



LIKKUTEI TORAH • PARSHAS BAMIDBAR • MAAMAR 15

בשעה שהקדימו ישראל נעשה לנשמע יצתה בת קול...

When Israel put “we will
do” before “we will hear”



“Hearing” G-d’s word means seeing everything as nothing before Him, and that self-nullification is drawn from “doing.” Through Torah, mitzvos and the toil that reveals the hidden love, Israel draws down the supernal will, which is above Chochmah, and so builds G-d’s kingship in the world; this is why the angels’ secret puts doing first.

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

“Hearing” G-d’s word means seeing everything as nothing before Him, and that self-nullification is drawn from “doing.” Through Torah, mitzvos and the toil that reveals the hidden love, Israel draws down the supernal will, which is above Chochmah, and so builds G-d’s kingship in the world; this is why the angels’ secret puts doing first.

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 Talmud praises Israel for putting “we will do” before “we will hear,” like the angels “who do His word, to hearken to the voice of His word.” The Alter Rebbe first asks what Sinai added, if Avraham kept the Torah, and why simple laws came with such revelation. G-d’s “greatness,” His creative speech, is nothing before Him, and even Chochmah is only an “utterance”; above it is the supernal will, the source of Torah and mitzvos. The mitzvos are the King’s limbs, vessels for that will and bound by time, while the Torah is their life-blood, above time. Their purpose is the higher awe, “Fear Havayah”: seeing from below as G-d sees from above. This shone at Sinai; since the sin it is regained gradually through Torah study and teshuvah. “Hearing” is that nullification, and it must be preceded by “doing”: revealing the hidden love through toil, prayer and teshuvah, which draws from beyond the chain of worlds. Only Moshe, rooted in Chochmah, koach mah, could hear the voice itself; through “strength” Israel builds the supernal speech until Jerusalem is named “Havayah is there.”

OUTLINE

- 1 The angels’ secret and the questions about Sinai** ¶1-2
The Talmud’s praise of “we will do” before “we will hear.” If Avraham kept the Torah, what did Sinai add, and why did simple laws come with such revelation? The verse “to fear Havayah” is the answer, and G-d’s “greatness” in creative speech, and even Chochmah, are shown to be nothing before Him.
- 2 The primordial thought** ¶3-5
Onkelos’s “bekadmin” points above Chochmah to the supernal will, the primordial thought, which is the source of the Torah and the mitzvos. A summary of section 1 follows.
- 3 Mitzvos as limbs, Torah as blood** ¶6-9
G-d descends into the “greatness” of speech for the sake of Torah and mitzvos. The mitzvos are the King’s limbs, vessels for His will, bound by time and place; the Torah, the blood (adam, alef-dam), gives them life and directs how His light rests in them, and so is above time and place.

4 The higher awe

¶10-11

From above, the higher is the true “something” and the lower is nothing; from below it seems the reverse. The purpose of Torah and mitzvos is that the view below match the view above: the higher awe of “Fear Havayah,” becoming secondary to the Name, as against the lower awe of “Let all the earth fear.”

5 Sinai, the sin and the work of refining

¶12-16

The higher awe shone at Sinai, when Israel’s impurity ceased; the Patriarchs had the Torah only as a “charge.” “You shall not murder” was both a command and a promise. After the sin, Torah study, above all the Oral Torah’s sifting of good from evil, restores it gradually, and the exile is remedied by teshuvah.

6 Hearing, doing and the hidden love

¶17-18

“Hearing the voice of His word” is the nullification that sees all as G-d’s word; it must be preceded by “doing His word,” building G-d’s kingship by drawing down the supernal will. This comes through revealing the hidden love by toil in Torah and by prayer, giving over one’s soul and will.

7 Teshuvah and why doing comes first

¶19-21

Teshuvah draws from “the most hidden of all hidden,” beyond the chain of worlds, so that above and below become equal. Hence “we will do” comes first: “we will hear” is drawn from it, and the self-nullification of doing rises to the primordial thought above Chochmah.

8 Moshe, “mighty in strength,” and the city of G-d

¶22-26

Only Moshe, rooted in Chochmah, koach mah, could hear the voice itself; through him and through “strength,” self-nullification and subduing the inclination, Israel rectifies the supernal speech and magnifies “the strength of Ado-nai.” Jerusalem, now “the city of our G-d,” will be named “Havayah is there,” and Torah study already gives a taste of hearing His voice.

KEY CONCEPTS

Greatness (gedulah) גדולה

G-d’s extending Himself through all levels to create and sustain the worlds through the speech of the Ten Utterances, “the city of our G-d.” Before G-d Himself it is as nothing and is not even a name of His.

The primordial thought / the supernal will מחשבה

קדומה / רצון העליון

The level above Chochmah hinted at in Onkelos’s “bekad-min.” It is the source of Chochmah and of the Torah and the mitzvos, and it is what “we will do” reaches.

The 248 limbs of the King מ”ח אברין דמלכא

The mitzvos as vessels for G-d’s will, each with its own time and place. The Torah is their blood, adam read as alef-dam, giving them life and setting how the will rests in them.

Higher and lower awe יראה עילאה / יראה תתאה

The lower awe fits our view, in which the world seems to be the real “something.” The higher awe, “Fear (es) Havayah,” sees things as G-d does: the world is nothing and the person becomes secondary to G-d.

Something and nothing יש / אין

From below, what is visible seems to be “something” and what is higher seems “nothing”; from above, the higher is the true “something” and the lower is nothing.

“To hearken to the voice of His word” לשמוע בקול דברו

Complete self-nullification: seeing that G-d’s word alone brings everything into being. It was open at Sinai, only Moshe could bear it fully, and it will be revealed to all in the Time to Come.

“Who do His word” עושי דברו

Drawing G-d's will into the supernal speech through Torah and mitzvos, so that He is revealed as King. Osei also means “rectifying”: Israel “builds” and repairs the supernal speech.

The hidden love אהבה המסותרת

The love for G-d hidden in every Jew, “the secret revealed to My children.” It is brought out by toil in deep Torah study, by prayer and by teshuvah.

Koach mah כח מה

Chochmah read as “the power of ‘what’”: self-nullification, Moshe's “what are we?” From it comes the strength for self-sacrifice, the meaning of “mighty in strength.”

SECTION 1 • 11-2

The angels' secret and the questions about Sinai

1 בשעה שהקדימו ישראל נעשה לנשמע יצתה בת קול ואמרה מי גילה לבני רו זה שמלאכי השרת משתמשין בו¹

“When Israel put ‘we will do’ before ‘we will hear,’ a heavenly voice (bas kol) went forth and said: ‘Who revealed to My children this secret, which the ministering angels use?’

The maamar opens with a passage of the Talmud. At Sinai, Israel committed to “do” G-d’s word before they had “heard” it, and a heavenly voice exclaimed that they had found a secret known until then only to the angels.

שנא [שנאמר] (תלים סי ק”ג כ) ברכו ה’ מלאכיו גבורי כח עושי דברו לשמוע בקול דברו² ברישא עושי והדר לשמוע. (בגמרא פ”ט דשבת דפ”ח סע”א [סוף עמוד א]).

As it is said (Psalms 103:20): ‘Bless Havayah, His angels, mighty in strength, who do His word, to hearken to the voice of His word’: first ‘who do,’ and afterwards ‘to hearken.’” (In the Gemara, chapter 9 of Shabbos, 88a, at the end.)

The verse calls the angels “who do His word” first and only then “to hearken to the voice of His word,” and the Gemara reads this order as the angels’ secret: doing comes before hearing. The whole maamar sets out to explain what this order means and why it is a secret.

להבין ענין זה צריך מתחלה להבין ענין מתן תורה והלא כבר קיים אברהם אבינו ע”ה [עליו השלום] את כל התורה³ עד שלא ניתנה כמ”ש וישמור משמרתי מצותי חקותי ותורתי⁴,

To understand this matter, one must first understand the matter of the Giving of the Torah. For surely Avraham our father, peace be upon him, already fulfilled the entire Torah before it was given, as it is written, “And he kept My charge, My commandments, My statutes and My teachings.”

Before explaining, the Alter Rebbe asks a basic question about the Giving of the Torah itself. G-d told Yitzchak that Avraham “kept My charge, My commandments, My statutes and My teachings”; if Avraham had already kept the whole Torah before Sinai, what was new when it was given?

ופרט ד' דברים משמרתי אלו מצות ל"ת [לא תעשה]. מצותי אלו מצות עשה וחקותי ותורתי אלו בחי פנימיות של מצות עשה ולא תעשה.⁵

And it specifies four things: "My charge": these are the negative commandments; "My commandments": these are the positive commandments; and "My statutes and My teachings": these are the level of the inner dimension (pnimiyus) of the positive and the negative commandments.

The verse names four things that Avraham kept, and the Alter Rebbe assigns each one: "My charge" is the prohibitions, "My commandments" the positive commands, and "My statutes and My teachings" the inner dimension of both. So Avraham kept not only the outward mitzvos but their inner meaning too, which makes the question sharper.

2 וכמ"ש למען אשר יצוה^{6,7} את בניו וגוי והרי היתה התורה ירושה להם מאבותיהם.⁸ וגם להבין ענין ירידת ה' על הר סיני בקולות וברקים בעשרת הדברות

And as it is written, "So that he will command his children," etc. Thus the Torah was an inheritance to them from their fathers. And [we must] also understand the matter of the descent of G-d upon Mount Sinai with thunder and lightning at the Ten Commandments,

Avraham commanded his children to keep the way of G-d, so the Torah came down to Israel as an inheritance from the Patriarchs. A second question follows: why did G-d descend upon Sinai with such fearsome thunder and lightning to give the Ten Commandments?

ועל כל דבור ודבור⁹ פרחח נשמתן ומה כתיב בהון לא תרצח לא תנאף¹⁰ וגוי. שהם דברים פשוטים¹¹ שגם שכל אנושי מחייבן.

and that at each and every utterance their souls took flight; and what is written in them? "You shall not murder; you shall not commit adultery," etc., which are simple matters that even human reason requires.

The Sages say that the people's souls left them at every one of the Ten Commandments. Yet much of what was said, such as "You shall not murder," is so simple that human reason would demand it anyway, so why was so overwhelming a revelation needed for it?

ויוכן כל זה בהקדים מה שכתוב במשנה תורה אחר עשרת הדברות כי ישאלך בנך מחר¹² לאמר¹³. מה העדות וגוי.

All this will be understood by first introducing what is written in Mishneh Torah [Deuteronomy] after the Ten Commandments: "When your son asks you in time to come, saying, 'What are the testimonies,'" etc.

The answer will come from a passage in Deuteronomy that follows the repeated Ten Commandments: a son asks his father, "What are the testimonies...?", what the commandments mean.

ואמרת לבנך וגוי. ויצונו ה' לעשות את כל החקים האלה ליראה ¹⁴ את ה' וגוי.

“And you shall say to your son,” etc.; “And Havayah commanded us to do all these statutes, to fear Havayah,” etc.

The father's answer ends by saying that G-d gave all these statutes “to fear Havayah.” This phrase, that the purpose of the mitzvos is a certain awe of G-d, is the key to the whole maamar.

והוא שאלת בן חכם ¹⁵ כמ"ש בירושלמי ¹⁶ (פרק ערבי פסחים ה"ד)

This is the question of the wise son, as is written in the Yerushalmi (chapter Arvei Pesachim, halachah 4).

The Yerushalmi puts this question, “What are the testimonies,” in the mouth of the wise son. The Alter Rebbe now explains why it is a wise question.

בהיות כי הנה כלל כל המצות ¹⁷ לא שייך אל הנשמה רק בהיותה מלוכשת תוך הגוף הגשמי אשר מצאהו רעות רבות ¹⁸ ועליו שייך הציווי סור מרע שהגוף נמשך אחריו ועשה טוב בקיום מצות עשה המצות מעשיות בגשמיות כמו ציצית ותפילין ושופר וסוכה ולולב ודומיהן.

For all the mitzvos, as a whole, do not pertain to the soul except when it is enclothed within the physical body, which “many evils have befallen,” and to which the command “Turn away from evil” pertains, for the body is drawn after it, “and do good,” by fulfilling the positive commandments, the mitzvos of action [done] with physical things, such as tzitzis, tefillin, shofar, sukkah, lulav and the like.

The mitzvos, as a whole, concern the soul only as it lives in a body. “Turn away from evil” is needed because the body is drawn to evil, and “do good” means the positive commandments, which are done with physical objects such as tzitzis, tefillin, shofar, sukkah and lulav.

משא"כ הנשמה לעצמה בטרם ירידתה לעוה"ז להתלבש בגוף לא היתה צריכה לכך וא"כ למה זה ירדה ¹⁹ הנשמה כל כך

Whereas the soul by itself, before its descent into this world to be enclothed in a body, had no need of this. If so, why did the soul descend so far,

Before it came down into a body, the soul by itself needed none of this; in Likkutei Torah, Acharei (25c), the Alter Rebbe describes it then as included in its source, the Infinite Light. This raises the question why it had to descend so far.

להתלבש בגוף גשמי בשביל קיום מצות מעשיות ומה יתרון לה בכל עמלה,²⁰ וע"ז תירץ לנו הכתוב כי תכלית כל המצות כדי ליראה את²¹ ה' וגו'.

to be enclothed in a physical body for the sake of fulfilling the mitzvos of action? And what advantage does it gain in all its toil? To this the verse answers us: that the purpose of all the mitzvos is in order "to fear Havayah," etc.

What does the soul gain from all the effort of physical mitzvos? The verse answers that their purpose is "to fear Havayah." The Tzemach Tzedek (Or HaTorah, Bamidbar) presses the point: the soul had awe above too, even greater without a body, so the answer must be a particular awe that only a soul in a body can reach, which section 3 explains.

וביאור הענין הנה כתיב לך ה' הגדולה וגו' (בד"ה א' כ"ט) כי מה שהקב"ה נק' גדול כמ"ש גדול ה' ומהולל מאד²² אמרו רז"ל [רבותינו זכרונם לברכה] אימתי נקרא גדול כשהוא בעיר אלקינו²³

And the explanation of the matter: It is written, "Yours, Havayah, is the greatness," etc. (I Chronicles 29). For concerning the Holy One, blessed be He, being called "great," as it is written, "Great is Havayah and highly praised," our Sages, of blessed memory, said: When is He called great? When He is in the city of our G-d.

To explain, the Alter Rebbe begins from the verse "Yours, Havayah, is the greatness." The Sages say that G-d is called "great" when He is "in the city of our G-d," that is, greatness belongs to Him only in one particular setting.

פ"י כי מה שנקרא גדול על שם גדולתו שמתפשט מריש כל דרגין עד סוף כל דרגין להוות מאין ליש כל הנאצלים והנבראים וכ"ו ולהחיותם ולקיימם

The meaning is that His being called great is on account of His greatness, which extends from the head of all levels to the end of all levels, to bring into being, from nothing to something, all the emanated and created beings, etc., and to give them life and sustain them,

"Greatness" here means His extending Himself through every level, from the highest to the lowest, so as to bring all emanated and created beings from nothing into existence and keep them alive.

כדכתיב אתה עשית את השמים²⁴ וגו' ואתה מחיה את כולם וכמה רבוא רבבות עולמות תלוי במאמרו. כמ"ש היש מספר לגדודיו²⁵ וגו'.

as it is written, "You made the heavens," etc., "and You give life to them all"; and so many myriads of myriads of worlds depend on His utterance, as it is written, "Is there any number to His legions?" etc.

The verse from Nehemiah says that G-d made the heavens and gives life to them all. Countless worlds depend on His word, as Bildad says in Job, "Is there any number to His legions?"

הנה מדת גדולה זו אינה נחשבת ואינה נקראת בשם גדולה כלל אלא בהתהוות כח הפועל בנפעל ע"י עשרה מאמרות בצירופי אותיות כמ"ש במ"א

Now, this attribute of greatness is not considered, and is not called by the name "greatness," at all, except in the coming into being of the power of the Maker in the thing made, through the Ten Utterances, in combinations of letters, as is explained elsewhere.

Yet this attribute is called "greatness" only in relation to creation: it is the power of the Creator expressed in what He creates, through the Ten Utterances of Creation and the combinations of their letters.

(וזשארז"ל [וזהו שאמרו רבותינו זכרונם לברכה] פ"ט דברכות דנ"ח סע"א [סוף עמוד א] לך ה' הגדולה זו מעשה בראשית²⁶).

(This is what our Sages, of blessed memory, said, in chapter 9 of Berachos, 58a, at the end: "Yours, Havayah, is the greatness": this is the work of Creation.)

The Gemara likewise reads "Yours, Havayah, is the greatness" as referring to the work of Creation.

והנה האותיות נקראין אבנים והצירופים נקראו בתים כמ"ש בספר יצירה שני אבנים בונות²⁷ שתי בתים וכלליות כל הצירופים נקרא בשם עיר

Now, the letters are called "stones," and the combinations are called "houses," as is written in Sefer Yetzirah: "Two stones build two houses." And all the combinations as a whole (klalus) are called by the name "city"

Sefer Yetzirah calls letters "stones" and their combinations "houses." All the combinations together form a "city," so "the city of our G-d" is the whole body of divine speech that creates the worlds.

(ועמ"ש בד"ה אלה פקודי המשכן^{28, 29} בענין פ"י כעיר שחברה לה יחדו³⁰ י"ל [יש לומר] דהיינו צירופי אותיות המחשבה המהווה עלמין סתימין וצירופי אותיות הדבור המהווה עלמין דאתגליין).

(and see what is written in the discourse beginning "These are the accounts of the Mishkan," on the meaning of "like a city that is joined together within itself": it can be said that this refers to the combinations of the letters of thought, which bring into being the hidden worlds (almin stimin), and the combinations of the letters of speech, which bring into being the revealed worlds (almin d'isgalyan)).

This aside refers to the discourse "These are the accounts of the Mishkan" in Likkutei Torah, Pekudei, on the verse "like a city that is joined together." There (4a) the Alter Rebbe reads it as the lower Jerusalem joined to the upper; here it is suggested that the two joined parts of the "city" are the letters of thought, which create the hidden worlds, and the letters of speech, which create the revealed worlds.

וזהו אימתי נקרא גדול כשהוא בעיר אלקינו. אבל לגבי קוב"ה [קודשא בריך הוא] בכבודו ובעצמו אינו נקרא בשם גדול כלל

And this is [the meaning of]: When is He called great? When He is in the city of our G-d. But in relation to the Holy One, blessed be He, in His glory and in His very Self, He is not called by the name "great" at all,

This is why the Sages say that G-d is called "great" only "in the city": in the realm of creative speech. In relation to G-d Himself, "great" is not a name at all.

כי אני ה' לא שנית³¹ כתיב ואתה הוא קודם שנברא העולם כו' ובמקום שאתה מוצא גדולתו³² שם אתה מוצא ענותנותו

for it is written, "I, Havayah, have not changed"; and "You are He before the world was created," etc.; and "In the place where you find His greatness, there you find His humility,"

G-d does not change by creating; He is the same before Creation as after it. The Sages add that His greatness goes together with humility, because creating is itself an act of lowering Himself.

כי נשגב שמו לבדו³³ רק הודו על ארץ ושמים בחי' הוד וזיו לבד שמתגלה בחי' מציאת התפשטותו ולא מהותו כי ולגדולתו אין חקר^{34,35} כתיב.

for "His Name alone is exalted"; only "His splendor is upon earth and heaven": the level of splendor and radiance alone, in which there is revealed the level of the existence of His extension, and not His essence; for it is written, "And His greatness is unsearchable."

Psalms 148 says that His Name alone is exalted, and only His "splendor," a mere radiance, rests on earth and heaven. What creation reveals is the fact that He extends Himself, not what He is, for His own greatness is beyond searching.

וזהו לך ה' הגדולה שמדת גדולה זו בטל אליך ואינה עולה בשם כלל,³⁶ (וזהו לך הוי' הגדולה שלהיות התהוות בחי' גדולה זהו ע"י שם הוי' דהיינו יו"ד צמצום כו')

And this is [the meaning of] "Yours, Havayah, is the greatness": this attribute of greatness is nullified before You and does not merit the name at all. (And this is [the meaning of] "Yours, Havayah, is the greatness": the coming into being of the level of greatness is through the Name Havayah, that is, the yud, [which is] tzimtzum (contraction), etc.

So "Yours, Havayah, is the greatness" means that this greatness is nullified before Him and does not even merit the name. The parenthesis adds that greatness comes into being through the Name Havayah, whose first letter, yud, stands for tzimtzum (contraction).

ולכן בחי' גדולה זו כלא חשיבא לגבי עצמותו ית' ובחי' אין ממש. וע"ד שנתבאר בד"ה אחרי ה' אלקיכם תלכו³⁷ בפ"י שהבריא נק' יש מאין.

Therefore this level of greatness is considered as nothing in relation to His essence, may He be blessed, and is the level of actual nothingness (ayin). This is along the lines of what was explained in the discourse beginning "After Havayah your G-d shall you walk," on the meaning of creation being called "something from nothing":

Therefore greatness is as nothing compared with His essence. The Alter Rebbe refers to the discourse "After Havayah your G-d shall you walk," which explains why creation is called "something from nothing."

שנמשך ונתהווה מהארה בעלמא שהיא בחי' אין וכלא חשיבא אצלו ית' וכמ"ש לקמן אות ג' שאצלו ית' כל מה שלמעלה נקרא בחי' יש לגבי שלמטה הימנו כו'

for it is drawn forth and comes into being from a mere glimmer, which is the level of nothingness and is considered as nothing before Him, may He be blessed; and as is written below in section 3, that before Him, may He be blessed, whatever is above is called the level of "something" (yesh) in relation to what is below it, etc.

Creation is "something from nothing" because it comes from a mere glimmer, which is itself nothing before Him. He also points ahead to section 3: from G-d's side, the higher level is the true "something" and the lower level is nothing.

ע"כ גם בחי' הגדולה שבבחי' עיר אלקינו היינו הדבור עליון המהווה מאין ליש נקרא אין ממש ועמ"ש מענין לך ה' הגדולה בת"א [בתורה אור] פ' ויצא בד"ה וישכם לבן. ובפ' וארא בד"ה וידבר אלקים אל משה).

Therefore even the level of greatness that is in the level of "the city of our G-d," that is, the supernal speech, which brings into being from nothing to something, is called actual nothingness. And see what is written on the matter of "Yours, Havayah, is the greatness" in Torah Ohr, Parshas Vayetzei, in the discourse beginning "And Lavan rose early," and in Parshas Va'era, in the discourse beginning "And G-d spoke to Moshe.")

So even the greatness of "the city of our G-d," the supernal speech that brings everything into being, is actual nothingness before Him. Two discourses of Torah Ohr on this verse are cited for further study.

(וע' עוד על פסוק זה ברבות ר"פ ואלה המשפטים.³⁸ ובפי' במדבר פרשה³⁹ א' דר"י ע"א זח"א [זהר חלק א] בראשית דל"א סע"ב [סוף עמוד ב.].⁴⁰ ויחי דרמ"א סע"א [סוף עמוד א.].⁴¹ ח"ב [חלק ב'] פ' בא מ"ב סע"ב [סוף עמוד ב.].⁴² ח"ג [חלק ג'] אמור פ"ט א' צ"ב⁴³ א'. נשא קל"ז ב'.⁴⁴ האזינו דרצ"ה סע"א [סוף עמוד א.].⁴⁵

(And see further on this verse in Midrash Rabbah, at the beginning of Parshas Ve'eleh HaMishpatim, and in Parshas Bamidbar, section 1, 210a; Zohar I, Bereishis, 31b, at the end; Vayechi, 241a, at the end; Zohar II, Parshas Bo, 42b, at the end; Zohar III, Emor, 89a, 92a; Naso, 137b; Haazinu, 295a, at the end.)

This is a list of places in the Midrash and the Zohar that expound "Yours, Havayah, is the greatness." Several of them read the verse's terms, greatness, might, beauty and the rest, as the divine attributes.

וכמשל דבור האדם שבטל לגבי מקור חוצבו שהוא הכל הלב כך ככיכול עד"מ הנה כתיב דבר מלך שלטון⁴⁶ שבחינת גדולה והתפשטות זו נקרא בשם דבור

And [this is] like the analogy of a person's speech, which is nullified in relation to the source from which it is hewn, namely the breath of the heart; so too, as it were, by way of analogy. Now, it is written, "The word of a king is sovereignty": this level of greatness and extension is called by the name "speech."

The analogy is human speech, which is nothing next to its source, the breath of the heart. "The word of a king is sovereignty" shows that G-d's greatness and extension are called "speech" for the same reason, as the next part explains.

שכמו הדבור של האדם אינו אלא לזולתו כך גדולה והתפשטות זו אינו אלא להוות כל הנמצאים וכו'

For just as a person's speech is only for another, so this greatness and extension is only to bring into being all that exists, etc.

Speech exists only for someone else, and in the same way this greatness exists only to bring creatures into being.

וכשם שאין ערך דבור אחד של אדם לגבי מדותיו ומכ"ש [ומכל שכן] לגבי השכל. כך אין ערך מדת גדולה זו שהיא רק התפשטות מבי אותיות משמו של הקב"ה כמ"ש בי"ה ה' צור עולמים⁴⁷ ביו"ד נברא עוה"ב [עולם הבא]⁴⁸ ובה' עוה"ז

And just as a single utterance of a person bears no comparison to his emotive attributes (middos), and all the more so to the intellect, so this attribute of greatness bears no comparison [to Him], for it is only an extension from two letters of the Name of the Holy One, blessed be He, as it is written, "With Yah, Havayah formed the worlds": with the yud the World to Come was created, and with the hei this world.

A single word of a person bears no comparison to his feelings, and still less to his intellect; so too G-d's greatness is only an extension of two letters of His Name, yud and hei. Isaiah's "in Yah, Havayah, is an everlasting Rock (tzur olamim)" is read by the Gemara as "with Yah, Havayah formed the worlds": the World to Come with the yud, and this world with the hei.

וכמו שהיא במדת גדולתו ית' כך הוא בכל מדותיו כי כל בשמים ובארץ^{49, 50, 51, 52} כתיב שהכל בטלים אצלו ית'.

And as it is with His attribute of greatness, may He be blessed, so it is with all His attributes; for it is written, "For all that is in heaven and on earth," meaning that all are nullified before Him, may He be blessed.

What is true of greatness is true of all His attributes. "For all that is in heaven and on earth" is read as saying that everything is nullified before Him.

(ועיין מענין כי כל בשמים ובארץ ברבות ר"פ תרומה.⁵³ זח"ב [זהר חלק ב'] משפטים קט"ז⁵⁴ א' נשא קמ"ח⁵⁵ א'. שלח קס"ח ב'. פנחס דרנ"ז סע"א [סוף עמוד א.].⁵⁶

(And see on the matter of "For all that is in heaven and on earth" in Midrash Rabbah, at the beginning of Parshas Terumah; Zohar II, Mishpatim, 116a; Naso, 148a; Shelach, 168b; Pinchas, 257a, at the end.

These are further places in the Midrash and the Zohar on "For all that is in heaven and on earth."

וז"ש [וזהו שכתוב] ברכות ריש קהלת ע"פ הבל הבלים^{57, 58} ששבעה הבלים שאמר קהלת כנגד שבעת ימי בראשית⁵⁹ כו' ע"ש שהם בחי' ז' מדות הנ"ל שהם רק בחי' הבל והארה בעלמא שאין נוגע כלל למהותו ועצמותו ית'. וע' מזה בזח"ג [בזהר חלק ג] תזריע דמ"ז ב'.⁶⁰

And this is what is said in Midrash Rabbah at the beginning of Koheles on the verse "Vanity of vanities": that the seven vanities (havalim) that Koheles spoke of correspond to the seven days of Creation, etc. (see there); these are the level of the seven attributes (middos) mentioned above, which are only the level of a breath (hevel) and a mere glimmer, which does not touch His being and essence, may He be blessed, at all. And see on this in Zohar III, Tazria, 47b.)

Koheles Rabbah says that the seven "vanities" (havalim) of the verse correspond to the seven days of Creation. The Alter Rebbe reads them as the seven middos, each only a "breath" (hevel), a glimmer that does not touch G-d's essence, which recalls the breath of the heart in the analogy of speech.

וכך הוא בבחי' חכמתו ובינתו ית' שאפילו בחי' חכמה עילאה קמיה ית' כלא ממש נחשב

And so it is with the level of His Chochmah (wisdom) and His Binah (understanding), may He be blessed: even the level of the supernal Chochmah is considered as actually nothing before Him, may He be blessed,

Not only the middos but also Chochmah and Binah are nothing before G-d. Even the supernal Chochmah, the highest level of revelation, counts as nothing before Him.

אלא שכך עלה ברצונו להמשיך אור א"ס ב"ה בעשר ספירות שתהיינה בחי' חכמה ובינה כו'.

except that it so arose in His will to draw the Infinite Light (Or Ein Sof), blessed be He, into ten Sefiros, that there be the levels of Chochmah and Binah, etc.

Divine wisdom and understanding exist only because G-d willed to draw His Infinite Light into ten Sefiros. They are an expression of His will, not a measure of His essence.

וכמאמר רז"ל [רבותינו זכרונם לברכה] בראשית נמי מאמר הוא⁶¹ שראשית הגילוי הוא בחי' חכמה ג"כ אינה אלא בחי' מאמר ועשיה כי מאמר ועשיה הכל אחד כמאמר ברוך אומר ועושה.

And as our Sages, of blessed memory, said: "In the beginning" is also an utterance": that the beginning of revelation, which is the level of Chochmah, is also nothing but the level of utterance and making; for utterance and making are all one, as in the saying, "Blessed is He who says and does."

The Gemara counts the word "In the beginning" as one of the Ten Utterances of Creation. So even the beginning of revelation, Chochmah, is an "utterance," a kind of making, and the liturgy's "Blessed is He who says and does" shows that saying and making are one.

והנה כתיב ה' בחכמה יסד ארץ⁶² פ"י שבח"י ארץ היא בח"י דבר ה' דעשרה מאמרות שנברא העולם
יסודו של בחינת הדבור הוא בחכמה

Now, it is written, "Havayah founded the earth with wisdom." The meaning is: the level of "earth" is the level of the word of G-d of the Ten Utterances by which the world was created; the foundation of the level of speech is in Chochmah

Proverbs says that G-d founded the earth with wisdom. The Alter Rebbe reads "earth" as the divine word that creates the world, and says its foundation is Chochmah.

(עמ"ש מזה באג"ה [באגרת הקודש] ע"פ ארץ אשר⁶³ כו' עיני ה' כו' וע"פ ויעש דוד שם)⁶⁴ כמו ע"ד משל
באדם הגשמי שצורפי האותיות הם מחכמה

(see what is written on this in Iggeres HaKodesh, on the verse "A land which," etc., "the eyes of Havayah," etc., and on the verse "And David made a name"), as, by way of analogy, in physical man, where the combinations of letters come from wisdom;

The aside refers to two letters of Iggeres HaKodesh, the Alter Rebbe's letters printed in Tanya: Epistle 14 explains "Havayah founded the earth with wisdom" as the supernal "earth" drawing its life from the supernal Chochmah, and Epistle 5 explains that the letters of speech come from the hidden source of the intellect. In man too, the combinations of letters come from wisdom.

שהרי התינוק כל זמן שאין בו דעת לא יכול לדבר. וזהו בראשית ברא אלקים⁶⁵ ות"י [ותרגום ירושלמי]
בחוכמתא.

for an infant, as long as he has no daas (knowledge), cannot speak. And this is [the meaning of] "In the beginning G-d created," which the Targum Yerushalmi renders "With wisdom."

A baby cannot speak until he has understanding. This is why "In the beginning (bereishis) G-d created" is rendered by the Targum Yerushalmi "with wisdom": reishis, "beginning," is Chochmah, and creation through speech starts in wisdom.

ואמרו רז"ל [רבותינו זכרונם לברכה] בראשית נמי מאמר⁶⁶ הוא פי' כדי שיומשך דבר ה' למטה בתחתונים
יהי אור וגו'⁶⁷ יהי רקיע⁶⁸ וגו'. הוצרך להיות ראשית הגילוי בחכמה בכללות.^{69, 70, 71, 72, 73, 74, 75, 76}

And our Sages, of blessed memory, said, "In the beginning' is also an utterance." The meaning is: in order that the word of G-d be drawn down below, into the lower realms, "Let there be light," etc., "Let there be a firmament," etc., the beginning of revelation had to be in Chochmah, in a general and collective form (klalus).

The saying "In the beginning' is also an utterance" means that, before the particular utterances such as "Let there be light" could be drawn down to the lower realms, there had first to be a general revelation in Chochmah, which the next paragraph divides into the nine other utterances. In Likkutei Torah, Haazinu (72c), the Alter Rebbe draws the consequence: since even Chochmah counts as "making," what is revealed on Shabbos and through teshuvah comes from above Chochmah.

SECTION 2 • 13-5

The primordial thought

3 ואח"כ נחלק לפרטיות בתשעה מאמרות אחרות ותרגם אונקלוס בראשית בקדמין רומז על בחינה יותר
עליונה שהוא ענין קדמות השכל מחשבה קדומה

And afterwards it is divided into particulars in nine other utterances. And Onkelos rendered "In the beginning" (bereishis) as "bekadmin" (at first), which alludes to a still higher level: the matter of what precedes the intellect (kadmus hasechel), the primordial thought (machshavah kedumah),

After the general revelation in Chochmah, creation divides into nine particular utterances. Onkelos renders "bereishis" as "bekadmin," "at first," a word from the root kedem, "primordial," and the Alter Rebbe hears in it a hint of a level above Chochmah: the primordial thought, which precedes intellect.

דהיינו בחי' רצון העליון מקור להיות בחי' חכמה ראשית הגילוי כי מה שהחכמה נקרא ראשית הוא
בערך הנאצלים והנבראים וכו' משא"כ לפניו ית' הרי רם ונשא רבבות מדרגות כו'

that is, the level of the supernal will, the source for there to be the level of Chochmah (wisdom), the beginning of revelation. For Chochmah being called "beginning" is relative to the emanated and created beings, etc.; whereas before Him, may He be blessed, He is high and exalted by myriads of levels, etc.,

That level is the supernal will, the source from which Chochmah comes. Chochmah is a "beginning" only from the point of view of the created beings; G-d Himself is infinitely above it.

שאפילו שנקרא חכים ולא בחכמה ידיעה^{77,78} וכי מ"מ הרי לית מחשבה תפיסא ביה⁷⁹ ולא שייר לקרותו אפילו בשם זה כלל ועליו נאמר כולם בחכמה עשית שאפילו חכמה עילאה נחשבת כעשיה גשמיות לפניו.⁸⁰

so that even though He is called “wise, but not with a knowable wisdom,” etc., nevertheless “no thought can grasp Him,” and it is not fitting to call Him even by this name at all. And of Him it is said, “You have made them all with wisdom”: even the supernal Chochmah is considered as physical making before Him.

The Tikkunei Zohar says that He is “wise, but not with a knowable wisdom,” and that “no thought can grasp Him,” so even the name “wise” does not truly apply to Him. That is why the verse says “You have made them all with wisdom”: even the supernal Chochmah is, before Him, like physical making.

4 וזהו סוף מעשה במחשבה תחלה. פי' מה שהוא ראשית הגילוי שהוא בחי' חכמה הוא סוף מעשה של הקב"ה

And this is [the meaning of] “Last in deed, first in thought.” The meaning is: that which is the beginning of revelation, the level of Chochmah (wisdom), is the end of the deed of the Holy One, blessed be He.

“Last in deed, first in thought,” words from the Shabbos hymn Lecha Dodi, means that what comes first in revelation, Chochmah, is from G-d's side only the end of His deed, its last product.

ע"כ תרגם אונקלוס בראשית בקדמין שהוא מחשבה קדומה להיות מקור לבחינת החכמה שתהיה ראשית הגילוי והוא בחינת רצון העליון והוא מקור התורה והמצות:

Therefore Onkelos rendered “In the beginning” as “bekadmin,” which is the primordial thought, to be the source for the level of Chochmah, that it be the beginning of revelation; and this is the level of the supernal will, and it is the source of the Torah and the mitzvos.

This is why Onkelos renders “In the beginning” as “bekadmin”: it points to the primordial thought, the supernal will, which is the source of Chochmah and also the source of the Torah and the mitzvos. The next sections build on this: through Torah and mitzvos that will is drawn down.

5 קיצור. ברישא עושי דברו והדר לשמוע. ענין מתן תורה. ועל כל דבור פרח נשמתן. ענין ויצונו כו' ליראה את.

Summary. First “who do His word,” and afterwards “to hearken.” The matter of the Giving of the Torah. And at each utterance their souls took flight. The matter of “And He commanded us,” etc., “to fear...”:

The summary of section 1 begins: the angels “do” before they “hear”; the question about the Giving of the Torah; the souls that took flight at each utterance; and the verse “to fear Havayah.”

שזה תכלית כל המצות ותכלית ירידת הנשמה לתוך הגוף. לך ה' הגדולה. אימתי גדול כשהוא בעיר.

that this is the purpose of all the mitzvos and the purpose of the soul's descent into the body.

