המעלים ומסותר פנימי החיות מא"ס ב"ה עצמו כמו שנמשך בבחי' וסדר ההשתלשלות בבחי' אדם שיש אחיזה ויניקה גם לחיצוני' וס"א וזהו אשר חלק ה' לכל העמי', משא"כ אתכם לקח ה' ויוציא אתכם מכור הברול ממצרים כו' וזהו מבית עבדים כי בסדר ההשתלשלות בבחי' מצרים נמשך להיות בחי' עבד שיצא ממנו כו' א"כ בבחי' כי לא אדם . . [השאר נקרא]

101

בחי' כי לא אדם כו'

"For He is not a man": the Infinite Light above the bounds of worlds.

I Samuel 15:29: שמואל א ט"ו: כ"ט 15:29

וְגַם נִצָּח יִשְׂרָאֵל לֹא יִשְׁקַר וְלֹא יִנָּחַם כִּי לֹא אָדָם הוּא לְהִנָּחֵם:

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.'

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102

אם צדקת מה תתן לו

Elihu tells Job: "If you are righteous, what do you give Him, or what does He receive from your hand?" The Alter Rebbe applies it to the level above all worlds, which human deeds cannot reach without the power given at Sinai.

Job 35:7: איוב ל"ה: ז' 35:7

אִם־צִדְקָתְךָ מִה־תִּתֶּן־לּוֹ אוֹ מִה־מְדַדְךָ יִקַּח:

If thou be righteous, what givest thou Him? Or what receiveth He of thy hand?

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KEHOT'S NOTE

איוב לה, ו.

PARAGRAPH 31

103 אשר הוצאתיך מארץ מצרים

"I am G-d your G-d, Who brought you out of the land of Egypt." The Alter Rebbe reads Mitzrayim as the constriction of the chain of descent.

שמות כ"ב:2: Exodus 20:

אֲנִי ה' אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים:

I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

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104 שהן התחלקות המדרגות

The Tzemach Tzedek writes there that whatever is divided into levels is called Mitzrayim because it has a strait and a limit, and refers to the further explanation of "Who brought you out of Egypt" in this maamar (paragraph 38), that even the descent from Chochmah, Binah and Daas into the emotions passes through a holy "land of Egypt."

KEHOT'S NOTE

ע' באוה"ת פ' ראה ע' תשלא מציין ע"ז: "מזה מובן איך מה שהוא בבחי' התחלקות המדרגות נק' מצרים לפי שיש לו מיצר וגבול. . . ועמ"ש בתו"א בדי"ה ולתוספות ביאור מ"ש אשר הוצאתיך מאמ"צ שגם ההשתלשלות מחב"ד לחג"ת הוא ע"י ארץ מצרים דקדושה", ע"ש. וראה בלקו"ש ח"ו ע' 29 הערה 30 "אבל מזה עצמו שהמצרים והגבלות שמצד שם אלקים נרמזים בהשם "מצרים" מוכח שעיקר ותוקף המיצרים וכו' הוא במצרים", ע"ש.

105 בחי' כי לא אדם כו'

"For He is not a man": the level above the divisions of "man," with which Israel was given the power to unite.

שמואל א ט"ו:כ"ט: I Samuel 15:

וְגַם נִצַּח יִשְׂרָאֵל לֹא יִשְׁקַר וְלֹא יִנָּחַם כִּי לֹא אָדָם הוּא לְהִנָּחַם:

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.'

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PARAGRAPH 32

106 ולא יהיה לך אלקים אחרים על פני

"You shall have no other gods before My face." The Alter Rebbe reads it both as a command and as a promise.

שמות כ"ג:3: Exodus 20:

לֹא יִהְיֶה לְךָ אֱלֹהִים אֲחֵרִים עַל-פָּנַי:

Thou shalt have no other gods before Me.

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107 ומסתיר אור ה'

Or HaTorah reads: "and hides His face, may He be blessed, which is the light of G-d."

KEHOT'S NOTE

באוה"ת שם: ומסתיר פניו ית' הוא אור ה'.

108 גם חשך לא יחשיך

"Even darkness does not darken for You." For the light above the chain of worlds, no concealment hides anything.

תהילים קל"ט:י"ב: Psalms 139:

גַּם-חֹשֶׁךְ לֹא-יַחְשִׁיךְ מִמֶּךָ וְלִלְכָה כְּיוֹם יֵאִיר כְּחֹשֶׁךְ כְּאוֹרָה:

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

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109 ולא יהי' . . אתנו סלה

The Rebbe Rayatz notes on this passage: "it seems the intent is also the holy level of Elokim, the tzimtzum; that is, that G-d's light and holiness shine from the inner life-force, from the inner essence of the Infinite Light that is before the tzimtzum."