"Yours, Havayah, is the greatness." When is He great? When He is in the city:

This awe is the purpose of all the mitzvos and of the soul's descent into the body. Then comes the explanation of "Yours, Havayah, is the greatness": G-d is "great" only "in the city."

בחי הדבור עליון אבל אצלו ית' גדולה זו כלא חשיב ונקי אין כי כל כו'. בראשית ח"ע [חכמה עילאה] נמי

מאמר הוא. ות"א [ותרגום אונקלוס] בקדמין בחי רצון העליון מחשבה קדומה:⁸¹

the level of the supernal speech; but before Him, may He be blessed, this greatness is considered as nothing and is called "nothing" (ayin), "for all," etc. "In the beginning," the supernal Chochmah, "is also an utterance." And Targum Onkelos [renders] "bekadmin": the level of the supernal will, the primordial thought.

The "city" is the supernal speech, and before G-d this greatness is nothing. Even Chochmah is only an "utterance," and Onkelos's "bekadmin" points to the supernal will, the primordial thought.

SECTION 3 • ¶6-9

Mitzvos as limbs, Torah as blood

6 ב והנה כדי⁸² להיות צמצום זה ועונה זו לירד ולהתלבש בבחי הדבור הנקי גדולה שזהו ירידה גדולה

וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] במקום גדולתו⁸³ שם אתה מוצא ענותנותו.⁸⁴

2. Now, in order that there be this tzimtzum (contraction) and this humility, to descend and be enclothed in the level of speech, which is called "greatness": for this is a great descent, as our Sages, of blessed memory, said, "In the place of His greatness, there you find His humility."

Section 2 asks what brings about G-d's tzimtzum and "humility": His descending into the speech called "greatness." Because that greatness is as nothing before Him, entering it is a great descent, as the Sages say that His greatness and His humility go together.

פ"י שאין לך עונה עצומה יותר מההשפלה להתלבש בבחי הגדולה כו' מאחר שהוא באמת כאין ואפס

חשיבא אצלו ית' וכנ"ל בענין הבל הבלים כו'.

The meaning is: there is no humility more immense than the self-lowering to be enclothed in the level of greatness, etc., since in truth it is considered as nothing and naught before Him, may He be blessed, as mentioned above regarding "Vanity of vanities," etc.

There is no greater humility than this self-lowering, since the "greatness" in which He is enclothed is in truth as nothing before Him. This recalls the "breath" of "Vanity of vanities" above.

הנה הוא ע"י תורה ומצות וכמארז"ל [וכמאמר רבותינו זכרונם לברכה] ע"פ בראשית ברא בשביל התורה⁸⁵
שנקרא ראשית^{86,87} כו'

This is through Torah and mitzvos, as our Sages, of blessed memory, said on "In the beginning (bereishis) He created": "For the sake of the Torah, which is called 'beginning' (reishis)," etc.

The answer is: through Torah and mitzvos. The Sages read "bereishis" as "for the sake of the Torah," which is called reishis, "beginning": G-d's descent into the speech of creation exists for the sake of the Torah.

גם כמאמר הספרי פ' האזינו אחד משלשה קנינים שקנה הקב"ה בעולמו תורה קנין אחד כו' שהקנין מורה על דבר שהוא יקר ביותר (וכמ"ש במ"א).⁸⁸

Also, as the Sifrei says on Parshas Haazinu: "One of three acquisitions that the Holy One, blessed be He, acquired in His world: the Torah is one acquisition," etc.; for an acquisition indicates something that is most precious (as is explained elsewhere).

The Sifrei counts the Torah among the things G-d "acquired" in His world. One acquires what is very precious, so the Torah is what is precious enough to G-d that He descends for its sake.

והנה המצות⁸⁹ נזכר בזהר שרמ"ח פקודין הם רמ"ח אברין דמלכא.^{90,91}

Now, concerning the mitzvos, it is mentioned in the Zohar that the 248 commandments (pikudin) are the 248 limbs of the King.

The Zohar calls the 248 commandments the 248 limbs of the King. In Likkutei Torah, Rosh Hashanah (54a), the Alter Rebbe explains the image: as a limb carries the soul's life out from the head into the body, the mitzvos draw down the supernal Chochmah so that G-d be "King of the world."

פ"י כמו דרך משל אבר שהוא בשר וגידין ועצמות שהם בחי' כלי והאור והחיות מתפשט בתוכן וכללותן נקרא בשם אבר כך המצות הם כלים לרצונו ית'

The meaning is: just as, by way of analogy, a limb, which is flesh, sinews and bones, which are the level of a vessel, and the light and life-force (chayus) spread within them, and as a whole (klalus) they are called by the name "limb": so the mitzvos are vessels for His will, may He be blessed,

A limb is flesh, sinews and bones, which serve as a vessel, with light and life spreading inside them; as a whole they are called a limb. In the same way the mitzvos are vessels for G-d's will.

שבהם ועל ידם מתפשט אור וחיות רצון העליון ית' מסובב כל עלמין להיות בחינת ממכ"ע [ממלא כל עלמין] בבחי' גילוי בתחתונים ע"ד שיתבאר (לקמן אות ג') בפ"י ליראה את ה'

in which and through which the light and life-force of the supernal will, may He be blessed, spread from [the level of] the light that encompasses all worlds (sovev kol almin), so that it become the level of the light that fills all worlds (memalei kol almin), in a revealed state, in the lower realms, along the lines of what will be explained (below, section 3) on the meaning of "to fear Havayah,"

Through the mitzvos the light of the supernal will, which is beyond the worlds (sovev), is drawn down to fill them (memalei) in a revealed way, even in the lower realms. Section 3 will explain this through the words "to fear Havayah."

והיינו ע"י ישראל עושי המצוה כמ"ש אשר קדשנו במצותיו כו' (ועמ"ש בד"ה וידבר משה⁹² אל ראשי המטות⁹³ גבי כי על כל מוצא פי⁹⁴ ה' יחיה האדם).

and this is through Israel, who do the mitzvah, as it is said, "Who has sanctified us with His commandments," etc. (And see what is written in the discourse beginning "And Moshe spoke to the heads of the tribes," concerning "For by everything that comes forth from the mouth of Havayah does man live.")

This drawing down comes about through the Jewish people, who do the mitzvos; hence the blessing "Who has sanctified us with His commandments." The aside refers to the discourse in Likkutei Torah, Mattos (81b), which explains that what sustains man is the utterance of G-d's mouth that brings his food into being.

והנה התורה היא בחי' הדם⁹⁵ היא הנפש⁹⁶ שהוא הוא הממשיך רוח חיים באברים מן הנפש עצמה והוא מקור חיות הנפש באברים

Now, the Torah is the level of "the blood, which is the soul," for it is the blood that draws the spirit of life into the limbs from the soul itself, and it is the source of the soul's life-force in the limbs

The Torah is compared to the blood, which the verse calls "the soul." The blood carries the soul's life into every limb.

(ע"י לקמן בשיר השירים בד"ה לסוסתי ברכבי⁹⁷ בדרוש השני) כך הוא ענין התורה שהיא נותנת חיים לבחי' המצות עצמן.

(see below in Shir HaShirim, in the discourse beginning "To My mare among the chariots," in the second discourse). So is the matter of the Torah: it gives life to the level of the mitzvos themselves.

Just as the blood gives life to the limbs, the Torah gives life to the mitzvos themselves. The aside refers to the second discourse on "To My mare among the chariots" in Shir HaShirim.

וזהו זאת התורה אדם א' ד"ם שהן הם פירושי המצות ופרטי הלכותיהן איך שתהיה המצוה כתיקונה,

And this is [the meaning of] "This is the Torah: adam (a man)": alef, dam (blood). For they are the explanations of the mitzvos and the details of their laws: how the mitzvah is to be in its proper form.

Plainly the verse says, "This is the law (torah): when a man (adam) dies in a tent"; following the Shelah, the Alter Rebbe reads "This is the Torah: adam," and divides adam into alef and dam, "blood." The Torah is the blood of the mitzvos: its explanations and detailed laws tell how each mitzvah is done properly.

ובזה יובן מארז"ל [מאמר רבותינו זכרונם לברכה] כל העוסק בתורת עולה⁹⁸ כאלו הקריב עולה שנאמר זאת התורה לעולה וכו', ואמרו על פסוק ובכל מקום מוקטר⁹⁹ מוגש לשמי ומנחה טהורה אלו תלמידי חכמים וכו'.

And through this will be understood the saying of our Sages, of blessed memory: "Whoever occupies himself with the teaching (torah) of the burnt-offering is as though he offered a burnt-offering, as it is said, 'This is the teaching (torah) for the burnt-offering,'" etc. And they said on the verse "And in every place incense is offered, presented to My Name, and a pure meal-offering": "These are the Torah scholars," etc.

This explains two sayings of the Sages: studying the laws of the burnt-offering counts as offering it, and Malachi's "in every place incense is offered" refers to Torah scholars. In Likkutei Torah, Chukas (57a), the Alter Rebbe explains why: speaking words of Torah draws the supernal speech into the speaker's mouth, so even the mitzvos of the Temple can be kept in speech.

ולמה תהיה א"כ מעלת התורה זו עדיפא מהמצות עצמן שאינם נוהגות אלא בזמן שבית המקדש היה קיים דוקא במקום מזבח ותלמידי חכמים העוסקים בתורה בכל מקום ובכל זמן¹⁰⁰ מעלה עליהם הכתוב וכו'.

But why, then, should this distinction of the Torah be superior to the mitzvos themselves, which apply only at the time when the Holy Temple stood, and specifically at the place of the altar, whereas Torah scholars who occupy themselves with Torah in every place and at every time are credited by Scripture, etc.?

Why then should study count for more than the act? Offerings could be brought only while the Temple stood, and only on the altar, yet Scripture credits Torah scholars as if they offered, in every place and at every time.

וכן בשארי מצות התורה יש מהן שתלוין בזמן כמו שבת שופר סוכה ולולב אין נוהגין אלא בזמן.

And similarly with the other mitzvos of the Torah: there are some of them that depend on time, such as Shabbos, shofar, sukkah and lulav, which apply only in their time;

Other mitzvos too are bound to time: Shabbos, shofar, sukkah and lulav apply only in their season.

אבל שלא בזמנן לאו מצוה היא כלל. משא"כ ת"ת [תלמוד תורה] שהוא מצוה בכל זמן לעסוק בדברי תורה ואפילו בהלכות שבת וסוכה וכו'.

but outside their time, it is no mitzvah at all; whereas Torah study is a mitzvah at all times: to occupy oneself with words of Torah, even with the laws of Shabbos and sukkah, etc.

Outside their time they are no mitzvah at all. Torah study, though, is a mitzvah at every moment, even when one studies the laws of these very mitzvos out of season.

אלא הענין הוא כנ"ל שהתורה היא בחי' הדם הממשיך חיות לכל האברין בשוה בכללותן.

Rather, the matter is as mentioned above: the Torah is the level of the blood, which draws life-force (chayus) to all the limbs equally, as a whole.

The answer goes back to the image of blood: the Torah gives life to all the limbs equally, as a whole.

משא"כ המצות שהם אברין דמלכא עד"מ יש בהן התחלקות עת וזמן כמ"ש לכל זמן ועת לכל חפץ¹⁰¹ תחת השמים

The mitzvos, however, which are the limbs of the King, by way of analogy, have in them a division of time and season, as it is written, "For everything there is a season, and a time for every desire under the heavens."

The mitzvos, by contrast, are the limbs, and so they are divided by time, as Koheles says: "a time for every desire (chefetz) under the heavens." Plainly chefetz there means any matter or purpose; the Alter Rebbe reads it as G-d's desire.

פ"י שהמצות אע"פ [אף על פי] שהן חפץ ורצון ה' יש בהן עת וזמן לפי שהם תחת השמים פ"י שהם למטה מבחינת התורה הנק' שמים לפי שהמצות הם התגלות המשכות הרצון להאיר אור א"ס ב"ה באיזה בחינה.

The meaning is: even though the mitzvos are the desire and will of G-d, they have a time and season, because they are "under the heavens"; that is, they are below the level of the Torah, which is called "heavens." For the mitzvos are the revelation of the drawings-forth of the will, to make the Infinite Light (Or Ein Sof), blessed be He, shine in some particular level.

Though the mitzvos are G-d's desire and will, each has its season because they are "under the heavens," below the Torah, which is called "heavens." Each mitzvah is a particular drawing-forth of G-d's will, making His light shine in one specific level.

כמו עד"מ לעשות סוכה וכ"י שהוא התגלות אור א"ס ב"ה בבחינה עליונה ומדרגה עליונה מאורות עליונים מפני שכך עלה ברצונו והתורה היא התנהגות באיזה אופן תהיה ההתגלות הזאת

As, for example, to make a sukkah, etc., which is a revelation of the Infinite Light, blessed be He, in a lofty level and a lofty rank of the supernal lights, because so it arose in His will. And the Torah is the direction of the manner in which this revelation shall be,

Making a sukkah, for example, reveals the Infinite Light in a particular lofty level, simply because G-d so willed. The Torah governs the manner in which that revelation takes place.

כמו עד"מ בסוכה שתהיה דוקא ז' על ז' טפחים^{102, 103} ושלא תהיה סככה מדבר המקבל טומאה¹⁰⁴ וכיוצא בהן הרבה פרטי דינים באיזה אופן דוקא יהיה המשכות הרצון

as, for example, with a sukkah: that it must be specifically seven by seven handbreadths, and that its covering must not be of anything susceptible to ritual impurity, and many similar detailed laws, of the specific manner in which the drawings-forth of the will shall be;

The laws of sukkah, such as a minimum of seven by seven handbreadths and a covering that cannot become ritually impure, set out exactly how the will is to be drawn down.

ואז דוקא יהיה שורה ומתגלה אור א"ס ב"ה בבחינה זו עד"מ בעל הבית מסדר בכיתו שכלי פלוני יעמוד במקום פלוני וכלי פלוני במקום פלוני.^{105, 106, 107, 108}

and only then will the Infinite Light, blessed be He, rest and be revealed in this level. By way of analogy: a householder arranges in his house that such-and-such a vessel shall stand in such-and-such a place, and such-and-such a vessel in such-and-such a place.

Only when the mitzvah is done in that way does the light rest in it, just as a householder decides where each vessel in his house will stand. So the Torah is the "householder" of the mitzvos.

7 וכך הוא ענין בחי' התורה שנעשה כמו בעל הבית לעסק המצות ולכן נמשלו המצות להיות נקראים בשם אברים דמלכא שהחיות המתפשט בתוכן הוא לחלוחית המגדלם לבד בבחי' קרירות

And so is the matter of the level of the Torah, which becomes like the householder for the practice of the mitzvos. Therefore the mitzvos were likened so as to be called by the name "limbs of the King," for the life-force (chayus) that spreads within them is merely the moisture that makes them grow, in the mode of coolness.

The Torah is like the householder who decides how the "house" of the mitzvos is arranged. The mitzvos are compared to the King's limbs because the life in a limb is only the moisture that makes it grow, a cool life of mere growth.

משא"כ התורה נמשלה לדם בחי' אדם א' ד"ם שהדם הוא הנפש והוא הוא הממשיך עיקר החיות ורוח החיים אשר בקרבו ולא בבחי' הגדלה לבד ולכן היא למעלה מבחינת מקום וזמן.

Whereas the Torah is likened to blood, the level of adam: alef, dam (blood). For the blood is the soul, and it is the very one that draws the essential life-force and the spirit of life that is within him, and not merely in the mode of growth. Therefore it [the Torah] is above the level of place and time.

The Torah, by contrast, is compared to the blood, alef-dam in the word adam. The blood is the soul itself, carrying the essential life and spirit and not mere growth, and so the Torah stands above place and time.

8 וזהו זאת התורה אדם פ"י האדם שעל דמות הכסא¹⁰⁹ דמות כמראה אדם בחי' אדמה לעליון^{110, 111} בחי' סוכ"ע למעלה מבחי' מקום וזמן.

And this is [the meaning of] "This is the Torah: adam (a man)": that is, the adam that is upon the likeness of the throne, "a likeness as the appearance of a man (adam)," the level of "I will be likened (adameh) to the Most High," the level of the light that encompasses all worlds (sovev kol almin), above the level of place and time.

"This is the Torah: adam" is read as the supernal "man" of Ezekiel's vision, seated upon the likeness of the throne. The word adam also echoes adameh, "I will be likened to the Most High": the level of sovev kol almin, beyond place and time.

וכמ"ש הנה מקום אתי¹¹² וגוי שלגבי החיות מעלה ומטה שוין כמו שאנו רואים בחוש שהדם הוא הנפש המתפשט בתוכם להגדילן נעשה כמוהם והיו לבשר אחד ממש ויש בהם התחלקות האברים ולכן הם נתונים תחת הזמן והמקום

And as it is written, "Behold, there is a place with Me," etc.: for in relation to the life-force, above and below are equal. As we see with our senses: the blood is the soul, [whereas] what spreads within them to make them grow becomes like them, and they become actually one flesh; and there is in them the division of the limbs, and therefore they are placed under time and place.

"Behold, there is a place with Me" is brought to show that, for the life-force, above and below are the same. So our senses show: the blood is the soul, the same life in every limb, while the moisture that makes the limbs grow becomes one flesh with them and is divided as they are; that is why the limbs, the mitzvos, are bound by time and place.

אבל התורה שאינה בבחי' התגלות המשכות הרצון בלבד רק בחי' התגלות הנהגות הרצון כנ"ל, והרי היא ממשכת הנהגות הרצון העליון לתוך הרצון המתפשט בתוך המצות

But the Torah, which is not merely the level of the revelation of the drawings-forth of the will, but the level of the revelation of the directions of the will, as mentioned above, and which draws the directions of the supernal will into the will that spreads within the mitzvos:

The Torah, though, is not only a drawing-forth of G-d's will but the revealed direction of how that will is to act, and it draws these directions into the will that is in the mitzvos.

הרי מקור המשכה זו נק' בחי' רעוא דכל רעוין שאינה בגדר מקום וזמן כלל

the source of this drawing-forth is called the level of "the Will of all wills" (raava d'chol raavin), which is not within the bounds of place and time at all

The source of that drawing-forth is "the Will of all wills," which is entirely beyond place and time.

(ולכן ארז"ל [אמרו רבותינו זכרונם לברכה] ע"פ וכל חפצים לא ישוו בה¹¹³ אפילו חפצי שמים^{114, 115} כו')
(ועמ"ש ע"פ אחרי ה' אלקיכם תלכו¹¹⁶ גבי ובקולו תשמעו ומ"ש בד"ה כי ביום הזה יכפר^{117, 118}):

(and therefore our Sages, of blessed memory, said on the verse "And all desires cannot compare to it": even the desires of Heaven, etc.). (And see what is written on the verse "After Havayah your G-d shall you walk," concerning "and to His voice shall you hearken," and what is written in the discourse beginning "For on this day He shall atone.")

This is why the Sages say that even "the desires of Heaven," the mitzvos, cannot compare to the Torah. The text refers to two discourses for further study.

9 קיצור. ענין בראשית כשביל התורה, וענין רמ"ח אברי דמלכא עת לכל חפץ. וענין התורה שנק' אדם.
וכל העוסק בתורת עולה כאלו הקריב עולה. וכל חפצים לא ישוו בה¹¹⁹:

Summary. The matter of "In the beginning": for the sake of the Torah. And the matter of the 248 limbs of the King: "a time for every desire." And the matter of the Torah being called adam. And "Whoever occupies himself with the teaching of the burnt-offering is as though he offered a burnt-offering." And "All desires cannot compare to it."

The summary of section 2: "In the beginning" means for the sake of the Torah; the mitzvos are the 248 limbs of the King, each with "a time for every desire"; the Torah is called adam; study of the burnt-offering counts as offering it; and "all desires cannot compare to it."

SECTION 4 • ¶10-11

The higher awe

10 ג והנה תכלית ענין התורה והמצות בהמשכת גילוי רצונו למטה הוא שהכתוב אומר ויצונו ה' לעשות את כל החוקים האלה ליראה את ה' וכי' דהנה כתיב יראו את ה' קדושו.¹²⁰

3. Now, the purpose of the matter of the Torah and the mitzvos, in drawing down the revelation of His will below, is what the verse says: “And Havayah commanded us to do all these statutes, to fear Havayah,” etc. For it is written, “Fear Havayah, you His holy ones.”

Section 3 turns to the purpose of Torah and mitzvos, drawing down the revelation of G-d's will: “to fear Havayah.” This kind of awe is the one in the verse “Fear Havayah, you His holy ones.”

וצ"ל מהו קדושו דוקא הלא כתיב ייראו מה' כל הארץ.^{121, 122}

We need to understand: why specifically “His holy ones”? Is it not written, “Let all the earth be in fear of Havayah”?

Why does that verse address only “His holy ones,” when another verse calls on “all the earth” to fear G-d? The two verses also differ in a word: one says “fear es Havayah,” the other “fear from (mei) Havayah,” and the Alter Rebbe will build on both differences.

אך הענין כנודע מ"ש במ"א על פסוק כי לא מחשבותי מחשבותיכם¹²³ שלפניו ית' כל מה שלמעלה נקי בחי' יש לגבי שלמטה הימנו כמ"ש להנחיל אוהבי יש¹²⁴

But the matter is as is known from what is written elsewhere on the verse “For My thoughts are not your thoughts”: that before Him, may He be blessed, whatever is higher is called the level of “something” (yesh) in relation to what is below it, as it is written, “To cause those who love me to inherit yesh.”

The answer rests on a principle explained elsewhere on “My thoughts are not your thoughts”: from G-d's side the higher level is the true “something” (yesh), and what is lower is as nothing, as in Wisdom's words in Proverbs, “to cause those who love me to inherit yesh.”

משא"כ ממטה למעלה כל מה שלמטה הוא מושג ונראה לעין כל בשר נקי יש לגבי שלמעלה הימנו שנקי אין. שאינו מושג ונראה.¹²⁵

From below upward, however, whatever is below, which is grasped and visible to the eye of all flesh, is called “something” (yesh) in relation to what is above it, which is called “nothing” (ayin), for it is not grasped and seen.

From our side it is the reverse: what is lower is grasped and visible to every eye, so it seems to be the real “something,” and what is higher, which we cannot grasp or see, seems to be “nothing.”

11 וזהו עיקר המשכה של גילוי רצונו ית' למטה להיות ממטה למעלה שוה כמו מלמעלה למטה,

And this is the essence of the drawing down of the revelation of His will, may He be blessed, below: that from below upward should be the same as from above downward.

The main purpose of drawing G-d's will down is that the view from below should become the same as the view from above.

וכמו שמלמעלה למטה הכל בטל לפניו ית' וכאין ואפס ממש כמ"ש לך ה' הגדולה וגו' וקמיה כולא כלא חשיב¹²⁶ ממש כך יהיה בבחי' גילוי ממטה למעלה

And just as from above downward everything is nullified before Him, may He be blessed, and is as actually nothing and naught, as it is written, "Yours, Havayah, is the greatness," etc., and "before Him all is considered as actually nothing," so shall it be in the level of revelation from below upward:

From above, everything is nullified before G-d and is as nothing, as "Yours, Havayah, is the greatness" was explained earlier and as the Zohar says, "before Him all is considered as nothing." The same is to be revealed from below.

וראו כל בשר יחדיו¹²⁷ וגו' ובאו במערות צורים¹²⁸ ובמחילות עפר מפני פחד¹²⁹ ה' וגו' להיות בטל אליו ית'

"And all flesh shall see together," etc.; "And they shall enter into the caves of the rocks and into the holes of the dust, from before the terror of Havayah," etc., to be nullified to Him, may He be blessed.

Isaiah foretells that "all flesh shall see together" and that people will hide in caves before G-d's majesty; in that revelation all will be nullified to Him.

ועד"ז הוא ההפרש בין מ"ש יראו מה' כל הארץ¹³⁰ שהיא יראה תתאה כמו שנדמה לנו שלמטה היש.

And along these lines is the difference between what is written, "Let all the earth be in fear of Havayah," which is the lower awe (yirah tata'ah), as it seems to us that below is the "something" (yesh);

"Let all the earth be in fear of Havayah," in Hebrew fear "from" (mei) Havayah, is the lower awe (yirah tata'ah), which belongs to our view, where this world seems to be the real "something."

אבל פי' יראו את¹³¹ ה' היינו שיהיה בחי' את הטפל לשם¹³² הוי' דהיינו ביטול ממש

but the meaning of "Fear (yeru es) Havayah" is that there be the level of es, which is subordinate to the Name Havayah, that is, actual self-nullification (bittul),

"Fear Havayah" with the word es means becoming "es," something secondary to the Name Havayah, as the Sages use es for what is attached and subordinate. That is real self-nullification.

כמו שלמעלה היש ולמטה כלא חשיבא וזהו כי אין מחסור ליראיו¹³³ שיהיה בבחי' אין וביטול ועיי' אין מחסור כו'.

as [it is in truth,] that above is the “something” (yesh) and below is considered as nothing. And this is [the meaning of] “For there is no (ein) want to those who fear Him”: that there be the level of nothingness (ayin) and bittul, and through this there is “no want,” etc.

This awe sees things as they truly are: the higher is the real “something,” and the lower is as nothing. So “there is no (ein) want to those who fear Him”: they reach the level of ayin, nothingness, and through it lack nothing.

SECTION 5 • ¶12-16

Sinai, the sin and the work of refining

12 ובחי' יראה עילאה זו נמשך עיי' עסק התורה שעיי' אמרו אם אין חכמה אין יראה^{134, 135} וכמיי' לקמן בד"ה וידבר אלקים כו' אנכי הוי'.

And this level of the higher awe (yirah ila'ah) is drawn forth through occupation with the Torah, concerning which they said, “If there is no wisdom, there is no awe,” as is written below in the discourse beginning “And G-d spoke,” etc., “I am Havayah.”

This higher awe (yirah ila'ah) comes through the study of Torah. That is the meaning of “If there is no wisdom, there is no awe”: the higher awe depends on the wisdom of the Torah.

וזהו יראו את¹³⁶ ה' קדושו שבחי' יראה זו נמשך עיי' אשר קדשנו במצותיו וזהו ויצונו כו' ליראה את ה' דוקא.

And this is [the meaning of] “Fear Havayah, you His holy ones”: that this level of awe is drawn forth through “Who has sanctified us with His commandments.” And this is [the meaning of] “And He commanded us,” etc., specifically “to fear Havayah.”

That is why “Fear Havayah” is addressed to “His holy ones”: this awe comes through being “sanctified with His commandments.” And it is why the verse says that the mitzvos were given specifically “to fear Havayah,” with this higher awe.

ובחי' יראה גדולה זו בבחי' גילוי רצון זה בגילוי רב ועצום היה בשעת מתן תורה

And this level of great awe, in the level of this revelation of will, was in a great and immense revelation at the time of the Giving of the Torah

This great awe, together with the revelation of G-d's will, shone in an immense revelation at the Giving of the Torah.

(עמ"ש לקמן סדי"ה וידבר אלקים את כל הדברים¹³⁷ בשם הרבות יתרו פכ"ט בענין אריה שאג מי לא יירא¹³⁸ דקאי על מתן תורה) על הר סיני בקולות וברקים¹³⁹

(see what is written below at the end of the discourse beginning "And G-d spoke all the words," in the name of Midrash Rabbah, Yisro, section 29, on the matter of "A lion has roared; who will not fear?", which refers to the Giving of the Torah), upon Mount Sinai, with thunder and lightning,

The aside cites the Midrash that applies "A lion has roared; who will not fear?" to the Giving of the Torah. The revelation came upon Mount Sinai with thunder and lightning.

ועל כל דבור פרחו נשמתן¹⁴⁰ עד שאמרו רז"ל [רבותינו זכרונם לברכה] שפסקה זוהמתן¹⁴¹ אל תקרא חרות אלא¹⁴² חירות¹⁴³ ממלאך המות ושיעבוד עד חטא העגל כו'.

and at each utterance their souls took flight, to the point that our Sages, of blessed memory, said that their impurity (zuhamah) ceased; "Do not read charus (engraved) but cheirus (freedom)": from the angel of death and from subjugation, until the sin of the Calf, etc.

At Sinai the people's souls took flight, and the Sages say that their impurity (zuhamah) ceased. They read "engraved (charus) on the tablets" as "freedom (cheirus)": freedom from the angel of death and from subjugation, a freedom that lasted until the sin of the Golden Calf.

(ועי' [ועיין] מענין חרות על הלוחות^{144, 145, 146, 147, 148, 149, 150} פ"ה דעירובין דנ"ד סע"א [סוף עמוד א'].¹⁵¹ ובפ"ו דאבות¹⁵² רבות פ' משפטים ר"פ ל"ב. כי תשא פמ"א [פרק מ"א / פרשה מ"א] קנ"ו ב'. ס"פ מ"ז קס"א ג"ד. פקודי פנ"א קס"ג ד'. מצורע פ"ח קפ"ה ב'.

(And see on the matter of "engraved upon the tablets": chapter 5 of Eruvin, 54a, at the end; and in chapter 6 of Avos; Midrash Rabbah, Parshas Mishpatim, beginning of section 32; Ki Sisa, section 41, 156b; end of section 47, 161c-d; Pekudei, section 51, 163d; Metzora, section 18, 185b;

These are sources in the Gemara, Avos and the Midrash for reading "engraved on the tablets" as "freedom."

נשא פ"י [פרק י' / פרשה י']¹⁵³ דר"מ ע"א. פ"ג רנ"ד א'. בקרבן יששכר. שלח לך פט"ז רס"ז ד'. זח"ב [זוהר חלק ב'] יתרו פ"ד משפטים קי"ד¹⁵⁴ א' תצוה קפ"ג א' בשלח מ"ה ב'. ח"א [חלק א'] בראשית דל"ז סע"ב [סוף עמוד ב']¹⁵⁵ חיי שרה קל"א ב'¹⁵⁶ ויקרא ד"ו ע"ב).

Naso, section 10, 240a; section 13, 254a, on the offering of Yissachar; Shelach Lecha, section 16, 267d; Zohar II, Yisro, 84; Mishpatim, 114a; Tetzaveh, 183a; Beshalach, 45b; Zohar I, Bereishis, 37b, at the end; Chayei Sarah, 131b; Vayikra, 6b.)

The list continues with further Midrash passages and places in the Zohar on the same theme.

ועל כן הוצרך לעבודתנו מעט מעט כו' וכמ"ש מעט מעט אגרשנו¹⁵⁷ וגו'. וזהו יתרון מעלת נתינת התורה לישראל בשעת מתן תורה.

And therefore our service became necessary, little by little, etc., as it is written, "Little by little I will drive them out," etc. And this is the added excellence of the giving of the Torah to Israel at the time of the Giving of the Torah.

After the sin of the Calf that revelation was withdrawn, so our service must bring it back gradually, "little by little," as G-d promised to drive out the nations of Canaan little by little. This is what Sinai gave that the Patriarchs did not have.

הגם כי האבות ג"כ קיימו התורה הנה כתיב באברהם וישמור משמרת¹⁵⁸ שנק' משמרת מצותי¹⁵⁹ שלא נתנה עדיין להאיר על הארץ בגילוי רב ועצום כבשעת מתן תורה

Although the Patriarchs, too, fulfilled the Torah, it is written of Avraham, "And he kept My charge (mishmarti)": it is called a "charge" (mishmeres) of My commandments, for it had not yet been given to shine upon the earth in a great and immense revelation as at the time of the Giving of the Torah

The Patriarchs kept the Torah, but as a mishmeres, a "charge" kept in safekeeping, because it had not yet been given to shine openly on the earth as it did at Sinai. This answers the question raised at the start of the maamar.

(וע' מענין עקב אשר שמע^{160, 161, 162, 163} כו' בשמות רבה ר"פ א'. ויקרא סוף פ' ב' שה"ש [שיר השירים] רבה בפסוק חכו ממתקים¹⁶⁴ בגמרא יומא כ"ח ב' נדרים ל"ב א' שלהי קדושין פ"ב א' ועמ"ש מזה בד"ה משה ידבר).¹⁶⁵

(and see on the matter of "Because he hearkened," etc., in Shemos Rabbah, beginning of section 1; Vayikra [Rabbah], end of section 2; Shir HaShirim Rabbah on the verse "His palate is sweetness"; in the Gemara, Yoma 28b; Nedarim 32a; the end of Kiddushin, 82a; and see what is written on this in the discourse beginning "Moshe would speak").

These are sources in the Midrash and the Gemara on "Because Avraham hearkened," the verse that teaches that Avraham kept the Torah.

ובא הדבור לא תרצח וגוי' שיומשך חיות גילוי רצונו ית' למטה אפילו בענינים אלו בשמירת לא תעשה זו.

And the utterance “You shall not murder,” etc., came so that the life-force (chayus) of the revelation of His will, may He be blessed, would be drawn down below even into these matters, in the keeping of this prohibition.

“You shall not murder” and the other simple commandments were spoken at Sinai so that the revelation of G-d’s will would reach even these matters, through keeping these prohibitions. This answers the second question, why simple laws came with such a revelation.

וענין לא תרצח כי הנה כתיב שופך דם האדם באדם¹⁶⁶ כי זה לעומת זה עשה אלהים¹⁶⁷ אדם בליעל¹⁶⁸ הוא היצה"ר [היצר הרע] נגד אדם דקדושה.^{169, 170}

And the matter of “You shall not murder”: for it is written, “Whoever sheds the blood of man (adam) into man (adam),” for “G-d has made the one opposite the other”: the adam of Belial, which is the evil inclination, opposite the adam of holiness.

The Alter Rebbe reads “You shall not murder” on a deeper level. Plainly the verse says, “Whoever sheds the blood of man, by man (ba’adam) shall his blood be shed”; he reads ba’adam as “into man,” together with “G-d has made the one opposite the other”: there is an adam of holiness and, opposite it, an “adam of Belial,” the evil inclination.

13 והנה ישראל עלו במחשבה¹⁷¹ ולכן הם גורמים ע"י חטאם במעשה דבור ומחשבה בחי' שפיכת דם וחיות אדם דקדושה באדם דקליפה.

Now, Israel arose in [G-d’s] thought; therefore, through their sin in deed, speech and thought, they cause the level of the shedding of the blood and life-force (chayus) of the adam of holiness into the adam of kelipah (the husk).

Israel “arose in thought”: their root is in G-d’s own thought. Therefore their sins in deed, speech and thought “shed blood” in a spiritual sense, carrying the life-force of the holy adam over to the adam of keli-pah. In Likkutei Torah, Mattos (83c), the Alter Rebbe brings the same saying for the root of all the souls of Israel, which comes from a very high place.

וכן עד"ז בשאר עבירות לא תנאף שלא יגרמו שפע לבטלה לחיצונים. וכן לא תגנוב וגו' שהוא ע"י שמירת וזהירת מצביעות ופניות כו'.

And likewise, along these lines, with the other transgressions: "You shall not commit adultery," that they not cause a wasted flow of bounty to the external forces. And likewise "You shall not steal," etc., which is through guarding and taking care against hypocrisy and ulterior motives, etc.

The other commandments are read the same way: "You shall not commit adultery" warns against causing G-d's flow of blessing to go to waste, to the external forces. "You shall not steal" is kept by guarding against hypocrisy and ulterior motives.

14 והנה בשעת מתן תורה הדבור בעצמו גוזר אומר לא תרצח פי' לשון עתיד שלא תהיה בחי' זו נראית לעולם.

Now, at the time of the Giving of the Torah, the utterance itself decreed, saying, "You shall not murder," meaning in the future tense: that this level would never be seen.

At Sinai, "Lo tirtzach" was a decree in the future tense: "you will not murder," so that this level, the spiritual "murder," would never be seen.

כי העתיד והציווי שניהם משמשי בלשון אחד אבל לאחר החטא שהוצרך לעבודתנו הוא ע"י דבורינו שאנו מדברים דברי תורה ממשיכין מעט מעט מרצונו העליון כמ"ש ואשים דברי בפיך¹⁷² ועי"ז יתמו חטאים מן הארץ.¹⁷³

For the future and the imperative are both expressed in one form. But after the sin, when our service became necessary, it is through our speech: as we speak words of Torah, we draw down, little by little, from His supernal will, as it is written, "And I have put My words in your mouth," and through this "sins will cease from the earth."

In Hebrew the future and the command share one form. After the sin it became a task for us: by speaking words of Torah we draw down G-d's will little by little, "I have put My words in your mouth," until "sins will cease from the earth."

והנה התורה שבכתב היא עץ חיים למחזיקים בה¹⁷⁴ ותורה שבעל פה נקרא בזהר אילן דטוב ורע שבו מפרידין הטוב מן הרע (וכמשנ"ת [וכמו שנתבאר] באריכות באגה"ק [באגרת הקודש] ד"ה בר"מ [ברע"א מהימנא] פ' נשא והמשכילים יזהירו).

Now, the Written Torah is "a tree of life to those who grasp it," and the Oral Torah is called in the Zohar "the tree of good and evil," for through it the good is separated from the evil (as was explained at length in Iggeres HaKodesh, in the epistle beginning "In the Ra'aya Mehemna, Parshas Naso: 'And the wise will shine'").

The Written Torah is the "tree of life," while the Zohar calls the Oral Torah the "tree of good and evil," because its laws separate good from evil. In Likkutei Torah, Tzav (17d), the Alter Rebbe adds, citing this maamar, that the Oral Torah is not itself that tree, for it is Malchus of Atzilus, but is en clothed in the mixed good and evil of kelipas nogah in order to refine it. The long discussion is in Iggeres HaKodesh 26.

כמו עד"מ בשעה שלומדין אלו טריפות בבהמה¹⁷⁵ כו' ואלו כשרות כו'. נעשה בירור והבדלה בין הטמא לטהור ויתפרדו כל פועלי און¹⁷⁶ כהמס דונג מפני אש¹⁷⁷ וגוי

As, for example, when one studies "These are treifos (fatal defects) in an animal," etc., "and these are kosher," etc., there takes place a refinement (birur) and separation between the impure and the pure, and "all workers of iniquity will be scattered," "as wax melts before fire," etc.,

When one studies which animals are treifah and which are kosher, the study itself sifts the pure from the impure. Then evil falls apart, "as wax melts before fire."

עד ימות המשיח שיעביר רוח הטומאה מן הארץ¹⁷⁸ וכתוב ביום ההוא יהיה¹⁷⁹ ה' אחד ושמו אחד ולמהוי אחד באחד¹⁸⁰ וזהו מצות ראה יראה כל זכורך¹⁸¹ כדרך שבא לראות כך¹⁸² וכי' (רפ"ק [ריש פרק קמא] דחגיגה).

until the days of Mashiach, when He will remove the spirit of impurity from the earth; and it is written, "On that day Havayah will be One and His Name One," and "to be one in One." And this is the mitzvah of appearing [in the Temple]: "All your males shall appear (yera'eh)": "just as he comes to see, so," etc. (at the beginning of the first chapter of Chagigah).

This sifting goes on until the days of Mashiach, when G-d will remove the spirit of impurity, and "Havayah will be One and His Name One." The mitzvah of appearing in the Temple, "All your males shall appear (yera'eh)," is read at the beginning of Chagigah also as yir'eh, "shall see": "just as he comes to see, so he comes to be seen."

פ"י כשם שמלמעלה למטה קמיה כולא כלא חשיב כך הוא מלמטה למעלה כנ"ל.

The meaning is: just as from above downward “before Him all is considered as nothing,” so it is from below upward, as mentioned above.

Its meaning is that just as from above everything is as nothing before G-d, so it should be seen from below.

וזהו כי עין בעין יראו¹⁸³ שיהיה ראיית העין שלמטה שוה ומכוון לראיית העין שלמעלה

And this is [the meaning of] “For eye to eye they shall see”: that the seeing of the eye below will be equal to, and aligned with, the seeing of the eye above.

“Eye to eye they shall see,” in Isaiah the watchmen of Zion seeing G-d’s return with their own eyes, is read here as the seeing of the eye below matching the seeing of the eye above.

ועמ"ש סד"ה כי תשמע בקול גבי לעשות הישר בעיני¹⁸⁴ ה' אך עכשיו בזמן שאין בית המקדש קיים אומרים ואין אנו יכולים לראות ולהשתחוות כו'.

And see what is written at the end of the discourse beginning “If you hearken to the voice,” concerning “to do what is right in the eyes of Havayah.” But now, at a time when the Holy Temple is not standing, we say, “And we are unable to see and to bow down,” etc.

At the end of the discourse “If you hearken to the voice” (Likkutei Torah, Re’eh), the Alter Rebbe reads “to do what is right (yashar) in the eyes of Havayah” as making the two “eyes,” the view from above and the view from below, level and equal. Now, with no Temple, we say in the festival prayers that we are unable to “see and bow down”: that matching is not now revealed.

15 והיינו מפני חטאינו כו'. כי עונותיכם מבדילים¹⁸⁵ ביניכם לבין אלהיכם¹⁸⁶ פ"י שעון עושה הבדל

והפרש בין ראיית עין שלכם לבין ראיית עין אלהיכם

And this is “because of our sins,” etc. For “your iniquities separate between you and your G-d”: that is, iniquity makes a separation and distinction between the seeing of your eye and the seeing of the eye of your G-d.

We cannot see now “because of our sins”: “your iniquities separate between you and your G-d.” Sin divides our seeing from G-d’s seeing.

שעי"ז קוב"ה [קודשא בריך הוא] סליק לעילא ונהר יחרב ויבש^{187, 188} יחרב בבית ראשון ויבש¹⁸⁹ בבית שני^{190, 191, 192} וכו' שאפילו בבחי' בית ראשון בחי' בראשית נמי מאמר הוא בחי' חכמה^{193, 194} יחרב ויסתלק בחי' המשכת גילוי אלהות ית' ומכ"ש [ומכל שכן] שיבש בבית שני

Through this the Holy One, blessed be He, ascends on high, and "the river will be laid waste and dried up": "laid waste" in the First Temple, and "dried up" in the Second Temple, etc. For even in the level of the First Temple, the level of "In the beginning" is also an utterance, the level of Chochmah (wisdom), it "will be laid waste," and the level of the drawing down of the revelation of G-dliness, may He be blessed, departs; and all the more so it is "dried up" in the Second Temple,

Through this the Holy One, blessed be He, withdraws on high, and "the river will be laid waste and dried up": the Zohar applies the two verbs to the two Temples, "laid waste" to the First and "dried up" to the Second. Even the First Temple, which corresponds to Chochmah, the level of "In the beginning" is also an utterance, lost the flow of G-dliness.

שהוא בחי' גילוי המדות שבלבבו (ועיין מענין זה בזהר בראשית ד"ו ע"ב¹⁹⁵ ודכ"ו ע"א¹⁹⁶ ובפ' שמות ד"ט ע"ב)¹⁹⁷

which is the level of the revelation of the attributes (middos) that are in His heart (and see on this matter in the Zohar, Bereishis, 6b and 26a, and in Parshas Shemos, 9b).

All the more so in the Second Temple, which was the revelation of the middos, the attributes "in His heart." Three places in the Zohar are cited on this theme.

והדבר תלוי בתשובה (עמ"ש ע"פ כי ההרים ימושו)¹⁹⁸ שע"י התשובה ומעשים טובים יתגלה האור כי טוב¹⁹⁹

And the matter depends on teshuvah (return) (see what is written on the verse "For the mountains shall depart"), for through teshuvah and good deeds "the light, that it is good," will be revealed;

Everything depends on teshuvah (return): through teshuvah and good deeds "the light, that it is good," will be revealed again.

והיינו ע"י מרירות נפשו בהיותו ממארי דחושבנא כמו שהיה במצרים כמ"ש וימררו את חייהם²⁰⁰

בעבודה קשה וגו'. ואזי זכו ותעל שועתם²⁰¹ אל

ה':^{202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222}

and this is through the bitterness of his soul, in his being one of the "masters of reckoning" (marei d'chushbena), as it was in Egypt, as it is written, "And they embittered their lives with hard labor," etc. And then they merited, and "their cry went up to G-d."

This teshuvah comes through bitterness of soul, being one of the "masters of reckoning" who take honest stock of themselves. So it was in Egypt: the bitterness of their labor led to their cry rising to G-d, and to the redemption.

16 קיצור. שתכלית ענין התורה והמצות ליראה את ה' יראו את ה' קדושו. והיינו הגילוי כמו שלמעלה היש ולמטה כאין ואפס ממש וכנ"ל בפ"י לך ה' הגדולה.

Summary. That the purpose of the matter of the Torah and the mitzvos is "to fear Havayah": "Fear Havayah, you His holy ones." And this is the revelation as [it is in truth,] that above is the "something" (yesh) and below is as actually nothing and naught, as mentioned above in explaining "Yours, Havayah, is the greatness."

The summary of section 3 begins: the purpose of Torah and mitzvos is the higher awe of "Fear Havayah, you His holy ones." This is the revelation of things as they truly are, the higher as the real "something" and the lower as nothing, as was explained on "Yours, Havayah, is the greatness."

וגילוי זה היה בשעת מ"ת [מתן תורה]. וזהו היתרון על קיים אברהם כו'.

And this revelation was at the time of the Giving of the Torah. And this is the advantage over "Avraham fulfilled," etc.

This revelation came at the Giving of the Torah, and it is what Sinai added to the Patriarchs' keeping of the Torah.

לא תרצח לא תנאף. לי [לשון] ציווי ולי [ולשון] הבטחה. ועכשיו הבירור ע"י דבור התורה וזהו כדרך שבא לראות. ואין אנו יכולים כו' וענין תשובה:

"You shall not murder; you shall not commit adultery": an expression of command and an expression of promise. And now the refinement (birur) is through the speech of Torah. And this is "just as he comes to see." And "we are unable," etc. And the matter of teshuvah (return).

"You shall not murder; you shall not commit adultery" are both a command and a promise. Since the sin, the sifting of good from evil is done through speaking words of Torah; this is linked to "just as he comes to see," to our saying "we are unable," and to teshuvah.

SECTION 6 • ¶17-18

Hearing, doing and the hidden love

17 ד והנה בחיי ראייה זו וביטול זה הוא נקרא לשמוע בקול דברו בחיי שום תשים עליך מלך²²³ וגוי לשמוע בקולו ולדבקה בו^{224, 225} וליבטל אליו יתי

4. Now, this level of seeing and this self-nullification (bittul) is called “to hearken to the voice of His word,” the level of “You shall surely set a king over yourself,” etc.: “to hearken to His voice and to cleave to Him,” and to be nullified to Him, may He be blessed.

Section 4 names this seeing and self-nullification “to hearken to the voice of His word.” It is the stance of “You shall surely set a king over yourself”: hearkening to His voice, cleaving to Him and being nullified to Him.

(וזהו פי לשמוע בקול דברו.²²⁶ דברו ממש עי"ד מ"ש לעי"ל [לעיתיד לבוא] וראו כל בשר²²⁷ יחדו כי פי ה' דבר היינו ולא יכנף עוד מוריק²²⁸ שלא יהיה עוד לבושים המסתירים על הדבור עליון להיות נראה העולם ליש ודבר נפרד כי אם יראו הכל איך שדבר ה' הוא המהוה ומחיה וכולא קמיה כאין ואפס ממש

(And this is the meaning of “to hearken to the voice of His word”: His actual word, along the lines of what is written of the Time to Come, “And all flesh shall see together that the mouth of Havayah has spoken,” that is, “Your Teacher shall no longer be concealed (yikanef)”: that there will no longer be garments concealing the supernal speech, which make the world appear as a “something” (yesh) and a separate thing, but rather all will see how the word of G-d is what brings into being and gives life, and all before Him is as actually nothing and naught,

“His word” is meant literally. In the Time to Come “all flesh shall see that the mouth of Havayah has spoken” and “your Teacher shall no longer be concealed”: no garments will hide the divine speech, as they now do when they make the world look like a separate thing, and all will see that G-d’s word brings everything into being and that before Him all is as nothing.

וכמ"ש בסש"ב [בספר של בינונים] פ"כ וכ"א ועמ"ש מזה סדי"ה והניף ידו על הנהר.^{229, 230} וזהו פי לשמוע בקול דברו דגבי מתן תורה.

as is written in Sefer Shel Beinonim, chapters 20 and 21; and see what is written on this at the end of the discourse beginning “And He will wave His hand over the River.” And this is the meaning of “to hearken to the voice of His word” in connection with the Giving of the Torah.

Tanya (Sefer Shel Beinonim) explains this in chapters 20 and 21. In Likkutei Torah, Tzav (18a), on “He will wave His hand over the River,” the Alter Rebbe explains that in the Time to Come the light of the “river,” Binah, will itself be revealed in the middos and speech; and this seeing is what “hearkening to the voice of His word” meant at Sinai.

ופי בקול דברו יובן ע"ד מ"ש בד"ה כי תשמע בקול ומשם יובן איך שגם עכשיו שיך בחי זו ע"י עסק התורה וכמ"ש בענין אם אין חכמה אין יראה כו' כנ"ל).

And the meaning of "the voice of His word" will be understood along the lines of what is written in the discourse beginning "If you hearken to the voice"; and from there it will be understood how even now this level applies, through occupation with the Torah, as is written on the matter of "If there is no wisdom, there is no awe," etc., as mentioned above.)

The discourse "If you hearken to the voice" (Likkutei Torah, Re'eh) reads b'kol, "in the voice," as hearing the inner dimension of the voice, the Infinite Light itself. Even now this level is open to us, through the study of Torah, as was said on "If there is no wisdom, there is no awe."

אך צריך להקדים לזה להיות בחי עושי דברו כי הנה מלכותך מלכות²³¹ כל עולמים כתיב שכל העולמות עליונים ותחתונים קיומם והתהוותם מאין ליש הוא מבחי מלכותו ית'.

But this must be preceded by the level of "who do His word." For it is written, "Your kingship is a kingship over all worlds": all the worlds, higher and lower, their existence and their coming into being from nothing to something, are from the level of His Malchus (sovereignty), may He be blessed.

But "who do His word" must come first. All the worlds, higher and lower, exist and come into being from G-d's Malchus (sovereignty), as the verse says, "Your kingship is a kingship over all worlds."

ולכאורה א"כ איך יתכן להיות מלך שמו נקרא עליהם. אבל הענין שע"י תורה ומצות ממשיכין בחינת רצון העליון להיות מלך שמו נקרא וזהו קדשנו במצותיו.

Seemingly, then, how is it possible that "His Name be proclaimed King" over them? But the matter is that through Torah and mitzvos one draws down the level of the supernal will, so that "His Name be proclaimed King." And this is [the meaning of] "[Who] has sanctified us with His commandments."

So it seems hard to see how "His Name be proclaimed King" over the worlds. The answer is that through Torah and mitzvos we draw down the supernal will, so that "His Name be proclaimed King"; this is "Who has sanctified us with His commandments."

וזהו ברוך אתה ה' אלהינו מלך העולם פ"י שיברך וימשיך בחי' אתה בחי' חסד להיות מלך העולם ע"י שהי' אלהינו ואנחנו בטלים אליו וקדשנו במצותיו

And this is [the meaning of] “Blessed are You, Havayah our G-d, King of the world”: that is, that one “bless” and draw down the level of “You,” the level of Chesed (kindness), to be “King of the world,” through Havayah being our G-d, and our being nullified to Him, and “[He] has sanctified us with His commandments”

The blessing formula says the same: “Blessed” (baruch) means drawing down, as a vine is “drawn down” (mavrich) into the earth, and “You” is Chesed, which is drawn down to become “King of the world.” This happens when Havayah is “our G-d,” when we are nullified to Him and keep His commandments.

(ועמ"ש מזה ג"כ בד"ה תקעו בחודש שופר²³² וסד"ה ביום השמיני שלח.²³³ וזהו ענין עושי דברו וזהו אל תקרי בניך אלא בוניך²³⁴ שבונים מדת מלכותו ית' ע"י שממשיכים רצון העליון ב"ה להיות גילוי מלכותו ית'),

(and see what is written on this also in the discourse beginning “Blow the shofar on the New Moon,” and at the end of the discourse beginning “On the eighth day he sent away.” And this is the matter of “who do His word”; and this is [the meaning of] “Do not read banayich (your children) but bonayich (your builders),” for they build the attribute of His kingship, may He be blessed, by drawing down the supernal will, blessed be He, so that there be a revelation of His kingship, may He be blessed),

This is the meaning of “who do His word.” The Sages read “your children” (banayich) as “your builders” (bonayich): Israel builds G-d’s kingship by drawing down the supernal will so that His kingship is revealed.

והנה הכח הזה שניתן לבנ"י [לבני ישראל] עם קרובו²³⁵ להיות הגורם להמשיך רצונו ית' הוא ע"י שגילה רז זה לבני²³⁶ שכל אחד מישראל יש לו בהסתר ובהעלם האהבה המסותרת לה'

Now, this power that was given to the children of Israel, “the people near to Him,” to be the cause that draws down His will, may He be blessed, is through the revealing of “this secret to My children”: that every one of Israel has, in a hidden and concealed state, the hidden love (ahavah mesuteres) for G-d;

Israel, “the people near to Him,” have the power to draw down G-d’s will because of “the secret revealed to My children”: every Jew carries a hidden love for G-d (ahavah mesuteres).

וצריך להוציאה מהעלם אל הגילוי ביגיעת נפש וביגיעת בשר כמו שהיה במצרים וימררו את חייהם בעבודה קשה בחומר ובלבנים²³⁷ וגו'

and one must bring it out from concealment into revelation, with toil of the soul and toil of the flesh, as it was in Egypt: "And they embittered their lives with hard labor, with mortar and with bricks," etc.

That love has to be brought out from concealment into revelation through toil of soul and toil of body. In Egypt this was the hard labor "with mortar and with bricks."

ואמרו בזהר בחומר דא²³⁸ קל וחומר ובלבנים דא ליבון הלכתא^{239, 240} שע"י עסק התורה בעיון ובעומק.²⁴¹

And they said in the Zohar: "With mortar (chomer)": this is kal vachomer (the inference from minor to major); "and with bricks (leveinim)": this is libun hilchesa (the clarification of the law), which is through occupation with the Torah with analysis and in depth.

The Zohar reads "mortar" (chomer) as kal vachomer, reasoning from minor to major, and "bricks" (leveinim) as libun hilchesa, clarifying the law. The toil that reveals the hidden love is deep and searching Torah study.

18 ועד"ז נתקן לנו התפלה למסור נפשו באחד^{242, 243} והעיקר למסור הרצון להיות ביטול הרצון מפני רצונו^{244, 245} ית' בסור מרע ועשה טוב וקדש עצמך במותר לך²⁴⁶ וכן בעסק התורה יותר מרגילותו

And along these lines, prayer was instituted for us: to give over one's soul at [the word] "One" (echad); and the main thing is to give over the will, so that there be a nullification of the will before His will, may He be blessed, in "turn away from evil and do good," and in "sanctify yourself in what is permitted to you," and likewise in occupation with the Torah beyond one's habit;

Prayer was instituted for the same purpose. In the Shema one gives over one's soul at the word "One," and above all one gives over one's will, setting it aside before G-d's will: in turning from evil, in doing good, in holding back even from what is permitted, and in studying Torah beyond one's habit.

כי העסק התורה אשר לפי הרגילות הוא דרך הטבע והוא כמצות אנשים מלומדה²⁴⁷ for occupation with the Torah according to habit is the way of nature, and it is like "a commandment of men learned by rote."

Torah study done only out of habit is "nature," like what Isaiah calls "a commandment of men learned by rote."

ועי"ז אי אפשר לעורר המשכת הרצון העליון שהוא נקרא טמירא דכל טמירין²⁴⁸ (עי"ן) בזח"ב [בזהר חלק ב'] ס"פ יתרו דף פ"ט ע"א) אלא ע"י התעוררות מקרב איש ולב עמוק²⁴⁹ למעלה מהטבע שע"י יצא מנרתיקו מהעלם אל הגילוי

Through this it is impossible to arouse the drawing down of the supernal will, which is called "the most hidden of all hidden" (temira d'chol temirin) (see Zohar II, end of Parshas Yisro, folio 89a), except through an arousal from "the inward part of a man and a deep heart," above nature, through which it will come out of its sheath, from concealment into revelation.

Such study cannot arouse the supernal will, which the Zohar calls "the most hidden of all hidden." Only an arousal from "the inward part of a man and a deep heart," beyond nature, draws that will out "of its sheath," from concealment into revelation.

ולכן עתה בזמן שאין בהמ"ק [בית המקדש] חובה עלינו מצות התפלה²⁵⁰ שבשעת התפלה כל בעל נפש יתלהב בנפשו לעורר לבבו לה' שע"י יוכל אח"כ להמשיך הרצון העליון ע"י עסק התורה

Therefore now, at a time when there is no Holy Temple, the mitzvah of prayer is incumbent upon us: that at the time of prayer every person of spirit (baal nefesh) should be fired up in his soul to arouse his heart to G-d, so that through this he will afterwards be able to draw down the supernal will through occupation with the Torah;

Now that there is no Temple, prayer is an obligation. In prayer each person sets his soul aflame and arouses his heart to G-d, so that afterwards his Torah study can draw down the supernal will.

אלא א"כ מי שתורתו אומנתו²⁵¹ דנשמתי [דנשמתי] אחידא ביי [ביה] להיטא ביי²⁵² [ביה] כמ"ש במ"א שהוא פטור מתפלה מפני שא"צ [שאינן צריך / שאינו צריך] הכנה לעורר לבבו כו' כמ"ש במ"א.

unless it is someone whose Torah is his occupation, whose soul is bound up with Him, aflame with Him, as is written elsewhere, who is exempt from prayer because he needs no preparation to arouse his heart, etc., as is written elsewhere.

The exception is one whose Torah is his whole occupation, like those the Talmud describes in Shabbos 11a, whose soul, in the Zohar's words, is bound up with G-d and aflame for Him. He needs no preparation to arouse his heart, and so he is exempt from prayer.

SECTION 7 • ¶19-21

Teshuvah and why doing comes first

19 וזהו בחי' תשובה ובמקום שבעלי תשובה עומדים צדיקים גמורים אין יכולים לעמוד דמשכין בחילא יתיר²⁵³ מהעלם אל הגילוי.

And this is the level of teshuvah (return); and “in the place where baalei teshuvah (returnees) stand, the perfectly righteous cannot stand,” for they draw forth with greater strength (bechayla yatir) from concealment into revelation.

This self-giving is teshuvah (return). The Sages say that the perfectly righteous cannot stand where baalei teshuvah stand, and the Zohar explains why: they draw forth with greater strength, bringing what was hidden into revelation.

וזהו יפה שעה אחת בתשובה²⁵⁴ ומעשים טובים בעוה"ז מכל חיי עולם הבא²⁵⁵ לפי שבחי' עוה"ב [עולם הבא] הוא מה שנהנין מזיו השכינה²⁵⁶

And this is [the meaning of] “Better one hour of teshuvah and good deeds in this world than all the life of the World to Come,” because the level of the World to Come is that they delight in the radiance of the Shechinah (Divine Presence),

So the Mishnah says that one hour of teshuvah and good deeds in this world is better than all the life of the World to Come. The World to Come is enjoying the radiance of the Shechinah (Divine Presence).

דהיינו בבחי' מה שהוא בחי' גילוי ההתפשטות משא"כ ע"י הבעל תשובה נמשך ממקורא דכולא טמירא דכל טמירין כנ"ל

that is, in that which is the level of the revelation of the extension; whereas through the baal teshuvah there is a drawing forth from the source of all, “the most hidden of all hidden,” as mentioned above;

That radiance is only the revealed extension of G-dliness. Teshuvah draws from the source of all, “the most hidden of all hidden,” the supernal will itself.

והיינו ע"י דאתכפיא ²⁵⁷ הסט"א [הסטרא אחרא] ואתהפכת חשוכא לנהורא ומרירו למיתקא כי הנה החשך יכסה ארץ ²⁵⁸ שלא יאיר בגילוי רב למטה כמו למעלה כנ"ל. אלא לפי סדר ההשתלשלות והתלבשות בכיסוים רבים וא"כ גילוי למטה לפי ערך המקבלים.

and this is through the sitra achra (the other side) being subdued, and darkness being transformed into light and bitterness into sweetness. For, indeed, "darkness shall cover the earth," so that it does not shine in a great revelation below as above, as mentioned above, but rather according to the order of the chain of descending worlds (hishtalshelus), and enclothement in many coverings; and if so, its revelation below is according to the capacity of the recipients.

Teshuvah works by subduing the sitra achra (the other side) and turning darkness into light and bitterness into sweetness. Normally "darkness covers the earth": G-d's light does not shine below as openly as above, but comes down through the chain of descending worlds (hishtalshelus), wrapped in many coverings, and is revealed below only as far as the recipients can take it.

משא"כ כד אתכפיא סט"א [סטרא אחרא] וכו' אזי למעלה ולמטה שוין. כמ"ש כי עין בעין יראו ²⁵⁹ וגוי וכתוב ביום ההוא יהיה ²⁶⁰ ה' אחד ושמו אחד למהוי אחד באחד כנ"ל

But when the sitra achra is subdued, etc., then above and below are equal, as it is written, "For eye to eye they shall see," etc.; and it is written, "On that day Havayah will be One and His Name One," "to be one in One," as mentioned above.

When the sitra achra is subdued, above and below become equal: "eye to eye they shall see," and "Havayah will be One and His Name One," to be "one in One."

וזהו בשעה שהקדימו ישראל נעשה לנשמע ²⁶¹ שבחי נעשה שהוא ענין המשכת רצונו ית' להיות מלך העולם ע"י מעשה המצות אשר קדשנו במצותיו הוא תחלה לבחי נשמע

And this is [the meaning of] "When Israel put 'we will do' before 'we will hear'": for the level of "we will do," which is the matter of drawing down His will, may He be blessed, to be "King of the world," through the doing of the mitzvos, "Who has sanctified us with His commandments," comes first, before the level of "we will hear,"

Now the Alter Rebbe returns to the opening words of the maamar: Israel put "we will do" before "we will hear." "We will do" is drawing down G-d's will, so that He is "King of the world," through doing the mitzvos, and it comes first.

שהוא בחי ביטול במציאות אליו ית' שבחי נשמע נמשך מבחי נעשה כנ"ל

which is the level of the nullification of [one's very] existence (bittul bimetzius) to Him, may He be blessed; for the level of "we will hear" is drawn from the level of "we will do," as mentioned above

"We will hear" is the nullification of one's very existence before Him, and it is drawn from "we will do," as explained above.

(ועיין במדרש פי ויקרא²⁶² רבה ר"פ א' וס"פ ה' מענין גבורי כח עושי דברו.^{263, 264, 265} ועיין בזח"ג [בזהר חלק ג] פי בלק דקצ"א ע"א מענין זה ובפי' לך לך ד"צ ע"א) והיינו ע"י שגילה רז זה לבני כו'

(and see in the Midrash, Parshas Vayikra Rabbah, beginning of section 1 and end of section 5, on the matter of "mighty in strength, who do His word"; and see in Zohar III, Parshas Balak, 191a, on this matter, and in Parshas Lech Lecha, 90a). And this is through the revealing of "this secret to My children," etc.,

The aside lists sources in the Midrash and the Zohar on "mighty in strength, who do His word." All this comes through "this secret revealed to My children": the hidden love within every Jew.

שהוא ע"י יגיעת נפש ויגיעת בשר להוציא מהעלם אל הגילוי כנ"ל ובאתערותא דלתתא אתעדל"ע [אתערותא דלעילא] לעורר המשכת רצון העליון בחינת טמירא דכל טמירין כנ"ל ועיין בפי' בהר דק"ח ע"ב ברחימו דלבייהו לאתקרבא לקוב"ה [לקודשא בריך הוא] אקדימו עשיה לשמיעה.^{266, 267}

which is through toil of the soul and toil of the flesh, to bring out from concealment into revelation, as mentioned above; and "through an arousal from below (isarusa dilesata) [comes] an arousal from above (isarusa dile'eila)," to arouse the drawing down of the supernal will, the level of "the most hidden of all hidden," as mentioned above. And see in Parshas Behar, 108b: "In the love of their hearts to draw near to the Holy One, blessed be He, they put doing before hearing."

That love is brought out through toil of soul and body, and this arousal from below brings about an arousal from above that draws down the supernal will, "the most hidden of all hidden." The Zohar on Behar says the same: in the love of their hearts to come near to G-d, Israel put doing before hearing.

20 וכמ"ש במ"א. ועיין בד"ה יביאו לבוש מלכות.²⁶⁸ ועיין מ"ש מענין בשעה שהקדימו ישראל נעשה בד"ה צאינה וראינה.²⁶⁹ לא זו מחבבה

As is written elsewhere. And see in the discourse beginning "Let them bring royal apparel." And see what is written on the matter of "When Israel put 'we will do' first" in the discourse beginning "Go forth and see," [on] "He did not cease to cherish her."

Further discussions are listed: the discourse "Let them bring royal apparel" in Torah Ohr, and the discourse "Go forth and see" in Likkutei Torah on Shir HaShirim, on the words "He did not cease to cherish her," which treats the same saying about "we will do."

ואפשר לומר פי' שהקדימו נעשה היינו שבחינת ביטול דנעשה להיות בטל לבעל הרצון. הוא עולה לבחי' מחשבה קדומה הנקרא בקדמין ברא שהוא למעלה מבחי' חכמה והוא מקור התורה והמצוות כמבואר למעלה.

And it is possible to say that the meaning of their having put “we will do” first is: that the level of the self-nullification (bittul) of “we will do,” to be nullified to the Master of the will, rises to the level of the primordial thought, which is called “bekadmin bera” (at first He created), which is above the level of Chochmah (wisdom); and it is the source of the Torah and the mitzvos, as explained above.

The Alter Rebbe then offers another reading: putting “we will do” first means the self-nullification of doing, being nullified to the One whose will it is. That self-nullification rises to the primordial thought, “at first He created” (bekadmin bera), which is above Chochmah and is the source of the Torah and the mitzvos, as explained in section 1.

ועמ"ש בד"ה ביום השמיני שלח²⁷¹, 270 בענין פי' וקדם צרתני:²⁷²

And see what is written in the discourse beginning “On the eighth day he sent away,” on the meaning of “And before (kedem) You formed me.”

So “we will do” reaches higher than “we will hear.” The discourse cited, in Likkutei Torah, Shemini Atzeres, reads “Behind and before (kedem) You formed me”: “before,” because Israel arose in G-d’s thought before Creation, the soul’s source being in sovev kol almin.

21 קיצור. (ובחי' ביטול זה נקי' לשמוע בקול דברו וצריך להקדים להיות עושי דברו להמשיך הרצון בהדבור עליון והיינו ע"י גילוי אהבה המסותרת בחי' ביטול רצון שע"י מעורר גילוי רצון העליון

Summary. (And this level of self-nullification (bittul) is called “to hearken to the voice of His word,” and it must be preceded by “who do His word”: to draw the will into the supernal speech; and this is through revealing the hidden love, the level of the nullification of will, through which one arouses the revelation of the supernal will.

The summary of section 4: this self-nullification is “to hearken to the voice of His word,” and it must be preceded by “who do His word,” drawing the will into the supernal speech. That comes through revealing the hidden love, setting aside one’s will, which arouses the revelation of the supernal will.

ולכן יפה שעה אחת בתשובה ומע"ט [ומעשים טובים] בעוה"ז כו' שע"ז ממשיך מלמעלה מסדר ההשתלשלות להיות הגילוי למטה כמו למעלה, וזהו ענין שהקדימו נעשה לנשמע. שבח"י נשמע נמשך מבח"י נעשה שעולה לבח"י רצון העליון בח"י בקדמין ברא):

Therefore "better one hour of teshuvah (return) and good deeds in this world," etc., for through this one draws down from beyond the order of the chain of descending worlds (hishtalshelus), so that the revelation below be as above. And this is the matter of their having put "we will do" before "we will hear": that the level of "we will hear" is drawn from the level of "we will do," which rises to the level of the supernal will, the level of "bekadmin bera.")

This is why one hour of teshuvah is better than the World to Come: it draws from above the chain of worlds, so that the revelation below is as above. And it is why "we will do" comes before "we will hear": hearing is drawn from doing, which rises to the supernal will, "bekadmin bera."

SECTION 8 • ¶22-26

Moshe, "mighty in strength," and the city of G-d

22 ה וביאור הענין ע"פ מ"ש ברבות ר"פ ויקרא או שמא משוי שקשה לס"ר נוח לאחד כו'

5. And the explanation of the matter, according to what is written in Midrash Rabbah at the beginning of Parshas Vayikra: "Or perhaps a burden that is hard for six hundred thousand is easy for one?" etc.;

Section 5 explains further from the Midrash at the start of Vayikra Rabbah. Normally a burden too heavy for one is light for many, but here a burden too heavy for six hundred thousand was light for one, Moshe.

אם יוספים אנחנו²⁷³ לשמוע כו' ומשה שומע כו' וע"ש שעד"ז פי' גבורי כח כו' לשמוע כו' ע"ש.²⁷⁴

"If we continue to hear," etc.; "and Moshe hears," etc. And see there that along these lines it explains "mighty in strength," etc., "to hearken," etc. See there.

All Israel at Sinai said, "If we continue to hear the voice... we will die," while Moshe heard the voice of the utterance itself and lived. The same Midrash explains "mighty in strength... to hearken" along these lines.

23 והענין דמבואר במ"א פ' מטות ע"פ לאמר זה הדבר ²⁷⁵ כו' ענין משה נתנבא בזה כו' גילוי קדש העליון משא"כ בחי' כה כדמותנו כו' ע"ש.

And the matter is as explained elsewhere, in Parshas Mattos, on the verse "Saying: This is the thing," etc.: the matter of "Moshe prophesied with 'This' (zeh)," etc., the revelation of the supernal holiness (Kodesh), whereas the level of "Thus" (koh), "in our likeness," etc. See there.

Elsewhere (in Parshas Mattos) the Alter Rebbe explains that Moshe prophesied with "This" (zeh), the revelation of the supernal holiness, while the other prophets prophesied with "Thus" (koh), the level of "in our likeness."

וזה היה הגילוי במתן תורה וזה הי' [היה] קשה לס"ר נשמות לקבל כי גילוי אור א"ס עדי"ז מאיר רק בחכמה עילאה שמשם בחי' משה

And this was the revelation at the Giving of the Torah, and this was hard for the six hundred thousand souls to receive; for the revelation of the Infinite Light (Or Ein Sof) in this way shines only in the supernal Chochmah (wisdom), from which is the level of Moshe,

That higher revelation came at Sinai, and it was hard for the six hundred thousand souls to bear. The Infinite Light shines in this way only in the supernal Chochmah, which is Moshe's root.

כי חכמה כח מה ²⁷⁶ והוא מ"ש במשה ונחנו מ"ה [מה]. ²⁷⁷ משא"כ בס"ר נשמות ששרשן מו"ק [מו' קצוות] שהן המדות שלמטה מבחי' חכמה.

for Chochmah is koach mah (the power of "what"), and this is what is said of Moshe: "And what (mah) are we?" Whereas with the six hundred thousand souls, their root is from the six extremities (vav ketzavos), which are the attributes (middos) below the level of Chochmah.

Chochmah is koach mah, "the power of 'what,'" complete self-nullification, as Moshe said, "And what (mah) are we?" The six hundred thousand souls of Israel are rooted in the six extremities, the middos, below Chochmah.

24 ולכן פרחו נשמתן כמ"ש נפשי יצאה בדברו ²⁷⁸ וכמ"ש ברבות בשה"ש [בשיר השירים] ע"פ חכו ממתקים. ²⁷⁹

Therefore their souls took flight, as it is written, "My soul went out when He spoke," and as is written in Midrash Rabbah on Shir HaShirim, on the verse "His palate is sweetness."

This is why the people's souls took flight at Sinai, as the Midrash reads "My soul went out when He spoke."

כי גילוי בחי' זו זהו כמו שלמעלה היש ולמטה בחי' אין ואפס ממש ועיין מזה בסש"ב [בספר של בינונים] ר"פ ל"ד וס"פ ל"ו. שעיקר גילוי זה הוא בחכמה עילאה כמש"ש [כמה שכתוב שם] פל"ה בהג"ה [בהגהה].

For the revelation of this level is as [it is in truth,] that above is the “something” (yesh) and below is the level of actual nothing and naught. And see on this in Sefer Shel Beinonim, beginning of chapter 34 and end of chapter 36, that the essence of this revelation is in the supernal Chochmah (wisdom), as is written there in chapter 35, in the gloss.

The revelation was of things as they truly are: the higher is the true “something” and the lower is nothing. Tanya discusses this in chapters 34 and 36, and the gloss to chapter 35 says that this revelation is essentially in the supernal Chochmah.

וזהו הנקרא לשמוע בקול דברו, שרק משה יוכל לשמוע.²⁸⁰

And this is what is called “to hearken to the voice of His word,” which only Moshe could hear.

This is “hearkening to the voice of His word,” and only Moshe could hear it.

ועמ"ש בד"ה בפ"י כי תשמע בקול מפתחות הפנימי [הפנימיות / הפנימית] כו' ובסידור בד"ה אדני שפתי תפתח²⁸¹ בפ"י בקול דברי אלקים חיים וע"פ קול דודי הנה זה בא מדלג²⁸² כו'.

And see what is written in the discourse on the explanation of “If you hearken to the voice,” [on] “the inner keys,” etc.; and in the Siddur, in the discourse beginning “Ado-nai, open my lips,” in the explanation of “the voice of the words of the living G-d,” and on the verse “The voice of my Beloved! Behold, he comes, leaping,” etc.

Further discussions of “the voice” are listed: the discourse on “If you hearken to the voice” in Likkutei Torah, Re'eh, which opens by calling the Torah “the inner keys” and awe “the outer keys,” and, in the Siddur, the explanations of “the voice of the words of the living G-d” and of “The voice of my Beloved.”

והיינו ע"י שהי' [שהיה] בחי' גבורי כח. וע' בגמרא שבת פ"י [פרק י' / פרשה י'] [דצ"ב א'] ופ"ד דנדרים (דל"ה ע"א) לפי שהיה בעל קומה עשר אמות

And this was through his being the level of “mighty in strength” (see in the Gemara, Shabbos, chapter 10, 92a, and chapter 4 of Nedarim, 38a), because he was a man of stature, ten cubits [tall];

Moshe could hear because he was “mighty in strength.” The Gemara in Shabbos and Nedarim says that the Shechinah rests only on one who is mighty and of great stature, and that Moshe was ten cubits tall.