KEHOT'S NOTE

בספר המאמרים תש"ה ע' 60 מציין ע"ז: "ונראה הכוונה גם על בחי' אלקים דקדושה דהיינו בחי' הצמצום וזהו שיאיר אור ה' וקדושתו מפנימ' החיות דהיינו מבחי' פנימ' ועצמ' אוא"ס שלפני הצמצום", ע"ש. ראה אוה"ת פ' כי תשא ע' ב'לד.

110 בהשרים

Or HaTorah reads "in the seventy ministers" instead of "in the ministers."

KEHOT'S NOTE

שם: בע' שרים.

PARAGRAPH 33

111 אשר חלק ה' אלקיך

Moshe warns against worshipping the sun, moon and stars, "which G-d your G-d apportioned to all the peoples under the whole heavens." The Alter Rebbe sets this beside the next verse about Israel.

דברים ד':י"ט: Deuteronomy 4:

וּפְתֹתָשָׂא עֵינֶיךָ הַשְׁמִימָה וְרֵאיתָ אֶת-הַשָּׁמַיִם וְאֶת-הַיָּרֵחַ וְאֶת-הַכּוֹכָבִים כֻּלָּם וְלֹא תִשָּׂא וְלֹא תִשְׁתַּחֲוֶה לָהֶם וְעַבַּדְתָּם אֲשֶׁר חָלַק ה' אֱלֹהֶיךָ אֹתָם לְכָל הָעַמִּים תַּחַת כָּל-הַשָּׁמַיִם:

and lest thou lift up thine eyes unto heaven, and when thou seest the sun and the moon and the stars, even all the host of heaven, thou be drawn away and worship them, and serve them, which the L-RD thy G-d hath allotted unto all the peoples under the whole heaven.

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KEHOT'S NOTE

דברים ד, יט.

112 ואתכם לקח ה'

"But you G-d took and brought you out of the iron furnace, out of Egypt, to be His people." The Alter Rebbe reads it as being taken above the chain of descent.

דברים כ':20: Deuteronomy 4:

וְאֹתְכֶם לָקַח ה' וַיּוֹצֵא אֶתְכֶם מִכּוּר הַבְּרֹזֶל מִמִּצְרַיִם לִהְיוֹת לוֹ לְעַם נִחְלָה כְּיוֹם הַזֶּה:

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

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KEHOT'S NOTE

דברים ד, כ.

113

מבית עבדים

"Who brought you out of the land of Egypt, from the house of slaves." Slavery belongs to the level of the chain of descent.

Exodus 20:2: כ"ב:2

אֲנִי ה' אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים:

I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

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114

אברהם שיצא ממנו ישמעאל

There Yishmael's issuing from Avraham is explained as the dross separating from silver: once it was separated, Avraham became a chariot for the Chesed of Atzilus, like silver purified of its dross.

KEHOT'S NOTE

ע' מזה בלקו"ת בשה"ש בד"ה ביאור הדברים ע"פ שחורה אני פ"ד.

115

ויאר פניו אתנו סלה

"May G-d be gracious to us and bless us; may He make His face shine with us, selah." Above the chain of descent G-d's face shines without concealment.

Psalms 67:2: כ"ב:2

אֱלֹהִים יְחַנֵּנוּ וְיְבָרְכֵנוּ וְיֹאמְרוּ אֲתָנוּ סֵלָה:

G-d be gracious unto us, and bless us; May He cause His face to shine toward us; Selah

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PARAGRAPH 34

116

זכור ושמור בדבור א' נאמרו

The teaching from the opening of the maamar, now explained: "Zachor and shamor were said in one utterance."

Rosh Hashanah 27a:2: כ"ג:2-3

ושתי הצדקות מן הצדדים. ותרי קלי מי משתמע? והתנא: "זכור" ו"שמור", בדיבור אחד נאמרו, מה שאין הפה יכולה לדבר ואין האוזן יכולה לשמוע! לך מאריך בשופר. למימרא דכי שמע סוף תקיעה בלא תחילת תקיעה יצא, וממילא: תחילת תקיעה בלא סוף תקיעה יצא?

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

PARAGRAPH 35

117

ואביו שמר את הדבר

When Yosef told his dreams, "his brothers envied him, and his father kept the matter" in mind, waiting to see it

fulfilled. The Alter Rebbe reads shamar as waiting.