דהיינו שמאיר בו עשר ספירות עליונות דאצילות שראשיתן היא חכמה עילאה.

that is, that there shone in him the ten supernal Sefiros of the World of Atzilus (Emanation), the first of which is the supernal Chochmah.

The ten cubits mean that the ten supernal Sefiros of Atzilus (Emanation), headed by the supernal Chochmah, shone in him.

והיינו כי כח זהו בחי' חכמה כח מ"ה [מה] ומשם נמשך כח הביטול למס"נ [למסירות נפש]. (ועמ"ש הרמ"ז [הרב משה זכות] פ' פנחס דף ר"כ בפ"י העונה אישר"מ [אמן יהא שמיה רבא מברך] ²⁸³ בכל כחו).

And this is because koach (strength) is the level of Chochmah, koach mah; and from there is drawn the power of self-nullification (bittul) for self-sacrifice (mesirus nefesh). (And see what the Ramaz wrote on Parshas Pinchas, folio 220, on the meaning of "Whoever answers 'Amen, may His great Name be blessed' with all his strength.")

"Strength" (koach) is the level of Chochmah, koach mah, and from it comes the power of self-nullification for self-sacrifice (mesirus nefesh). The aside cites the Kabbalist Rabbi Moshe Zacuto (the Ramaz) on answering "Amen, may His great Name be blessed" with all one's strength.

והנה ע"י משה יוכלו נש"י [נשמות ישראל] לקבל לשמוע בקול דברו, וזהו ג"כ ע"י גבורי כח. והנה כח ב"פ [ב' פעמים] יד זהו ענין שאו ידיכם קדש ²⁸⁴ שמבואר בד"ה צאינה וראינה. ²⁸⁵

Now, through Moshe the souls of Israel are able to receive [and] to hearken to the voice of His word; and this, too, is through "mighty in strength." Now, koach (strength) is twice yad (hand) [in numerical value]; this is the matter of "Lift up your hands in holiness," which is explained in the discourse beginning "Go forth and see."

Through Moshe the souls of Israel can receive this hearing, and it too depends on being "mighty in strength." Koach, 28, is twice yad, "hand," 14, which links to "Lift up your hands in holiness."

ועי"ז הם עושי דברו עושי לשון תיקון והיינו מ"ש ועתה יגדל נא ²⁸⁶ כח אדי כמ"ש במ"א

And through this they are "who do (osei) His word": osei is an expression of rectification (tikkun). And this is what is written, "And now, may the strength (koach) of Ado-nai be magnified," as is written elsewhere;

Through this they are "osei His word," and osei here means "rectifying" His word. This is "May the strength (koach) of Ado-nai be magnified": Ado-nai, the Name of G-d's speech and kingship, receives added strength.

דהיינו שממשיכים גילוי אור א"ס סוכ"ע בהדבור עליון

that is, that they draw down the revelation of the Infinite Light (Or Ein Sof), the light that encompasses all worlds (sovev kol almin), into the supernal speech.

They draw the revelation of the Infinite Light, sovev kol almin, into the supernal speech.

וזהו ענין העונה יהא שמיה רבא מברך והיינו ע"י בכל כחו גבורי כח כנ"ל וזהו ג"כ ענין שיעקב נתן לדוד כ"ח שנה משלו ^{287, 288} בחי המשכת הכח בשם אדי כו'. ^{289, 290}

And this is the matter of "Whoever answers 'May His great Name be blessed,'" and this is through "with all his strength," "mighty in strength (koach)," as mentioned above. And this is also the matter of Yaakov giving David twenty-eight (koach) years of his own: the level of the drawing of the strength (koach) into the Name Ado-nai, etc.

This is the meaning of answering "May His great Name be blessed" with all one's strength: making G-d's Name great by being "mighty in strength." So too the Zohar says that Yaakov gave David twenty-eight (koach) years of his own life: drawing strength into the Name Ado-nai.

25 ונקרא בחי זו מלאכיו גבורי כח. ²⁹¹ ע"ד שנתבאר בד"ה ונקדשתי ²⁹² בתוך בניי [בני ישראל] כפי שרפים עומדים ממעל לו ²⁹³ כו'.

And this level is called "His angels, mighty in strength," along the lines of what was explained in the discourse beginning "And I shall be sanctified among the children of Israel," on the meaning of "Seraphim stand above him," etc.

This level of strength is why the angels are called "mighty in strength." The Alter Rebbe refers to the discourse "And I shall be sanctified," which explains how the seraphim can "stand above" the Shechinah.

וע"כ נקראו מלאכיו גבורי כח גם ע"ד והחיות נושאות את הכסא ^{294, 295} ועל דמות הכסא ²⁹⁶ דמות כמראה אדם והם נושאים ומרוממים בחי זו לאור א"ס עצמו

And therefore they are called "His angels, mighty in strength," also along the lines of "and the Chayos carry the Throne," and "upon the likeness of the throne a likeness as the appearance of a man"; and they carry and exalt this level to the Infinite Light (Or Ein Sof) itself.

It is like the teaching that the Chayos, the holy living creatures of Ezekiel's chariot, carry the Throne, upon which is "a likeness as the appearance of a man." The angels carry and lift this level up to the Infinite Light itself.

והכח בהם ע"י ששרשם מעולם התהו כמ"ש כ"ז [כל זה] בד"ה זכור ושמור בדבור אחד כת"א [בתורה אור] פ' יתרו

And the strength is in them because their root is from the World of Tohu, as all this is explained in the discourse beginning "'Remember' and 'Keep' in a single utterance," in Torah Ohr, Parshas Yisro,

Their strength comes from their root in the World of Tohu (Chaos), whose lights were too great for their vessels, as explained in Torah Ohr on "'Remember' and 'Keep' in a single utterance."

ובפע"ח [ובפרי עץ חיים] שער השבת²⁹⁷ גבי כתר יתנו לך²⁹⁸ כו' מלאכים פי' שח"ב [שחכמה ובינה] נק' מלאכים כו' ע"ש וע' במא"א [במאורי אור] אות מ' ס"א וכפשוטו גבורי כח כדפרש"י [כדפירש רש"י / כדפירוש רש"י] ספ"ק [סוף פרק קמא] דקדושין (ד"מ ע"א) שלבש כח לכוף יצרו²⁹⁹ ע"ש.

and in Pri Etz Chaim, Shaar HaShabbos, concerning "A crown they shall give to You," etc., "angels": that is, that Chochmah and Binah are called "angels," etc. (see there); and see Me'orei Or, letter mem, section 61. And in its plain sense, "mighty in strength" is as Rashi explains at the end of the first chapter of Kiddushin (40a): that he clothed himself in strength to subdue his inclination. See there.

The Arizal's Pri Etz Chaim, on the Kedushah "A crown they shall give to You... angels," explains that these "angels" are Chochmah and Binah; the Kabbalistic lexicon Me'orei Or is also cited. In the plain sense, "mighty in strength" means, as Rashi explains in Kiddushin, one who clothes himself with strength to subdue his inclination.

וזהו כמארו"ל (רפ"ד דאבות) איזהו גבור הכובש את יצרו³⁰⁰. שנאמר טוב ארך אפים³⁰¹ מגבור ומושל ברוחו מלוכד עיר³⁰² (במשלי ס"י [סוף סימן ט"ז])

And this is as our Sages, of blessed memory, said (at the beginning of chapter 4 of Avos): "Who is mighty? He who subdues his inclination, as it is said, 'Better is one who is slow to anger than the mighty, and one who rules his spirit than the conqueror of a city'" (in Proverbs, end of chapter 16).

This matches the Mishnah: "Who is mighty? He who subdues his inclination," based on the verse that one who is slow to anger is better than the mighty.

והמכוון י"ל [יש לומר] שע"י שכובש את היצה"ר [היצר הרע] שהוא מבחי' סיגי הגבורות וממתיקו שיהי' בטל ליצי"ט [ליצר טוב] שהוא מבחי' אהבה וחסד ע"י ממשיך המתקת הגבורות מבחי' ארך אפים ורב חסד³⁰³ כו'

And the intent, it can be said, is that through subduing the evil inclination, which is from the level of the dross of the Gevuros (restraints), and sweetening it so that it be nullified to the good inclination, which is from the level of love and Chesed (kindness), through this one draws down the sweetening of the Gevuros from the level of "slow to anger and abundant in kindness," etc.

The Alter Rebbe suggests what this achieves. The evil inclination comes from the dross of the Gevuros (restraints); subduing it and sweetening it until it is nullified to the good inclination, which comes from love and Chesed (kindness), draws down a sweetening of the Gevuros from "slow to anger and abundant in kindness."

ועי"ז הוא עושי דברו שמתקן ובונה הדבור עליון שנק' עיר אלקינו שהוא מבחי' שם אלקי' ושם אד'

And through this he is [among] "who do His word," for he rectifies and builds the supernal speech, which is called "the city of our G-d," which is from the level of the Name Elokim and the Name Ado-nai;

In this way such a person is one of "who do His word," in the sense of rectifying it: he repairs and builds the supernal speech, "the city of our G-d," which comes from the Names Elokim and Ado-nai.

והוא ממשיך בו הגדלת כח שם אד' כענין ועתה יגדל נא כח אד' ³⁰⁴ כו' והיינו עי"ז ה' ארך אפים כו'.

and he draws into it the magnifying of the strength (koach) of the Name Ado-nai, as in "And now, may the strength of Ado-nai be magnified," etc. And this is through "Havayah is slow to anger," etc.

He draws into that speech an increase of "the strength of Ado-nai," as Moshe prayed, "May the strength of Ado-nai be magnified." This comes through the attribute "Havayah is slow to anger."

26 ועמ"ש לקמן בביאור ע"פ נשא את ראש בני גרשון ³⁰⁵ בפ"י מקדש אדני כוננו ידיך ³⁰⁶ כו' וזהו משארו"ל

[מה שאמרו רבותינו זכרונם לברכה] שלעתיד עתיד הקב"ה לקרוא לירושלים שם חדש.

And see what is written below in the explanation on the verse "Take the count of the sons of Gershon," on the meaning of "The Sanctuary, Ado-nai, which Your hands established," etc. And this is what our Sages, of blessed memory, said: that in the Time to Come the Holy One, blessed be He, will call Jerusalem by a new name.

A further discussion is cited on "The Sanctuary, Ado-nai, which Your hands established." The Sages say that in the future G-d will give Jerusalem a new name.

היינו מ"ש ושם העיר מיום הוי' שמה (סוף יחזקאל) כמבואר ברבות תולדות (פס"ה) ובמדרש איכה (דס"ח

ע"ב ס"פ) על אלה אני בוכיה ³⁰⁷ טבא למדינתא דשמה כשם מלכה כו' דכתיב ושם העיר מיום הוי' שמה

(עיין שם)

That is what is written, "And the name of the city from that day shall be 'Havayah is there'" (end of Ezekiel), as explained in Midrash Rabbah, Toldos (section 65), and in Midrash Eichah (68b, end of the section) on "For these I weep": "Happy is the city whose name is like the name of its King," etc., as it is written, "And the name of the city from that day shall be 'Havayah is there'" (see there).

That name is in the last verse of Ezekiel: "And the name of the city from that day shall be 'Havayah is there.'" The Midrash on Eichah says, "Happy is the city whose name is like the name of its King," and proves it from this verse.

והיינו כי ירושלים הוא יראה שלם³⁰⁸ ועכשיו נקראת עיר אלקינו והאלקים עשה שייראו מלפניו.³⁰⁹

And this is because Jerusalem is yirah shalem (complete awe); and now it is called “the city of our G-d (Elokeinu),” and “Elokim has made it so that they should fear before Him.”

Jerusalem (Yerushalayim) is yirah shalem, “complete awe.” Now it is called “the city of our G-d (Elokeinu),” the lower awe of “Elokim has made it so that they fear before Him.”

אכן לעייל [לעתיד לבוא] יהיו בבחי' יראו את הוי' בבחי' ביטול ממש עיי' ונגלה כבוד³¹⁰ הוי' כו' כמבואר למעלה.

But in the Time to Come they will be in the level of “Fear Havayah,” in the level of actual self-nullification (bittul), through “And the glory of Havayah shall be revealed,” etc., as explained above.

In the Time to Come the city will be called by the Name Havayah: the higher awe of “Fear Havayah,” complete self-nullification, when “the glory of Havayah shall be revealed.”

וזהו עיי' העבודה עכשיו בבחי' גבורי כח שהם הם עושי דברו כו'. ועיי' יוכלו לשמוע בקול דברו ממש. מה שעכשיו נאמר זה רק במשה כו'. כנ"ל.

And this is through the service now in the level of “mighty in strength,” who are the ones “who do His word,” etc. And through this they will be able “to hearken to the voice of His word” in actuality, which now is said only of Moshe, etc., as mentioned above.

That future comes through our service now as “mighty in strength,” who “do His word.” Then all will be able “to hearken to the voice of His word” itself, which now is said only of Moshe.

וכמ"ש במדרש תהלים (סס"י [סוף סימן] י"ד) שלעיל [שלעתיד לבוא] יתקיים מה שאמר משה ומי יתן כל עם³¹¹ ה' נביאים

And as is written in Midrash Tehillim (end of section 14): that in the Time to Come there will be fulfilled what Moshe said, “Would that all the people of Havayah were prophets.”

Midrash Tehillim says that in the Time to Come Moshe's wish will be fulfilled, “Would that all the people of Havayah were prophets.”

ומ"מ גם עתה בחי' זו בעבודה היינו עיי' עסק התורה שעיי' הוא בחי' קול דברו ממש כמ"ש ואשים דברי בפ"ך³¹² וכתוב תען לשוני אמרתך³¹³ כו'

Nevertheless, even now, this level [is present] in service, that is, through occupation with the Torah, for through this it is the level of “the voice of His word” in actuality, as it is written, “And I have put My words in your mouth,” and it is written, “My tongue shall echo Your word,” etc.

Even now this level can be reached in our service, through Torah study, which is itself “the voice of His word”: “I have put My words in your mouth,” and “My tongue shall echo Your word.”

ועמ"ש בביאור ע"פ וידעת היום³¹⁴ בסופו ע"פ מאמר הספרי שמתוך כך אתה מכיר כו' אך צריך להקדים לזה להיות גבורי כח עושי דברו כו':³¹⁵

And see what is written in the explanation on the verse "And you shall know this day," at its end, on the saying of the Sifrei, "For through this you come to recognize," etc. But this must be preceded by being "mighty in strength, who do His word," etc.

A further discussion, on "And you shall know this day" and the Sifrei's "through this you come to recognize," is cited. But before all this one must be "mighty in strength, who do His word," the closing note of the maamar.

IN ONE'S AVODAH

The maamar asks for the "doing" that comes before understanding: to bring out the hidden love for G-d through toil, studying Torah in depth and beyond one's habit, praying with the readiness to give over one's soul and will at "One," subduing and sweetening the evil inclination, and returning through honest self-reckoning. Through this one draws G-d's will into the world, and even now Torah study lets one hear something of "the voice of His word."

QUESTIONS FOR DISCUSSION

1. Why does the Alter Rebbe say that "we will hear," complete self-nullification, is drawn from "we will do," rather than the other way round?
2. How do the images of the limbs and the blood explain why Torah study counts "in every place and at every time," while each mitzvah has its own time?
3. What is the difference between "Let all the earth be in fear of Havayah" and "Fear Havayah, you His holy ones," and how does each relate to the view from below and the view from above?
4. What did the Giving of the Torah add to the Patriarchs' keeping of the Torah, and what changed after the sin of the Calf?
5. Why could only Moshe hear "the voice of His word," and how can others reach that level now?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

- 1 בשעה שהקדימו ישראל נעשה לנשמע יצתה בת קול ואמרה מי גילה לבני רז זה שמלאכי השרת משתמשין בו

The Gemara tells that when Israel put “we will do” before “we will hear,” a heavenly voice asked who had revealed to them the secret used by the ministering angels, and it brings the verse from Psalms with the comment “first ‘who do,’ and afterwards ‘to hearken.’” The maamar opens with this passage and builds its whole argument on it.

Shabbat 88a:8 א:ח:8

אמר רבי אלעזר: בשעה שהקדימו ישראל “נעשה” ל”נשמע” יצתה בת קול ואמרה להן: מי גלה לבני רז זה שמלאכי השרת משתמשין בו? דכתיב: “ברכו ה' מלאכיו גברי כח עשי דברו לשמע בקול דברו” — ברישא “עשי”, וחדר “לשמע”. אמר רבי חמא ברבי חנינא: מאי דכתיב “כתפוח בעצי היער וגו'” — למה נמשלו ישראל לתפוח, לומר לה: מה תפוח זה פריו קודם לעליו, אף ישראל הקדימו “נעשה” ל”נשמע”.

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- 2 The Psalmist calls on G-d's angels, “mighty in strength, who do His word, to hearken to the voice of His word.” The Gemara learns from the order of the words that the angels do first and hear afterwards.

Psalms 103:20 כ:כ:20

ברכו ה' מלאכיו גברי כח עשי דברו לשמע בקול דברו:

Bless the L-RD, ye angels of His, Ye mighty in strength, that fulfil His word, Harkening unto the voice of His word.

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- 3 קיים אברהם אבינו ע”ה את כל התורה

The Gemara says that Avraham our father kept the entire Torah, learning it from the verse “Because Avraham hearkened to My voice and kept My charge....” The Alter Rebbe builds his question on it: what did Sinai add, if the Torah was already kept and handed down from the Patriarchs?

Yoma 28b:9-10 י:ט:9-10

אמר רב: קיים אברהם אבינו כל התורה כולה, שנאמר: “עקב אשר שמע אברהם בקולי וגו'”. אמר לה רב שימי פר חייא לרב: ואימא שבע מצות? הא איכא נמי מילה! ואימא שבע מצות ומילה! אמר לה: אם פן “מצותי ותורותי” למה לי? אמר (רב), ואימא רב אשי: קיים אברהם אבינו אפילו עירובי תבשילין, שנאמר: “תורותי”, אחת תורה שבתקב ואחת תורה שבעל פה.

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- 4 G-d tells Yitzchak that Avraham kept His charge, His commandments, His statutes and His teachings. The Alter Rebbe takes it as proof that Avraham kept the whole Torah before it was given, and reads the four terms as the prohi-

bitions, the positive commands and their inner dimension.

Genesis 26:5 ה:5:26

עקב אשר שמע אברהם בקולי וישמר מצותי חקותי ותורותי:

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

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- 5 Kehot's note points to Shabbat 132a for these words.

Shabbat 132a שבת קל"ב

PARAGRAPH 2

- 6 למען אשר יצוה

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

KEHOT'S NOTE

שם יח, יט.

- 7 G-d says of Avraham that He has known him so that he will command his children to keep the way of G-d. The Alter Rebbe uses it to show that the Torah came down to Israel as an inheritance from the Patriarchs.

Genesis 18:19 ט:19:18

כי ידעתי למען אשר יצוה את-בניו ואת-ביתו אחריו ושמרו דרך ה' לעשות צדקה ומשפט למען הביא ה' עלי-אברהם את אשר-דבר עליו:

For I have known him, to the end that he may command his children and his household after him, that they may keep the way of the L-RD, to do righteousness and justice; to the end that the L-RD may bring upon Abraham that which He hath spoken of him.'

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- 8 היתה התורה ירושה להם מאבותיהם

Kehot's note points to Yoma 28b for these words.

Yoma 28b יומא כ"ח ב

KEHOT'S NOTE

ראה יומא כח, ב.

- 9 על כל דיבור ודיבור

The Gemara says that at every utterance that came from G-d at Sinai, the souls of Israel left them. The Alter Rebbe cites it to show the intensity of the revelation.

Shabbat 88b:3-4 ד:3-4:88

אמר רבי יוחנן: מאי דכתיב “ה' יתן אמר המבשרות צבא רב” — כל דיבור ודיבור שניצא מפי הגבורה נחלק לשבעים לשונות. תני דבי רבי ישמעאל: “וכפטיש יפצץ סלע”, מה פטיש זה נחלק לכה ניצוצות — אף כל דיבור ודיבור שניצא מפי הקדוש ברוך הוא נחלק לשבעים לשונות. אמר רב חננאל בר פפא: מאי דכתיב “שמעו כי נגידים אדבר” — למה נמשלו דברי תורה כנגיד, לומר לה: מה נגיד זה יש בו להמית ולהחיות, אף דברי תורה יש בהם להמית ...

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Zohar II, 83a פג, זח"ב
KEHOT'S NOTE

שבת פה, ב. וראה זח"ב פג, א.

- 10** **לא תרצה ולא תנאף**
These commandments are among the Ten. The Alter Rebbe notes that human reason already requires them, which sharpens the question of why they were given amid such revelation.

Exodus 20:13 שמות כ"ג:יג
KEHOT'S NOTE

שמות כ, יג.

- 11** **נשמתן — שהם דברים פשוטים**
The note sends the reader to Likkutei Sichos for this point: the commandments spoken at Sinai amid such revelation include simple matters that human reason itself requires.

KEHOT'S NOTE

ראה לקו"ש חט"ו ע' 329.

- 12** **כי ישאלך בנך מחר**
The son asks the meaning of the testimonies, statutes and laws. The Alter Rebbe introduces this passage to answer his questions.

Deuteronomy 6:20 דברים ו' כ"ב:20

כ"י:ישאלך בנך מחר מאמר מה העדות והחוקים והמשפטים אשר צוה ה' אלקינו אתכם:

When thy son asketh thee in time to come, saying: 'What mean the testimonies, and the statutes, and the ordinances, which the L-RD our G-d hath commanded you?

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KEHOT'S NOTE

דברים ו, כ.

- 13** Kehot's note points to Deuteronomy 6:20-21 for these words.

Deuteronomy 6:20-21 דברים ו' כ"ב-כ"א:20-21

כ"י:ישאלך בנך מחר מאמר מה העדות והחוקים והמשפטים אשר צוה ה' אלקינו אתכם: ואמרת לבנך עבדים היינו לפרעה במצרים ויציאנו ה' ממצרים ביד חזקה:

When thy son asketh thee in time to come, saying: 'What mean the testimonies, and the statutes, and the ordinances, which the L-RD our G-d hath commanded you? then thou shalt say unto thy son: 'We were Pharaoh's bondmen in Egypt; and the L-RD brought us out of Egypt with a mighty hand.

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- 14** The father answers that G-d commanded these statutes so that we fear Him. The maamar takes "to fear Havayah" as the purpose of all the mitzvos and of the soul's descent.

Deuteronomy 6:24 דברים ו' כ"ד:24

ויצונו ה' לעשות את כל החוקים האלה לראות את ה' אלקינו לטוב לנו כל הימים לחייתנו כהיום הזה:

And the L-RD commanded us to do all these statutes, to fear the L-RD our G-d, for our good always, that He might pre-

...בשעה שהקדמו ישראל נעשה לנשמע יצתה בת קול

serve us alive, as it is at this day.

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15

שאלת בן חכם

The Yerushalmi lists the four sons and gives the wise son the question "What are the testimonies." The Alter Rebbe explains why the question belongs to the wise son.

תלמוד ירושלמי פסחים י"ה:5

משנה: עד איכן הוא אומר בית שמאי אומרים עד אם הבנים שמחה. ובית הלל אומרים עד חלמיש למעינו מים. וחותם בגאולה. רבי טרפון אומר אשר גאלנו וגאל את אבותינו ממצרים והגיענו הלילה הזה ואינו חותם. רבי עקיבא אומר כן ה' אלקינו יגיענו לרגלים הבאים לקראתנו לשלום שמחים בבנין עירך ששים בעבודתך ובחידוש בית מקדשך. וישם נאכל מן הפסחים ומן הזבחים אשר הגיע דמם על קיר מזבחה לרצון ונודה לך על גאולתינו. ברוך ...

MISHNAH: How far does he say? The House of Shammai say, up to a happy mother of children 113 only.. But the House of Hillel are saying, up to the pebble into a source of water 114, starting with Ps. 113., and he finishes with "redemption." Rabbi Tarphon says, "Who freed us and freed our forefathers from Egypt and let us reach this night", and does not seal. Rabbi Aqiba says, "so Eternal, our G-d, let us reach other festivals coming towards us in peace, happy in the rebuilding of ...

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16

כ"י"ש בירושלמי

There the Tzemach Tzedek quotes the Yerushalmi: the wise son asks "What are the testimonies," and is answered "with a strong hand." He notes that this verse comes at the end of Parshas Bo in answer to another son, and suggests it is used here because this passage too mentions that G-d brought us out of Egypt with a strong hand.

KEHOT'S NOTE

"תני ר"ח . . בן חכם מהו אומר מה העדות כו' אף אתה אמור לו בחזק יד כו' וצ"ל שפסוק זה נאמר ס"פ בא י"ג י"ד בתשובה לבן טיפש, וי"ל משום שכאן ג"כ נזכר ויוציאו ה' ממצרים ביד חזקה" — אוה"ת ואתחנן ע' ששט ע"ש בארוכה.

17

כי הנה כלל כל המצות

The note points to Or HaTorah for a further discussion of the idea that the mitzvos as a whole concern the soul only as it is in a body.

KEHOT'S NOTE

ראה אוה"ת ואתחנן ע' ת. ויקרא-ג תשנ"ח.

18

G-d tells Moshe that when Israel strays, "many evils and troubles shall befall it." The Alter Rebbe borrows the words for the body, which is exposed to evil and so needs the command "Turn away from evil."

Deuteronomy 31:17 דברים ל"א:17

וחרה אפי בו ביום ההוא וצובתים והסתרות פני מהם והיה לאכל ומצאאו רעות רבות וצרות ואמר ביום ההוא הלא על כ"אין אלקי

בְּקִרְבִּי מִצְאוֹנֵי הַרְעוֹת הָאֵלֶּה:

Then My anger shall be kindled against them in that day, and I will forsake them, and I will hide My face from them, and they shall be devoured, and many evils and troubles shall come upon them; so that they will say in that day: Are not these evils come upon us because our G-d is not among us?

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19 ואִיכָּל לָמָּה זֶה יֵרֵדָה

There the Alter Rebbe describes the G-dly soul before it came down into the body, when it was included in its source, the Infinite Light, and explains teshuvah as returning it there.

KEHOT'S NOTE

ראה לעיל פי' אחרי כה, ג. ובארוכה באוה"ת ואתחנן ע' ת.

20 ומה יתרון לה בכל עמלה

Koheles asks what profit a person has in all his toil under the sun. The Alter Rebbe echoes the question for the soul: what does it gain from its toil in a body?

Ecclesiastes 1:3 א:ג:קהלת

מִהֲיִתְרוֹן לְאָדָם בְּכָל־עֲמָלוֹ שֶׁיַּעֲמֹל תַּחַת הַשֶּׁמֶשׁ:

What profit hath man of all his labour Wherein he laboureth under the sun?

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21 וע"ז תירצ לנו . . כדי ליראה את ה'

There the Tzemach Tzedek writes at greater length that, as it stands, this is no answer at all: the soul above was not without awe; on the contrary, without a body its awe was surely greater.

KEHOT'S NOTE

באוה"ת במדבר ע' קנו מפרש יותר בארוכה דאין זה תירוצ כלל "דאטו כשהנשמה היתה למעלה לא הי' לה יראה אדרבה כשהיא בלא גוף ודאי יש לה יראה יותר גדולה" ע"ש.

22 גדול ה' ומהולל מאד

The verse continues "in the city of our G-d." The Alter Rebbe uses the link between "great" and "the city" to show that G-d is called great only in relation to creation.

Psalms 48:2 ב:2:תהילים

גָּדוֹל ה' וּמְהֻלָּל מְאֹד בְּעִיר אֱלֹהֵינוּ הֶרֶקְדָּשׁוֹ:

Great is the L-RD, and highly to be praised, In the city of our G-d, His holy mountain,

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KEHOT'S NOTE

תהלים מח, ב.

23 אימתי נקרא גדול כשהוא בעיר אלקינו

The Zohar asks when G-d is called "great" and answers from the same verse: in the city of our G-d. The Alter

...בשעה שהקדימו ישראל נעשה לנשמע יצתה בת קול

Rebbe explains the "city" as the letter combinations of creative speech.

Zohar II, 235a רלח, זח"ב

Zohar III, 5a זח"ג, ה

KEHOT'S NOTE

זח"ב רלח, א. זח"ג ה, א. ז"ח תשא (מד, רע"א). חקת (נא, ד).

24 אתה עשית את השמים

The Levites praise G-d who made the heavens and all their host and gives life to them all. The Alter Rebbe cites it as an example of G-d's greatness in creating and sustaining the worlds.

Nehemiah 9:6 ט:6:נחמיה

אַתָּה־הוּא ה' לְבָדָךְ אַתָּה עָשִׂיתָ אֶת־הַשָּׁמַיִם שָׁמַיִם וְכָל־צָבָאם הָאָרֶץ וְכָל־אֲשֶׁר עָלֶיהָ הַיָּמִים וְכָל־אֲשֶׁר בָּהֶם וְאַתָּה מְחִיָּה אֶת־כָּל־מִצְבָּא הַשָּׁמַיִם לְךָ מִשְׁתַּחֲוִיִּים:

Thou art the L-RD, even Thou alone; Thou hast made heaven, the heaven of heavens, with all their host, the earth and all things that are thereon, the seas and all that is in them, and Thou preservest them all; and the host of heaven worshippeth Thee.

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KEHOT'S NOTE

נחמ"י ט, ו.

25 היש מספר לגדודיו

Bildad asks whether G-d's legions can be counted. The Alter Rebbe cites it for the countless worlds that depend on G-d's word.

Job 25:3 ג:3:איוב

הֲיֵשׁ מִסְפָּר לְגִדּוּדָיו וְעַל־מִי לֹא־יִקּוּם אוֹרָהוּ:

Is there any number of His armies? And upon whom doth not His light arise?

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KEHOT'S NOTE

איוב כה, ג.

26 The Gemara expounds each term of the verse; "the greatness" is the work of Creation. The Alter Rebbe uses it to show that greatness refers to creation through the Ten Utterances.

Berakhot 58a:16 ט:16:ברכות

אמר: הואיל ואתעביד לי ניסא בהאי קרא, דרישנא לקה: "לך ה' הגדלה" — זו מעשה בראשית, וכן הוא אומר: "עשה גדלות עד אין חקר". "והגבורה" — זו יציאת מצרים, שנאמר: "וירא ישראל את ה' הגדלה וגו'". "והתפארת" — זו חמה ולבנה שעמדו לו ליהושע. שנאמר: "וידם השמש וירח עמד וגו'". "והנצח" — זו מפלתה של רומי. וכן הוא אומר: "ונו נצחם על בגדי וגו'". "וההוד" — זו מלחמת נחלי ארגונו, שנאמר: "על כן יאמר בספר מלחמת ה' את והב ...

He then said, "Since a miracle was wrought for me with this verse, I will expound it." [He went to the House of Study and expounded]: "Thine, O L-rd, is the greatness" — that refers to the work of Creation ; for so it is stated, "Who doeth great things past finding out" (Job ix. 10). "And the power" — that

refers to the Exodus from Egypt ; as it is said, "And Israel saw the great work" etc. (Exod. xiv. 31). "And the glory" — that refers to the ...

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- 27 Sefer Yetzirah calls letters stones and their combinations houses: two stones build two houses, and so on. The Alter Rebbe adds that all the combinations together are called a "city."

ספר יצירה ד':י"ב:4 Sefer Yetzirah

שבע כפולות כיצד צרפן. שתי אבנים בונות שני בתים. שלש בונות ששה בתים. ארבע בונות ארבעה ועשרים בתים. חמש בונות מאה ועשרים בתים. שש בונות שבע מאות ועשרים בתים. שבע בונות חמשת אלפים וארבעים בתים. מכאן ואילך צא וחשוב מה שאין הפה יכול לדבר ואין האוזן יכולה לשמוע. ואלו הן שבעה כוכבים בעולם חמה נוגה כוכב לבנה שבתאי צדק מאדים. ואלו הן ז' ימים בשנה שבעה ימי בראשית. ושבעה שיערים בנפש שתי עינים שתי אזנים ושני נקבי האף והפה. ובהן נחקקו שבעה רקיעים ושבע ארצות ושבע שעות. לפיכך חשב שבעי ...

Sefer Yetzirah, Warsaw 1884 (Public Domain)

- 28 בד"ה אלה פקודי המשכן
On that page (4a) the Alter Rebbe reads "Jerusalem, built like a city that is joined together" as the lower Jerusalem joined to the upper one: the lower is the union of vav-hei, the Name Ado-nai, and the upper is the union of yud-hei, Chochmah and Binah.

KEHOT'S NOTE

לעיל פי פקודי ד, א.

- 29 This verse opens the discourse in Likkutei Torah, Pekudei, to which the Alter Rebbe refers here.

שמות ל"ח:21 Exodus 38:21

אלה פקודי המשכן משכן העדת אשר פקד עלי פי משה עבדת ה' ליהם ביד איתמר בן אהרן הכהן:

These are the accounts of the tabernacle, even the tabernacle of the testimony, as they were rendered according to the commandment of Moses, through the service of the Levites, by the hand of Ithamar, the son of Aaron the priest.

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- 30 כעיר שחבורה לה יחדו
The Psalmist describes Jerusalem as built like a city joined together. The discourse referred to reads it as the letter combinations of thought and of speech.

Psalms 122:3 תהילים קכ"ב:ג

ירושלם הבנויה כעיר שחבורה לה יחדו:

Jerusalem, that art builded as a city that is compact together;

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- 31 אני ה' לא שניתי
G-d declares that He does not change. The Alter Rebbe cites it to show that creation adds nothing to Him, so

...בשעה שהקדמו ישראל נעשה לנשמע יצתה בת קול

"great" is no name of His own.

מלאכי ג':6 Malachi

כי אני ה' לא שניתי ואמתם בני יעקב לא כליתם:

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

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KEHOT'S NOTE

מלאכי ג, ו.

- 32 במקום שאתה מוצא גדולתו
Rabbi Yochanan teaches that wherever you find the might (gevuraso) of the Holy One, blessed be He, there you find His humility, and shows it from the Torah, the Prophets and the Writings. The Alter Rebbe quotes it as "His greatness" and reads His greatness in creation as itself an act of humility.

Rabbi Yochanan teaches that wherever you find the might (gevuraso) of the Holy One, blessed be He, there you find His humility, and shows it from the Torah, the Prophets and the Writings. The Alter Rebbe quotes it as "His greatness" and reads His greatness in creation as itself an act of humility.

מגילה ל"א:י"ב-ג'12-13 Megillah

אמר רבי יוחנן: כל מקום שאתה מוצא גבורתו של הקדוש ברוך הוא, אתה מוצא ענוותנותו. דבר זה כתוב בתורה, ושנוי בנביאים, ומשולש בכתובים. כתוב בתורה: "כי ה' אלוקים הוא אלוקי האלקים ואדוני האדונים", וכתוב בתורה: "עושה משפט יתום ואלמנה". שנוי בנביאים: "כה אמר ה' ונשא שוכן עד וקדוש וגו'", וכתוב בתורה: "ואת דבא ושפל רוח", משולש בכתובים, דכתיב: "סולו לרוכב בערבות בקה שמו", וכתוב בתורה: "אבי יתומים ...

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

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KEHOT'S NOTE

מגילה לא, א. וראה הערת כ"ק אדמו"ר בסי המאמרים היש"ת, ע' 40. בלקוט הגהות לתניא פ"ד. לקמן יג, א. וראה באוה"ת בראשית-א דף צד, א שמצינו לזה לראשית חכמה שער הענוה פ"א. ליקוט פי לתניא פ"ד.

- 33 כי נשגב שמו לבדו
The Psalmist says that G-d's Name alone is exalted and His splendor is upon earth and heaven. The Alter Rebbe reads "splendor" as a mere radiance, all that is revealed in creation.

The Psalmist says that G-d's Name alone is exalted and His splendor is upon earth and heaven. The Alter Rebbe reads "splendor" as a mere radiance, all that is revealed in creation.

Psalms 148:13 תהילים קמ"ח:י"ג

יהללו את שם ה' ביישוב שמו לבדו הודו עלי ארץ ושמים:

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.

- 34 לגדולתו אין חקר
Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

שם קמה, ג.

35

ולגדולתו אין חקר

The Psalmist says that G-d's greatness is beyond searching. The Alter Rebbe cites it to show that what creation reveals is not His essence.

Psalms 145:3: תהילים קמ"ה:ג

גדול ה' ומהלל מאד ולגדלתו אין חקר:

Great is the L-RD, and highly to be praised; And His greatness is unsearchable.

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36

ואינה עולה בשם כלל

The note records that the Tzemach Tzedek raises a difficulty there on this statement, that the attribute of greatness does not even count as a name.

KEHOT'S NOTE

ראה באוה"ת וירא צב, א מה שהקשה ע"י.

37

This verse opens the discourse in Likkutei Torah to which the Alter Rebbe refers for the meaning of "something from nothing."