בראשית ל"ז:11

וַיִּקְנְאוּ־בּוֹ אָחָיו וְאָבִיו שָׁמַר אֶת־הַדָּבָר:

And his brethren envied him; but his father kept the saying in mind. .

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KEHOT'S NOTE

בראשית לז, יא.

118

תוחלת ממושכה

"Prolonged hope makes the heart sick, but desire fulfilled is a tree of life." The Alter Rebbe borrows the words for the receiver's long waiting.

Proverbs 13:12: כ"ב:12

תוֹחֶלֶת מְמַשְׁכָּה מַחֲלֵה־לֵב וְעֵץ חַיִּים תִּאְוָה כָּאָה:

Hope deferred maketh the heart sick; But desire fulfilled is a tree of life.

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119

כעני הצופה . . מאומה

The manuscript reads: "like a poor man who watches and looks to the householder that he give him something."

KEHOT'S NOTE

בכתי"י הנ"ל "כעני הצופה ומביט אל בעה"ב שיתן לו מאומה".

120

הנה כעיני עבדים

"As the eyes of servants to the hand of their masters, as the eyes of a maidservant to the hand of her mistress, so are our eyes to G-d our G-d, until He is gracious to us." This is the receiver looking to the giver.

Psalms 123:2: כ"ג:2

הִנֵּה כְּעֵינֵי עֲבָדִים אֶל־יְד אֲדוֹנֵיהֶם כְּעֵינֵי שִׁפְחָה אֶל־יְד גִּבְרָתָהּ כֹּן עֵינֵינוּ אֶל־ה' אֱלֹהֵינוּ עַד שִׁיחַנֵּנוּ:

Behold, as the eyes of servants unto the hand of their master, As the eyes of a maiden unto the hand of her mistress; So our eyes look unto the L-RD our G-d, Until He be gracious unto us.

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KEHOT'S NOTE

תהלים קכג, ב.

PARAGRAPH 36

121

וכמאמר אליך נשואות עינינו

The Lemberg edition and the manuscript read "and it is written, 'To You I lift my eyes,' etc.," the opening words of Psalm 123, in place of "as the saying goes, 'To You our eyes are lifted.'"

KEHOT'S NOTE

בתו"א לעמבערג ובכתי"י "וכתיב אליך נשואתי עיני כו".

122

שו"ה עינינו להיות יחוד בחי

They read "for there to be the level" without the word "union."

KEHOT'S NOTE

שם: להיות בחי'.

- 123** ולהיות יחוד השפעה
They read “and for there to be the level of the union of the bestowal.”

KEHOT'S NOTE

שם: ולהיות בחי' יחוד השפעה.

- 124** שו"ה התעוררות — יותר משניהם
They add “than the receiver and the giver,” spelling out “higher than both of them.”

KEHOT'S NOTE

שם נוסף: מן המקבל ומשפיע.

- 125** כי לא אדם כו'
“For He is not a man”: the level where there is no division into giver and receiver.

I Samuel 15:29 א ט"ו: כ"ט

וגם נצח ישראל לא ישקר ולא ינחם כי לא אדם הוא להנחם:

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.'

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- 126** בדבור א' נאמרו מה שאין הפה יכול לדבר ואין האוזן יכולה לשמוע

“Said in one utterance, which the mouth cannot speak and the ear cannot hear”: the teaching that opened the maamar, now explained as a revelation of what is above division.

ראש השנה כ"ז א: ב"ג-ג' 27a: Rosh Hashanah

ושתי הצדקות מן הצדדים. ותרי קלי מי משתמע? והתנא: “זכור” ו”שמור”, כדיבור אחד נאמרו, מה שאין הפה יכולה לדבר ואין האוזן יכולה לשמוע! לכה מאריך בשופר. למימרא דכי שמע סוף תקיעה בלא תחילת תקיעה נצא, וממילא: תחילת תקיעה בלא סוף תקיעה נצא?

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- 127** שו"ה זו — המשפיע והמקבל
They read “the giver from the receiver” instead of “the giver and the receiver.”

KEHOT'S NOTE

שם: המשפיע מהמקבל.

- 128** גילוי בחי' אנכי הוא גילוי אוא"ס . . שלמעלה מההשתלשלות
There, explaining that Havayah Himself becomes “your G-d” (Elokim), the Alter Rebbe refers to this maamar: zachor and shamor were said in one utterance through “the revelation of the level of Anochi, the revelation of the Infinite Light that is above the chain of descent.”

KEHOT'S NOTE

מובא בלקו"ת שמע"צ פה, ד.