Deuteronomy 13:5: דברים י"ג:ה

אַחֲרֵי ה' אֱלֹהֶיכֶם תֵּלְכוּ וְאֵתוֹ תִּירָאוּ וְאֶת־מִצְוֹתָיו תִּשְׁמְרוּ וּבְקִלּוֹ תִּשְׁמְעוּ וְאֵתוֹ תַּעֲבֹדוּ וְבוֹ תִּדְבְּקוּ:

After the L-RD your G-d shall ye walk, and Him shall ye fear, and His commandments shall ye keep, and unto His voice shall ye hearken, and Him shall ye serve, and unto Him shall ye cleave.

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38

ברכות ר"פ ואלה המשפטים

The note quotes the Midrash as brought there: "The greatness is Mine and the strength is Mine, and so David says, 'Yours, Havayah, is the greatness.'"

KEHOT'S NOTE

"הגדולה שלי והחוסן שלי וכן דוד אומר לך ה' הגדולה" — יהל אור ע' שצ.

39

וכפי במדבר פרשה א'

The note quotes the Midrash on Bamidbar as brought there: "Just as I have a head raised over all who come into the world, as it is said, 'Yours, Havayah, is the greatness'...."

KEHOT'S NOTE

"כשם שיש לי תלוי ראש על כל באי עולם שנאמר לך ה' הגדולה כו" — אוה"ת בראשית-א דף כב, ב. יהל אור ע' שצ.

40

זח"א בראשית דל"א סע"ב

The note quotes the Zohar passage as brought there: "the cedars of Lebanon, 'Yours, Havayah, is the greatness'...."

KEHOT'S NOTE

"ארוי לבנון לך ה' הגדולה כו" — אוה"ת נ"ך-א ע' תשיד.

41

ויחי דרמ"א סע"א

The note quotes the Zohar passage as brought there: "seven supernal eyes, corresponding to what is written, 'Yours,

Havayah, is the greatness.'"

KEHOT'S NOTE

"שבעה עינין עילאין לקביל הא דכתיב לך ה' הגדולה" — אוה"ת שם.

42

ח"ב פ' בא מ"ב סע"ב

The note quotes the Zohar as brought there: on "and he will strike it into seven streams," He called them Greatness, Might, Beauty and so on, and called Himself "great" through Greatness.

KEHOT'S NOTE

"בענין והכהו לשבעה נחלים וקרא לון גדולה וגבורה תפארת כו' וקרא גרמ"י גדול בגדולה" — אוה"ת בראשית-א דף צב, א.

43

צ"ב א'

The note quotes the Zohar as brought there: on "it shall be seven days under its mother," the seven days are crowned under the mother, as it is written, "Yours, Havayah, is the greatness and the might." Or HaTorah adds, from Mikdash Melech on Emor, that "Yours, Havayah" is Binah, the "crown on her head."

KEHOT'S NOTE

"ע"פ וה"י שבעת ימים תחת אמו, תחת אמו אתעטרו שבעת ימים דכתיב לך ה' הגדולה והגבורה... וכמ"ש במק"מ פ' אמור שם לך ה' היינו בינה והוא ענין וגולה על ראשה", — אוה"ת נ"ך-א ע' תשטו. וראה גם באוה"ת בראשית-א דף צב, ב. ובכרך-ו דף תתרגל, א.

44

נשא קל"ו ב'

The note quotes the Zohar as brought there: "Here it is written 'might' and there it is written 'Yours, Havayah, is the greatness and the might'; when all the gevuros join as one, it is called Gevurah."

KEHOT'S NOTE

"כתיב הכא גבורות וכתיב התם לך ה' הגדולה והגבורה אלא הכי תאנא כד אתחברן כולהו גבוראן כחדא אתקרי גבורה", — אוה"ת נ"ך-א ע' תשטו.

45

האזינו דרצ"ה סע"א

The note quotes the Zohar as brought there: "The beginning of the beard is from the supernal Chesed, as it is written, 'Yours, Havayah, is the greatness.'"

KEHOT'S NOTE

"דשירותא דדיקנא מחדס עילאה דכתיב לך ה' הגדולה כו", — אוה"ת נ"ך-א ע' תשטו.

46

דבר מלך שלטון

Koheles says that the word of a king is sovereignty. The Alter Rebbe uses it to show that G-d's greatness and extension, which rule the worlds, are called "speech."

Ecclesiastes 8:4: קהלת ח':ד

בְּאִשֶּׁר דְּבַר־מֶלֶךְ שְׁלֹטוֹן וּמִי יֹאמְרֵלּוּ מִה־תַּעֲשֶׂה:

Forasmuch as the king's word hath power; and who may say unto him: 'What doest thou?'

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KEHOT'S NOTE

קהלת ח, ד.

47

בִּי-ה' ה' צוֹר עוֹלָמִים

Isaiah's song calls on Israel to trust in G-d forever, "for in Yah, Havayah, is an everlasting Rock (tzur olamim)." The Gemara reads tzur as "formed" and olamim as "worlds," "with Yah, Havayah formed the worlds," and the Alter Rebbe follows that reading.

Isaiah 26:4 כ"ו:ד' שְׁעִיחוּ

בְּטַחוּ בַּה' צְדִי־עַד כִּי בָקָה ה' צוֹר עוֹלָמִים:

Trust ye in the L-RD for ever, For the L-RD is GOD, an everlasting Rock.

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KEHOT'S NOTE

ישע"י כו, ד.

48

בְּיוֹד נִבְרָא עוֹה"ב

The Gemara expounds the verse: this world was created with the hei and the World to Come with the yud. The Alter Rebbe cites it to show that all of creation is only an extension of two letters of G-d's Name.

Menachot 29b:13-14 י"ג-י"ד:13-14 מנחות

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 יגזו

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KEHOT'S NOTE

מנחות כט, ב.

49

כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ

David blesses G-d: "Yours, Havayah, is the greatness, the might and the beauty." The Alter Rebbe reads "Yours" as saying that the attribute of greatness is nullified to G-d.

I Chronicles 29:11 א"ט:11 דברי הימים א'

לֵךְ ה' הַגְדֵּלָה וְהַגְבוּרָה וְהַתְפָּאָרֶת וְהַנִּצָּחַ וְהַהוֹד כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ
לֵךְ ה' הַמְּלִכָה וְהַמְּתַנְשָׂא לְכָל לְרֹאשׁ:

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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KEHOT'S NOTE

דה"א כט, יא.

50

כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ

The Zohar in Mishpatim quotes "For all that is in heaven and on earth." It is one of the places the text lists on this phrase.

ספר זוהר, משפטים י"ה:414-11:405 ת"ה-ה' Zohar, Mishpatim

51

כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ

The Zohar in Naso reads "And Havayah blessed Avraham with everything (bakol)" together with "For all (kol) that is

in heaven and on earth."

ספר זוהר, נשא י"ט:קפ"ח-כ"ג:קצ"ז Zohar, Nasso 19:188-23:197

Now, in the command "On this wise (KoH) shall ye bless", it is signified that for the sake of Israel the very KoH is to be blessed by the priest, so that tsrael will be blessed below, and thus blessing will be diffused through the universe. As for the time to come, it is written, "The L-rd bless thee out of Zion..." (Ps. 134, 3); as well as, "Blessed be the L-rd out of Zion, who dwelleth at Jerusalem" (Ibid. 135, 21).'

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

52

כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ

The Zohar in Pinchas says, on "the prayer of every (kol) mouth," that "kol" refers only to the tzaddik, as it is written, "For all (kol) that is in heaven and on earth."

ספר זוהר, פנחס קכ"א:תתל"א-123:842-121:831 Zohar, Pinchas

53

כִּי כָל בְּשָׁמַיִם וּבָאָרֶץ

The note quotes the Midrash on Terumah, section 33, as brought there: "Whatever there is in heaven there is on earth."

KEHOT'S NOTE

"פי"ג כל מה שיש בשמים יש בארץ כו", — אוה"ת נ"ך א' ע' תשטו.

54

זו"כ מִשְׁפָּטִים קט"ז א'

The note records that Or HaTorah brings this Zohar passage, which quotes "For all that is in heaven...."

KEHOT'S NOTE

"הה"ד כי כל בשמים כו", — אוה"ת נ"ך א' ע' תשטו.

55

נשא קמ"ח א'

The note quotes the Zohar as brought there: "And Havayah blessed Avraham with everything (bakol), as it is written, 'For all that is in heaven.'"

KEHOT'S NOTE

"וה' ברך את אברהם בכל כדכתיב כי כל בשמים", — אוה"ת נ"ך א' ע' תשטו.

56

פנחס דנ"ז סע"א

The note quotes the Zohar as brought there: "the prayer of every (kol) mouth: 'kol' is only the tzaddik, as it is written, 'For all (kol) that is in heaven....'"

KEHOT'S NOTE

"תפלת כל פה לית כל אלא צדיק דכתיב כי כל בשמים כו", — אוה"ת נ"ך-א' ע' תשטו.

57

Kehot's note points to Ecclesiastes 1:2-3 for these words.

Ecclesiastes 1:2-3 ג'ב-ג'ב:2-1 קהלת א'

הָבֵל הַבָּלִים אֲמַר קִהְלֵת הָבֵל הַבָּלִים הָבֵל הָבֵל: מִה־יִּתְרוֹן לְאָדָם בָּכָל-
עֲמָלוֹ שִׁיעָמַל תַּחַת הַשָּׁמֶשׁ:

Vanity of vanities, saith Koheleth; Vanity of vanities, all is vanity. What profit hath man of all his labour Wherein he laboureth under the sun?

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58

הבל הבלים

Koheles opens: "Vanity of vanities, said Koheles; vanity of vanities, all is vanity." The Midrash counts seven havalim in the verse.

Ecclesiastes 1:2

הַבֶּל הַבְּלִים אָמַר קֹהֶלֶת הַבֶּל הַבְּלִים הַכֹּל הַכֹּל:

Vanity of vanities, saith Koheleth; Vanity of vanities, all is vanity.

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59

שבעה הבלים שאמר קהלת כנגד שבעת ימי בראשית

The Midrash says that the seven havalim of the verse correspond to the seven days of Creation. The Alter Rebbe reads them as the seven middos, each only a "breath" before G-d.

Kohelet Rabbah 1:2

... שמואל אמר קצ'ן של דבורים שאין בו ממש של כלום. רבי שמואל בר רב יצחק מתני' לה בשם רבי שמעון בן אלעזר, שבקעה הבלים שאמר קהלת כנגד שבקעה עולמות שאדם רואה, בן שנה דומה למלך נתון באיספקרפסטי והכל מחבקין ומנשקין אותו, בן שתים ושלש דומה לחזיר שפושט ידיו בביתו. בן עשר שנה קופץ כגדי. בן עשרים כסוס נהים משפר גרמיה ובעי אתתא. נשא אשה הרי הוא בחמור. הוליד בנים מעו פניו כקלב להביא להם ...

"Vanity of vanities, said Kohelet; vanity of vanities, everything is vanity" (Ecclesiastes 1:2). "Vanity of vanities [havalim]" - Rabbi Huna said in the name of Rabbi Aha: David made a statement and did not explain it, but his son Solomon explained it. Solomon made a statement and did not explain it, but his father David explained it. David said: "Man is like hevel" (Psalms 144:4); to what hevel [is man compared]? If it is to the hevel [heat] of an oven, it has significance. If it is to the ...

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60

בזח"ג תוריע דמ"ז ב'

The note says that this Zohar passage is explained in Or HaTorah there.

KEHOT'S NOTE

נתבאר באוה"ת ויקרא א' ע' רנח ואילך. ביאה"ז להצ"ב-ב ע' תתעז ואילך.

61

בראשית נמי מאמר הוא

In counting the Ten Utterances of Creation, the Gemara counts "In the beginning" as one of them. The Alter Rebbe uses it to show that even Chochmah, the beginning of revelation, is only an "utterance."

Rosh Hashanah 32a:19-20

ראש השנה ל"ב א' י"ט-כ"ט
 "ויאמר" דבראשית תשעה הווי! "בראשית" נמי מאמר הוא, דכתיב: "בדבר ה' שמים נעשו". רבי יוחנן בן נורי אומר: אם אמר שלש שלש מכולן — יצא. איבעיא להו, היכי קתני: שלש מן התורה, שלש מן הנביאים, ושלש מן הכתובים — דהווי תשע, ואיכא בינייהו תדא, או דלמא: אחד מן התורה, ואחד מן הנביאים, ואחד מן הכתובים — דהוויין להו שלש, ואיכא בינייהו טובא?

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...בשעה שהקדימו ישראל נעשה לנשמע יצתה בת קול

Megillah 21a

KEHOT'S NOTE

ר"ה לב, א. מגילה כא, א. ראה לקו"ש ח"י ע' ז.

62

ה' בחכמה יסד ארץ

Shlomo says that G-d founded the earth with wisdom. The Alter Rebbe reads "earth" as the divine word of creation, whose foundation is Chochmah.

Proverbs 3:19

ה' בחכמה יסד־ארץ כוֹנֵן שְׁמַיִם בְּתִבְנוּתָהּ:

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

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KEHOT'S NOTE

משלי ג, יט.

63

באג"ה ע"פ ארץ אשר עיני ה'

In this epistle the Alter Rebbe explains "Havayah founded the earth with wisdom": the supernal "earth," the level of memalei kol almin, and the Land of Israel opposite it below draw their life from the supernal Chochmah, and "the eyes of Havayah" are the flow of that wisdom.

KEHOT'S NOTE

סי' יד (קב, א).

64

וע"פ ויעש דוד שם

This epistle explains that the letters of speech come not from understood intellect but from its hidden source, the supernal Chochmah, the yud of the Name, which is why a baby cannot speak even though he understands; and that this world was created with the hei, the breath of the heart from which speech comes.

KEHOT'S NOTE

סי' ה (קו, ב).

65

The first verse of the Torah. The Alter Rebbe cites the Targum Yerushalmi, which renders "bereishis" as "with wisdom."

Genesis 1:1

בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ:

In the beginning G-d created the heaven and the earth.

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66

ואמר רז"ל בראשית נמי מאמר

There the Alter Rebbe says that in the six days the Infinite Light spread into "making" through the Ten Utterances, "In the beginning" too being an utterance, so that even Chochmah counts as physical making before Him.

KEHOT'S NOTE

ראה גם לקמן פ' האזינו עב, ג. אוה"ת ויקרא-ג ע' תתעח. אוה"ת פ' ואתחנן ע' תיד.

67

יהי אור וגו' יהי רקיע

These are the particular utterances of Creation. The Alter Rebbe explains that a general revelation in Chochmah had

with a knowable understanding.” The Alter Rebbe cites it to show that wisdom is not G-d’s own essence.

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

אנת חכים ולא חכמה ידיעא. אנת הוא מבין ולא מבינה ידיעא. לית לך אתר ידיעא אלא לאשתמודעא תוקפך וחילך לבני נשא. ולאחזאה לון איך אתנהיג עלמא דינא וברחמי דאיונון 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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79

לית מחשבה תפיסא ביה

Earlier in Patach Eliyahu: “No thought can grasp You at all.” The Alter Rebbe uses it to say that G-d is beyond even the name “wise.”

Tikkunei Zohar 17a:10-12 י"א-י"ב: י"ז הוהר תקוני

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

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80

כולם בחכי עשית

The Psalmist marvels, “How many are Your works, Havayah; You have made them all with wisdom”: plainly, everything was made wisely. The Alter Rebbe reads it as teaching that even Chochmah counts as “making” before G-d.

Psalms 104:24 ד"ד: כ"ד תהלים

מה רבו מעשיך ה' כלם בחכמה עשית מלאה הארץ חגיגה:

How manifold are Thy works, O L-RD! In wisdom hast Thou made them all; The earth is full of Thy creatures.

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

KEHOT'S NOTE

תהלים קד, כד.

PARAGRAPH 5

81 | Kehot's note points to Psalms 103:20 for these words.

Psalms 103:20 כ"ג: כ"ג תהלים

ברכו ה' מלאכיו גברי כח עשי דברו לשמע בקול דברו:

Bless the L-RD, ye angels of His, Ye mighty in strength, that fulfil His word, Harkening unto the voice of His word.

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PARAGRAPH 6

82

ב והנה כדי

In the Tzemach Tzedek's own manuscript, the opening of section 2, from “Now, in order that” through “most precious (as is explained elsewhere),” is in parentheses: it is

...בשעה שהקדמו ישראל נעשה לנשמע יצתה בת קול

his addition, since the copyist's transcript of the maamar in the same volume does not have it.

KEHOT'S NOTE

בגוכתי"ק 1102: "ב (והנה כדי" והסוף מוסגר "שהוא יקר ביותר וכמ"ש במ"א). קטע זה הוא הוספת כ"ק הצ"צ, שהרי בהנחת המאמר הנמצא בבזך הנ"ל בכתי" מעתיק ליתא. ותי "וכמ"ש במ"א" בדפוס ראשון הוא באותיות רגילות.

83

במקום גדולתו

There (8d) the Alter Rebbe brings the saying for G-d's descent: setting aside the essence of the Infinite Light and resting His Shechinah through many contractions, so that light can be revealed out of the supernal darkness.

KEHOT'S NOTE

לק' בואתחנן (ח, ד). ושי"נ. [כ]. ראה לעיל יב, ד.

84

במקום גדולתו שם אתה מוצא ענותנותו

Rabbi Yochanan teaches that wherever you find the might (gevuras) of the Holy One, blessed be He, there you find His humility. The maamar quotes it as “His greatness” and calls G-d's descent into the speech called “greatness” His humility.

Megillah 31a:12-13 י"ב-י"ג: מגילה

אמר רבי יוחנן: כל מקום שאתה מוצא גבורתו של הקדוש ברוך הוא, אתה מוצא ענותנותו. דבר זה כתוב בתורה, ושנוי בנביאים, ומשולש בכתובים. כתוב בתורה: "כי ה' אלקיכם הוא אלקי האלקים ואדוני האדונים", וכתוב בתורה: "עושה משפט יתום ואלמנה". שנוי בנביאים: "כה אמר ה' ונשא שוכן עד וקדוש וגו'", וכתוב בתורה: "וְאֵת דָּכָא וּשְׁפַל רֹחַ", משולש בכתובים, דכתוב: "סולו לרוכב בערבות קה שמו", וכתוב בתורה: "אֲבִי יְתוּמִים ...

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

William Davidson, Vocalized Aramaic (CC-BY-NC) • Daf Shevui (CCO)

85

בראשית בשביל התורה

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

KEHOT'S NOTE

רש"י בראשית א, א. וראה ב"ר בתחלתו. לקח טוב שם.

86

בראשית ברא בשביל התורה שנקרא ראשית

Rashi brings the Midrash that the world was created for the sake of the Torah, which is called “the beginning of His way.” The Alter Rebbe cites it to show that G-d's descent into creation is for the sake of the Torah.

Rashi on Genesis 1:2 ב"ב: ראשית

תהו ובהו. תהו לשון תמה ושממו, שאדם תהא ומשתומם על בהו שבה. תהו. אשטורדי"שון בלע"ז: בהו. לשון רקות וצדו: על פני תהום. על פני המים שעל הארץ: ורוח אלקים מרחפת. כסא הקבוד עומד

בְּאוֹר וּמִרְחָף עַל פְּנֵי הַמַּיִם בְּרוּחַ פִּי שֶׁל הַקֶּבֶ"ה וּבִמְאֹמְרוֹ, כִּינּוּהַ
הַמִּרְחָפֶת עַל הַקּוֹ, אֲקוּב־סִיר בְּלֶע"ז:

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

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

87 בראשית ברא בשביל התורה שנקרא ראשית

The Midrash says that G-d looked into the Torah and creat-
ed the world, and that "beginning" means only the Torah.
It is a source of the reading "for the sake of the Torah."

Bereshit Rabbah 1:1 א':א' בראשית רבה

... בנוהג שבעולם, מלך בשר ודם בונה פלטיין, אינו בונה אותה מדעת
עצמו אלא מדעת אומן, והאומן אינו בונה אותה מדעת עצמו, אלא
דיפתראות, ופינקסאות יש לו, לדעת היאך הוא עושה חדרים, היאך
הוא עושה פשפושין, כך היה הקב"ה מבט בתורה, ובורא את העולם,
והתורה אמרה בראשית ברא אלקים, ואין ראשית אלא תורה, היאך
מה דאת אמר (משלי ח, כב): "הי' קנני ראשית דרכו".

Rabbi Hoshaya the Great began: "I was with Him as an
amon, a delight day after day..." (Proverbs 8:30) - amon
means a child's caretaker, amon means covered, amon
means hidden, and some say amon means greatness. Amon
means a child's caretaker, as it says: "As a caretaker [omen]
carries a nursing child" (Numbers 11:12). Amon means cov-
ered, as it says: "Those covered [ha'emunim] in scarlet..."
(Lamentations 4:5). Amon means hidden, as it says: "He was
omen Hadassa" (Esther 2:7). Amon means great, as it says:
"Are you better than ...

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88 שהקנין מורה על דבר שהוא יקר ביותר (וכמ"ש במ"א

The note says that the idea of the Torah as one of G-d's ac-
quisitions is explained at length in Or HaTorah there; this
is the "elsewhere" of the text.

KEHOT'S NOTE

בענין שהתורה קנין אי' נתבאר בארוכה באו"ת שבועות ע' קעד ואילך.
וראה גם באו"ת יתרו ע' תתעד ואילך.

89 והנה המצות . . . (ולכן

The note points to Or HaTorah for a parallel to this pas-
sage on the mitzvot as limbs of the King and the Torah as
their blood.

KEHOT'S NOTE

ראה אוה"ת בראשית-ג תקפו, ב.

שרמ"ח פקודין . . אברין דמלכא

Tanya explains that the soul's thought, speech and action
are enclotted in the 613 mitzvot, and that love is the root
of the 248 positive commandments, which are the 248
limbs of the King.

Tanya, Likkutei Amarim 4:3 ד"ג:א' ליקוטי אמרים

כי האהבה היא שרש כל רמ"ח מצות עשה, וממנה הן נמשכות, ובלעדה
אין להן קיום אמתי, כי המקלמן באמת הוא האהבה את שם ה' והפץ
לדבקה בו באמת, ואי אפשר לדבקה בו באמת, כי אם בקיום רמ"ח
פקודין, שהם רמ"ח אברין דמלכא כביכול, כמו שכתוב במקום אחר.
והנראה היא שרש לשס"ה לא תעשה, כי נרא למרוד במלך מלכי
המלכים הקדוש-ברוך-הוא.

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KEHOT'S NOTE

ראה ת"ז ת"ל. תניא פ"ד ובליקוט פירוש שם. על"ק נצבים (נד, א) וש"נ.
[כ].

91 רמ"ח פקודין הם רמ"ח אברין דמלכא

The Tikkunei Zohar speaks of the commandments as the
limbs of the King. The Alter Rebbe develops the image: the
limbs are vessels for G-d's will.

Tikkunei Zohar 74a:8 ח"א:א' תקוני זוהר

ועוד מצווה דא עמודא דאמצעי'תא, דאיהו מצווה מסטרא דאבא דאיהו
רא"ש, ומסטרא דאימא דאיהי אש"ר, והכי צדיק מצווה ועושה
מתריןיהו, ובגין דא אתמר על תריןיהו אשר קדשנו, אמא קדשנו ואבא
צוננו, על מאן על שכינתא תתאה, דאיהי פטר כל רחם, פתיחו דרחם.
דאיהו רמ"ח פקודין, איהי מצות יהו"ה בכל אבר ואבר דמלכא, איהי
מצווה, ועוד אשר קדשנו מסטרא דאבא

Tikkunei Zohar - Vocalized (Public Domain)

92 This verse opens the discourse to which the Alter Rebbe refers here.

Numbers 30:2 ב'ב' במדבר

וידבר משה אל-ראשי המטות לבני ישראל לאמר זה הדבר אשר צוה ה'
And Moses spoke unto the heads of the tribes of the children
of Israel, saying: This is the thing which the L-RD hath
commanded.

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93 בדי"ה וידבר . . אל ראשי המטות

This is the first discourse of Parshas Mattos.

KEHOT'S NOTE

לקמן פא, ב.

94 כי על כל מוצא פי ה' יחיה האדם

Moshe tells Israel that man lives not by bread alone but by
everything that comes forth from G-d's mouth. The dis-
course referred to explains this verse.

Deuteronomy 8:3 ד"ג:ח' דברים

ויענה וירעבה ויאכלה את-חמון אשר לא-ידעת ולא ידעו אבותיה למען
הודיעה כי לא עליהם לבדו יחיה האדם כי עלי-כל-מוצא פי-ה' יחיה
האדם:

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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95

א' ד"ם

the passage shares nothing with the note

KEHOT'S NOTE

שלי"ה בהקדמת בית ישראל בית דוד (כא, א). וראה ספר הערכים-חב"ד כרך-א טור קנ ושם נסמן. מובא באוה"ת ויקרא-א ע' יח ומפרש "ותוכן הפי שם שהמצות נק' רמ"ה אברין דמלכא והתורה נאמר בה זאת התורה אדם א' דם שהוא חיות כל האברים, ועיין בלקו"ת בשה"ש ד"ה לסוסתי ברכבי פרעה הראשון [יא, ג] שזהו ענין אורות וכלים, וכן פ' בלקו"ת פ' מסעי בד"ה הנה גבי המסעות ושם ספ"ב שהתורה היא בחי אורות" ע"ש.

96

הדם היא הנפש

The Torah forbids eating blood, "for the blood is the soul." The Alter Rebbe uses it for the Torah, which gives life to the mitzvos as blood does to the limbs.

Deuteronomy 12:23: י"ב:כ"ג

רק חֹזֵק לְבַלְתִּי אֲכַל הַדָּם כִּי הַדָּם הוּא הַנֶּפֶשׁ וְלֹא-תֹאכַל הַנֶּפֶשׁ עִם-הַבָּשָׂר:

Only be steadfast in not eating the blood; for the blood is the life; and thou shalt not eat the life with the flesh.

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KEHOT'S NOTE

דברים יב, כג.

97

לסוסתי ברכבי

This verse opens the discourse in Likkutei Torah on Shir HaShirim to which the Alter Rebbe refers.

Song of Songs 1:9: ט'ט

לְסִסְתִּי בְּרִכְבִּי פָרְעָה דְּמִיתִיהָ רַעֲיָתִי:

I have compared thee, O my love, To a steed in Pharaoh's chariots.

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98

כל העוסק בתורת עולה

The Gemara teaches that whoever studies the law of the burnt-offering is as though he offered it. The Alter Rebbe asks why study should count for more than the act.

Menachot 110a:13-14: י"ג-י"ד

אמר רבי יצחק מאי דכתיב (ויקרא ו, יח) זאת תורת החטאת וזאת תורת האשם כל העוסק בתורת חטאת כאילו הקריב חטאת וכל העוסק בתורת אשם כאילו הקריב אשם: מתני' נאמר בעולת בהמה (ויקרא א, ט) אשה ריח ניחוח ובעולת עוף (ויקרא א, ט) אשה ריח ניחוח ובמנחה (ויקרא ב, ב) אשה ריח ניחוח לומר לך אחד המרבה ואחד הממעיט ובלבד שיכוין לבו לשמים:

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KEHOT'S NOTE

מנחות קי, א. ראה בהנסמן לקמן פ' חקת נו, א.

...בשעה שהקדימו ישראל נעשה לנשמע יצתה בת קול

99

ובכל מקום מוקטר

The prophet says that in every place incense and a pure offering are brought to G-d's Name. The Gemara applies it to Torah scholars who study the laws of the service.

Malachi 1:11: י"א:11

כִּי מִמִּזְרַח-שֶׁמֶשׁ וְעַד-מְבֹאוֹ גָדוֹל שְׁמִי בְּגוֹיִם וּבְכָל-מָקוֹם מְקַטֵּר מִנְחָה לְשְׁמִי וּמִנְחָה טְהוֹרָה כִּי-גָדוֹל שְׁמִי בְּגוֹיִם אָמַר ה' צְבָאוֹת:

For from the rising of the sun even unto the going down of the same My name is great among the nations; And in every place offerings are presented unto My name, Even pure oblations; For My name is great among the nations, Saith the L-RD of hosts.

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KEHOT'S NOTE

מלאכי א, יא.

100

בכל מקום ובכל זמן

The note says that this point is explained in Or HaTorah there, which refers to the Alter Rebbe's Shulchan Aruch, Orach Chayim, section 1, paragraph 9, in the later edition.

KEHOT'S NOTE

נתבאר באוה"ת שבועות ע' קנט ושם מציין לשו"ע אדה"ז ארי"ה סי' א' סק"ט במהדורא בתרא.

101

לכל זמן ועת לכל חפץ

Koheles says that everything has its season, "a time for every matter (chefetz) under the heavens." The Alter Rebbe reads chefetz as "desire," G-d's desire in the mitzvos, and "under the heavens" as below the Torah, which is called "heavens."

Ecclesiastes 3:1: א'1:3

לְכָל זְמַן וְעֵת לְכָל-חֶפֶץ תַּחַת הַשָּׁמַיִם:

To every thing there is a season, and a time to every purpose under the heaven:

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KEHOT'S NOTE

קהלת ג, א.

102

ז' על ז' טפחים

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

KEHOT'S NOTE

שו"ע או"ח סתרל"ד.

103

ז' על ז' טפחים

The Shulchan Aruch rules that a sukkah smaller than seven by seven handbreadths is invalid. The Alter Rebbe gives it as an example of the Torah's details, which govern how the mitzvah draws down G-d's will.

Shulchan Arukh, Orach Chayim 634:1: אורח חיים

שלא תהיה פחות מן שבעה על שבעה. ובו ד' סעיפים: סוכה שאין בה שבעה על שבעה פסולה ולענין גודל אין לה שיעור למעלה:

Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain)

104

המקבל טומאה

The Mishnah rules that one may not cover a sukkah with anything that can become ritually impure. It is another of the details the Alter Rebbe gives.

Mishnah Sukkah 1:4 ד"ד: סוכה א"ד: משה

הדלה עליה את הגפן ואת הדלעת ואת הקטום וסכך על גבה, פסולה. ואם היה סכך הרבה מהן, או שקצצו, כשרה. זה הכלל, כל שהיא מקבל טמאה ואין גדולו מן הארץ, אין מסככין בו. וכל דבר שאינו מקבל טמאה וגדולו מן הארץ, מסככין בו:

If he trained a vine or a gourd or ivy over [the sukkah] and put skhakh on top of it, it is not valid. But if the skhakh is more than them, or if he cut them, it is valid. This is the general rule: whatever is susceptible to [ritual] impurity and does not grow from the ground may not be used for skhakh, but whatever is not susceptible to [ritual] impurity and does grow from ground soil may be used for skhakh.

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105

זאת הת' אדם

Plainly the verse reads, "This is the law (torah): when a man (adam) dies in a tent." The Alter Rebbe reads "This is the Torah: adam," and divides adam into alef and dam, "blood."

Numbers 19:14 ד"ד: ט"ז: במדבר

KEHOT'S NOTE

במדבר יט, יד.

106

זאת הת' לעולה

"This is the law (torah) of the burnt-offering." The Gemara learns from it that studying the law is like offering.

Leviticus 7:37 ו'ל: ל"ז: ויקרא

KEHOT'S NOTE

ויקרא ז, לו.

107

אלו תי"ח

Kehot's note points to Menachot 110a:5-6 for these words.

Menachot 110a:5-6 ו"א: א: ה"א: מנחות

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

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KEHOT'S NOTE

מנחות ק, א.

108

ולא תהי סככה מדבר המקבל טומאה

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

KEHOT'S NOTE

סוכה פ"א, מ"ד.

PARAGRAPH 8

109

על דמות הכסא

Ezekiel sees, upon the likeness of a throne, a likeness like the appearance of a man. The Alter Rebbe identifies this supernal adam with the Torah, "This is the Torah: adam."

Ezekiel 1:26 א"כ: י"ז: יחזקאל

וממעל לרקיע אשר על־ראשם כמראה אבן־ספיר דמות כסא ועל דמות הכסא 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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KEHOT'S NOTE

יחזקאל א, כו.

110

בחי אדמה לעליון

The note gives this work as a source for the reading of adam as adameh l'elyon, "I will be likened to the Most High."

KEHOT'S NOTE

עשרה מאמרות מאמר אם כ"ה ח"ב פל"ג. שלי"ה תושב"כ דרוש צאן יוסף דף ש"א, ב. וראה בהנסמן במאמרי אדמה"א במדבר כ"ג-ג ע' אקמ. ועוד.

111

אדמה לעליון

In Isaiah's taunt, the king of Babylon boasts, "I will be likened (adameh) to the Most High." The Alter Rebbe takes only the word: adam, "man," echoes adameh, the level that is likened to the One above.

Isaiah 14:14 ד"ד: י"ד: ישעיהו

אעלה על־במתי עב אדמה לעליון:

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

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112

הנה מקום אתי

G-d tells Moshe, "Behold, there is a place with Me." The Alter Rebbe uses it to show that the life-force is above place, so that above and below are equal for it.

Exodus 33:21 ג"כ: י"ג: שמות

ויאמר ה' הנה מקום אתי ונצבת על־הצור:

And the L-RD said: 'Behold, there is a place by Me, and thou shalt stand upon the rock.

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KEHOT'S NOTE

שמות לג, כא.

113

וכל חפצים לא ישוו בה

Wisdom, the Torah, is better than pearls, "and all desirable things (chafatzim) cannot compare to it." The Gemara

reads chafatzim as “desires,” even the desires of Heaven, the mitzvos, and so places the Torah above them.

משלי ח':י"א Proverbs 8:11

כִּי־טוֹבָה חֲכָמָה מִפְּנִינִים וְכָל־חֲפָצִים לֹא יִשׁוּ־בָּהּ:

For wisdom is better than rubies, And all things desirable are not to be compared unto her.

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KEHOT'S NOTE

משלי ח, יא.

114 אפי' חפצי שמים

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

KEHOT'S NOTE

מועד קטן ט, ב. ירוש' דפאה. . סה"א הובא שם ברי"ש. [כ].

115 וכל חפצים לא ישוו בה אפילו חפצי שמים

The Gemara reads the verse as saying that even the desires of Heaven, the mitzvos, cannot compare to the Torah. The Alter Rebbe explains this by the Torah's source in “the Will of all wills.”

מועד קטן ט' ב:ב-ג' 9b:2-3 Moed Katan

הַדָּר יִתְּבִי וְקָא מִבְּעֵי לְהוּ, כְּתִיב: “יִקְרָה הִיא מִפְּנִינִים וְכָל חֲפָצֶיהָ לֹא יִשְׁוּ בָּהּ” — הָא חֲפָצֵי שָׁמַיִם יִשְׁוּ בָּהּ, וְכִתְּבִיב: “כָּל חֲפָצִים לֹא יִשְׁוּ בָּהּ” — דְּאִפִּילוּ חֲפָצֵי שָׁמַיִם לֹא יִשְׁוּ בָּהּ! כָּאן בְּמִצְוָה שְׁאֵפְשֵׁר לַעֲשׂוֹתָהּ עַל יְדֵי אַחֲרִים, כָּאן בְּמִצְוָה שְׁאֵי אֵפְשֵׁר לַעֲשׂוֹתָהּ עַל יְדֵי אַחֲרִים.

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116 אחרי ה' אלקיכם תלכו

This verse, which also says “and to His voice shall you hearken,” opens the discourse to which the text refers.

דברים י"ג:ה' 13:5 Deuteronomy

אַחֲרֵי ה' אֱלֹהֵיכֶם תֵּלְכוּ וְאֵתוּ וְאֵתִי וְאֵת־מִצְוֹתַי תִּשְׁמְרוּ וְקִבְּלוּ תִשְׁמְעוּ וְאֵתוּ תַעֲבֹדוּ וְבוֹ תִדְּבָקוּ:

After the L-RD your G-d shall ye walk, and Him shall ye fear, and His commandments shall ye keep, and unto His voice shall ye hearken, and Him shall ye serve, and unto Him shall ye cleave.

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117 כמו בעל הבית לעסק המצוות

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

KEHOT'S NOTE

נתבאר בד"ה ביום השמיני-תשמ"ו (סה"מ מלוקט-ד ע' קיג) הערה 38.

118 כי ביום הזה יכפר

This verse opens the discourse in Likkutei Torah, Acharei, to which the text refers.

ויקרא ט"ז:ל' 16:30 Leviticus

כִּי־בְיוֹם הַזֶּה יִכָּפֵר עֲלֵיכֶם לְטָהֵר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ: For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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...בשעה שהקדימו ישראל נעשה לנשמע יצתה בת קול

PARAGRAPH 9

119 “All desires cannot compare to it”: the summary recalls the Sages’ reading that even the mitzvos cannot compare to the Torah.

משלי ח':י"א Proverbs 8:11

כִּי־טוֹבָה חֲכָמָה מִפְּנִינִים וְכָל־חֲפָצִים לֹא יִשְׁוּ־בָּהּ:

For wisdom is better than rubies, And all things desirable are not to be compared unto her.

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PARAGRAPH 10

120 יראו את ה' קדושי

“Fear Havayah, you His holy ones, for those who fear Him lack nothing.” The Alter Rebbe asks why it is addressed specifically to the holy ones.