PARAGRAPH 37

- 129** אי לאו האי יומא

Rav Yosef, on the day of Shavuot, had a choice calf prepared and said: “Were it not for this day that brought it about, how many Yosefs are there in the marketplace!” The Alter Rebbe reads it as the power of Torah study given at Sinai.

פסחים ס"ח ב"ב-י"ג 68b:12-13 Pesachim

רב יוסף ביומא דעצרתא אמר: עבדי לי עגלא תלתא. אמר, אי לא האי יומא דקא גרים — כמה יוסף איכא בשוקא. רב ששת כל תלתין יומין מחדר לקה תלמודיה, ותלי וקאי בעיברא דדשא, ואמר: חדאי נפשי, חדאי נפשי, לה קראי לה תנאי. איני? והאמר רבי אלעזר: אילמלא תורה לא נתקיימו שמים וארץ, שנאמר: “אם לא בריתי יומם ולילה חקות שמים וארץ לא שמתיו!” מעיקרא כי עבד איניש — אדעתא דנפשיה קא עבד.

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KEHOT'S NOTE

פסחים סח, ב.

- 130** שו"ה יוסף — איכא בשוקא

The manuscript explains: “were it not for this day of Shavuot, the Giving of the Torah, when Israel merited at Sinai the revelation of the level of Anochi,” then “how many Yosefs are there in the marketplace,” for even one who sits and studies Torah would draw nothing by his study.

KEHOT'S NOTE

בכתי" 1052: פי דאי לאו האי יומא דעצרת שהי מתן תורה שזכו ישראל במעמד הר סיני גילוי בחי' אנכי כי כמה יוסף איכא בשוקא שאפי' מי שהוא יושב ועוסק בתורה לא הי' ממשיך בעסק תורתו כלום.

PARAGRAPH 38

- 131** ולתוספות ביאור

The maamar in the Lemberg edition ends here; the further explanation from this paragraph on is not found there.

KEHOT'S NOTE

ע"כ נמצא בתו"א לעמבערג ובכתי"י.

- 132** אשר הוצאתיך מארץ מצרים

“Who brought you out of the land of Egypt”: the verse the following paragraphs explain further.

שמות כ"ב: 20: Exodus

אנכי הי' אלקיך אשר הוצאתיך מארץ מצרים מבית עבדים:

I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

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- 133** שלפי שכלו יהולל איש

“A man is praised according to his intellect.” The Alter Rebbe uses it to show that the emotions follow the

intellect.

משלי י"ב:ח"ח: Proverbs 12:8

לְפִי־שִׁכְלוֹ יִהְיֶה־אִישׁ וְנִגְעוּה־לֵב יִהְיֶה לְבוֹז׃

A man shall be commended according to his intelligence;
But he that is of a distorted understanding shall be despised.

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KEHOT'S NOTE

משלי יב, ח.

134

פני אריה אל הימין

"The face of a lion on the right for the four of them." The Alter Rebbe reads aryeh as re'iyah, sight, on the right side, Chesed.

יחזקאל א':י"ז: Ezekiel 1:10

וְדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אַרְיֵה אֶל־הֵימִין לְאַרְבַּעָתָם וּפְנֵי־שׁוֹר מִהֶשְׁמָאוֹל לְאַרְבַּעָתָם וּפְנֵי־נֶשֶׁר 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.

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135

איזהו חכם הרואה

Alexander asked the elders of the south, "Who is called wise?" and they answered, "One who sees what will come." The Alter Rebbe uses it to link sight with Chochmah.

תמיד ל"ב א': Tamid 32a:7

אָמַר לָהֶם: אֵיזִין מִתְקַרִי חֲכִים? אָמְרוּ לָקָה: אֵיזִהוּ חָכֵם - הַרְוֹאָה אֶת הַנּוֹלֵד. אָמַר לָהֶם: אֵיזִין מִתְקַרִי גְבוּר? אָמְרוּ לוֹ: אֵיזִהוּ גְבוּר - הַכּוֹכַשׁ אֶת יָצְרוֹ. אָמַר לָהֶם: אֵיזִין מִתְקַרִי עֲשִׂיר? אָמְרוּ לָקָה: אֵיזִהוּ עֲשִׂיר - הַשִּׁמְח בְּחֻלְקוֹ.

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KEHOT'S NOTE

תמיד לב, א.

PARAGRAPH 39

136

מצריים מצ"ר מ"י

The Arizal's source for reading Mitzrayim as meitzar Mi: the throat, the narrowest place in the body, is called "the land of Egypt."