תהילים ל"ד:י" 34:10 Psalms

יִרְאוּ אֶת־יְהוָה קְדוֹשָׁיו כִּי־אֵין מַחְסוֹר לִירְאָיו:

O fear the L-RD, ye His holy ones; For there is no want to them that fear Him.

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KEHOT'S NOTE

תהלים לד, י.

121 ייראו מה' כל הארץ

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

KEHOT'S NOTE

שם לג, ח.

122 ייראו מה' כל הארץ

“Let all the earth fear Havayah,” in Hebrew fear “from” (mei) Havayah. It speaks to everyone, which raises the question why “Fear (es) Havayah” is said to “His holy ones.”

תהילים ל"ג:ח' 33:8 Psalms

יִירְאוּ מֵיְהוָה כָּל־הָאָרֶץ מִמֶּנּוּ יִגְוִרוּ כָּל־יֹשְׁבֵי תֵבֶל:

Let all the earth fear the L-RD; Let all the inhabitants of the world stand in awe of Him.

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123 כי לא מחשבותי מחשבותיכם

In context, G-d calls the wicked to return and promises to forgive abundantly, “for My thoughts are not your thoughts.” The Alter Rebbe reads it as the reversal of “something” and “nothing” between G-d’s view and ours. (context: Steinsaltz Tanakh)

ישעיהו נ"ה:ח' 55:8 Isaiah

כִּי לֹא מַחְשְׁבוֹתַי מַחְשְׁבוֹתֵיכֶם וְלֹא דַרְכֵיכֶם דַּרְכֵי נְאֻם ה'

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

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124

להנחיל אוהבי יש

Wisdom says it will cause those who love it to inherit yesh, "substance." The Alter Rebbe reads yesh as the higher level, which is the true "something."

Proverbs 8:21א"כ: משלי ח'

להנחיל אהבי יש ואצרתיהם אַמְלָא:

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

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KEHOT'S NOTE

משלי ח, כא.

125

ויצונו ה' לעשות

The verse gives awe of G-d as the purpose of all the statutes. Section 3 explains what this awe is.

Deuteronomy 6:24ד"כ: דברים ו'

וַיְצַוֵּנוּ ה' לַעֲשׂוֹת אֶת־כָּל־הַחֻקִּים הָאֵלֶּה לְקִרְאָה אֶת־ה' אֱלֹקֵינוּ לְטוֹב לָנוּ כָּל־הַיָּמִים לְחַיֵּתָנוּ כְּהַיּוֹם הַזֶּה:

And the L-RD commanded us to do all these statutes, to fear the L-RD our G-d, for our good always, that He might preserve us alive, as it is at this day.

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KEHOT'S NOTE

דברים ו, כד. [כ].

PARAGRAPH 11

126

קמ"י כולא כלא חשיב

The Zohar teaches that before G-d everything is considered as nothing. The Alter Rebbe uses it for the view from above.

Zohar I, 11bא יא, ב

KEHOT'S NOTE

זח"א יא, ב.

127

וראו כל בשר יחדיו

The prophet foretells that G-d's glory will be revealed and all flesh will see together. The Alter Rebbe cites it for the revelation from below that matches the view from above.

Isaiah 40:5ה: ישעיהו מ'

וְנִגְלָה כְבוֹד ה' וְרָאוּ כָּל־בָּשָׂר יַחְדָּו כִּי פִי ה' דִּבֶּר:

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

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KEHOT'S NOTE

ישעיי מ, ה.

128

ובאו במערות צורים

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

KEHOT'S NOTE

שם ב, יט.

129

ובאו במערות צורים ובמחילות עפר מפני פחד ה'

Isaiah foretells the day when idols vanish and people flee into caves and holes in the ground from the terror of G-d and the splendor of His majesty. The Alter Rebbe cites it as the nullification that will come when G-d's greatness is revealed below. (context: Steinsaltz Tanakh)

Isaiah 2:19ט"ב: ישעיהו ב'

וּבָאוּ בַּמְעֵרוֹת צֻרִים וּבְמַחֲלוֹת עֹפֶר מִפְּנֵי פֶחַד ה' וּמִהֲדָר גָּאוֹנוֹ בְּקוֹמוֹ לְעֶרֶץ הָאָרֶץ:

And men shall go into the caves of the rocks, And into the holes of the earth, From before the terror of the L-RD, And from the glory of His majesty, When He ariseth to shake mightily the earth.

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130

ייראו מה' כל הארץ

The Alter Rebbe reads this verse as the lower awe, fitting our view in which the world below seems to be the real "something."

Psalms 33:8ח"ג: תהילים

יִירָאוּ מֶה' כָּל־הָאָרֶץ מִמֶּנּוּ יִגְוֹרוּ כָּל־יֹשְׁבֵי תֵבֶל:

Let all the earth fear the L-RD; Let all the inhabitants of the world stand in awe of Him.

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131

ההפרש . . מה' . . יראו את

The note points to Kuntres HaAvodah for this distinction between fearing "from" G-d and fearing "es" G-d, and to the Rebbe's note there, which refers to two maamarim of the Rebbe Rayatz.

KEHOT'S NOTE

ראה קונטרס העבודה ס"ג ע' כ ושם העיר כ"ק אדמו"ר לד"ה אר"י לא ברא תרצ"ד (בקונטרס כד) ד"ה אמר רבה כו' כל אדם תש"ב (בסי' המאמרים — אידיש).

132

את הטפל לשם ה'

The Gemara reads the word et in "its fruit (et piryo)" as including what is secondary to the fruit, its shell. The Alter Rebbe uses this sense of es for the one who fears: he becomes secondary to the Name Havayah.

Berakhot 36b:3-4ד"ג: ברכות ל"ו ב'

וְתִפּוּק לְקָה דְּנַעֲשָׂה שׁוֹמֵר לְפָרִי, וְרַחֲמָנָא אָמַר: "וְעַרְלָתָם עַרְלָתוֹ אֵת פְּרִי", אֵת הַטָּפֶל לְפָרִי, וּמֵאֵי נִיהוּ — שׁוֹמֵר לְפָרִי. אָמַר רַבָּא: הֵיכָא אֲמַרְיָנָא דְּנַעֲשָׂה שׁוֹמֵר לְפָרִי — הֵיכָא דְּאִיתִיהּ בֵּין בְּתִלוּשׁ בֵּין בְּמַחוּבָּר, הֵכָא בְּמַחוּבָּר — אִיתִיהּ, בְּתִלוּשׁ — לִיתִיהּ.

Thou mayest, however, derive [a conclusion] from the fact that [the bud] constitutes a protection of the fruit, and the All-merciful declared, "Ye shall deem it an uncircumcision with its fruit" (Lev. xix. 23) — the word "with" meaning to include what is attached to the fruit ; and what is that ? The protection of the fruit. Raba replied : When do we declare a thing to be the protection of the fruit ? When it is so either plucked or attached [to the tree] ; but here [the ...

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Bava Kamma 41b:5-7ז"ה: ב. קמא מ"א ב. ז"ה: 5-7

נפקא להו מ"את בשרו" - את הטפל לבשרו, מאי ניהו - עורו. והאי תנא - "את" לא דריש. כדתנא: שמעון העמסוני, ואמרי לה נחמיה העמסוני, היה דורש כל "אתיו" שבתורה. כיון שהגיע ל"את ה' אלוקיך תירא", פירש. אמרו לו תלמידיו: רבי, כל "אתיו" שדרשת - מה תהא עליהן? אמר להם: קשם שקבלתי שכל על הדרישה, כך קבלתי שכל על הפרישה.

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KEHOT'S NOTE

ראה עדין ברכות לו, ב. ב"ק מא, ב.

133

כי אין מחסור ליראיו

The second half of the verse, "for those who fear Him lack nothing." The Alter Rebbe reads ein, "no," as ayin, the nothingness of self-nullification.

Psalms 34:10ז"י: תהילים

יראו את-ה' קדשיו כִּי־אין מחסור לִירָאיו:

O fear the L-RD, ye His holy ones; For there is no want to them that fear Him.

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PARAGRAPH 12

134

אם אין חכמה אין יראה

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

KEHOT'S NOTE

אבות ג, יז.

135

אם אין חכמה אין יראה

Rabbi Elazar ben Azaryah teaches: "If there is no wisdom, there is no awe." The Alter Rebbe applies it to the higher awe, which comes through the wisdom of the Torah.

Pirkei Avot 3:17ז"י: משנה אבות ג

רבי אלעזר בן עזריה אומר, אם אין תורה, אין דרך ארץ. אם אין דרך ארץ, אין תורה. אם אין חכמה, אין יראה. אם אין יראה, אין חכמה. אם אין בינה, אין דעת. אם אין דעת, אין בינה. אם אין קמח, אין תורה. אם אין תורה, אין קמח. הוא היה אומר, כל שחכמתו מרבה ממצעו, למה הוא דומה, לאילו שענפיו מרבין ושרשיו מעטין, והרוח באה ועוקרתו והופכתו על פניו, שנאמר (ירמיה יז) והיה כערער בערבה ולא יראה כי יבוא טוב ושכן חררים במדבר ארץ ...

Rabbi Elazar ben Azariah said: Where there is no Torah, there is no right conduct; where there is no right conduct, there is no Torah. Where there is no wisdom, there is no fear of G-d; where there is no fear of G-d, there is no wisdom. Where there is no understanding, there is no knowledge; where there is no knowledge, there is no understanding. Where there is no bread, there is no Torah; where there is no Torah, there is no bread. He used to say: one whose wisdom ...

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...בשעה שהקדימו ישראל נעשה לנשמע יצתה בת קול

136

יראו את ה' קדשיו

The verse addresses "His holy ones." The Alter Rebbe links "holy ones" with "Who has sanctified us with His commandments."

Psalms 34:10ז"י: תהילים

יראו את-ה' קדשיו כִּי־אין מחסור לִירָאיו:

O fear the L-RD, ye His holy ones; For there is no want to them that fear Him.

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137

וידבר אלקים את כל הדברים

This verse, the opening of the Ten Commandments, also opens the discourse to which the text refers.

Exodus 20:1ז"א: שמות

וידבר אֱלֹקִים אֶת כָּל־הַדְּבָרִים הָאֵלֶּה לְאַמֵּר:

And G-d spoke all these words, saying:

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אריה שאג מי לא יירא

The prophet says: "A lion has roared; who will not fear?" The Midrash cited applies it to the Giving of the Torah.

Amos 3:8ז"ח: עמוס

אֲרִיָּה שָׁאָג מִי לֹא יִירָא אֲדֹנָי ה' דָּבַר מִי לֹא יִנְבֵּא:

The lion hath roared, Who will not fear? The L-rd GOD hath spoken, Who can but prophesy?

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בקולות וברקים

The thunder and lightning at Sinai, the outward sign of the immense revelation there.

Exodus 19:16ז"ט: שמות

וַיְהִי בַיּוֹם הַשְּׁלִישִׁי בְּהִיט הַבָּקָר וַיְהִי קֶלֶת וּבָרָקִים וַעֲנָן כָּבֵד עַל־הָהָר וְקֵל שֹׁפָר תָּזַק מְאֹד וַיַּחֲדָר 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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ועל כל דבור פרחו נשמתו

The Gemara says that at every utterance at Sinai the souls of Israel left them.

Shabbat 88b:6ז"ו: שבת

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

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שפסקה זוהמתן

The Gemara says that the serpent cast impurity into Chavah, and that when Israel stood at Sinai their impurity ceased. The Alter Rebbe cites it to show how complete the revelation at Sinai was.

שבת קמ"ו א' א'-ב' 1-2 Shabbat 146a:

שָׁבַב נָחַשׁ עַל חֲוָה הַטִּיל בָּהּ וּזְהָמָא, יִשְׂרָאֵל שְׁעָמְדוּ עַל הָרַ סִינִי — פִּסְקָה וּזְהָמְתָן, גּוֹיִם שְׂלָא עָמְדוּ עַל הָרַ סִינִי — לֹא פִסְקָה וּזְהָמְתָן. אָמַר לָקָה רַב אַחָא בְרִיהַ דְרַבָּא דְרַב אִשִּׁי: גְּרִיִּים מֵאִי? אָמַר לָקָה: אֵף עַל גִּבְ דְּאִינְהוּ לֹא הוּוּ, מְזַלְיֵיהוּ הוּוּ. דְּכַתְיִב: "אֵת אֲשֶׁר יִשְׁנֶה פֶה עֲמֻנָה עוֹמֵד הַיּוֹם לִפְנֵי ה' אֱלֹמֵינוּ וְאֵת אֲשֶׁר אֵינְנוּ פֶה וְגוֹ'". וּפְלִיגָא דְרַבִּי אָבָא בַר כְּהֵנָא. דְּאָמַר רַבִּי אָבָא בַר כְּהֵנָא: עַד שְׁלֹשָׁה דְּוֵרוֹת לֹא פִסְקָה וּזְהָמָא מֵאֲבוֹתֵינוּ: אַבְרָהָם הוֹלִיד אֶת יִשְׁמָעֵאל, יִצְחָק ...

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Zohar I, 63b, זח"א סג,

Zohar III, 14b זח"ג יד, ב

KEHOT'S NOTE

שבת קמו, א. וראה זח"א סג, ב. זח"ג יד, ב. צג, ב.

142

The Baraisa reads “engraved (charus) on the tablets” as “freedom (cheirus),” for the only free person is one who occupies himself with Torah.

משנה אבות ו'ב'2: Pirkei Avot 6:2

אמר רבי יהושע בן לוי, בכל יום יום בתי קול יוצאת מהר חורב ומכרת
ואומרת, אוי להם לבריות מעלבונה של תורה. שכל מי שאינו עוסק
בתורה נקרא נוזף, שנאמר (משלי יא) נזם זהב כסף חזיר אשה יפה
וסרת טעם. ואמר (שמות לב) והלחתי מעשה אלילים המה והמכתב
מכתב אלילים הוא תרות על הלחתי, אל תקרא תרות אלא חרות, שאין
לה בן חורין אלא מי שעוסק בתלמוד תורה. וכל מי שעוסק בתלמוד
תורה הרי זה מתעלה, שנאמר (במדבר כא) וממתנה נחילאל ...

Rabbi Joshua ben Levi said: every day a bat kol (a heavenly voice) goes forth from Mount Horeb and makes proclamation and says: “Woe unto humankind for their contempt towards the Torah”, for whoever does not occupy himself with the study of Torah is called, nazuf (the rebuked. As it is said, “Like a gold ring in the snout of a pig is a beautiful woman bereft of sense” (Proverbs 11:22). And it says, “And the tablets were the work of G-d, and the writing was the writing of G-d, ...

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אל תקרא חרות אלא חירות

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

KEHOT'S NOTE

אבות פ"ו מ"ב.

144

חרות על הלוחות

The Gemara expounds “engraved on the tablets”: had the first tablets not been broken, the Torah would never have

been forgotten; and it reads charus as cheirus, freedom from the nations and from the angel of death.

עירובין נ"ד א:י"ט-כ"ט Eruvin 54a:19-20

וַאֲמַר רַבִּי (אֶלְעִיָּזָר): מֵאֵי דְּקֵיב "חֲרוּת עַל הַלְלוּת", אֶלְמְלִי לֹא נִשְׁתַּבְּרוּ לַחֲלוּת הָרֵאשׁוֹנוֹת — לֹא נִשְׁתַּבְּקָה תוֹרָה מִיִּשְׂרָאֵל. רַב אֶחָא בִּר יַעֲקֹב אָמַר: אִיזוּ כָּל אוֹמָה וְלִשׁוֹן שׁוֹלֵטת בָּהֶן. שְׁנָאֻמֶּר: "חֲרוּת" — אֵל תִּיִּקְרֵי "חֲרוּת". אֵלֹא חֲרוּת.

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חרות על הלוחות

The Midrash at the start of section 32 expounds “engraved on the tablets” as freedom, which Israel had at Sinai until the sin of the Calf.

שמות רבה ל"ב:א' Shemot Rabbah 32:1

... ולא מלאך המות שולט בהן. וכן הוא אומר (שמות לב): והמכתב מכתב אלקים הוא חרות על הלוחות. מהו חרות? ר' יהודה ור' נחמיה, ר' יהודה אומר: חירות מן גליות. ור' נחמיה אומר: חירות ממלאך המות. בשעה שאמרו ישראל כל אשר דבר ה' נעשה ונשמע, אמר הקב"ה: אדם הראשון ציתיו מצוה אחת, כדי שייקיימנה והשויתיו למלאכי השרת, שנא' (בראשית ג): הן האדם היה כאחד ממנו, אלו שהן עושין ומקיימין תרי"ג מצוות, חוץ מן הכללים, ומן הפרטים, ומן הדקדוקים, אינו דין שיהיו הן חיין וקיימין לעולם?! וכן הוא אומר (במדבר כא): ...

“Behold, I am sending an angel before you to protect you along the way and to take you to the place that I have prepared” (Exodus 23:20). “Behold, I am sending an angel” – that is what is written: “I had said: You are divine beings” (Psalms 82:6). Had Israel waited for Moses and not performed that act, there would have been no exiles, and the angel of death would not have had dominion over them. Likewise it says, “[The tablets were the work of G-d] and the script was ...

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146

חרות על הלוחות

One of the Zohar passages the text lists on “engraved on the tablets.”

ספר הזהר. משפטים ג': שס"ד-ש"ע Zohar, Mishpatim 3:364-370

As to the words “graven upon the tables” (harut’al haluhoth), it has already been pointed out that this phrase contains an allusion to heruth—that is, freedom. Freedom from what? From the angel of death, from subjection to the kingdoms of this world, from all things earthly and from all things evil. And what is freedom? It is the seal of the world to come, in which is every kind of freedom. Had not the tablets been broken, the world would not have suffered as it subsequently did, and the Israelites ...

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147

חרות על הלוחות

Another of the Zohar passages the text lists on “engraved

on the tablets.”

ספר זוהר, תצוה ז' ס"ד-ט"ע:ג' 7:64-9:73 Zohar, Tetzaveh
Similarly, it is written: “And ye shall hallow the fiftieth year and proclaim freedom throughout all the land” (Lev. 25, 10). Freedom emanates from this fiftieth year to all, and because of this the Torah which proceeded from that fiftieth day is called “Freedom”. Concerning this it is written, “Graven (haruth) upon the tablets”, which word haruth contains the same letters as heruth, which is Freedom, and the Decalogue, which is the essence of the Law, is thus given its due appellation, because whatever this supernal day brings forth is ...

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148 חרות על הלוחות

The Zohar on Bereishis, on “My spirit shall not abide in man forever,” is among the passages the text lists on this theme.

ספר זוהר, בראשית מ"ח:ת"ע-49:479 Zohar, Bereshit
מ"ט:תע"ט
R. Eleazar said that the word beshagam (for that he) signifies Moses, who caused the moon to shine, and this enabled men to abide in the world for great length of days. AND HIS DAYS SHALL BE A HUNDRED AND TWENTY YEARS. This is an allusion to Moses, through whose agency the Law was given and who thus bestowed life on men from the tree of life. And in truth had Israel not sinned, they would have been proof against death, since the tree of life had been brought down ...

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149 חרות על הלוחות

The Zohar on Chayei Sarah, on “Open my eyes that I may behold wonders from Your Torah,” says that when G-d gave the Torah it was written “engraved on the tablets.”

ספר זוהר, חיי שרה י"ט:ר"ד-21:221 Zohar, Chayei Sara
כ"א:רכ"א

Such a one also obtains deliverance from the angel of death, who has no power over him. (You may object, What of the martyrs who suffered in times of persecution, such as R. Akibah and his colleagues? These suffered, however, under a special decree from on high in accordance with a special purpose.) Assuredly, had Adam held fast to the tree of life, which is nothing else but the Torah, he would not have brought death upon himself and upon the rest of the world. Hence, in connection with the ...

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150 חרות על הלוחות

The Zohar on Vayikra explains “freedom on the tablets”: the Torah was given through the voice of the shofar, which comes from Binah, the place of freedom.

ספר זוהר, ויקרא י"ב:פ"ח-11:88 Zohar, Vayikra 10:80-11:88

151 פ"ה דעירובין דנ"ד סע"א

The note says that the Gemara in Eruvin on “engraved on

...בשעה שהקדימו ישראל נעשה לנשמע יצתה בת קול

the tablets” is brought and explained in Or HaTorah there.

KEHOT'S NOTE

מובא ונתבאר באוה"ת כי תשא ע' ביכב ואילך.

152 ובפ"ו דאבות

The note gives the place in Avos as mishnah 2 of chapter 6 and refers to Or HaTorah's discussion of it.

KEHOT'S NOTE

משנה ב. וראה באוה"ת שם.

153 נשא פ"י

The note says that the Midrash on Naso cited here is the one on “your king is a free man,” as brought in Or HaTorah.

KEHOT'S NOTE

”גבי שמלכך בן חורין”, — אוה"ת כי תשא ע' ביכא.

154 משפטים קי"ד א, תצוה קפ"ג א'

The note says that these two Zohar passages are copied out in Or HaTorah there.

KEHOT'S NOTE

נעתקו באוה"ת כי תשא ע' ביכא.

155 ח"א בראשית דל"ז סע"ב

The note says that this Zohar passage, on “My spirit shall not abide,” is brought in Or HaTorah.

KEHOT'S NOTE

”בפ"י לא ידון רוחי”, — אוה"ת כי תשא ע' איכג.

156 חיי שרה קל"א ב'

Or HaTorah brings this Zohar passage, on “Open my eyes that I may behold wonders from Your Torah”: when G-d gave the Torah, it was written in it “engraved on the tablets.”

KEHOT'S NOTE

”ע"פ גל עיני ואביטה נפלאות מתורתך עד ובג"כ קוב"ה כד יהיב אורייתא מה כתיב בה חרות על הלוחות”, — אוה"ת כי תשא ע' ביכג.

157 מעט מעט אגרשנו

G-d promises to drive out the nations of Canaan little by little. The Alter Rebbe applies it to the gradual work of refining evil after the sin.

שמות כ"ג:30 Exodus 23:30

מַעַט מַעַט אֶגְרֹשְׁנָם מִפְּנֵיךָ עַד אֲשֶׁר תִּפְרָה וְנַחֲלֶתָ אֶת־הָאָרֶץ:

By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

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158 וישמור משמרתי

“And he kept My charge.” The Alter Rebbe reads mishmeres as a charge kept in safekeeping, not yet revealed.

בראשית כ"ו:5 Genesis 26:5

עָקַב אֲשֶׁר־שָׁמַע אֶבְרָהָם בְּקוֹלִי וַיִּשְׁמַר מִשְׁמַרְתִּי מִצְוֹתַי וְתוֹרוֹתַי:

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

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159

משמרת מצותי

Yehoshua praises the tribes for keeping “the charge of the commandment of Havayah your G-d.” The Kehot note brings it for the expression “charge of the commandments.”

Joshua 22:3:י"ג:י"ג

לאֲעֹבְדֵתֶם אֶת־אֱלֹהֵיכֶם זֶה יָמִים רַבִּים עַד הַיּוֹם הַזֶּה וּשְׁמֵרְתֶּם אֶת־מִשְׁמַרְתִּי מִצְוֹת ה' אֱלֹהֵיכֶם:

ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the L-RD your G-d.

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160 The Gemara expounds this verse about Avraham; it is among the passages the text lists.

Nedarim 32a:18ח"ח

וְאָמַר רַבִּי אֲמִי בַר אֲבָא: בֵּן שְׁלֹשׁ שָׁנִים הָכִיר אַבְרָהָם אֶת בּוֹרְאָו, שֶׁנֶּאֱמָר: "עַקֵּב אֲשֶׁר שָׁמַע אַבְרָהָם בְּקוֹלִי" — חוֹשֶׁבְנִיהָ מֵאָה וְשִׁבְעִין וְתָרִין.

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161 Rav says that Avraham kept the whole Torah, as it is said, “Because Avraham hearkened to My voice...”.

Yoma 28b:9ט"ז

אָמַר רַב: קִיָּים אַבְרָהָם אֲבִינוּ כָּל הַתּוֹרָה כּוּלָּהּ, שֶׁנֶּאֱמָר: "עַקֵּב אֲשֶׁר שָׁמַע אַבְרָהָם בְּקוֹלִי וְגו'". אָמַר לָקָה רַב שִׁימִי בַר חִיָּא לְרַב: וְאִימָא שְׁבַע מִצְוֹת? הָא אִיכָא נָמִי מִלְּהָ! וְאִימָא שְׁבַע מִצְוֹת וּמִלְּהָ! אָמַר לָקָה: אִם כֵּן מִצְוֹתֵי וְתוֹרֹתֵי לָמָּה לִי?

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162 At the end of Kiddushin the Mishnah says that Avraham kept the whole Torah before it was given, as it is said, “Because Avraham hearkened to My voice...”.

Kiddushin 82a:10י"א

בְּנִצְרוֹתוֹ מֵהוּ אוֹמֵר? "וְקוֹלִי ה' יִחְלִיפוּ כֶּחָ". בְּזֻקְנוֹתוֹ מֵהוּ אוֹמֵר? "עוֹד יְנוּבוֹן בְּשִׁכְחָה", וְכֵן הוּא אוֹמֵר בְּאַבְרָהָם אֲבִינוּ: "וְאַבְרָהָם זָקֵן... וְה' בָּרַךְ אֶת אַבְרָהָם בְּכָל־יָמָיו שֶׁעָשָׂה אַבְרָהָם אֲבִינוּ אֶת כָּל הַתּוֹרָה כּוּלָּהּ עַד שֶׁלֹּא נִתְּנָה, שֶׁנֶּאֱמָר: "עַקֵּב אֲשֶׁר שָׁמַע אַבְרָהָם בְּקוֹלִי וְשָׁמַר מִשְׁמַרְתִּי מִצְוֹתֵי חֻקֹּתַי וְתוֹרֹתַי"

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עקב אשר שמע

The opening of Shemos Rabbah is among the Midrashim the text lists on this verse.

Shemot Rabbah 1:1א'

... יִסְרַן בִּנְךָ, כִּי יֵשׁ תְּקוּהָ וּמוֹסִיף עָלָיו אֱהָבָה, שֶׁנֶּאֱמָר: וְאוֹהֲבוּ שְׁחֵרוֹ מוֹסֵר, לִפִּי שֶׁשְׁחֵרוֹ מוֹסֵר, לִכְךָ אוֹהֲבוֹ. אֵתָּה מוֹצֵא, שֶׁאַבְרָהָם יִסֵּר אֶת יִצְחָק בְּנוֹ, וּלְמַדּוֹ תּוֹרָה, וְהַדְרִיכּוּ בְּדַרְכֵּי, דְּכַתִּיב בְּאַבְרָהָם (בְּרֵאשִׁית כו, ה): עַקֵּב אֲשֶׁר שָׁמַע אַבְרָהָם בְּקוֹלִי, וְכַתִּיב (שם כה, ט): וְאַלֶּה תּוֹלִדוֹת יִצְחָק בֶּן אַבְרָהָם, לְלַמְדֵךְ, שֶׁהִיא דוּמָה לְאַבְיוֹ בְּכָל דְּבַר: בְּנוֹי, בַּחֲכָמָה, בְּעוֹשֵׁר, וּבְמַעֲשִׂים טוֹבִים. תְּדַע לָךְ, שֶׁכֵּן שְׁלוּשִׁים וְשִׁבְעִים שָׁנָה הָיָה כְּשֶׁעָקְדוּ אֲבִיו, וְכַתִּיב (שם כד, א): וְאַבְרָהָם זָקֵן בָּא בִּימֵים, וְעָקְדוּ

וכפתו כשה ולא נמנע, לפיכך (שם כה, ה): ויתן אברהם את כל אשר ...

“These are the names of the children of Israel who came to Egypt with Jacob; each came with his household” (Exodus 1:1). That is what is written: “He who spares his rod hates his son, and he who loves him seeks for him admonition” (Proverbs 13:24). The way of the world is that a person whom another tells him: ‘So-and-so struck your son,’ he would harass him. What is the meaning when the verse states: “He who spares his rod hates his son”? It is to teach you that anyone ...

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164 The Midrash on “His palate is sweetness” is listed among the sources on Avraham’s keeping the Torah.

Shir HaShirim Rabbah 5:16:1א'

חֲכֹו מִמֶּתֶקִים, כְּתִיב (עֲמוֹס ה, ד): כִּי כֹה אָמַר ה' לְבֵית יִשְׂרָאֵל דְּרוֹשׁוּנִי וְחִיו, יֵשׁ לָךְ חֵךְ גָּדוֹל מִתּוֹק מֶזֶה, כְּתִיב (יחזקאל לג, יא): חֵי אֲנִי נֶאֱמָר ה' אֱלֹקִים אִם אֶחָפֵץ בְּמוֹת הָרָשָׁע וְגו', יֵשׁ לָךְ חֵךְ גָּדוֹל מִתּוֹק מֶזֶה. (יחזקאל יח, לב): כִּי לֹא אֶחָפֵץ בְּמוֹת הַמֵּת נֶאֱמָר ה' אֱלֹקִים וְהַשִּׁיבּוּ וְחִיו, יֵשׁ לָךְ חֵךְ גָּדוֹל מִתּוֹק מֶזֶה. (יחזקאל יח, כז): וּבָשׁוּב רָשָׁע מִרְשָׁעוֹ וַיַּעַשׂ מִשְׁפָּט וַיִּצְדָּקָה הוּא אֵת נִפְשׁוֹ יַחֲיָה, יֵשׁ לָךְ חֵךְ גָּדוֹל מִתּוֹק מֶזֶה. אָמַר רִישׁ לְקִישׁ וּבִלְבָד בְּתוֹקָה עַל הָרָשָׁעוֹת, הָא כִּי־צַד, תִּגְי רַבִּי ...

“His palate is sweet and all of him is delightful. This is my beloved, and this is my companion, daughters of Jerusalem” (Song of Songs 5:16). “His palate is sweet” – it is written: “For so said the L-rd to the house of Israel: Seek Me and live” (Amos 5:4). Is there a palate that is greater and sweeter than that? It is written: “As I live – the utterance of the L-rd G-d – I do not desire the death of the wicked, [but that the wicked repent from ...

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165

משה ידבר

This verse, “Moshe would speak and G-d would answer him with a voice,” opens the discourse to which the text refers.

Exodus 19:19ט"ט

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

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

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166

שופך דם האדם באדם

“Whoever sheds the blood of man, by man shall his blood be shed.” The Alter Rebbe reads ba’adam as “into man”: the life of the holy adam is “shed” into the adam of kelipah.

Genesis 9:6:ו'

שֹׁפֵךְ דַּם הָאָדָם בְּאָדָם דָּמוֹ יִשְׁפָּךְ כִּי בְּצִלְם אֱלֹהִים עָשָׂה אֶת־הָאָדָם:

Whoso sheddeth man’s blood, by man shall his blood be shed; for in the image of G-d made He man.

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PARAGRAPH 14

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זה לעומת זה עשה אלהים

Koheles says that G-d made the good day and the bad day “one opposite the other.” The Alter Rebbe applies it to the adam of holiness and the adam of Belial.

Ecclesiastes 7:14: קהלת ז':י"ד

ביום טובה ה'ה בטוב וקיום רעה ראה גם את-זה לעמתי עשה האלקים עלי-דברת שלא ימצא האדם אחרי מאומה:

In the day of prosperity be joyful, and in the day of adversity consider; G-d hath made even the one as well as the other, to the end that man should find nothing after him.

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אדם בליעל

Proverbs speaks of “an adam of Belial, a man of iniquity.” The Alter Rebbe identifies him with the evil inclination.

Proverbs 6:12: משלי ו':יב

אדם בליעל איש און הולך עקשות פה:

A base person, a man of iniquity, Is he that walketh with a froward mouth; .

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169

Kehot's note points to Eruvin 96a for these words.

Eruvin 96a: עירובין צ"ו

170

Kehot's note points to Leviticus 2 for these words.

Leviticus 2: ויקרא ב'

PARAGRAPH 13

171

ישראל עלו במחשבה

The Midrash lists six things that preceded the creation of the world; Israel's existence “arose in thought” before Creation. The Alter Rebbe uses it to explain why their deeds reach so high.

Bereshit Rabbah 1:4: ראשית רבה א':ד

... “ה' קנני ראשית דרכו” כסא הכבוד מנין דכתיב (תהלים צג, ב): “נכון כסאך מאז וגו'”. האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): “כענבים במדבר וגו'” ישראל מנין שנאמר (תהלים עד, ב): “זכור עדתך קנית קדם” בית המקדש מנין שנאמר (ירמיה יז, יב): “כסא כבוד מרום מראשון וגו'” שמו של משיח מנין שנאמר (תהלים עב, יז): “הי שמו לעולם וגו' [לפני שמש ינון שמו]” רבי אבהו ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) “בטרם הרים יולדו” ואותה השעה (שם, ...

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

ואשים דברי בפיו

172

G-d says, “I have put My words in your mouth.” The Alter Rebbe applies it to speaking words of Torah, which draws down G-d's will.

Isaiah 51:16: ישעיהו נ"א:ט"ז

ואשים דברי בפיו ובצל ידי כסיתיך לנטע שמים וליסד ארץ ולאמר לציון עמי-אתה:

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

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173

יתמו חטאים מן הארץ

The Psalmist prays that sins cease from the earth. The Alter Rebbe sees it as the result of drawing down G-d's will through Torah.

Psalms 104:35: תהילים ק"ד:ל"ה

יתמו חטאים מן-הארץ ורשעים עוד אינם ברכי נפשי את-ה' הללו-קה:

Let sinners cease out of the earth, and let the wicked be no more. Bless the L-RD, O my soul. Hallelujah.

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174

עץ חיים למחזיקים בה

Wisdom, the Torah, is “a tree of life to those who grasp it.” Here it is the Written Torah.

Proverbs 3:18: משלי ג':יח

עץ-חיים היא למחזיקים בה ותמכיה מאשר:

She is a tree of life to them that lay hold upon her, And happy is every one that holdest her fast.

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175

אלו טריפות בבהמה

The Mishnah lists the defects that make an animal treifah, and then the ones that leave it kosher. The Alter Rebbe gives the study of these laws as an example of sifting good from evil.

Mishnah Chullin 3:1: משנה חולין ג':א

אלו טרפות בבהמה. וקובת הושט, ופסוקת הגרגרת, נקב קרום של מח, נקב קלב לבית חללו, נשברה השדרה ונפסק החוט שלה, נטל הפכד ולא נשתר הימנו כלום, הראה שנקבה, או שחברה, רבי שמעון אומר, עד שתנקב לבית הסמפונות. נקבה הקבה, נקבה המרה, נקבו הדקין, הפרכס הפנימית שנקבה, או שנקרע רב החיצונה, רבי יהודה אומר, הגדולה טפה, והקטנה ברובה. המסס ובית הכוסות שנקבו לחוצ, נפלה מן הגג, נשתברו רב ...

The following internal wounds or defects render animals Terefa: when the oesophagus is perforated; when the trachea is split or torn across in its width; when the membrane or thin skin [which is innermost and nearest] to the brain is

perforated; when the heart is perforated till within the cavity of its two ventricles; when the spine is broken, and the spinal chord is severed; when the liver is wanting, and not a vestige thereof remains; when there is a perforation through the two membranes covering the lungs; when the ...

Torat Emet 357 (Public Domain) • Eighteen Treatises from the Mishna (Public Domain)

176

ויתפרדו כל פועלי און

“All workers of iniquity will be scattered.” The Alter Rebbe applies it to the evil that falls apart through the study of the Oral Torah.

Psalms 92:10:י"ב:י"ג

כי הנה איבך ה' כִּי־הִנֵּה אִיבְךָ יִתְפָּרְדוּ כָּל־פְּעָלֵי אֵו:

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

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177

כהמס דונג מפני אש

“As wax melts before fire, so the wicked perish before G-d.” It is used for the same dissolving of evil.

Psalms 68:3:י"ח:י"ט

כִּהְנִדֵּף עָשָׁן תִּנְדֹּף כִּהֲמַס דּוֹנֵג מִפְּנֵי־אֵשׁ יִאֲבָדוּ וְשָׁעִים מִפְּנֵי אֱלֹקִים:

As smoke is driven away, so drive them away; As wax melteth before the fire, So let the wicked perish at the presence of G-d.

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178

שיעביר רוח הטומאה מן הארץ

G-d promises, “I will remove the spirit of impurity from the earth.” The Alter Rebbe sees it as the end of the work of sifting, in the days of Mashiach.

Zechariah 13:2:י"ג:ב

וְהָיָה בַּיּוֹם הַהוּא נֶאֱמָר ה' צְבָאוֹת אֶכְרִית אֶת־שְׁמוֹת הָעִצְבִּים מִן־הָאָרֶץ וְלֹא יִזְכְּרוּ עוֹד וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטְּמָאָה אֲעִבִּיר מִן־הָאָרֶץ:

And it shall come to pass in that day, Saith the L-RD of hosts, That I will cut off the names of the idols out of the land, And they shall no more be remembered; And also I will cause the prophets And the unclean spirit to pass out of the land.

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179

ביום ההוא יהיה ה' אחד ושמו אחד

“On that day Havayah will be One and His Name One.” It describes the revealed unity of the time to come.