KEHOT'S NOTE

ראה לקו"ת להאריז"ל פי וישב ד"ה ועתה כו' יוסף.

PARAGRAPH 40

137

ג' שרים

The Arizal's discussion of the three ministers, the cup-bearer, the baker and the slaughterer, and their place in the throat.

KEHOT'S NOTE

ראה בכ"ז בלקו"ת להאריז"ל פי וישב, ולעיל נח, ב. ולקמן קב, ג.

PARAGRAPH 41

138

אלקים יענה את שלום פרעה

Yosef tells Pharaoh: "It is not in me; Elokim will answer for Pharaoh's welfare." Yosef names only Elokim.

Genesis 41:16 מ"א:ט"ז

וַיַּעַן יוֹסֵף אֶת־פַּרְעֹה לֵאמֹר בְּלִעְדִי אֱלֹקִים יַעֲנֶה אֶת־שְׁלוֹם פַּרְעֹה׃

And Joseph answered Pharaoh, saying: 'It is not in me; G-d will give Pharaoh an answer of peace.'

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KEHOT'S NOTE

בראשית מא, טז.

139

את אשר האלקים עשה

Yosef interprets the dreams: "What Elokim is doing He has shown to Pharaoh." Again only the Name Elokim.

Genesis 41:28 מ"א:כ"ח

הוא הַדְּבָר אֲשֶׁר דִּבַּרְתִּי אֶל־פַּרְעֹה אֲשֶׁר הָאֱלֹקִים עָשָׂה הִרְאָה אֶת־פַּרְעֹה׃
That is the thing which I spoke unto Pharaoh: what G-d is about to do He hath shown unto Pharaoh.

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KEHOT'S NOTE

בראשית מא, כח. בלקו"ת שיחות ח"ו ע' 29 הערה 32 מציין ע"ז "ומה שאינו מביא הפסוק (שם, כה) "את אשר האלקים עושה הגיד לפרעה" שלפניו — וכן טעם השינוי בכתוב — י"ל שהוא להדגיש שתוכן החלום יהי באופן של "הראה" גילוי. ושבחי אלקים הוא שם באופן דמביא לראי (גילוי). ולכן בא לשון זה דוקא לאחר שמפרט הפתרון. עכ"ל שם.

140

רכב אלקים

"The chariot of Elokim is twice ten thousand, thousands of shin'an; Ado-nai is among them, Sinai in holiness." The psalm speaks of Sinai, where "the chariot of Elokim" was revealed.

Psalms 68:18 ט"ח:י"ח

רֶכֶב אֱלֹקִים רַבְתִּים אֶלְפִי שְׁנָאֵן אֲדֹנֵי כָם סִינִי בְקֹדֶשׁ׃

The chariots of G-d are myriads, even thousands upon thousands; The L-rd is among them, as in Sinai, in holiness.

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PARAGRAPH 42

141

רבתיים אלפי שנאן

"The chariot of Elokim is twice ten thousand, thousands of shin'an." The Alter Rebbe reads shin'an as the faces of the chayos.

Psalms 68:18 ט"ח:י"ח

רֶכֶב אֱלֹקִים רַבְתִּים אֶלְפִי שְׁנָאֵן אֲדֹנֵי כָם סִינִי בְקֹדֶשׁ׃

The chariots of G-d are myriads, even thousands upon thousands; The L-rd is among them, as in Sinai, in holiness.

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KEHOT'S NOTE

תהלים טח, יח.

142 שְׁנֵאֵן רִ"ת שׁוֹר נֶשֶׁר אֲרִי

The Zohar: shin'an includes all the forms, shor, nesher, aryeh, and the final nun is adam, which includes them all; from it come the thousands and myriads.

Zohar I, 18b, זח"א יח,

Zohar II, 118a, זח"ב קיח,

KEHOT'S NOTE

ראה זח"א יח, ב. זח"ב קיח, א. זח"ג עדר, א. מאמרי אדהאמ"צ במדבר ח"ב ע' שטו.

143 רבּוּתִים אֵלֶּיךָ שֶׁנֶּאֱמַר רִ"ת שׁוֹר נֶשֶׁר אֲרִי

A parallel passage: shin'an is the sum of the forms, ox, eagle, lion, and the final nun is man, male and female together.

Zohar, Eikev 6:66-75, עקב ו:ס"ו-ע"ה

144 פְּנֵי אֲרִיָּה פְּנֵי שׁוֹר

The faces of the chayos in Ezekiel's vision, which the Alter Rebbe traces to a lofty root.

Ezekiel 1:10, יחזקאל א:י

וּדְמוּת פְּנֵיהֶם פְּנֵי אָדָם וּפְנֵי אֲרִיָּה אֶל־הֵמִין לְאַרְבַּעַתָּם וּפְנֵי־שׁוֹר מִהַשְׂמָאוֹל לְאַרְבַּעַתָּם וּפְנֵי־נֶשֶׁר לְאַרְבַּעַתָּם:

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

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145 לִפְנֵי מֶלֶךְ מֶלֶךְ

"These are the kings who reigned in the land of Edom before any king reigned over the children of Israel." In Kabbalah these kings stand for a level that preceded the ordered worlds.

Genesis 36:31, בראשית ל"א:ל"א

וְאַלֶּה הַמְּלָכִים אֲשֶׁר מָלְכוּ בְּאֶרֶץ אֱדוֹם לִפְנֵי מֶלֶךְ־מֶלֶךְ לְבְנֵי יִשְׂרָאֵל:

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

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146 לְבַחִי כִּי לֹא אָדָם הוּא

"For He is not a man": the level to which the chayos lift the Throne.

I Samuel 15:29, שמואל א ט"ו:כ"ט

וְגַם נִצַּח יִשְׂרָאֵל לֹא יִשְׁקַר וְלֹא יִנָּחֵם כִּי לֹא אָדָם הוּא לְהִנָּחֵם:

And also the Glory of Israel will not lie nor repent; for He is not a man, that He should repent.'

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PARAGRAPH 43**147** אֲדָנִי בִּם סִינֵי בְּקֹדֶשׁ

"The chariot of Elokim is twice ten thousand, thousands of shin'an; Ado-nai is among them, Sinai in holiness." The

Alter Rebbe draws his point from the soft beis of bam.

Psalms 68:18, תהילים ס"ח:י"ח

רֶכֶב אֱלֹקִים רַב־תַּיִם אֵלֶּיךָ שְׁנָאֵן אֲדָנִי בִּם סִינֵי בְּקֹדֶשׁ:

The chariots of G-d are myriads, even thousands upon thousands; The L-rd is among them, as in Sinai, in holiness.

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148 הַדָּגֶשׁ מוֹרָה עַל הַתְּחִלָּה

The Tzemach Tzedek notes on this line: "that is, the beginning is from the level of Malchus, which is the start from below to above; also 'In the beginning Elokim created,' and the Sages say that at first He intended to create the world with the attribute of judgment."

KEHOT'S NOTE

באוה"ת נ"ך ירמ"י ע' שנט מציינ על זה "והיינו כי ההתחלה הוא מבחי מלי שהוא ראשית מלמטלמ"ע וגם בראשית ברא אלקים וארז"ל בתחילה עבמ"ח לברוא העולם במדה"ד", עכ"ל.

149 כָּל הַתְּחִלּוֹת קִשּׁוֹת

Kehot's note points to Taanit 10b for these words.

Taanit 10b, תענית י' בבב"ב

Zohar II, 187a, זח"ב קפז,

KEHOT'S NOTE

תענית י', ב. זח"ב קפז, א.

150 כָּל הַתְּחִלּוֹת קִשּׁוֹת

Rashi on "Now, if you will listen": if you accept the Torah upon yourselves now, it will be pleasant for you from then on, "for all beginnings are hard." The Alter Rebbe uses the saying to show that a dagesh, which hardens a letter, marks a beginning.

Rashi on Exodus 19:5:1, רש"י על שמות י"ט:ה:א'

ועתה. אִם עֲתָה תִּקְבְּלוּ עָלֵיכֶם, יַעֲרֹב לָכֶם מִכָּאן וְאֵילָּה, שֶׁקֶל הַתְּחִלּוֹת קִשּׁוֹת (מכילתא):

AND NOW — if you will now take upon yourselves the observance of My commandments, it will be pleasant (easy) to you from now and henceforth, for every beginning is difficult (Mekhilta).

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

151 כַּח הַפּוֹעֵל בְּנִפְעָל

There the term "creating" (bara) implies the power of the Actor within the acted-upon, which applies only to G-d's Names, as in "In the beginning Elokim created"; His very essence, by contrast, "commanded and they were created," for the worlds bear no relation to Him at all.

KEHOT'S NOTE

ראה לקמן צו, ג במ"מ.

152 סִינֵי שִׁירְדָה מִשֶּׁם שֶׁנֶּאֱמַר לְעִבּוּרֵם

Rav Chisda and Rabbah son of Rav Huna say: "What is Mount Sinai? The mountain from which hatred (sin'ah)

descended upon the nations of the world.” The Alter Rebbe says that at Sinai this level is raised into supernal holiness.