Zechariah 14:9:י"ד:ט

וְהָיָה ה' לְמֶלֶךְ עַל־כָּל־הָאָרֶץ בַּיּוֹם הַהוּא יְהִי ה' אֶחָד וְשְׁמוֹ אֶחָד:

And the L-RD shall be King over all the earth; In that day shall the L-RD be One, and His name one.

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...בשעה שהקדימו ישראל נעשה לנשמע יצתה בת קול

180

ולמהוי אחד באחד

The Zohar speaks of becoming “one in One.” The Alter Rebbe uses it for the complete unity of the time to come.

ספר הזוהר, תרומה י"ג:קנ"ג-י"ד:קס"ד

Zohar, Terumah 13:153-14:164 The Holy One, blessed be He, who is One above, does not take His seat upon the Throne of Glory, until She has entered within the mystery of the One in accordance with His very essence of Oneness, to be the One in One. This, as we have said, is the significance of the words: “The L-rd is One, and His Name is One.”

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

181

יראה כל זכור

“Three times a year all your males shall appear before the Master, Havayah.” This is the mitzvah of re'iyah, appearing in the Temple.

Exodus 23:17:י"ז:י"ז

שְׁלֹשׁ פְּעָמִים בַּשָּׁנָה יֵרָאֶה כָּל־זָכוֹרךָ אֶל־פְּנֵי הָאֵדֶן

Three times in the year all thy males shall appear before the L-rd GOD.

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182

כדרך שבא לראות כך

The Gemara reads yir'eh, “he shall see,” and yera'eh, “he shall be seen,” together: just as he comes to see, so he comes to be seen. The Alter Rebbe reads it as the matching of the seeing below and above.

Chagigah 2a:6:י"א:ו

וְדָלָא כִּי הָאִי תַנָּא, דְּתַנָּא: יוֹחֲנָן בֶּן דְּהַבַּי אוֹמֵר מִשּׁוּם רַבִּי יְהוּדָה: סוֹמָא בְּאַחַת מֵעֵינָיו פֶּטוּר מִן הָרְאִיָּה, שְׁנֵאמַר: “יֵרָאֶה”, “יֵרָאֶה” — כְּדֶרֶךְ שֶׁבָּא לִרְאוֹת כֶּךָ בָּא לִירְאוֹת. מָה לִרְאוֹת בְּשֵׁתִי עֵינָיו, אִם לִירְאוֹת בְּשֵׁתִי עֵינָיו.

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

183

כי עין בעין יראה

Isaiah says that Zion’s watchmen will see “eye to eye,” with their own eyes, Havayah’s return to Zion. The Alter Rebbe reads it as the eye below matching the eye above. (context: Steinsaltz Tanakh)

Isaiah 52:8:ח"ב:ח

קוֹל צִפְיָךְ נִשְׁאָר קוֹל יְחִדּוֹ יִרְנְנוּ כִּי עֵין בְּעֵין יֵרָאוּ בְּשׁוּב ה' צִיּוֹן:

Hark, thy watchmen! they lift up the voice, Together do they sing; For they shall see, eye to eye, The L-RD returning to Zion.

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184

לעשות הישר בעיני ה'

“If you hearken to the voice of Havayah your G-d... to do what is right in the eyes of Havayah your G-d.” This verse opens the discourse to which the text refers.

Deuteronomy 13:19:י"ט:י"ט

כִּי תִשְׁמַע בְּקוֹל ה' אֱלֹקֶיךָ לְשָׁמֵר אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אֲנֹכִי מְצַוֶּה הַיּוֹם לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי ה' אֱלֹקֶיךָ:

when thou shalt hearken to the voice of the L-RD thy G-d, to keep all His commandments which I command thee this day, to do that which is right in the eyes of the L-RD thy G-d.

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PARAGRAPH 15

185 כי עונותיכם מבדילים

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

KEHOT'S NOTE

שם נט, ב. שם איי כי "אם" — [כ]. ["היו" מבדילים].

186 כי עונותיכם מבדילים ביניכם לבין אלהיכם

"But your iniquities have separated between you and your G-d." The verse itself reads ki im, "but," and hayu mavdil-im, "have been separating"; the Alter Rebbe reads the separation as one between our seeing and G-d's.

ישעיהו נ"ט:2: Isaiah 59:2

כי אם־עונותיכם היו מבדלים בינכם לבין אֱלֹהֵיכֶם וחסֹטֹתֵיכֶם הִסְתִּירוּ פָנִים מִפָּנֵי מִשְׁמוֹעַ:

But your iniquities have separated Between you and your G-d, And your sins have hid His face from you, That He will not hear.

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187 ונהר יחרב ויבש

Job compares man's death to water gone from the sea and "a river laid waste and dried up." The same words appear in Isaiah 19:5, of the Nile; the Zohar and the Tikkunim apply the two verbs to the destruction of the two Temples. (context: Steinsaltz Tanakh)

איוב י"ד:11 Job 14:11

אֲזַל־מַיִם מִנְיָיִם וְנָהָר יִחָרֵב וַיִּבֶשׁ:

As the waters fail from the sea, And the river is drained dry;

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KEHOT'S NOTE

איוב יד, יא.

188 ונהר יחרב ויבש

One of the three places in the Zohar that the text cites on this theme.

ספר זוהר, הקדמה י"ב:צ"ב-ק"ד Zohar, Introduction 12:92-104

The same is implied in the verse "and the river faileth and drieth up" (Job. 14, 11): "faileth", referring to the first Temple, and "drieth up" to the second Temple. And so "He smote the two strong lions of Moab" (Moab- Meab, of the father), namely the Temples of the Father in heaven, by whom they were now destroyed, so that all lights which illuminated Israel were now darkened.

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

189 יחרב בבית ראשון ויבש כבי"ש

The Zohar applies "laid waste" to the First Temple and "dried up" to the Second, and calls the First Temple the

...בשעה שהקדומו ישראל נעשה לנשמע יצתה בת קול

higher Shechinah, Binah, and the Second the lower Shechinah, Malchus.

Zohar I, 26a כו, זח"א

Tikkunei Zohar 14a:3 תיקוני זוהר י"ד א:ג

ובגלותא אסתלק מניה, ואתמר בקה (ישעיהו יט ה) ונהר יחרב ויבש, יחרב בבית ראשון, ויבש בבית שני, ואיהו דך כבי"ד ספרים, ועם כל דא דאיהו חרב ויבש, אתמר בקה אל ישוב דך נכלם (תהלים עד כא), אל ישוב דך, דאיהו צדיק ברוך שם כבוד מלכותו לעולם ועד, ד"ך בשכינתא, דאיהו כ"ד אתון ד'חודא, עליה אתמר (מלכים א ב מה) והמלך שלמה ברוך, ועל אליו כ"ד אתון אתמר (ישעיהו נד יב) ושמימי כ"ד שמשותיך וכו', האי עניי איהו ד"ך, ובת ...

Tikkunei Zohar - Vocalized (Public Domain)

KEHOT'S NOTE

זח"א כו, א. ת"ז בהקדמה (יד, א). ובתי"ז (תי"א) (תכ"א — נח, א) (תכ"ב — סז, א). ושם (קסו, סע"ב — מז"ח — תז"ח — קח, א). ושם (קסט, ב [תז"ח קו, ב]) לי אחר, ודו"ק. ועלי"ק לשמע"צ (צב, ג). וש"נ. ובזח"א (ו, ב. כה, א. כו, א. רנג, א). [כ]. ראה אוה"ת נ"ך-ב ע' אנב.

190 יחרב בבית ראשון ויבש בבית שני

Tikkun 21 applies the same verse to the two Temples.

Tikkunei Zohar 58a:10 תיקוני זוהר נ"ח א:י

ובאן אתר איהו עני ואיהו עניה. בצדיק דאיהו ברית. ובגין דחאבא ביה ישראל לתתא. איהו נהר יחרב ויבש בבית ראשון ושני. ושכינתא איהי ביה חרב' ויבשה בגין דאינון גרמי דיתכנסון מניה מיין עלאין. ושכינת' אשתארת יבשה. הה"ד יקוו המים מתחת השמים אל מקום אחד ותראה היבשה.

Constantinople, 1740 (CC-BY-NC)

191 יחרב בבית ראשון ויבש בבית שני

Tikkun 22 applies the same verse to the two Temples.

Tikkunei Zohar 67a:4 תיקוני זוהר ס"ז א:ד

ובקשלוס תובלון (ישעיהו נה יב), ש תלת אַבְהָן, ויו תרין משיחין, מי לייב דובקשלו"ם סליק ע"ב, ודא איהו דאתמר (בראשית כח כא) ושבת' בשלום אל בית אבי, שמחה איהו דאתמר בקה (קהלת ט ז) לך אכול בשמחה לחמך ושתה כלב טוב ייגד, דא יין המשומר בענביו, ועליה אתמר (תהלים כה יד) סוד יהויה ליריאי, יין טוב דא צדיק, דאתמר בקה (ישעיה נז א) הצדיק אכד, ומאי אכד אכד ההוא נביעו, ואשתאר נחרב ויבש בבית ראשון ושני.

Tikkunei Zohar - Vocalized (Public Domain)

192 יחרב בבית ראשון ויבש בבית שני

The Zohar on Shemos calls the First Temple Binah and the Second Malchus, and says that the holy upper Temple no longer flows with living waters because its source has withdrawn.

ספר זוהר, שמות י"ג:קל"ט-ק"ק Zohar, Shemot 13:139-150

193 שאפילו בבחי' בית ראשון בחי' בראשית נמי מאמר הוא בחי' חכמה

The Tzemach Tzedek writes there that calling the First Temple Chochmah needs study, since the Zohar on

Shemos (9b) explains it as Binah.

KEHOT'S NOTE

"ומ"ש דבית ראשון הוא חכמה צ"ע בזהר שמות ד"ט ע"ב פי' שהוא בינה", — אוה"ת שה"ש-א ע' קל.

194 הוא בחי' חכמה

The note points to Or HaTorah for a further discussion of the First Temple as the level of Chochmah.

KEHOT'S NOTE

ראה אוה"ת ואתחנן ע' תכו.

195 ויקרא ד"ו ע"ב

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

"בפי' חירות על הלוחות לפי שניתנו ע"י קול השופר הנמשך מהבינה מקום החירות", — אוה"ת כי תשא ע' ב'כג.

196 ודכ"ו ע"א

Or HaTorah brings this Zohar passage: the First Temple is the higher Shechinah, Binah, and the Second Temple the lower Shechinah, Malchus.

KEHOT'S NOTE

"דבית ראשון שכינתא עילאה בינה ובית שני שכינתא תתאה שהיא מ", — אוה"ת בראשית-ג דף תקלו, ב.

197 ובפ' שמות ד"ט ע"ב

Or HaTorah brings this Zohar passage: the First Temple is Binah and the Second Malchus, and the holy upper First Temple does not flow with living waters, because its source has withdrawn.

KEHOT'S NOTE

"דבית ראשון הוא בינה ובית שני הוא מל' . . . ובית ראשון עילאה קדישא לא נביע נביעו דמים חיים דהא מקורא דילה אסתלק כו", — אוה"ת בראשית-ג דף תקלו, ב.

198 כי ההרים ימוש

This verse, "For the mountains shall depart," opens the discourse to which the text refers on teshuvah.

ישעיהו נ"ד:10

כי ההרים ימוש והגבעות תמושינה וחסדי מאתך לא ימוש וברית שלומי לא תמוט אמר מרחמך ה'

For the mountains may depart, and the hills be removed; but My kindness shall not depart from thee, neither shall My covenant of peace be removed, saith the L-RD that hath compassion on thee.

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199 האור כי טוב

"And G-d saw the light, that it was good." The Alter Rebbe uses it for the light revealed through teshuvah and good deeds.

בראשית א':4

וַיֵּרָא אֱלֹהִים אֶת-הָאֹר כִּי-טוֹב וַיְבָרֶךְ אֱלֹהִים בֵּין הָאֹר וּבֵין הַחֹשֶׁךְ:

And G-d saw the light, that it was good; and G-d divided the light from the darkness.

...בשעה שהקדימו ישראל נעשה לנשמע יצתה בת קול

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200 וימררו את חייהם

The Egyptians embittered Israel's lives with hard labor. The Alter Rebbe reads it as the bitterness of soul that brings teshuvah.

שמות א':14

וַיִּמְרְרוּ אֶת-חַיֵּיהֶם בְּעֶבְדָּה קָשָׁה בְּחֶמֶר וּבְלִבְנִים וּבְכָל-עֲבֹדָה בַּשָּׂדֶה אֶת כָּל-עֲבֹדָתָם אֲשֶׁר-עָבְדוּ בָהֶם בְּפֶרֶךְ:

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

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KEHOT'S NOTE

שמות א', יד.

201 ותעל שועתם

"And their cry went up to G-d from the labor." After the bitterness came the cry and the redemption.

שמות ב':23

וַיְהִי בַיָּמִים הָרַבִּים הָהֵם וַיָּמָת מֶלֶךְ מִצְרַיִם וַיֵּאָנְחוּ בְנֵי-יִשְׂרָאֵל מִן הָעֲבָדָה וַיִּזְעַקוּ וַתַּעַל שְׁוַעֲתָם אֶל-יְהוָה לְמַעַן יוֹצֵאֵם מִמִּצְרָיִם:

And it came to pass in the course of those many days that the king of Egypt died; and the children of Israel sighed by reason of the bondage, and they cried, and their cry came up unto G-d by reason of the bondage.

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KEHOT'S NOTE

שמות ב', כג.

202 מעט מעט אגרשנו

The words here quote Exodus 23:30; the passage is shown below.

שמות כ"ג:30

מַעַט מַעַט אֶגְרֹשְׁנֶם מִפְּנֵיךְ עַד אֲשֶׁר תִּפְרָה וְנִחַלְתָּ אֶת-הָאָרֶץ:

By little and little I will drive them out from before thee, until thou be increased, and inherit the land.

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KEHOT'S NOTE

שמות כג, ל.

203 וישמור משמרת

The words here quote Genesis 26:5; the passage is shown below.

בראשית כ"ו:5

עָקַב אֲשֶׁר-שָׁמַע אֶבְרָהָם בְּקוֹלִי וַיִּשְׁמַר מִצְוֹתַי חֻקוֹתַי וְתוֹרוֹתַי:

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

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KEHOT'S NOTE

בראשית כו, ה.

204 משמרת מצות

The words here quote Joshua 22:3; the passage is shown

below.

יהושע כ"ב:ג: Joshua 22:3

לֹא־עָזַבְתֶּם אֶת־אֲחֵיכֶם זֶה יָמִים רַבִּים עַד הַיּוֹם הַזֶּה וְשָׁמַרְתֶּם אֶת־מִשְׁמַרְת מִצְוֹת ה' אֱלֹהֵיכֶם:

ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the L-RD your G-d.

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KEHOT'S NOTE

יהושע כב, ג.

205

עקב אשר שמע

The words here quote Genesis 26:5; the passage is shown below.

בראשית כ"ו:ה: Genesis 26:5

עֲקֵב אֲשֶׁר־שָׁמַע אֲבְרָהָם בְּקוֹלִי וַיִּשְׁמַר מִשְׁמַרְתִּי חֻקוֹתַי וְתוֹרֹתַי:

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

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KEHOT'S NOTE

בראשית כו, ה.

206

שופך דם האדם כאדם

The words here quote Genesis 9:6; the passage is shown below.

בראשית ט:ו: Genesis 9:6

שֹׁפֵךְ דָּם הָאָדָם בְּאָדָם דָּמוֹ יִשְׁפֹּךְ כִּי בְצִלְם אֱלֹהִים עָשָׂה אֶת־הָאָדָם:

Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of G-d made He man.

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KEHOT'S NOTE

בראשית ט, ו. וראה גם סה"מ עטרי"ת ע' תקנט.

207

זה לעו"ז עשה אלקים

The words here quote Ecclesiastes 7:14; the passage is shown below.

קהלת ז':י"ד Ecclesiastes 7:14

בְּיוֹם טוֹבָה הִנֵּה כְּטוֹב וּבְיוֹם רָעָה רָאָה גַם אֶת־זֶה לְעִמְתּוֹ עָשָׂה הָאֱלֹהִים עַל־דִּבְרֹת שְׁלֵא יִמָּצָא הָאָדָם אַחֲרָיו מְאוֹמָה:

In the day of prosperity be joyful, and in the day of adversity consider; G-d hath made even the one as well as the other, to the end that man should find nothing after him.

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KEHOT'S NOTE

קהלת ז, יד.

208

ישראל עלו במחשבה

The words here quote Bereshit Rabbah 1:4; the passage is shown below.

בראשית רבה א':ד: Bereshit Rabbah 1:4

... "ה' קנני ראשית דרכו" כסא הכבוד מנין דכתיב (תהלים צג, ב): "נכון כסאך מאז וגו'". האבות וישראל ובית המקדש ושמו של משיח, עלו במחשבה להבראות האבות מנין שנאמר (הושע ט, י): "כענבים במדבר וגו' ישראל מנין שנאמר (תהלים עד, ב): "זכור עדתך קנית

...בשעה שהקדימו ישראל נעשה לנשמע יצתה בת קול

קדם" בית המקדש מנין שנאמר (ירמיה יז, יב): "כסא כבוד מרום מראשון וגו'" שמו של משיח מנין שנאמר (תהלים עב, ז): "יהי שמו לעולם וגו' [לפני שמש ינון שמו]" רבי אהבה ברבי זעירא אמר אף התשובה שנאמר (שם צ, ב) "בטרם הרים יולדו" ואותה השעה (שם), ...

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

Wikisource Bereshit Rabbah (CC-BY-SA) • The Sefaria Midrash Rabbah, 2022 (CC-BY)

KEHOT'S NOTE

ב"ר א, ה. ועליק מטות (פג, א. א. [ג]). וש"נ. [כ].

209

ואשים דברי בפך

The words here quote Isaiah 51:16; the passage is shown below.

ישעיהו נ"א:ט"ז Isaiah 51:16

וְאָשִׁים דְּבָרֵי בִּפְיִי וּבִצֵּל יָדִי כִּסְיִתִּיהָ לְנֹטַע שָׁמַיִם וְלִיסַד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עֲמִי־אֶתָּה:

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

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KEHOT'S NOTE

ישע"י נא, טז.

210

יתמו חטאים מן הארץ

The words here quote Psalms 104:35; the passage is shown below.

תהילים קי"ד:ל"ה Psalms 104:35

יִתְמוּ חַטָּאִים מִן־הָאָרֶץ וְרָשָׁעִים עוֹד אֵינֶם בְּרַכִּי נִפְשֵׁי אֶת־יְהִי הַלְלוּ־קָה:

Let sinners cease out of the earth, and let the wicked be no more. Bless the L-RD, O my soul. Hallelujah.

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KEHOT'S NOTE

תהלים קד, לה.

211

עץ חיים למחזיקים בה

The words here quote Proverbs 3:18; the passage is shown below.

משלי ג':י"ח Proverbs 3:18

עֵץ־חַיִּים הִיא לַמַּחְזִיקִים בָּהּ וְתִמְכֶּיהָ מְאֹשֶׁר:

She is a tree of life to them that lay hold upon her, And happy is every one that holdest her fast.

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KEHOT'S NOTE

משלי ג, יח.

212 תורה שבכתב . . שבעל פה

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

KEHOT'S NOTE

ע"ל צו (י, ד). [כ].

213 באגה"ק ד"ה בר"מ

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

KEHOT'S NOTE

(קכד, ב). [כ].

214 ויתפרדו כל פועלי און

The words here quote Psalms 92:10; the passage is shown below.

Psalms 92:10: תהילים צ"ב:

כי הנה איביך ה' כִּי־הנה איביך יאבדו יתפרדו כל־פועלי און:

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

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KEHOT'S NOTE

תהלים צב, י.

215 כהמס דונג מפני אש

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

KEHOT'S NOTE

שם סח, ג.

216 שיעביר רוח הטומאה

The words here quote Zechariah 13:2; the passage is shown below.

Zechariah 13:2: זכריה י"ג:

והיה ביום ההוא נאם ה' צבאות אֶכְרִית אֶת־שְׁמוֹת הַעֲצִבִּים מִן־הָאָרֶץ וְלֹא יִזְכְּרוּ עוֹד וְגַם אֶת־הַנְּבִיאִים וְאֶת־רוּחַ הַטְּמָאָה אֶעְבִּיר מִן־הָאָרֶץ:

And it shall come to pass in that day, Saith the L-RD of hosts, That I will cut off the names of the idols out of the land, And they shall no more be remembered; And also I will cause the prophets And the unclean spirit to pass out of the land.

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KEHOT'S NOTE

זכרי יג, ב.

217 ביום ההוא יהי ה' אחד

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

KEHOT'S NOTE

שם יד, ט.

218 למהוי אחד באחד

Kehot's note points to Zohar II, 135a for these words.

Zohar II, 135a: זח"ב קלה,

KEHOT'S NOTE

זח"ב קלה, א.

219 יראה כל זכורך

The words here quote Exodus 23:17; the passage is shown

...בשעה שהקדימו ישראל נעשה לנשמע יצתה בת קול

below.

Exodus 23:17: שמות כ"ג:

שְׁלֹשׁ פְּעָמִים בַּשָּׁנָה יֵרָאֶה כָּל־זְכוּרְךָ אֶל־פְּנֵי הָאֵדֶן Havayah

Three times in the year all thy males shall appear before the L-rd GOD.

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KEHOT'S NOTE

שמות כג, יז.

220 רפ"ק דחגיגה

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

KEHOT'S NOTE

ב, א. וש"נ.

221 כי עין בעין יראו

The words here quote Isaiah 52:8; the passage is shown below.

Isaiah 52:8: ישעיהו נ"ב:

קול צפיק נשא קול יחדו ירננו כי עין בעין יראו בשוב ה' ציון:

Hark, thy watchmen! they lift up the voice, Together do they sing; For they shall see, eye to eye, The L-RD returning to Zion.

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KEHOT'S NOTE

ישע"י נב, ח.

222 סד"ה כי תשמע בקול

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

KEHOT'S NOTE

לקמן פ' ראה כג, ג.

PARAGRAPH 17

223 שום תשים עליך מלך

The command to appoint a king. The Alter Rebbe uses it for the stance of accepting G-d as King and being nullified to Him.

Deuteronomy 17:15: דברים י"ז:

שום תשים עליך מלך אשר יבחר ה' אלקיך בו מקרב אחיך תשים עליך מלך לא תוכל לתת עליך איש נכרי אשר לא אחיך הוא:

thou shalt in any wise set him king over thee, whom the L-RD thy G-d shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not put a foreigner over thee, who is not thy brother.

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KEHOT'S NOTE

דברים יז, טו.

224 לשמוע בקולו ולדבקה בו

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

KEHOT'S NOTE

שם ל, כ.

225

לשמוע בקולו ולדבקה בו

"To love Havayah your G-d, to hearken to His voice and to cleave to Him." It describes the self-nullification called "hearkening."

Deuteronomy 30:20: דברים ל': כ"י

לֹאֲהַבָּהּ אֶת־ה' אֱלֹהֶיךָ לְשָׁמֹעַ בְּקוֹלוֹ וּלְדַבְּקָהּ בּוֹ כִּי הוּא חַיִּיד וְאֶרֶץ יִמִּיד
לְשָׁבֶת עַל־הָאָדָמָה אֲשֶׁר נִשְׁבַּע ה' לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לֵאמֹר
לָהֶם:

to love the L-RD thy G-d, to hearken to His voice, and to cleave unto Him; for that is thy life, and the length of thy days; that thou mayest dwell in the land which the L-RD swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

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226

לשמוע בקול דברו

The phrase from the verse of the angels with which the maamar opened. Here it names the level of seeing everything as nullified before G-d's word.

Psalms 103:20: תהילים ק"ג: כ'

בָּרַכּוּ ה' מַלְאֲכָיו גִּבּוֹרֵי כַח עֹשֵׂי דְבָרוֹ לְשָׁמֹעַ בְּקוֹל דְּבָרוֹ:

Bless the L-RD, ye angels of His, Ye mighty in strength, that fulfil His word, Harkening unto the voice of His word.

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KEHOT'S NOTE

תהלים קג, כ.

227

וראו כל בשר

"And all flesh shall see together that the mouth of Havayah has spoken." In the Time to Come everyone will see that it is G-d's word that creates.

Isaiah 40:5: ישעיהו מ': ה'

וְנִגְלָה כְבוֹד ה' וְרָאוּ כָל־בָּשָׂר יַחְדָּו כִּי פִי ה' דִּבֶּר:

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

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KEHOT'S NOTE

ישעיה מ, ה.

228

ולא יכנה עוד מוריך

"Your Teacher shall no longer be concealed, and your eyes shall see your Teacher." The Alter Rebbe reads it as the removal of the garments that hide the divine speech.

Isaiah 30:20: ישעיהו ל': כ'

וְנָתַן לָכֶם אֲדֹנָיִי לֶחֶם צָר וּמִיָּם לֶחֶץ וְלֹא־יִכְנַף עוֹד מוֹרֶיךָ וְהָיוּ עֵינֶיךָ
רְאוּת אֶת־מוֹרֶיךָ:

And though the L-rd give you sparing bread and scant water, Yet shall not thy Teacher hide Himself any more, But thine eyes shall see thy Teacher;

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KEHOT'S NOTE

ישעיה ל, כ. ראה פי הפסוק בתו"א כה, ד. ובאוה"ת פי שלח עי' תקפס.

229

סד"ה והניף ידו על הנהר

There the "river" is Binah, above the middos and speech, which now receive only a glimmer from it.

KEHOT'S NOTE

לעיל פ' צו יח, א.

230

והניף ידו על הנהר

This verse opens the discourse in Likkutei Torah, Tzav, to which the text refers.

Isaiah 11:15: ישעיהו י"א: ט"ו

וְהָחִירָם ה' אֶת לְשׁוֹן יַם־מִצְרַיִם וְהִנִּיף יָדוֹ עַל־הַנָּהָר בְּעֵינֵם רוּחוֹ וְהִכָּהוּ
לְשׁוֹנֵה נְחָלִים וְהִדְרִיד בְּנַעֲלִים:

And the L-RD will utterly destroy the tongue of the Egyptian sea; And with His scorching wind will He shake His hand over the River, And will smite it into seven streams, And cause men to march over dry-shod.

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231

מלכותך מלכות כ"ע

"Your kingship is a kingship of all olamim": plainly, an everlasting kingship. The Alter Rebbe reads olamim as "worlds": all the worlds exist from G-d's Malchus.

Psalms 145:13: תהילים קמ"ה: י"ג

מִלְכוּתְךָ מַלְכוּת כָּל־עֲלָמִים וּמִמְשַׁלְתְּךָ בְּכָל־דּוֹר וָדֹר:

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

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KEHOT'S NOTE

תהלים קמה, יג.

232

תקעו בחודש שופר

This verse opens the discourse to which the text refers.

Psalms 81:4: תהילים פ"א: ד'

תִּקְעוּ בַחֹדֶשׁ שׁוֹפָר בַּכֶּסֶה לְיוֹם חֲגֻנּוֹ:

Blow the horn at the new moon, at the full moon for our feast-day.

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233

ביום השמיני שלח

This verse, "On the eighth day he sent away the people," opens the discourse to which the text refers.

I Kings 8:66: מלכים א' ח': ס"ו

בְּיוֹם הַשְּׁמִינִי שָׁלַח אֶת־הָעָם וַיְכַרְכוּ אֶת־הַמֶּלֶךְ וַיֵּלְכוּ לְאַהֲלֵיהֶם שְׂמֵחִים
וְטוֹבֵי לֵב עַל כָּל־הַטּוֹבָה אֲשֶׁר עָשָׂה ה' לְדָוִד עַבְדּוֹ וּלְיִשְׂרָאֵל עַמּוֹ:

On the eighth day he sent the people away, and they blessed the king, and went unto their tents joyful and glad of heart for all the goodness that the L-RD had shown unto David His servant, and to Israel His people.

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234

א"ת בניך אלא בוניך

The Gemara reads "all your children (banayich) shall be taught of G-d" as "your builders (bonayich)." The Alter

Rebbe applies it to Israel building G-d's kingship.

ברכות ס"ד א:י"ד 64a:14 Berakhot

אל תקרי "בנייה" אלא "בנייה". "שלוש רב לאהבי תורתך ואין למו מכשול". "יהי שלום בחילה שלוח בארמנותיה". "למען אחי ורעי אדברה נא שלום בך. למען בית ה' אלקינו אבקשה טוב לך". "ה' עז לעמו יתן ה' יברך את עמו בשלום".

"Great peace have they that love Thy law; and there is no stumbling for them" (Ps. cxix. 165). "Peace be within thy walls, and prosperity within thy palaces" (ibid, cxxii. 7). "For my brethren and companions' sakes, I will now say, Peace be within thee" (ibid. v. 8). "For the sake of the house of the L-rd our G-d, I will seek thy good" (ibid. v. 9). "The L-rd will give strength unto His people ; the L-rd will bless His people with peace" (ibid. xxix. 11)[2]

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

KEHOT'S NOTE

ברכות סד, א. וש"נ.

235

עם קרובו

"The children of Israel, the people near to Him." It is used for Israel's power to draw down G-d's will.

Psalms 148:14 תהילים קמ"ח:י"ד 148:14 Psalms

וַיִּרָם קְרוֹ לַעֲמוֹ תְהִלָּה לְכָל־חֲסִידָיו לְבָנֵי יִשְׂרָאֵל עִם קְרֹבָו הַלְלוּקָהּ:

And He hath lifted up a horn for His people, A praise for all His saints, Even for the children of Israel, a people near unto Him. Hallelujah.

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236

שגילה זו זה לבני

The heavenly voice's words, "Who revealed this secret to My children?" The Alter Rebbe identifies the secret as the hidden love in every Jew.

Shabbat 88a:8 שבת פ"ח א:ח 88a:8 Shabbat

אמר רבי אלעזר: בשעה שהקדימו ישראל "נעשה" ל"נשמע" גזתה בת קול ואמרה להן: מי גילה לבני רז זה שמלאכי השרת משתמשין בו? דכתיב: "בְּרָכוּ ה' מְלֹאכֵיו גִבּוֹרֵי כֹחַ עָשִׂי דְבָרוֹ לְשִׁמְעָה בְּקוֹל דְּבָרוֹ" — בְּרִישָׁא "עֲשִׂי", וְהָדָר "לְשִׁמְעָה". אָמַר רַבִּי חֲמַל בְּרַבִּי חֲנִינָא: מֵאֵי דְכָתִיב "כִּתְפוּחַ בַּעֲצֵי הַיַּעַר וְגוֹ' — לָמָּה נִמְשְׁלוּ יִשְׂרָאֵל לְתַפּוּחַ, לֹמַר לָךְ: מָה תַּפּוּחַ זֶה פְּרִי קוֹדֶם לְעָלְיוֹ, אֲףִי יִשְׂרָאֵל הִקְדִּימוּ "נַעֲשֶׂה" לְ"נִשְׁמָע".

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

237

וימררו את חייהם בעבודה קשה בחומר ובלבנים

The Egyptians embittered Israel's lives "with mortar and with bricks." The Zohar reads these words as forms of Torah study.

Exodus 1:14 שמות א:י"ד 1:14 Exodus

וַיִּמְרְרוּ אֶת־חַיֵּיהֶם בַּעֲבֹדָה קָשָׁה בַּחֲמֶר וּבִלְבָנִים וּבְכָל־עֲבֹדָה בְּשָׂדֶה אֵת כָּל־עֲבֹדָתָם אֲשֶׁר־עָבְדוּ בָהֶם בַּפֶּרֶךְ:

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

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...בשעה שהקדימו ישראל נעשה לנשמע יצתה בת קול

238

בחומר דא ק"ו

In this discourse (49a) the Alter Rebbe brings the Zohar's reading, "hard labor" as the difficulty, "mortar" as kal vachomer and "bricks" as the clarification of the law, and applies it to the last exile too: as the labor of Egypt led to the Giving of the Torah, the toil of clarifying the law now will bring the revelation of the inner Torah in the Time to Come.

KEHOT'S NOTE

זח"ג רע"מ קג, א. רכט, ב. וראה תו"א ד"ה ואלה שמות. אוה"ת שם.

239

בחומר דא קל וחומר ובלבנים דא ליבון הלכתא

The Ra'aya Mehemna reads "mortar" as kal vachomer and "bricks" as the clarification of the law. The Alter Rebbe uses it for the deep Torah study that brings out the hidden love.

ספר זוהר, בהעלותך י"ד:ע"ז 14:77-15:87 Zohar, Beha'alotcha

240

בחומר דא קל וחומר ובלבנים דא ליבון הלכתא

Another passage of the Ra'aya Mehemna with the same reading of "mortar and bricks."

ספר זוהר, פנחס נ"א:ש"י"ד נ"ג:שכ"ה 51:314-53:325 Zohar, Pinchas

241

KEHOT's note points to Numbers 13:1-15:41 for these words.

Numbers 13:1-15:41 במדבר י"ג:א-ט"ו:מ"א

PARAGRAPH 18

242

למסור נפשו באחד

The note cites this responsum on the matter of giving over one's soul at the word "One" of the Shema.

KEHOT'S NOTE

ראה שו"ת הרשב"א ח"ה סנה"ה ב"ח טור או"ח ר"ס ס"א. פ"ח ש' הק"ש פ"ב. וראה אוה"ת תרומה ע' א"ש: "כדמשמע בעובדא דרע"ק שהי מאריך באחד שיצאה נשמתו באחד. וגם מהא דעיקר הכוונה בפסוק ראשון כמו ר"י הנשיא כו' משמע דעיקר מ"ס"נ הוא באמרו אחד, ומצות בכל נפשך מלתא באפי' נפשי הוא" ע"ש. וראה אוה"ת דברים-ו ע' ב'רמט דמ"ס"נ באחד דק"ש היינו במהות ועצמות או"ס דוקא.

243

למסור נפשו באחד

The Arizal's teachings on the Shema speak of giving over one's soul at the word "One." The Alter Rebbe says that prayer was instituted for this.

Pri Etz Chaim, Gate of the Recitation of the Shema 12:4-5 פרי עץ חיים, שער הקריאת שמע י"ב:ד-ה'

והנה בימי הגלות אין בה כח לעלות אחרי שעדיין היא למטה בהיכל אהבה דבריא, לכן אנו צריכין למסור נפשנו על קדושת השם בדי דאח"ד. וצריך לקבל עליו ד' מיתות ב"ד, סקילה שריפה הרג וחנק, מן ד' אותיות אדני במילואו, כי שם שרשם. ולכך תכוין לקבל בדי אותיות של אדני, שכוונת בדי של אח"ד. גם תכוין בדי של אח"ד בדי מיתות הנ"ל, שאתה מוסר נפשך בדי מיתות אלו, ושאתה מקדש את השם בכל

לבכר, ולקבל עליך עול מלכות שמים זה של הק"ש: והענין, כי כבר ביארנו, כי אין כח במלכות לעלות ...

Pri Eitz Chaim (Public Domain)

244 ביטול הרצון מפני רצונו

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

KEHOT'S NOTE

ראה אבות ב, ד.

245 ביטול הרצון מפני רצונו

Rabban Gamliel's son teaches: "Set aside your will before His will." The Alter Rebbe calls this the heart of giving over one's soul.

Pirkei Avot 2:4: משנה אבות ב:ד

הוא ה' אומר, עשה רצונו כרצונה, כדי שיעשה רצונה כרצונו. בטל רצונה מפני רצונו, כדי שיבטל רצון אחרים מפני רצונה. הלל אומר, אל תפרש מן הצבור, ואל תאמין בעצמך עד יום מותך, ואל תדין את חברך עד שתגיע למקומו, ואל תאמר דבר שאי אפשר לשמוע, שסופו להשמע. ואל תאמר לקשאפנה אשנה, שמה לא תפנה:

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

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

246 קדש עצמך במותר לך

The Gemara teaches: "Sanctify yourself in what is permitted to you." It is part of setting aside one's own will.

Yevamot 20a:15: יבמות כ"א:ט"ו

איסור קדושה — שניות מדברי סופרים, ואמאי קרי לקה איסור קדושה? אמר ר' אבהו: כל המקיים דברי חכמים נקרא קדוש. אמר לקה ר'בא: וכל שאינו מקיים דברי חכמים, קדוש הוא דלא מיקרי, רשע נמי לא מיקרי! אלא אמר ר'בא: קדש עצמך במותר לך.

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

KEHOT'S NOTE

יבמות כ, א.

247 כמצות אנשים מלומדה

The prophet rebukes a people whose fear of G-d is "a commandment of men learned by rote." The Alter Rebbe applies it to Torah study done out of mere habit.

Isaiah 29:13: ישעיהו כ"ט:י"ג

ויאמר אדני יען כי נגש העם הזה בפיו ובשפתיו כבודי ולבו רחוק ממני ונתתי יראתם אתי מצות אנשים מלמדה:

And the L-rd said: Forasmuch as this people draw near, and with their mouth and with their lips do honour Me, But have removed their heart far from Me, And their fear of Me is a commandment of men learned by rote;

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...בשעה שהקדימו ישראל נעשה לנשמע יצתה בת קול

248 טמירא דכל טמירין

The Zohar at the end of Yisro speaks of "the most hidden of all hidden." The Alter Rebbe uses the phrase for the supernal will.