שבת פ”ט א:71: Shabbat 89a

אמר לקה יהוא מרבנו לרב כהנא: מי שמיע לך מאי “הר סיני”? אמר לקה: הר שנעשו בו נסים לישראל. “הר ניסאי” מיבעי לקה! אלא: הר שנעשה סימן טוב לישראל. “הר סימנאי” מיבעי לקה! אמר לקה: מאי טעמא לא שכיחת קמיה דרב פפא ורב הונא בריה דרב יהושע דמעייני באגדתא? דרב חסדא ורבא בריה דרב הונא דאמר תרוייהו: מאי “הר סיני”? הר שירדה שגא לאמות העולם עליו. והיינו דאמר רבי יוסי ברכי חנינא: חמשה שמות לשל: ...

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PARAGRAPH 44

153 אשר הוצאתיך מארץ מצרים מבית עבדים
“Who brought you out of the land of Egypt, from the house of slaves.” The Alter Rebbe reads it as leaving the graded chain, where slavery is possible.

Exodus 20:2: שמות כ”ב

אנכי ה' אלקיך אשר הוצאתיך מארץ מצרים מבית עבדים:

I am the L-RD thy G-d, who brought thee out of the land of Egypt, out of the house of bondage.

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154 ששם אין יניקה ואחיוה לסטיא כלל
The note refers to the end of that maamar in the Siddur, where it speaks of the nurture (yenikah) that is known to exist, a discussion that bears on the statement here that above the chain of descent the sitra achra has no nurture or hold at all.

KEHOT’S NOTE

ע' בסודר סדיה הללוי הללי נפשי גבי והרי ידוע שיש יניקה.

PARAGRAPH 45

155 אלפי שנאן
This passage is quoted in Or HaTorah in these two places.
KEHOT’S NOTE
הקטע מובא באוה”ת פי בהעלותך ע' שפב. נ”ך כרך א ע' מו.

156 א”ת שנאן אלא שאינן
The Talmud says G-d rides a light cherub through eighteen thousand worlds, as it says, “The chariot of Elokim is twice ten thousand, thousands of shin’an”: do not read shin’an but she’einan, “that are not.”

Avodah Zarah 3b:13: עבודה זרה ג' ב:13

ובליליא מאי עביד? איבעית אימא: מעין ימא, ואיבעית אימא: רוכב על כרוב קל שלו וישט בשמונה עשר אלף עולמות, שנאמר: “רכב אלקים רבתיים אלפי שנאן”, אל תקרי “שנאן” אלא “שאינן”, ואיבעית אימא: יושב ושומע שירה מפי חיות, שנאמר: “יומם יצוה ה' חסדו ובליליה שירה עמיו”.

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KEHOT’S NOTE

ע”ז ג, ב.

157

בו”א אין לו רק ט”ס

There the Tzemach Tzedek adds, citing the maamar “Moshe yedaber,” that though Z’eir Anpin has only nine Sefiros, Malchus completes it to ten, as “the tenth of them all”; and, citing the Zohar (3:180b) and the Mikdash Melech, that Malchus completes each and every Sefirah.

KEHOT’S NOTE

באוה”ת נ”ך שם מוסיף “(כמש”ש בד”ה ביאור ע”פ משה ידבר)”. “והנה אף שז”א אין לו רק ט”ס עכ”ז הרי המלי משלימתו לע”ס כמש”ש שהיא עשיראה דכולהו, וכמש”ש בוח”ג חקת ק”פ ע”ב גבי בגין דהיא שלומי אמוני ישראל, ובמק”מ שם ר”ל שמשלמת לכל ספירה וספירה”. אוה”ת בהעלותך ע’ שפב. ראה לקו”ת שה”ש יח, א.

158

ויש ט”ס מלמעלה למטה

A discussion of the nine Sefiros from above to below and nine from below to above; the note adds that the two letters tes are explained in the Tikkunei Zohar, Tikkun 18.

KEHOT’S NOTE

ראה באוה”ת בראשית כרך ג דף תפג, ב. תפה, א. וענין ב’ טית”ן אלו מבואר בת”ז תיקון י”ח. ע”ש.

159

ב’ טית”ן דמט”ט

A discussion of the two letters tes in the name Metatron.

KEHOT’S NOTE

ראה באוה”ת ואתחנן ע’ שכג.

160

ח”י ברכאן דצלוחא

The Zohar speaks of “the eighteen blessings of prayer” as the sustenance of the Shechinah in exile. The Alter Rebbe links the eighteen blessings to the twice nine Sefiros of Z’eir Anpin.