Zohar, Yitro 27:464-475: ספר הזהר, יתרו כ"ז:תס"ד-תע"ה

In this time of satisfaction and goodwill Moses, the holy, faithful prophet, passed away from this world, in order that it should be known that he was not taken away through judgement, but that in the hour of grace of the Holy Ancient One his soul ascended, to be hidden in Him. Therefore "no man knows of his sepulchre unto this day" (Deut. 34, 6). As the Holy Ancient One is the All-hidden One, whom neither those above nor those below can comprehend, so was this soul of Moses hidden in ...

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

249 מקרב איש ולב עמוק

In the psalm the words describe the schemes of the wicked, hidden in "the inward part of a man and a deep heart." The Alter Rebbe borrows them for an arousal from the depths of the heart, beyond nature. (context: Steinsaltz Tanakh)

Psalms 64:7: תהילים ס"ד:ז

יחפשו עולות תמנו חפש מחפש וקרב איש ולב עמוק:

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

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250 חובה עלינו מצות התפלה

There the Alter Rebbe asks why prayer, "service of the heart," is rabbinic and not counted among the 613 mitzvot, though the Sages were stricter about concentration in prayer than in the Shema, and begins to answer from the eighteen blessings, which correspond to the eighteen vertebrae of the spine.

KEHOT'S NOTE

ראה שו"ע או"ח רספ"ט. וראה לקמן בפי' בלק ד"ה לא הביט (ע, ג).

251 אא"כ מי שתורתו אומנתו

Kehot's note points to Shabbat 11a for these words.

Shabbat 11a: שבת י"א

KEHOT'S NOTE

שבת י"א, א.

252 דנשמתי אחידא ביי להיטא ביי

In the Idra Zuta, Rabbi Shimon says that his soul is bound up with G-d and aflame for Him. The Alter Rebbe uses the words for one whose Torah is his whole occupation.

Zohar III, 292a: זח"ג רצב, א

KEHOT'S NOTE

זח"ג רצב, א.

PARAGRAPH 19

253 דמשכין בחילא יתיר
The Zohar says that baalei teshuvah draw [themselves near] with greater strength. The Alter Rebbe reads it as drawing from concealment into revelation.

Zohar I, 129b
KEHOT'S NOTE

זח"א קכט, ב.

254 יפה שעה אחת בתשובה
Kehot's marei makom for these words (its note is below).
KEHOT'S NOTE

אבות ד, יו.

255 יפה שעה אחת בתשובה ומעשים טובים בעוה"ז מכל חיי עולם הבא

Rabbi Yaakov teaches that one hour of teshuvah and good deeds in this world is better than all the life of the World to Come. The Alter Rebbe explains why: teshuvah reaches beyond what the World to Come reveals.

Pirkei Avot 4:17

הוא הנה אומר, יפה שעה אחת בתשובה ומעשים טובים בעולם הזה, מכל חיי העולם הבא. ויפה שעה אחת של קורת רוח בעולם הבא, מכל חיי העולם הזה:

He used to say: more precious is one hour in repentance and good deeds in this world, than all the life of the world to come; And more precious is one hour of the tranquility of the world to come, than all the life of this world.

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

256 שנהנין מזיו השכינה

Rav describes the World to Come: the righteous sit and delight in the radiance of the Shechinah. The Alter Rebbe calls this only the revealed extension of G-dliness.

Berakhot 17a:12

ברכות י"א א: י"ב: לא כעולם הזה העולם הבא. העולם הבא אין בו לא אכילה ולא שתיה ולא פריה ורביה ולא משא ומתן ולא קנאה ולא שנאה ולא תחרות, אלא צדיקים יושבין ועטרותיהם בראשיהם ונהנים מזיו השכינה, שנאמר: "ויחזו את האלקים ויאכלו וישתו".

It was a favourite saying of Rav : Not like this world is the world to come. In the world to come there is neither eating nor drinking; no procreation of children or business transactions; no envy or hatred or rivalry ; but the righteous sit enthroned, their crowns on their heads, and enjoy the lustre of the Shekinah; as it is said, "And they beheld G-d, and did eat and drink" (Exod. xxiv. II).

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KEHOT'S NOTE

ברכות יז, א.

...בשעה שהקדימו ישראל נעשה לנשמע יצתה בת קול

257 ע"י דאתכפיא סט"א

The Zohar speaks of subduing the sitra achra and turning darkness into light. The Alter Rebbe uses it for the power of teshuvah.

Zohar II, 128b
KEHOT'S NOTE

ראה זח"ב קכח, ב.

258 החשך יכסה ארץ

"For behold, darkness shall cover the earth, and fog the nations, but upon you Havayah will shine." The Alter Rebbe uses the first words for the concealment that keeps the light from shining below as above.

Isaiah 60:2

כִּי־הִנֵּה הַחֹשֶׁךְ יִכְסֶה־אֶרֶץ וְעֹרֶפֶל לְאֻמִּים וְעֲלִיָּה יִזְרַח ה' וְכָבוֹדוֹ עָלֶיָּה: יְרָאֶה:

For, behold, darkness shall cover the earth, And gross darkness the peoples; But upon thee the L-RD will arise, And His glory shall be seen upon thee.

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KEHOT'S NOTE

ישע"י ס, ב.

259 כי עין בעין יראו

The seeing below will match the seeing above, when the sitra achra is subdued.

Isaiah 52:8

קול צפיק נשאו קול יחדו ירגנו כי עין בעין יראו בשוב ה' ציון:

Hark, thy watchmen! they lift up the voice, Together do they sing; For they shall see, eye to eye, The L-RD returning to Zion.

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KEHOT'S NOTE

ישע"י נב, ח.

260 ביום ההוא יהיה ה' אחד ושמו אחד

The revealed unity of the time to come, when above and below are equal.

Zechariah 14:9

והיה ה' למלך על־כָּל־הָאָרֶץ ביום ההוא יהיה ה' אחד ושמו אחד:

And the L-RD shall be King over all the earth; In that day shall the L-RD be One, and His name one.

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261 בשעה שהקדימו ישראל נעשה לנשמע

The Gemara with which the maamar opened. Here the Alter Rebbe explains it: "we will do" comes first because "we will hear" is drawn from it.

Shabbat 88a:7-8

דרש רבי סימאי: בשעה שהקדימו ישראל "נעשה" ל"נשמע" באו ששים ריבוא של מלאכי השרת, לכל אחד ואחד מִיִּשְׂרָאֵל קשרו לו שני כתרים, אחד כנגד "נעשה" ואחד כנגד "נשמע". וכיון שחטאו ישראל, קרדו מאה ועשרים ריבוא מלאכי חבלה ופירקום, שנאמר: "ויתנצלו כגי ישראל את עידיהם מהר חורב". אמר רבי חמא ברבי חנינא: בחורב טענו.

בְּחֹרֶב פָּרְקוּ. בְּחֹרֶב טָעְנוּ — כְּדָמְרוֹן, בְּחֹרֶב פָּרְקוּ — דְּקִתִּיב:
 "וַיִּתְנַצְּלוּ בְנֵי יִשְׂרָאֵל וַגִּי'... אָמַר ...

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262 במדרש פ' ויקרא ר"פ א'

the passage shares nothing with the note

KEHOT'S NOTE

ראה לקמן סעי' ה. וראה אוה"ת ויקרא-א ע' רלב ואילך. יהל אור ע' שפו.

263 גבורי כח עושי דברו

The Midrash applies "mighty in strength, who do His word" to Israel at Sinai, who put doing before hearing.

Vayikra Rabbah 1:1א' ויקרא רבה א'

264 גבורי כח עושי דברו

The Zohar on Balak, which the text cites on this matter.

ספר זוהר, בלק ו':ק"ג-קכ"ב 6:113-122 Zohar, Balak

Said the boy to him: 'Of a truth I see that your weapons are good; be mindful of them and do not forget them. Assuredly the might of a warrior lies in his lance and sword. But what is the meaning of "mighty in strength that fulfil his word, hearkening unto the voice of his word"? Said R. Eleazar: 'I have already explained.' Said the boy: 'I see that your arm has become faint. Now it is time not to hold back, but to sling from the catapult stone after ...

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

265 גבורי כח עושי דברו

The Zohar on Lech Lecha, which the text cites on this matter.

ספר זוהר, לך לך כ"ז:ש"ט-318-309:27 Zohar, Lech Lecha
 כ"ח:ש"י

266 במקום שבע"ת עומדים

Rabbi Abahu teaches that the perfectly righteous cannot stand in the place where baalei teshuvah stand. The Alter Rebbe explains it by the greater power of teshuvah to bring the hidden into revelation.

ברכות ל"ד ב:כ"ב-כ"ג:22-23 Berakhot 34b

ופליגא דרבי אבהו, דאמר רבי אבהו: מקום שבעלי תשובה עומדין — צדיקים גמורים אינם עומדין, שנאמר: "שלוש שלום לרחוק ולקרוב". "לרחוק" ברישא, והדר "לקרוב". ורבי יוחנן אמר לה: מאי "לרחוק" — שהיה רחוק מדבר עבירה מעיקרא. ומאי "קרוב" — שהיה קרוב לדבר עבירה, ונתרחק ממנו השתא.

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

...בשעה שהקדימו ישראל נעשה לנשמע יצתה בת קול

ברכות לד, ב. וראה הערת כ"ק אדמו"ר בסי המאמרים ה'תש"ט, ע' 183.

267 ברחימו דלבייהו לאתקרבא לקוב"ה אקדימו עשיה לשמיעה

The Zohar on Behar says that in the love of their hearts to come near to the Holy One, blessed be He, Israel put doing before hearing. The Alter Rebbe uses it to tie "we will do" to the hidden love.

ספר זוהר, בהר ד':י"ג-ט"ו 4:13-15 Zohar, Behar

And since Israel at therefore "hearing" is attached to this Mount Sinai placed "doing" before "hearing" sabbatical year.

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PARAGRAPH 20

268 הביאו לבוש מלכות

This verse opens the discourse in Torah Ohr to which the text refers.

אסתר ו':ח"ט Esther 6:8

ביאו לבוש מלכות אשר לבשבו המלך וסוס אשר רכב עליו המלך ואשר נתן כתר מלכות בראשו:

let royal apparel be brought which the king useth to wear, and the horse that the king rideth upon, and on whose head a crown royal is set;

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269 צאינה וראינה

This verse opens the discourse in Likkutei Torah on Shir HaShirim to which the text refers.

שיר השירים ג':י"א Song of Songs 3:11

צאנה וראינה בנות ציון במלך שלמה בעטרה שעטרה־לו אמו ביום חתנתו וביום שמחת לבו:

Go forth, O ye daughters of Zion, And gaze upon king Solomon, Even upon the crown wherewith his mother hath crowned him in the day of his espousals, And in the day of the gladness of his heart.

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270 בד"ה ביום השמיני שלח

This is the discourse "On the eighth day he sent away the people." Its summary (88a) reads "Behind and before (kedem) You formed me" with kedem as the level of "with whom did He consult," sovev kol almin, from which the soul's yearning (ratzo) is drawn.

KEHOT'S NOTE

לקמן שמע"צ פו, ב.

271 ביום השמיני שלח

This verse opens the discourse to which the text refers for "And before You formed me."

מלכים א ח':ס"ו I Kings 8:66

ביום השמיני שלח את־העם ויברכו את־המלך ויגלו לאה־ליהם שמחים וטובי לב על כלי־הטובה אשר עשה ה' לְדָוִד עֲבָדוֹ וּלְיִשְׂרָאֵל עַמּוֹ:

On the eighth day he sent the people away, and they blessed the king, and went unto their tents joyful and glad of heart

for all the goodness that the L-RD had shown unto David His servant, and to Israel His people.

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272 **וקדם צרתני**

“Behind and before (kedem) You formed me.” The discourse referred to links kedem with the primordial thought, “bekadmin.”

Psalms 139:5:ה' קליט:תהילים

אָהוּר וְקָדֵם צִרְתָּנִי וְתִשֵּׁת עָלַי כַּפְכָּה:

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

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PARAGRAPH 22

273 **אם יוספים אנחנו**

The people tell Moshe that if they continue to hear G-d's voice they will die. The Alter Rebbe uses it to show that the revelation at Sinai was too great for them.

דברים ה':כ"ב Deuteronomy 5:22

וְעַתָּה לָמָּה נָמוּת כִּי תִאֲכַלְנוּ הָאֵשׁ הַגְּדֹלָה הַזֹּאת אִם יוֹסִיפוּם אֲנַחְנוּ לִשְׁמֹעַ אֶת־קוֹל ה' אֱלֹהֵינוּ עוֹד וְנָמָתָנוּ:

Now therefore why should we die? for this great fire will consume us; if we hear the voice of the L-RD our G-d any more, then we shall die.

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KEHOT'S NOTE

דברים ה, כב.

274 Rabbi Tanchum bar Chanilai says: a burden heavy for one is light for two, but could a burden heavy for six hundred thousand be light for one? All Israel said, “If we continue to hear...,” and Moshe heard the voice of the utterance itself and lived.

Vayikra Rabbah 1:1:א' יקרא רבה

PARAGRAPH 23

275 **לאמר זה הדבר**

“And Moshe spoke to the heads of the tribes, saying: This is the thing.” The Sages contrast Moshe, who prophesied with “This,” with the other prophets, who prophesied with “Thus.”

Numbers 30:2:ב' במדבר

וַיְדַבֵּר מֹשֶׁה אֶל־רָאשֵׁי הַמִּטּוֹת לִבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר צִוָּה ה' וַיֹּאמְרוּ כֹל־בְּנֵי יִשְׂרָאֵל כַּכֵּן יַעֲשֶׂה ה' לָנוּ כְּכָל־אֲשֶׁר יֹאמַר ה' אֱלֹהֵינוּ:

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276 **חכמה כ"ח מ"ה**

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

KEHOT'S NOTE

ת"ו בהקדמה.

...בשעה שהקדימו ישראל נעשה לנשמע יצתה בת קול

277 **ונחנו מה**

Moshe and Aharon say, “And what are we?” The Alter Rebbe reads mah as Chochmah, koach mah, the self-nullification of Moshe.

Exodus 16:7:ז' שמות

וּבִקְרָא וַיֹּאמְרוּ אֶת־כְּבוֹד ה' בְּשִׁמְעוֹ אֶת־תְּלַנְתִּיכֶם עַל־ה' וְנַחֲנוּ מָה כִּי תִלְכִּינוּ עִלֵּינוּ:

and in the morning, then ye shall see the glory of the L-RD; for that He hath heard your murmurings against the L-RD; and what are we, that ye murmur against us?”

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KEHOT'S NOTE

שמות טז, ז.

PARAGRAPH 24

278 **נפשי יצאה בדברו**

In the Song the beloved says that her soul went out when he spoke. The Midrash applies it to Israel at Sinai, whose souls left them at each utterance.

Song of Songs 5:6:ה' שיר השירים

פָּתַחְתִּי אֲנִי לְדוּדִי וְדוּדִי חָמַק עָבַר נַפְשִׁי יִצְאָה בְּדַבְּרוֹ בְּקִשְׁתִּיהוּ וְלֹא מָצָאתִיהוּ קִרְאתִיו וְלֹא עָנָנִי:

I opened to my beloved; But my beloved had turned away, and was gone. My soul failed me when he spoke. I sought him, but I could not find him; I called him, but he gave me no answer.

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KEHOT'S NOTE

שה"ש ה, ו.

279 **חכו ממתקים**

The Midrash on “His palate is sweetness” describes the souls leaving at each utterance at Sinai.

Shir HaShirim Rabbah 5:16:ז' שיר השירים רבה

חכו ממתקים, כתיב (עמוס ה, ד): כי כה אומר ה' לבית ישראל דרשוני וחיו. יש לה חך גדול מתוק מזה, כתיב (יחזקאל לג, יא): ה' אני נאם ה' אלקים אם אחפץ במות הרשע וגו', יש לה חך גדול מתוק מזה. (יחזקאל יח, לב): כי לא אחפץ במות המת נאם ה' אלקים והשיבו וחיו, יש לה חך גדול מתוק מזה. (יחזקאל יח, כז): ובשוב רשע מרשעתו ויעש משפט וצדקה הוא את נפשו יחיה, יש לה חך גדול מתוק מזה. אמר ריש לקיש ובלבד בתורה על הראשונות, הא כיצד, תני רבי ...

“His palate is sweet and all of him is delightful. This is my beloved, and this is my companion, daughters of Jerusalem” (Song of Songs 5:16). “His palate is sweet” – it is written: “For so said the L-rd to the house of Israel: Seek Me and live” (Amos 5:4). Is there a palate that is greater and sweeter than that? It is written: “As I live – the utterance of the L-rd G-d – I do not desire the death of the wicked, [but that the wicked repent from ...

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280 שרק משה יוכל לשמוע

The note points to Likkutei Sichos on the point that only Moshe could hear the voice of the utterance.

KEHOT'S NOTE

ראה לקו"ש כח ע' 13 הערה 56.

281 אדני שפתי תפתח

"Ado-nai, open my lips." This verse opens the discourse in the Siddur to which the text refers.

Psalms 51:17 ויפתח פי

אֲדֹנָי שְׁפָתַי תִּפְתָּח וּפִי יִגִּיד תְּהִלָּתְךָ:

O L-rd, open Thou my lips; and my mouth shall declare Thy praise.

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282 קול דודי הנה זה בא מדלג

"The voice of my Beloved! Behold, he comes, leaping over the mountains." A further discourse on "the voice."

Song of Songs 2:8 שיר השירים ב' ח

קול דודי הנה זה בא מדלג עלי ההרים מקפץ עלי הגבעות:

Hark! my beloved! behold, he cometh, Leaping upon the mountains, skipping upon the hills.

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283 העונה אישר"מ

Whoever answers "Amen, may His great Name be blessed" with all his strength has an evil decree torn up. The Alter Rebbe links "with all his strength" to "mighty in strength."

Shabbat 119b:5 שבת קי"ט ב' ה'

אמר רבי יהושע בן לוי: כל העונה "אמן יהא שמיה רבא מברך" בכל כחו, קורעין לו גזר דינו, שנאמר: "בפרוע פרעות בישראל בהתנדב עם ברכו ה'". מאי טעמא "בפרוע פרעות" — משום ד"ברכו ה'". רבי חייא בר אבא אמר רבי יוחנן: אפילו יש בו שמץ של עבודה זרה — מוחלין לו. כתיב הקא: "בפרוע פרעות", וכתיב התם: "כי פרוע הוא". אמר ריש לקיש: כל העונה "אמן" בכל כחו פותחין לו שערי גן עדן, שנאמר: "פתחו שערים ויבא גוי צדיק ..."

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KEHOT'S NOTE

שבת קיט, ב.

284 שאו ידיכם קדש

"Lift up your hands in holiness and bless Havayah." The Alter Rebbe links yad, "hand," to koach, which is twice yad.

Psalms 134:2 תהילים קל"ד ב'

שְׁאוּ יְדֵיכֶם קֹדֶשׁ וּבְרַכּוּ אֶת־ה'

Lift up your hands to the sanctuary, And bless ye the L-RD.

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

KEHOT'S NOTE

תהלים קלד, ב.

285 בד"ה צאינה וראינה

This is the discourse "Go forth and see" (21a).

KEHOT'S NOTE

לקו"ש שה"ש כא, ב ואילך. וראה באוה"ת ואתחנן ע' פט.

286 ועתה יגדל נא

After the spies, when G-d threatens to destroy the people, Moshe prays, "And now, may the strength of Ado-nai be magnified." The Alter Rebbe reads it as adding strength to the Name Ado-nai, the supernal speech.

Numbers 14:17 במדבר י"ז:17

וְעַתָּה יִגְדַּל־נָא כַח אֲדֹנָי כְּאֲשֶׁר דִּבַּרְתָּ לֵאמֹר:

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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KEHOT'S NOTE

במדבר יד, יז.

287 שיעקב נתן לדוד כ"ח שנה משלו

The note says that the Zohar's teaching that Yaakov gave David twenty-eight years is explained there.

KEHOT'S NOTE

זח"א קסח סע"א. נתבאר בדרך מצותיך קח, ב ואילך. אוה"ת בראשית-ב דף שנג, ב.

288 שיעקב נתן לדוד כ"ח שנה משלו

The Zohar says that Yaakov gave David twenty-eight years of his own life. The Alter Rebbe reads 28 as koach, strength drawn into the Name Ado-nai.

Zohar, Vayishlach 3:46-55 ספר זוהר, וישלח ג'מ"ו-נ"ה

289 The Gemara teaches that G-d rests His Shechinah only on one who is mighty, wealthy, wise and humble, all of which are learned from Moshe.

Nedarim 38a נדרים ל"ח

290 The Gemara says that the Shechinah rests only on one who is wise, mighty, wealthy and of great stature, and that Moshe was ten cubits tall. The Alter Rebbe reads the ten cubits as the ten Sefiros of Atzilus.

Shabbat 92a:8 שבת צ"ב א' ח'

ואיבעית אימא: מארון. דאמר מר: ארון תשעה וכפורת טפח. הרי כאן עשרה, וגמירי דכל טונא דמידלי במוטות — תילתא מלעיל ותרי תילתי מלרע, אישתכח דמלמעלה מעשרה הנה קאי. וליגמר ממשה? דילמא משה שאני, דאמר מר: אין השכינה שורה אלא על חכם גבור ועשיר ובעל קומה.

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

PARAGRAPH 25

291 גבורי כח

The Gemara applies "mighty in strength, who do His word" to one who overcomes his inclination, as Rabbi

Tzadok did.

קידושין מ' א:א:1:40a: Kiddushin

נושאי קיסר שמוני כל הלילה. אמרו לקה: שפא דבר ערוה בא לידך וניצלתי הימנו, דתנינא: כל הבא דבר ערוה לידו וניצל הימנו - עושין לו נס. "גברי כח עשי דברו לשמע בקול דברו" - כגון רבי צדוק ורחביו.

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292

בד"ה ונקדשתי

The discourse asks how the seraphim, created and limited beings, can stand "above" the Shechinah, and begins its answer by explaining kadosh as "separate," as in "I, Havayah, have not changed": there is no change in Him before or after Creation.

KEHOT'S NOTE

לעיל פי' אמור לא, א ואילך.

293

שרפים עומדים ממעל לו

Isaiah sees seraphim standing above Him. The discourse referred to explains how the angels can "stand above" and lift up the level of the Shechinah.

Isaiah 6:2: ישעיהו ו'ב:2

שרפים עומדים ממעל לו שש כנפים שש כנפים לאחד בשתים יכסה פניו ובשתים יכסה רגליו ובשתים יעופף:

Above Him stood the seraphim; each one had six wings: with twain he covered his face and with twain he covered his feet, and with twain he did fly.

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294

והחיות נושאות את הכסא

In Shelach (41d) the Alter Rebbe explains that through the offerings the animal soul rises in the level of "the face of the ox," as "the Chayos carry the Throne," lifting the supernal heart to receive from the mind.

KEHOT'S NOTE

בחי תרומה כה, י בשם פדר"א. וראה פדר"א ספ"ד. שמ"ר ספ"ג. על"ק שלח (מא, סע"ד). ושי"נ. ועי' בהעלותך (ג, לא). ועי' פקודי (ח, א). [כ].

295

והחיות נושאות את הכסא

Pirkei DeRabbi Eliezer describes G-d's Throne with the four holy Chayos fixed on each of its legs. The Alter Rebbe uses the image of the Chayos carrying the Throne.

Pirkei DeRabbi Eliezer 4:1: פרקי דרבי אליעזר ד'א:1

... "בראשית ברא אלקים את השמים ואת הארץ". ואי זה רקיע ברא ביום שני? רבי אליעזר אומר, רקיע שעל ראשי החיות ד', שנאמר (יחזקאל א, כב): "ודמות על ראשי התיקה רקיע כעין הקרח הנוצא". ומה הוא כעין הקרח הנוצא? כאבנים טובות ומרגליות, והוא מאיר על כל השמים כנר שהוא בבית וכשמש שהוא מאיר בגבורתו בצהריים, שנאמר (דניאל ב, כב): "ונהורא עמה שרא". וכמותן הצדיקים עתידין להאיר לעתיד לבוא, שנאמר (דניאל יב, ג): "והמשכילים ...

THE CREATION ON THE SECOND DAY ON the second day the Holy One, blessed be He, created the firmament, the angels, fire for flesh and blood, and the fire of Gehinnom. Were not heaven and earth created on the first day, as it is said,

...בשעה שהקדמו ישראל נעשה לנשמע יצתה בת קול

"In the beginning G-d created the heaven and the earth" (Gen. 1:1)? Which firmament was created on the second day? Rabbi Eliezer said: || It was the firmament which is above the heads of the four Chajjôth (living creatures), (as it is said), "And over ...

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

296

ועל דמות הכסא

Upon the likeness of the Throne was a likeness like the appearance of a man. The angels carry and lift this level.

Ezekiel 1:26: יחזקאל א'כ"ו:26

וממעל לרקיע אשר על-ראשם כמראה אבן-ספיר דמות כסא ועל דמות הכסא 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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KEHOT'S NOTE

יחזקאל א, כו.

297

ובפע"ח שער השבת

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

KEHOT'S NOTE

פ"כ סד"ה ואמנם.

298

כתר יתנו לך

The Arizal discusses the Kedushah of Musaf, "A crown they shall give to You... the angels," and explains there that Chochmah and Binah are called "angels." The Alter Rebbe cites it for the source of the angels' strength.

Pri Etz Chaim, Gate of the Sabbath 20: שער השבת 20: פרי עץ חיים

כ"ו:

וז"ס כתר יתנו לך ה' אלקינו, כי עתה עולה ז"א בכתר אבא. והנה בכל התפילות אינן עולין לא ז"א ולא נוקבא רק מדרגה אחת, שהם, או ג"ת, או ג"א, או ג"ר, אך עתה עולה הנוקבא כתפלת מוסף ב' מדרגות בפעם אחת, כי היא עומדת בג"ת, ומדלגת ג' אמצעות, ועולה בג"ר, לכן שואלים המלאכים אי"ה מקום כבודו, כי הם תמהים מזה, וחושבים שעולה מדרגה אחת כשאר הפעמים, ורואים שאינה שם, ושואלין איה מקום כבודו, שהיא הנוקבא הנקראת כבודו, כבוד ו', שהוא הז"א:

Pri Etz Chaim (Public Domain)

299

שלבש כח לכוח יצרו

Rashi explains "mighty in strength" as one like Rabbi Tzadok, who clothed himself with strength to subdue his inclination and overcome it for his Maker's will. This is the plain sense the Alter Rebbe gives.

Rashi on Kiddushin 40a:1-40b:2: רש"י על קידושין מ' א:א:1:40a:1-40b:2

כגון רבי צדוק - שלבש כח לכוח יצרו להתגבר בחפצי קונו: אמר מאי נפקא מינה - דהא מילתא דלא נודמן לי אלא מאכל טמא יש לי ללמוד מכאן דעביד האי הוועל ארמית ראוי למאכל טמא: שגרת תנורא - אותה ארמית הסיקה את התנור לצלות דבר הטמא שם ואשה גדולה היתה שאין יכול ליפטר ממנה ומסור בידה להורגו: קא מנחא ליה -

לאותו צלי בתוכו: נפיל בהא - באור של גיהנם: אי ידעי - אילו ידעתי
שחמור עליכם הדבר כל כך: דיקולי - סלים שנשים נותנות שם
פלכיהן: אטרחתן - שהייתי ...

Vilna Edition (Public Domain)

300 Ben Zoma teaches: "Who is mighty? He who subdues his inclination." The Alter Rebbe uses it to explain "mighty in strength."

Pirkei Avot 4:1 אבות ד':

בן זומא אומר, איזהו חכם, הלומד מכל אדם, שנאמר (תהלים קיט)
מכל מלמדי השפילתי כי עדותיה שיהיה לי. איזהו גבור, הכובש את
יצרו, שנאמר (משלי טז) טוב ארך אפים מגבור ומשל ברוחו מלכד
עיר. איזהו עשיר, השמח בקלקו, שנאמר (תהלים קכח) יגיע כפיך כי
תאכל אשריך וטוב לך. אשריך בעולם הזה. וטוב לך, לעולם הבא.
איזהו מכבד, המכבד את הבריות, שנאמר (שמואל א ב) כי מכבדי אכבד
ובני יקלו:

Ben Zoma said: Who is wise? He who learns from every man, as it is said: "From all who taught me have I gained understanding" (Psalms 119:99). Who is mighty? He who subdues his [evil] inclination, as it is said: "He that is slow to anger is better than the mighty; and he that rules his spirit than he that takes a city" (Proverbs 16:32). Who is rich? He who rejoices in his lot, as it is said: "You shall enjoy the fruit of your labors, you shall be happy ...

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

301 ה' ארך אפים

Moshe continues, "Havayah is slow to anger and abundant in kindness." The strength of Ado-nai is magnified through this attribute.

Numbers 14:18 ה' ארך אפים

ה' ארך אפים ורחמים רבים לא ינקמה פקד עון אבות על-
בנים על-שלישי ועל-רביעי:

The L-RD is slow to anger, and plenteous in lovingkindness, forgiving iniquity and transgression, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, upon the third and upon the fourth generation.

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

302 טוב ארך אפים מגבור ומושל ברוחו מלכד עיר

One who is slow to anger is better than the mighty, and one who rules his spirit than the conqueror of a city. The Alter Rebbe links "slow to anger" with the divine attribute of the same name.

Proverbs 16:32 משלי ט"ז:

טוב ארך אפים מגבור ומשל ברוחו מלכד עיר:

He that is slow to anger is better than the mighty; And he that ruleth his spirit than he that taketh a city.

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303 ארך אפים ורב חסד

Among the Thirteen Attributes: "slow to anger and abundant in kindness." Sweetening the inclination draws down

...בשעה שהקדמו ישראל נעשה לנשמע יצתה בת קול

the sweetening of the Gevuros from this level.

Exodus 34:6 שמות ל"ד:

ויעבר ה' על-פניו ויקרא ה' ה' אל רחום וחנון ארך אפים ורחמים רבים ונחמנו:

And the L-RD passed by before him, and proclaimed: "The L-RD, the L-RD, G-d, merciful and gracious, long-suffering, and abundant in goodness and truth;

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KEHOT'S NOTE

שמות לד, ו.

304 ועתה יגדל נא כח אד'

Moshe prays, "And now, may the strength of Ado-nai be magnified." The Alter Rebbe reads it as adding strength to the Name Ado-nai in the supernal speech.

Numbers 14:17 במדבר י"ד:

ועתה יגדל-נא כח אד-ני כאשר דברת לאמר:

And now, I pray Thee, let the power of the L-rd be great, according as Thou hast spoken, saying:

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PARAGRAPH 26

305 נשא את ראש בני גרשון

This verse opens the explanation in Likkutei Torah, Naso, to which the text refers.

Numbers 4:22 במדבר ד':

נשא את-ראש בני גרשון גם-הם לבית אבתם למשפחתם:

"Take the sum of the sons of Gershon also, by their fathers'-houses, by their families;

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306 מקדש אדני כוננו ידיך

"The Sanctuary, Ado-nai, which Your hands established." The explanation referred to discusses this verse.

Exodus 15:17 שמות ט"ו:

תבאמו ותטעמו בהר נחלתך מכן לשבתך פעלת ה' מקדש אדני כוננו ידיך:

Thou bringest them in, and plantest them in the mountain of Thine inheritance, The place, O L-RD, which Thou hast made for Thee to dwell in, The sanctuary, O L-rd, which Thy hands have established.

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307 על אלה אני בוכיה

"For these I weep." The Midrash on this verse says, "Happy is the city whose name is like the name of its King."

Lamentations 1:16 איכה א':

על-אלה אני בוכיה עיני עיני ירדה מים כירחק ממני משיב נפשי ה' בני שוממים כי גבר אויבי:

For these things I weep; Mine eye, Mine eye runneth down with water; Because the comforter is far from me, Even he that should refresh my soul; My children are desolate, Because the enemy hath prevailed.'

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308 ירושלים הוא יראה שלם

The Midrash says that Avraham called the place Yireh and Shem called it Shalem, and G-d joined the two names: Yerushalayim. The Alter Rebbe reads it as yirah shalem, complete awe.

Bereshit Rabbah 56:10"י:ר"א

... קורא אני אותו שלם אברהם אדם צדיק מתרעם אלא הריני קורא אותו ירושלים כמו שקראו שניהם יראה שלם ירושלים ר' ברכיה בשם רבי חלבו אמר עד שהוא שלם עשה לו הקדוש ברוך הוא סוכה והיה מתפלל בתוכה שנאמר (תהלים עו) ויהי בשלם סוכו ומעונתו בציון ומה היה אומר יהי רצון שאראה בבנין ביתי ד"א מלמד שהראה לו הקב"ה בית המקדש חרב ובנוי חרב ובנוי שנא' שם המקום ההוא הי' יראה הרי בנוי היך מה דאת אמר (דברים טו) שלש פעמים בשנה יראה אשר יאמר היום בהר הי' הרי חרב ...

"Abraham called the name of that place The L-rd will see, as it is said to this day: On the mount where the L-rd will be seen" (Genesis 22:14). "Abraham called the name of that place The L-rd will see" – Rabbi Yohanan said: He said before Him: 'Master of the universe, when You said to me: "Take you your son, your only one," I had something to argue in response: Yesterday you said: "For it is through Isaac [that descendants will be considered for you]"...' and now You say: ...

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KEHOT'S NOTE

ב"ר נ, י.

309 והאלקים עשה שיראו מלפניו

"Elokim has made it so that they fear before Him." The Alter Rebbe reads it as the lower awe, linked with the Name Elokim.

Ecclesiastes 3:14"ד:י"ג

ידעתי כי כל־אשר יַעֲשֶׂה הָאֱלֹקִים הוּא יִהְיֶה לְעוֹלָם עָלְיוֹ אֵין לְהוֹסִיף וּמִמֶּנּוּ אֵין לְגַרֵעַ וְהָאֱלֹקִים עָשָׂה שִׁירָאוֹ מִלְּפָנָיו:

I know that, whatsoever G-d doeth, it shall be for ever; nothing can be added to it, nor any thing taken from it; and G-d hath so made it, that men should fear before Him.

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KEHOT'S NOTE

קהלת ג, יד.

310 ונגלה כבוד הוי'

"And the glory of Havayah shall be revealed." In the Time to Come this revelation will bring the higher awe.

Isaiah 40:5"ה:ה'

וְנִגְלָה כְּבוֹד ה' וְרָאוּ כָל־בָּשָׂר יְחִדּוּ כִּי פִי ה' דִּבֶּר:

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

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...בשעה שהקדימו ישראל נעשה לנשמע יצתה בת קול

311 ומי יתן כל עם הי' נביאים

Moshe says, "Would that all the people of Havayah were prophets." Midrash Tehillim says it will come true in the Time to Come.

Numbers 11:29"ט:כ"א

וַיֹּאמֶר לוֹ מֹשֶׁה הֲמִקְנָא אֶתָּה לִי וּמִי יִתֵּן כָּל־עַם ה' נְבִיאִים כִּי־יִתֵּן ה' אֶת־רוּחוֹ עָלֵיהֶם:

And Moses said unto him: 'Art thou jealous for my sake? would that all the L-RD'S people were prophets, that the L-RD would put His spirit upon them!'

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312 ואשים דברי בפיו

"I have put My words in your mouth." Torah study is the voice of G-d's word in the student's mouth.

Isaiah 51:16"ט:ט"ז

וְאֲשֶׁם דְּבָרִי בְּפִיךָ וּבִצֵּל יָדִי כְּסִיתִיךָ לְנֹטֵעַ שָׁמַיִם וְלִיסַד אֶרֶץ וְלֹאֹמֵר לְצִיּוֹן עֲמִי־אֶתָּה:

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

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313 תען לשוני אמרתך

"My tongue shall echo Your word." One who studies Torah repeats G-d's own word.

Psalms 119:172"ט:כ"ב

תַּעֲן לְשׁוֹנִי אִמְרָתְךָ כִּי כָל־מִצְוֹתֶיךָ צֶדֶק:

Let my tongue sing of Thy word; For all Thy commandments are righteousness.

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KEHOT'S NOTE

תהלים קיט, קעב.

314 וידעת היום

This verse opens the explanation to which the text refers.

Deuteronomy 4:39"ט:ל"ד

וַיִּדְעַת הַיּוֹם וַהֲשַׁבַּת אֱלִילֶכְבֶּךָ 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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315 Ezekiel's vision of the future city ends: "And the name of the city from that day shall be 'Havayah is there.'" The Midrash cited reads it as the city being called by the name of its King, and the Alter Rebbe as Jerusalem's new name in the Time to Come.

Ezekiel 48:35"ה:ל"ח

סָבִיב שְׁמֹנֶה עָשָׂר אֶלֶף וְשֹׁם־הָעִיר מִיּוֹם ה' שְׁמָה:

It shall be eighteen thousand reeds round about. And the name of the city from that day shall be, The L-RD is there.'



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THE CHASSIDISHE PARSHA

About this edition

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

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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