Zohar I, 26a: זח”א כו, א

KEHOT’S NOTE

ראה זח”א כו, א. ראה לקמן קכב, ד.

161

משא”כ במלכות הם רבותיים שהיא י”ס גמורות

“The chariot of Elokim is twice ten thousand, thousands of shin’an”: the verse whose numbers the paragraph explains.

Psalms 68:18: תהילים ס”ח:18

רכב אלקים רבתיים אלפי שנאן אדיני כם סיני פקדש:

The chariots of G-d are myriads, even thousands upon thousands; The L-rd is among them, as in Sinai, in holiness.

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KEHOT’S NOTE

ואפשר שכוונתו בזה לבאר מה שאיתא בע”ז שם “שנאמר (תהלים סח, יח) רכב אלקים רבותים אלפי שנאן א”ת שנאן אלא שאינן”, היינו (כדפרש”י שם) שבי אלפים חסרים מרבותיים. ואינו מובן (כמו שהקשה ב”א לתהלים שם (ע’ רלו)), דהול”ל ח”י אלפים ומה לו להזכיר רבותים ולומר אח”כ אלפי שנאן (היינו שאינן)? ועל זה מבאר, דהא דכתיב “רבותים” (ורק אח”כ מוסיף “אלפי שנאן” היינו שאינן) — כי המספר ח”י אלף הוא בו”א, משא”כ במלכות הם רבותיים. — ספר הערכים-חב”ד אותיות אות ט ע’ תפה.

PARAGRAPH 46

162

על כל דבור פרחח נשמתן

“At each utterance that came from the mouth of the Holy One, blessed be He, the souls of Israel left them.” The final paragraphs explain this further.

שבת פ”ח ב:ר”ב:6 Shabbat 88b:6

ואמר רבי יהושע בן לוי: כל דיבור ודיבור שציצא מפי הקדוש ברוך הוא יצתה נשמתן של ישראל, שנאמר: “נפשי יצאה בדברו”. ומאחר שמדיבור ראשון יצתה נשמתן, דיבור שני היאך קיבלו? — הוריד טל שעתידי להחיות בו מתים והחיה אותם, שנאמר: “גשם נדבות תניף אלקים נחלתך ונלאה אתה כוננתה”. ואמר רבי יהושע בן לוי: כל דיבור ודיבור שציצא מפי הקדוש ברוך הוא חזרו ישראל לאחוריהן שנים עשר מיל והיו מלאכי השרת ...

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KEHOT'S NOTE

שבת פח, ב.

163

ביו”ד נברא העוה”ב

The Talmud says this world was created with the letter heh and the World to Come with the letter yud. The Alter Rebbe reads the small yud as contraction.

מנחות כ”ט ב:י”ג-י”ד:13-14 Menachot 29b:13-14

מפני מה נברא העולם הבא ביו”ד מפני שצדיקים שבו מועטים ומפני מה כפוף ראשו מפני שצדיקים שבו כפוף ראשיהם מפני מעשיהן שאינן דומין זה לזה אמר רב יוסף הני תרתי מילי אמר רב בספרים ותניא תיובתיה חדא הא דאמר רב ס”ת שיש בו שתי טעיות בכל דף ודף יתקן שלש יגנז

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KEHOT'S NOTE

מנחות כט, ב.

PARAGRAPH 47

164

בטל שעתידי להחיות בו את המתים

“Since their souls left them at the first utterance, how did they receive the second? He brought down the dew with which He will revive the dead in the future, and revived them.” The Alter Rebbe identifies this dew with the supernal delight.

שבת פ”ח ב:ר”ב:6 Shabbat 88b:6

... “נפשי יצאה בדברו”. ומאחר שמדיבור ראשון יצתה נשמתן, דיבור שני היאך קיבלו? — הוריד טל שעתידי להחיות בו מתים והחיה אותם, שנאמר: “גשם נדבות תניף אלקים נחלתך ונלאה אתה כוננתה”. ואמר רבי יהושע בן לוי: כל דיבור ודיבור שציצא מפי הקדוש ברוך הוא חזרו ישראל לאחוריהן שנים עשר מיל והיו מלאכי השרת מדדין אותן, שנאמר: “מלאכי צבאות ידדון ידדון” — אל תיקרי “ידדון”, אלא “ידדון”.

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Zohar III, 288a זח”ג רפח, א

KEHOT'S NOTE

שבת פח, ב. וש”ג. זח”ג רפח, א. שג, א.



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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